

FAQ VOL II

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Frequently Asked Questions

VOLUME II

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Frequently Asked Questions, Volume II is a multi-year work in progress. Please note how the text may be corrected, updated, or amended, before final publication. Page numbers are also likely to be altered.

Abbreviations and Special Terms

The following is a list of abbreviations for reference works and special terms which are used in publications by Outreach Israel Ministries and Messianic Apologetics. Please familiarize yourself with them as the text may reference a Bible version, i.e., RSV for the Revised Standard Version, or a source such as *TWOT* for the *Theological Wordbook of the Old Testament*, solely by its abbreviation. Detailed listings of these sources are provided in the Bibliography.

ABD: *Anchor Bible Dictionary*
AMG: *Complete Word Study Dictionary: Old Testament, New Testament*
ANE: Ancient Near East(ern)
Apostolic Scriptures/Writings: the New Testament
Ara: Aramaic
ASV: American Standard Version (1901)
ATS: ArtScroll Tanach (1996)
b. Babylonian Talmud (*Talmud Bavli*)
B.C.E.: Before Common Era or B.C.
BDAG: *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Bauer, Danker, Arndt, Gingrich)
BDB: *Brown-Driver-Briggs Hebrew and English Lexicon*
C.E.: Common Era or A.D.
CGEDNT: *Concise Greek-English Dictionary of New Testament Words* (Barclay M. Newman)
CGL: *Cambridge Greek Lexicon* (2021)
CHALOT: *Concise Hebrew and Aramaic Lexicon of the Old Testament* (Holladay)
CJB: Complete Jewish Bible (1998)
CJSB: Complete Jewish Study Bible (2016)
DRA: Douay-Rheims American Edition
DSS: Dead Sea Scrolls
EDB: *Eerdmans Dictionary of the Bible*
EJ: *Encyclopaedia Judaica*
ESV: English Standard Version (2001)
Ger: German
GNT: Greek New Testament
Grk: Greek
HALOT: *Hebrew & Aramaic Lexicon of the Old Testament* (Koehler and Baumgartner)
HCSB: Holman Christian Standard Bible (2004)
Heb: Hebrew
HNV: Hebrew Names Version of the World English Bible
IDB: *Interpreter's Dictionary of the Bible*
IDBSup: *Interpreter's Dictionary of the Bible Supplement*
ISBE: *International Standard Bible Encyclopedia*
IVPBBC: *IVP Bible Background Commentary (Old & New Testament)*
Jastrow: *Dictionary of the Targumim, Talmud Bavli, Talmud Yerushalmi, and Midrashic Literature* (Marcus Jastrow)
JBK: New Jerusalem Bible-Koren (2000)
JETS: *Journal of the Evangelical Theological Society*
KJV: King James Version
Lattimore: *The New Testament* by Richmond Lattimore (1996)
LITV: *Literal Translation of the Holy Bible* by Jay P. Green (1986)
LES: *Lexham English Septuagint* (2019)
LS: *An Intermediate Greek-English Lexicon* (Liddell-Scott)
LSJM: *Greek-English Lexicon* (Liddell-Scott-Jones-McKenzie)
LXE: *Septuagint with Apocrypha* by Sir L.C.L. Brenton (1851)
LXX: Septuagint
m. Mishnah
MT: Masoretic Text
NASB: New American Standard Bible (1977)
NASU: New American Standard Update (1995)
NBCR: *New Bible Commentary: Revised*
NEB: New English Bible (1970)
Nelson: *Nelson's Expository Dictionary of Old Testament Words*
NETS: New English Translation of the Septuagint (2007)
NIB: *New Interpreter's Bible*
NIDB: *New International Dictionary of the Bible*
NIV: New International Version (1984)
NJB: New Jerusalem Bible-Catholic (1985)
NJPS: Tanakh, A New Translation of the Holy Scriptures (1999)
NKJV: New King James Version (1982)
NRSV: New Revised Standard Version (1989)
NLT: New Living Translation (1996)
NT: New Testament

OT: Old Testament

REB: Revised English Bible (1989)

RSV: Revised Standard Version (1952)

t. Tosefta

Tanach (Tanakh): the Old Testament

Thayer: *Thayer's Greek-English Lexicon of the New Testament*

TDNT: *Theological Dictionary of the New Testament*

TLV: Messianic Jewish Family Bible—Tree of Life

Version (2014)

TNIV: Today's New International Version (2005)

TWOT: *Theological Wordbook of the Old Testament*

UBSHNT: United Bible Societies' 1991 Hebrew New
Testament revised edition

v(s). verse(s)

Vine: *Vine's Complete Expository Dictionary of Old and
New Testament Words*

Vul: Latin Vulgate

YLT: Young's Literal Translation (1862/1898)

WMB: World Messianic Bible (2020)

Death Penalty, Millennium

I can understand how you think that capital penalties for sin, were absorbed by Yeshua's death on the cross (Colossians 2:14). But what are we to make of the death penalty being enacted in the future Millennium?

If one concludes that the “certificate of debt” (Colossians 2:14) nailed to the cross/execution-stake of the Messiah, largely involved the condemnation and capital penalties of the Torah—then this would mean that capital punishment should be largely regarded as inoperative for the post-resurrection era. But what about the future Messianic Age or Millennium? Some questions are necessarily raised by the statement of Zechariah 13:3. As Zechariah 13:1-6 describes,

“In that day a fountain will be opened for the house of David and for the inhabitants of Jerusalem, for sin and for impurity. It will come about in that day,’ declares the LORD of hosts, that I will cut off the names of the idols from the land, and they will no longer be remembered; and I will also remove the prophets and the unclean spirit from the land. And if anyone still prophesies, then his father and mother who gave birth to him will say to him, ‘You shall not live, for you have spoken falsely in the name of the LORD’; and his father and mother who gave birth to him will pierce him through when he prophesies. Also it will come about in that day that the prophets will each be ashamed of his vision when he prophesies, and they will not put on a hairy robe in order to deceive; but he will say, “I am not a prophet; I am a tiller of the ground, for a man sold me as a slave in my youth.” And one will say to him, “What are these wounds between your arms?” Then he will say, “Those with which I was wounded in the house of my friends”” (Zechariah 13:1-6, NASU).

Zechariah prophesied to a largely Sixth Century B.C.E., post-exilic Jewish audience. The futuristic expectations of Zechariah's word, were rooted within many of the circumstances being faced by those who originally heard his word. There will be a degree of cleanness offered for the House of David and Jerusalem (Zechariah 13:1). Idolatry, false prophets, and the unclean spirit (Heb. *ruach ha'tum'ah*) will be removed (Zechariah 13:2). With a huge degree of purity, holiness, and godliness brought about, Zechariah 13:3 observed,

“If anyone still prophesies his father and his mother to whom he was born will say to him, ‘You cannot live because you tell lies in the Name of ADONAI.’ When he prophesies, his own father and mother, the ones who bore him, will pierce him through” (Zechariah 13:3, TLV).

Here, the parents of a child declare that their son or daughter cannot live, because of prophesying falsely in the Name of the Lord. The Torah does prescribe the death penalty for false prophets (Deuteronomy 18:20), as well as how family and community members were to be put to death, for promoting idolatry (Deuteronomy 13:6-11). So, does the presence of Zechariah 13:3 definitively indicate that capital punishment will be practiced in the future Millennium—even if restricted for a matter such as false prophecy?

How conditional is the statement, *v'hayah ki-yinavei ish 'od*, “and-he-will-be if he-prophesies anyone still” (Kohlenberger)¹? The thought expressed is, “If anyone ‘prophesies’ thereafter” (Zechariah 13:3, NJPS). With cleanness present in the House of David and Jerusalem (Zechariah 13:1), and with idolatry, false prophets, and the unclean spirit widely gone (Zechariah 13:3)—could it be that, **if** (Heb. *ki*) there will ever be false prophecy found by a son or daughter, then what will transpire, will be the parents of an offender, piercing through their own child? The verb *daqar*, appearing in the Qal stem, widely means “**pierce, pierce through**” (BDB).²

Questions are understandably raised, with the presence of various “prophets,” of some sort, in the Messianic Age (Zechariah 13:4), whether they be true prophets, false prophets, or something in between. With the Messiah ruling and reigning from Jerusalem, what would be the actual purpose of “prophets”? It is observed how those seen to deceive (Zechariah 13:4b-5), will be those who are asked, “What are those sores on your back?”, and they will respond with, “From being beaten in the homes of my friends” (Zechariah 13:6, NJPS). Here, various deceptive actions are not met with capital punishment, but instead corporal punishment.

There are actually some things, which may need to wait until the Millennium, to see how they take place. Yet, even during a future Millennium of relative peace and tranquility, with the Messiah’s personal presence, Satan is said to be loosed at the end, and he will stir up a rebellion (Revelation 20:7-9). That there will be false prophets involved with such a post-millennial rebellion, with the statement of Zechariah 13:3 possibly playing into this, should be considered. Zechariah 13:1-6 may be describing a future, Millennial Kingdom toward post-millennial situation.

¹ John R. Kohlenberger III, trans., *The Interlinear NIV Hebrew-English Old Testament* (Grand Rapids: Zondervan, 1987), 4:580.

² Francis Brown, S.R. Driver, and Charles A. Briggs, *Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1979), 201.