

FAQ VOL II

A WORK IN PROGRESS

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MESSIANIC APOLOGETICS
messianicapologetics.net

Frequently Asked Questions

VOLUME II

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latest update 24 April, 2025

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A planned resource by Messianic Apologetics, a division of Outreach Israel Ministries
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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)

Torah, great interest in

Blogcast, 09 May, 2019

In the past several decades, the numbers of today's Messianic movement have grown because of an increased interest of non-Jewish Believers wanting to tangibly connect to their faith heritage in the Scriptures of Israel. Is the non-Jewish interest in the Torah, a modern manifestation of legalism and people trying to earn their salvation? Or, is it something to be legitimately anticipated as we get closer and closer to the Messiah's return?

There should be no doubting the legitimacy of the original Messianic Jewish mission of Jewish evangelism, outreach, and solidarity with the State of Israel. This is based firmly on the Romans chs. 9, 10, 11 trajectory of salvation history. Yet it is also clear that a massive salvation of the Jewish people in the end-times, is hardly an isolated event—as it is something which affects the entire world. One of the most significant Tanach prophecies which will also be occurring en masse, in the Last Days, is the Torah going forth from Zion to the nations of Planet Earth, and the nations being instructed in Moses' Teaching, resulting in worldwide peace. This is detailed in not one, but two, places in the Tanach: Micah 4:1-3 and Isaiah 2:2-4. There are popular praise songs in today's Messianic movement which invoke these prophecies, but even more so, these prophecies are recited in the traditional *Shabbat* service of the Jewish Synagogue, when the Torah is removed from the ark before the weekly *parashah* is canted to the congregation:

“And it will come about in the last days that the mountain of the house of the LORD will be established as the chief of the mountains. It will be raised above the hills, and the peoples will stream to it. Many nations will come and say, ‘Come and let us go up to the mountain of the LORD and to the house of the God of Jacob, that He may teach us about His ways and that we may walk in His paths.’ For from Zion will go forth the law, even the word of the LORD from Jerusalem. And He will judge between many peoples and render decisions for mighty, distant nations. then they will hammer their swords into plowshares and their spears into pruning hooks; nation will not lift up sword against nation, and never again will they train for war” (Micah 4:1-3, NASU).

There is an eschatological expectation witnessed in the Prophets that the Torah will go forth from Zion, with the nations streaming to hear it. How does this affect the purpose and mission of today's Messianic movement, and the role it is to play in the wider world? How are we to capture as much of the expectation of Micah 4:1-3 and Isaiah 2:2-4 in our service for God's Kingdom **now**, before Yeshua returns? It is safe to say that with many non-Jewish Believers genuinely called by the Lord into the Messianic movement, that a consideration of these prophecies needs to be regarded as something paralleling and locked to, the Romans chs. 9, 10, and 11 trajectory of Jewish salvation.

This prophetic oracle very much anticipates how the separation of the nations at Babel (Genesis 11:1-9) will be reversed. All nations and peoples will worship the One God of Israel, they will be taught from His Law, and true world peace will prevail. The Torah, while originally given to Israel, is something which is to not just affect Israel proper, but all of humanity.

We should expect Micah 4:1-3 and Isaiah 2:2-4 to take on greater and more concentrated fulfillment in the future, but given the Apostolic Scriptures' common emphasis of a realized eschatology—of Believers living and experiencing the life of the age to come now *before* it is fully manifest (cf. Galatians 1:4)—much of what has been foretold can already be enacted. The Last Days are a stage in history which started two millennia ago with the First Coming of the Messiah (Acts 2:17; Hebrews 1:2), although more is undoubtedly to be expected.

Throughout history, many faithful Christians have frequently looked to Micah 4:1-3 and Isaiah 2:2-4 to emphasize “the word” as the gospel or good news going forth to the world, and born again Believers possessing peace in their hearts via the salvation they cherish in Yeshua the Messiah. Along with this have been those who have truly thought that the proclamation of the good news is to be attended with some kind of proclamation from God's Law as a matter of proper conduct for the redeemed, certainly with principles such as the Ten Commandments guiding lives of holiness.

Understanding the value of God's Torah begins with comprehending how it is to bring peace to His people. Even while some Messianics may criticize Christians today who widely cast aside the Law of Moses, there have been influential Protestant traditions in history (Calvinism, Wesleyanism) which have always upheld the Law as a source of piety and morality. They have expended more concentrated effort to see the thrust of Micah 4:1-3 and Isaiah 2:2-4 realized in the lives of people, perhaps more than anyone else since the First Century has. This has manifested not only in seeing people saved from sins, but also in wanting to help one's fellow man via various humanitarian works (i.e., building hospitals, orphanages, schools, homeless shelters, relief missions to the third world). Today's Messianic Believers stand in their debt, and have the responsibility to continue their positive work—especially now in reaching out to the Jewish people who do not yet know Yeshua!

Most importantly, the oracle of Micah 4:1-3 and Isaiah 2:2-4 can only be fulfilled if an environment of peace can be created by leaders and teachers within the Body of Messiah.

Torah, great interest in

Sadly, this is the one area which is not accomplished too well by today's independent Hebrew/Hebraic Roots movement. In fact, its popular teachers are among some of the most likely, in fact, to cause unnecessary divisions and discord. Those who promote some degree of a "restoration of Torah" are not always associated with a great, sizeable message on how we are to be about restoring human wholeness. Micah 4:6-8 specifies some of the disenfranchised groups who are to be immediately affected by Moses' Teaching going forth to the world:

"In that day," declares the LORD, "I will assemble the lame and gather the outcasts, even those whom I have afflicted. I will make the lame a remnant and the outcasts a strong nation, and the LORD will reign over them in Mount Zion from now on and forever. As for you, tower of the flock, hill of the daughter of Zion, to you it will come—even the former dominion will come, the kingdom of the daughter of Jerusalem" (Micah 4:6-8, NASU).

If the "restoration of Torah" we hear so much about is not concerned with serving the needs of the lame and downtrodden—*more* than other areas of obedience—then what does that say?

While much more could be said on the changes which many people within the broad Messianic community need to make, when I read Micah 4:1-3 and Isaiah 2:2-4, what immediately strikes me is how Yeshua emphasized "Blessed are the peacemakers, for they shall be called sons of God" (Matthew 5:9, NASU). If God's Torah is to be declared to the nations, and is to result in peace—then anyone teaching it is to be a diligent peacemaker, wanting all to experience Divine blessing and harmony in their lives. Teachers are to desire the full realization of the Aaronic Benediction (Numbers 6:24-26), brought about by the indwelling presence of the Spirit (John 14:17), which can only result in people being edified (Romans 12:18; 14:19). When this becomes our vision for spiritual service—then we will truly make the sizable difference the Lord wants us to make, culminating in the return of Yeshua and His Kingdom of total *shalom*.

In seeing the Torah go forth to the world, let us truly anticipate and look forward to the Messiah's reign of peace!