

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)

Theistic Evolution

To what extent has the influence of theistic evolution, in certain quarters of theology, possibly affected discussions over the afterlife and future resurrection?

Throughout today's broad Messianic movement, there is not a huge tolerance toward having an "open discussion" on Genesis 1-11 matters.¹ While there are exceptions to be sure, the significant majority of the Messianic movement, even in the mid-2020s, supports a Young Earth Creation model and young universe, only around 6,000 years old. When other views are brought up in various congregational studies, those who mention them—even just as a matter of information for others to be aware of—are most likely shut down. As a direct consequence, many of today's Messianic leaders and teachers are ill-equipped to theologically be able to sort through what "theistic evolution" actually is, much less evaluate how its influence has affected other theological matters.

A general resource, such as *Four Views on the Historical Adam* by Zondervan (2013),² should provide enough of a framework, for those wanting to understand the major positions present in contemporary theology regarding the figure of Adam in the Holy Scriptures. Was there a literal human being named Adam, somehow created from the dust of the ground (Genesis 2:7)—or is "Adam" to be approached as a sort of literary figure? In a theistic evolutionary schema, our Creator God directed the processes of evolution, with the human species eventually reaching a point of development to be able to be imprinted with His Divine image. The account of the Fall in Genesis, is intended to depict how at some moment in this process, there was a breach between evolved humankind and its Creator, but the actual depiction, in terms of eating some sort of forbidden fruit, may be taken more or less as allegory.

A Messianic person, most probably having a Young Earth Creation approach to Genesis 1-11 matters, should, as a matter of theological investigation, branch out by being informed by some other perspectives. Recognizing how the vast majority of the Jewish community, for example, is going to believe in some form of God-directed evolution, absolutely necessitates all Messianic people being better informed on these matters! One tool, although perhaps a bit

¹ Consult the Messianic Apologetics Episode from 07 February 2022, "How Do We Move Toward an Open Discussion?", accessible via <[youtube.com/MessianicApologetics](https://www.youtube.com/MessianicApologetics)>.

² Matthew Barrett and Ardel B. Caneday, gen. eds., *Four Views on the Historical Adam* (Grand Rapids: Zondervan, 2013).

shocking at first, might be *(Mis)Interpreting Genesis: How the Creation Museum Misunderstands the Ancient Near Eastern Context of the Bible* by Ben Stanhope (2020).³ This book addresses some of the major doubts, expressed by one person raised in a missionary family and strongly on Young Earth Creationism, who then saw what he considered to be various flaws with it, especially as seen at the Answers in Genesis Creation Museum in Hebron, KY. *Who Was Adam? A Creation Model Approach to the Origin of Humanity* by Fazale Rana with Hugh Ross (2015),⁴ represents an Old Earth Creation approach for the arrival of humankind, quantitatively denying any form of evolution, but affirming an ancient universe in the billions of years. *The Genealogical Adam & Eve: The Surprising Science of Universal Ancestry* by S. Joshua Swamidass (2019),⁵ supports an approach to early Genesis, as occurring simultaneously with the theory of evolution.

The main question, as it involves the influence of theistic evolution, onto matters of death and the afterlife—concern to what affect a materialistic ideology has altered an examiner’s view of the human person. While Platonic dualism has incorrectly viewed the “soul” as something trapped inside the prison of the human body—is the human person entirely the product of evolutionary processes? If so, when a human being dies, does a human being experience quantitatively the same type of death as an animal, the human being himself or herself being a highly advanced animal? It should be fairly noted how many supporters of theistic evolution do not believe in psychopannychy or “soul sleep,” but various others are seen to support it.⁶

Ultimately, the issue of theistic evolution on human death expectations, raises the question of how one approaches the assertion of Romans 5:12: “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all mankind, because all sinned” (2020 NASB). Did the Fall of Adam and Eve result in death spreading to just all of their human descendants? Or did the Fall of Adam and Eve result in death spreading to the rest of Creation? If the former is correct, then it would lend support for human death and animal death being independent of each other—and would lend support to human death being something unique, in contrast to the animals.⁷

³ Ben Stanhope, *(Mis)Interpreting Genesis: How the Creation Museum Misunderstands the Ancient Near Eastern Context of the Bible* (Louisville: Scarab Press, 2020).

⁴ Fazale Rana, with Hugh Ross, *Who Was Adam? A Creation Model Approach to the Origin of Humanity* (Covina, CA: RTB Press, 2015).

⁵ S. Joshua Swamidass, *The Genealogical Adam & Eve: The Surprising Science of Universal Ancestry* (Downers Grove, IL: IVP Academic, 2019).

⁶ Joel B. Green, *Body, Soul, and Human Life: The Nature of Humanity in the Bible* (Grand Rapids: Baker Academic, 2008).

⁷ Some of the most recent proposals regarding this ongoing issue, may be seen in William Lane Craig, *In Quest of the Historical Adam: A Biblical and Scientific Exploration* (Grand Rapids: Eerdmans, 2021).