

FAQ VOL II

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Frequently Asked Questions

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

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)

Divine Identity Christology

Blogcast, 17 May, 2019

What is a Divine Identity Christology? How does a Divine Identity Christology serve as strong evidence of Yeshua the Messiah being God?

For those who advocate a high Christology of the Lord Yeshua genuinely being God and uncreated, our theological explanations of God have to account for a variety of factors, most of which are indeed detectable within the Gospels and Apostolic letters. One significant factor is how you maintain a religious ethos of monotheism (Deuteronomy 6:4) of the God of Israel being the One True God—while at the same time permitting for honor/reverence/worship of Yeshua, not to the detriment of the YHWH God of the Hebrew Scriptures (cf. John 5:23; Philippians 2:10-11; Hebrews 1:6)? What is the most significant component to one's evaluation of the **Lordship** of Yeshua?

Within the Hebrew Tanach, the God of Israel is certainly designated by the Divine Name YHWH/YHVH, which in most English Bibles is rendered as “the LORD,” following Second Temple Jewish convention of not speaking God's proper name aloud (m.Yoma 6:2). The Greek Septuagint translation of the Hebrew Tanach rendered YHWH with the title *Kurios*,¹ which in a classical context can mean, “of persons, *having power or authority over, lord or master of*” (LS).² There are references seen in the Gospels, when Yeshua of Nazareth is referred to as *Kurios*, it is something more akin to “Sir.” But, there will be other places, particularly when there is some significant Tanach quotation made involving the LORD or YHWH, where an ascription of such a status is seemingly given to Yeshua (i.e., Romans 10:13 and Joel 2:32; Philippians 2:10-11 and Isaiah 45:23). Is the statement, “Yeshua is Lord,” merely a declaration of His supremacy, or is it also intended to be an assertion of His nature as actually being the LORD God or YHWH of the Tanach?

¹ G. Quell, “Lord, lord,” in Geoffrey W. Bromiley, ed., *Theological Dictionary of the New Testament*, abridged (Grand Rapids: Eerdmans, 1985), pp 488-491; Joseph H. Thayer, *Thayer's Greek-English Lexicon of the New Testament* (Peabody, MA: Hendrickson, 2003), 365; Spiros Zodhiates, ed., *Complete Word Study Dictionary: New Testament* (Chattanooga: AMG Publishers, 1993), 900.

² H.G. Liddell and R. Scott, *An Intermediate Greek-English Lexicon* (Oxford: Clarendon Press, 1994), 458.

For certain, various resources³ and scores of books and commentaries will conclude that Yeshua the Messiah being *Kurios* in the Apostolic Scriptures, bears some significant connection with the Divine Name YHWH in the Tanach. This is especially holds true when various Pauline letters include “grace and peace” issued from “God our Father and the Lord Yeshua the Messiah” (Romans 1:7).⁴ The close proximity of God being referred to as “Father,” and Yeshua the Messiah as “Lord,” would be taken as natural evidence of a balanced Godhead where Yeshua is integrated into the Divine Identity (cf. 1 Corinthians 8:5, reworking the Deuteronomy 6:4 *Shema*), and that the intention of the Apostles was to present the nature of Yeshua along Jewish monotheistic lines, and not as some separate deity. Those who hold to a high Christology would be quite keen to conclude that Yeshua being Lord or *Kurios*, is rightly and widely to be associated with how *Kurios* in the Greek Septuagint is connected to the Divine Name YHWH.

Not all are convinced that Yeshua being *Kurios* is to be associated with the Divine Name YHWH, and instead would conclude that since the title *kurios* can indeed be used speaking of human people as lords or masters, that Yeshua being *Kurios* should be approached from Him just being “the Master.” While the Sacred Name Only movement widely abhors the English title “Lord,” and is frequently witnessed to use “Master” instead,⁵ for those who have little issue with English terms, how disingenuous would it be for *Kurios* to be translated as “Lord” when it clearly refers to the LORD God or YHWH of the Tanach with some significant quotation in view, but then when Yeshua is titled *Kurios*, for it to then only be translated as “Master”? Should not there be some uniformity, with readers left to decide for themselves how to approach Yeshua as “Lord”? Those who hold to a low Christology will largely deny that there is any connection to be made between *Kurios* and YHWH when referring to Yeshua of Nazareth, leaving significant questions to be made when there is Tanach intertextuality in view.

³ William Childs Robinson, “Lord,” in Everett F. Harrison, ed., *Baker’s Dictionary of Theology* (Grand Rapids: Baker Book House, 1960), pp 328-330; John L. McLaughlin, “Lord (Divine Title),” in David Noel Freedman, ed., *Eerdmans Dictionary of the Bible* (Grand Rapids: Eerdmans, 2000), 820; “lord,” in Jacob Neusner and William Scott Green, eds., *Dictionary of Judaism in the Biblical Period* (Peabody, MA: Hendrickson, 2002), pp 388-389.

⁴ Also: 1 Corinthians 1:3; 2 Corinthians 1:2; Galatians 1:3; Ephesians 1:2; Philippians 1:2; 1 Thessalonians 1:1; 2 Thessalonians 1:1; 1 Timothy 1:2; 2 Timothy 1:2; Philemon 3.

⁵ *The Scriptures*, third edition (Northriding, South Africa: Institute for Scripture Research, 2009), 1225.