

FAQ VOL II

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Frequently Asked Questions

VOLUME II

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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: *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)

Distinction Theology

Can you help me sort through what is circulating as “distinction theology,” in various parts of the Messianic movement?

Distinction Theology is something which can be seen to manifest in various forms, and probably needs to be examined on a situation-by-situation or location specific basis—but it is possible for us to have some kind of preliminary analysis of it.

First of all, it has to be noted how Jewish identity and generational continuity are under significant attack. *For many, this is the main emphasis on why there needs to be a Distinction Theology.* In light of growing world anti-Semitism and anti-Judaism, it should hardly be a surprise why many, especially younger Messianic Jews, would want to see themselves strongly committed to matters of Jewish identity and continuance. A majority of today’s Messianic Jewish congregations in North America, are majority non-Jewish. This can and does raise many questions regarding the importance, or lack thereof, of today’s Messianic Jewish people and their place within the Kingdom of God. Likewise, a wide number of Messianic Jewish couples are intermarried, raising many questions about whether their children or grandchildren will be committed to their Jewish heritage. Furthermore, what is to be done when it is seen that many non-Jewish people in Messianic congregations and synagogues, tend to be more eager to observe various outward matters of Torah, than various Messianic Jews? *This is some of the background which has contributed to those stressing a Distinction Theology.*

In the mid-2020s, among those supportive of or favorable toward a bilateral ecclesiology,¹ has now been a growing emphasis on Distinction Theology.² Distinction Theology has rightly taken strong stances against supersessionism or replacement theology. The stress of equality in Galatians 3:28, does not mean that Jewish identity disappears. Some level of distinction or difference has to exist, in order for the Ephesians 2:15 one new man/humanity to be present. Distinction Theology certainly serves the interests of Messianic

¹ If necessary, review the Messianic Apologetics FAQ, “Bilateral Ecclesiology,” or the Messianic Theology Explained installment from 08 August 2024, “Bilateral Ecclesiology,” accessible via <youtube.com/MessianicApologetics>.

² A review of what this entails, is broadly offered in D. Thomas Lancaster, *The Holy Epistle to the Ephesians: Sermons on a Messianic Jewish Approach* (Marshfield, MO: First Fruits of Zion, 2022), pp 7-10; D. Thomas Lancaster. (2024). *There Is No Distinction*, 20 February, 2024. *Messiah Online*. Retrieved 29 February, 2024 from <<http://www.ffoz.org/messiah>>.

Jewish people and groups, who have been told by much of establishment Christendom, that Jewish identity no longer really matters for those who have faith in Yeshua as Messiah. Evangelical Protestant Believers, who support Israel and stand against anti-Semitism, should not at all feel threatened by Messianic Jewish Believers wanting to maintain their Jewish heritage, traditions, customs, and fidelity to the Scriptures of Israel.

The issue of what to do with Distinction Theology, is more concerning for non-Jewish Believers in Messianic Jewish congregations and synagogues. While it is correct and proper for today's Messianic movement to stress that non-Jewish Believers need to be *uniquely called* into this faith community, especially as its current phase of development—what could an emphasis on Distinction Theology, actually result in? This mainly involves approaches to the Messianic lifestyle, and participation with various outward matters of Torah. One of the major Messianic Jewish organizations has been seen to widely claim (2023) that non-Jewish Believers may be educated in matters of God's Torah—but that it is not God's ideal for all of His people to be participating in outward matters of Torah, especially with what are traditionally regarded as various “sign commandments,” such as the seventh-day Sabbath/*Shabbat*, appointed times/*moedim*, and kosher dietary laws.³ This is frequently enjoined with various approaches to certain Pauline statements (i.e., Galatians 5:2-3; 1 Corinthians 7:17-24), as commonly seen among those promoting bilateral ecclesiology.

Issues of whether a non-Jewish Believer is called into the Messianic movement, at its present stage of development, aside, Distinction Theology will probably be the cause of more schisms, divisions, mistrust, and disrespect. An emphasis on Distinction Theology will be seen to mean, on the part of many non-Jewish Messianic people, that their presence is likely not welcome or wanted within much of the Messianic Jewish community. Fortunately, though, there are some Messianic Jewish voices, who have already been seen to protest much of this, emphasizing that a much better way needs to be found.⁴

Distinction Theology has arisen in an environment where Messianic Jewish Believers have found themselves outnumbered in many Messianic Jewish congregations and synagogues, and in a world where anti-Semitism, anti-Judaism, and anti-Zionism are increasingly on the rise. **Jewish identity is something under attack.** Jewish identity is also something worth fighting for, no different than what the ancient Maccabees fought and died for. Sometimes, when non-Jewish Believers enter into the Messianic movement, and begin embracing their faith heritage in the Scriptures of Israel and regard themselves as a part of the Commonwealth of Israel (Ephesians 2:11-13), they can quickly forget the unique role and place which the Jewish people have had in not just salvation history, but history.

What are some of the key traits which make today's Jewish people distinct, detectable from any basic survey of history?⁵

³ Consult David Rudolph, Russell Resnik, and Daniel C. Juster. (2023). *Gentile Believers and the Torah: Proposed UMJC Executive Committee Guidance Paper*. Retrieved 24 November, 2023, from <<http://messianicstudies.com>>.

⁴ Consult David Tokajer, *One New Man Revival: True Unity in the Body of Messiah* (Daphne, AL: Author, 2023).

⁵ This section is adapted from the author's book *Are Non-Jewish Believers Really a Part of Israel?*

- The Jewish people are the undeniable physical descendants of the Ancient Israelites who were delivered by God via the Exodus, to Mount Sinai, and later into the Promised Land.
- The Jewish people are descendants of those who lived during the reigns of Kings David and Solomon, when Ancient Israel was at its pinnacle in terms of power and influence.
- The Jewish people are descendants of the survivors of the Assyrian and Babylonian exiles who returned to the Promised Land, those who endured the Maccabean Crisis, and who endured the aftermath of the fall of Jerusalem in 70 C.E.
- The Jewish people of today are the descendants of those who have remained resolute to stay true to their heritage, in spite of what occurred to them during the Middle Ages, the pogroms in the Russian Empire, and more recently the Holocaust of World War II, and those who have been able to see the modern-day State of Israel established in spite of the ongoing threats against it.
- The vast and positive array of contributions of the Jewish people to fields such as science, industry, philosophy, and economics are widely unmatched by any other ethnic or cultural group. If there were no Jewish people, there would be no advanced, modern world.
- The Jewish people have an eternal right to the Land of Canaan, the Holy Land, as originally promised to the Patriarch Abraham by God Himself.

Recognizing these kinds of historical, indisputable facts, is something which is most imperative for each and every one of us. Non-Jewish Believers in today's Messianic movement need to appreciate the historical distinctiveness of the Jewish people, the Jewish struggle throughout history, and the contributions Jewish people have made to modern society. Even in spite of a widespread Jewish dismissal of Yeshua of Nazareth throughout history, God has been faithful to bless His chosen people, and Jewish persons who have (at least to mortal knowledge) not made a public declaration of faith in Yeshua, have still contributed vastly to human civilization.

Compiling a list of Biblical distinctives about the Jewish people would exceed space limitations! From the Apostolic Scriptures, though, Romans 3:1-2 is one specific passage which is quite direct in asserting the uniqueness of the Jewish people, in the course of salvation history:

“Then what advantage has the Jew? Or what is the benefit of circumcision? Great in every respect. First of all, that they were entrusted with the oracles of God” (Romans 3:1-2, NASU; cf. 9:4-5).

Furthermore, even with a widespread Jewish rejection of Yeshua present in the First Century, which was to lead to the good news spreading to the world at large (Romans 11:12a)—the Apostle Paul said, “how much greater riches will their fullness bring?” (Romans 11:12b, NIV), as the restoration of “all Israel” (Romans 11:26) and full arrival of the Messianic Kingdom awaits. Given the warnings to the non-Jewish Believers in Rome about being wild branches in possible danger of being broken off from the olive tree (Romans 11:19-24)—one can argue from Romans chs. 9-11 *alone* that the Jewish people are distinct and that God is not at all finished with them, even as various natural branches have been broken off. The Jewish people are not to be unfairly derided at every spiritual and theological turn, which may seem to afford itself (to the uninformed layperson). On the contrary, one must be as mortified just as the Apostle Paul was, given a widescale Jewish rejection of Yeshua (Romans 9:3).

While Jewish distinction is important for the purposes of salvation history and God’s plan for the future, today’s Messianic community has always struggled over the implications of Paul’s assertion of Galatians 3:28: “There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Messiah Yeshua” (NASU). It is absolutely true to recognize that natural distinctions do not go away, such as those of the genders especially, because of the universal availability of salvation. But, there is broad agreement in Biblical Studies, that Paul’s statement of Galatians 3:28 directly subverted an ancient Jewish prayer, where a Jewish male would thank God for not being made a pagan, a slave, or a female:

“R. Judah says, ‘A man must recite three benedictions every day: “Praised [be Thou, O Lord...] who did not make me a gentile; Praised [be Thou, O Lord...] who did not make me a boor; Praised [be Thou, O Lord...] who did not make me a woman” (t.*Berachot* 6:18).⁶

The logical deduction to be made, if Paul indeed subverted this sentiment, was that while various human distinctions and differences were not to be abrogated because of Messiah faith—various human distinctions and differences were to be less important to the people who thought them to be important. What was most imperative to grasp was, “For you are all sons *and daughters* of God through faith in Messiah Yeshua” (Galatians 3:26, 2020 NASB). Galatians 3:28 is a very important verse to evangelical Protestant egalitarians, who believe in the inclusion of females at all levels of leadership in the assembly. Those emphasizing a Distinction Theology, though, may actually be seen to stress that Galatians 3:28 notes an emphasis on ongoing differences, rather than some limitation or lessening of differences. A few may even think it is appropriate for today’s Messianic Jews to pray the ancient prayer of t.*Berachot* 6:18.

⁶ Jacob Neusner, ed., *The Tosefta: Translated from the Hebrew With a New Introduction*, 2 vols. (Peabody, MA: Hendrickson, 2002), 1:42.

Those who might conclude that differences or distinctions are to be pressed as more important than common elements of faith, are going to have to sort through how the ancient prayer of *t.Berachot* 6:18 should be evaluated, in light of the Messiah's following teaching:

“And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt: ‘Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and was praying this to himself: ‘God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector. I fast twice a week; I pay tithes of all that I get.’ But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, ‘God, be merciful to me, the sinner!’ I tell you, this man went to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted” (Luke 18:9-14, NASU).

It is not difficult to deduce that the ancient prayer of *t.Berachot* 6:18 has more in common with the Pharisee thanking God he was not a sinner, than the tax collector imploring God for mercy.

How many emphasizing a Distinction Theology, would have difficulty with the following attestation of the Apostle Paul? While noting the value of his Jewish heritage and upbringing, he also was seen to stress his knowing Yeshua as being the most important to him:

“Beware of the dogs, beware of the evil workers, beware of the mutilation; for we are the circumcision, who worship by the Spirit of God and glory in Messiah Yeshua and have no confidence in the flesh, though I myself might have confidence even in the flesh. If anyone else thinks to have confidence in the flesh, I far more: circumcised the eighth day, of the race of Israel, of the Tribe of Benjamin, a Hebrew of Hebrews; as to the Torah, a Pharisee; as to zeal, persecuting the assembly; as to the righteousness which is in the Torah, found blameless. But whatever things were gain to me, these have I counted as loss for the sake of Messiah. But even more so, I count all things to be loss for the surpassing value of the knowledge of Messiah Yeshua my Lord, for whom I suffered the loss of all things, and count them but refuse in order that I may gain Messiah, and be found in Him, not having a righteousness of my own from the Torah, but that which is through the faithfulness of Messiah, the righteousness which is from God on the basis of faith, that I may know Him, and the power of His resurrection and the fellowship of His sufferings, becoming conformed to His death; if somehow I may attain to the resurrection from the dead” (Philippians 3:2-11, author's rendering).

For those who have genuinely experienced the new birth, one's human distinctions and pedigree, are less important than Yeshua's completed work on the tree of sacrifice, and the common salvation all of His followers have in Him.

It is actually the issue of Torah application, for Jewish and non-Jewish Believers, which seems to be the main driving force behind Distinction Theology. Because the people of Israel

were given the Torah, it is widely concluded that there are specific instructions in Moses' Teaching, which make today's Jewish people unique and different. When non-Jewish Believers to partake of these things, it might be seen to blur, erase, or obliterate the chosenness of Israel. This is likely to place many non-Jewish Believers, who have been a part of today's Messianic Jewish movement—and who have been participating in outward things of Torah, for many years—in a rather difficult predicament.

Consistent with what has been listed previously, we can all reasonably conclude that while the Hebrew Tanach composes the spiritual heritage of all Messiah followers, the Hebrew Tanach **also** most especially composes the ethnic and cultural heritage of the Jewish people—and with this there should be an extra impetus by Jews to make sure that its words and instructions are heeded by them. Likewise, only the known physical descendants of Abraham, Isaac, and Jacob, namely the Twelve Tribes of Israel, can make a definite, Biblical claim on living in the Land of Israel. While welcome to visit for sure, **non-Jewish Messianic people cannot make such a permanent claim on the Holy Land.**⁷ There are many customs and ceremonies found in Judaism and Jewish culture—principally those seen in life-cycle events which are family oriented (i.e., weddings, funerals) and not necessarily joint congregational activities (i.e., corporate Sabbath worship, the appointed times)—where non-Jewish Messianic people may be more likely to do things more concurrent with their (Protestant) Christian heritage. *Distinctions and differences among Jewish and non-Jewish people, in today's Messianic movement, are present.* Is there a real need to make sure that such differences and distinctions are boldly and rigidly emphasized?

From the perspective of many Jews and Messianic Jews, though, it is Torah observance—and more specifically instructions such as keeping the Sabbath, appointed times, kosher dietary laws, and circumcision—which are what make the Jewish people distinct,⁸ and **not necessarily** the distinct Jewish destiny caught up with a return to the Holy Land, and direct participation in events leading to the arrival of the Messiah. When Torah observance is stressed as something which all of God's people might be able to benefit from in their maturation of faith, it can be thought to downplay or dismiss Jewish distinctiveness. Even when Torah observance for non-Jewish Believers, is stressed with an emphasis on the New Covenant (Jeremiah 31:31-34; Ezekiel 36:25-27; cf. Hebrews 8:8-12; 10:16-17), and the nations coming to Zion to be taught Moses' Teaching (Micah 4:1-3; Isaiah 2:2-4)—and that at this phase of Messianic development, non-Jewish Believers have to be uniquely called in to participate—it can still often be thought to blur distinctions. Even with it to be recognized that within Ancient Israel, the daily, overall Torah adherence of the sojourner or *ger*, was largely indifferent from that of the native Israelite—because of the complicated history of

⁷ If necessary, consult the Messianic Apologetics FAQ, "Inheritance in Holy Land, Non-Jews."

⁸ Cf. Mark S. Kinzer, *Post-Missionary Messianic Judaism: Redefining Christian Engagement with the Jewish People* (Grand Rapids: Brazos Press, 2005), pp 50-51.

Jews and Christians since the First Century,⁹ a number of Messianic Jewish leaders (although hardly all) still think it best for non-Jewish Believers to be discouraged as much as possible from entering into Messianic congregations and assemblies. If non-Jewish Believers keep the seventh-day Sabbath, for example—even though the ancient *ger* was to rest on *Shabbat* (Exodus 20:10; 23:12; Deuteronomy 5:14)—it can be thought by some that this might cancel out or nullify one of the distinct practices of the Jewish people, which has seemingly identified them for centuries.

Is non-Jewish Torah keeping *really* as big as a threat to Jewish distinction, as you may see some stress? When non-Jewish Believers might be seen to observe various outward elements of Torah—especially when they are a part of Messianic Jewish congregations and synagogues, fellowshiping with Messianic Jewish Believers—is it really tantamount to obliterating the uniqueness of the Jewish people? Certainly, while it is true that there are non-Jewish Believers, who get involved in things Messianic, who go through various phases of what various Torah matters mean to them—acting as though they are ethnically and culturally Jewish, when they are not—some of these claims are grossly overstated. Consider the following:

- The total worldwide Jewish population today is estimated at around 17-18 million, yet there are 21-22 million or so Seventh-Day Adventists (among other groups) who observe a seventh-day Sabbath.
- When non-Jewish Messiah followers abstain from eating pork and shellfish for various reasons, they have technically committed to following one of the many forms of health diet witnessed in society today: i.e., low carb, carnivore, Keto, Adkins, pescetarian, vegetarian, vegan.
- Male circumcision was observed by ancient societies which pre-dated Ancient Israel, and has been practiced in much of the West as a routine medical procedure for over a century-and-a-half. The vast majority of the males on Planet Earth today, who are circumcised, are actually Muslim.

There are details to surely be probed in the future, as it involves non-Jewish participation in various outward matters of Torah. But it goes unacceptably too far to suggest, that when non-Jewish people observe a seventh-day Sabbath, the unique place of the Jewish people in God's economy is being obliterated. If that were the case, then today's 21-22 million Seventh-Day Adventists, constitute every bit as much of a threat to the survival of the Jewish people—as do Hamas, Hezbollah, and neo-Nazis!

More reasonably, it does need to be properly emphasized, that when non-Jewish Believers, growing in faith by the work of the Holy Spirit and New Covenant, participate in various outward matters of Torah—that it will not make them ethnically or culturally

⁹ Review some of the useful observations in Craig S. Keener, “The Blessings and Mission of Those Grafted in,” in Robert F. Wolff, ed., *Awakening the One New Man* (Shippensburg, PA: Destiny Image, 2011), pp 192-193.

Jewish.¹⁰ Being a co-laborer with Messianic Jewish Believers in the restoration of Israel, does not mean that non-Jewish Believers get to totally “take over,” and see the Messianic Jewish mission and unique Messianic Jewish needs shuffled off by the wayside.

If there is any real threat, to either Jewish or Messianic Jewish generational continuity, it is actually intermarriage (cf. the issues detailed in Ezra-Nehemiah). How many of today’s Messianic Jewish rabbis and leaders, have non-Jewish spouses? How many of their children are continuing in the Messianic Jewish experience? How many Messianic Jewish leaders, who may be seen to strongly support a bilateral ecclesiology, and now a Distinction Theology, actually have non-Jewish spouses? Intermarriage is actually far greater of a threat to Jewish distinction, than non-Jewish Believers abstaining from pork, from either Biblical or health convictions.

The major distinction, of the Jewish people, is that they are to serve as the center of salvation history on Planet Earth. Yeshua Himself testified, “for salvation is from the Jews” (John 4:22, TLV), and the Apostles’ question of Acts 1:6 is still to be answered in future history: “Lord, are You restoring the kingdom to Israel at this time?” (TLV). In the ongoing matter of Distinction Theology, how much does one actually hear about the unique prophetic destiny and purpose of the descendants of Abraham, Isaac, and Jacob? This includes, among other things, a massive return of the exiles to the Promised Land, the emergence of the Two Witnesses and 144,000 sealed servants of Revelation, and heralding the return of Israel’s Messiah to the Earth. It will also surely involve a massive salvation of Jewish people, turning to their Messiah.

How much of this are we hearing about in today’s Messianic Jewish movement? Does the prophetic destiny of Jewish Messiah followers, involve being formally recognized as an established branch of Judaism, alongside the Orthodox, Conservative, and Reform? Or does it instead involve working toward and heralding the return of the King?

While wanting to appropriately emphasize the importance of Jewish identity and continuance, we should be concerned that Distinction Theology is most probably going to end up resulting in differences among God’s people being more important than the common faith we share in the completed work of Yeshua the Messiah. We fear that Distinction Theology, because of its emphasis on differences first and not common faith first, will, over the long run, turn away more potential allies and friends of Israel from the Messianic movement—than is healthy or proper. Distinction Theology, perhaps reducing the identity of the Jewish people to various outward, “sign commandments” of Torah, may also be seen to overshadow the unique, and indeed distinct, prophetic destiny of the Jewish people. Surely, if today’s Messianic movement is the “end-time move of God,” then more and more discussions on such a prophetic purpose, need to be taking place today.

¹⁰ Some useful approaches are witnessed in Barney Kasdan, *God’s Appointed Customs: A Messianic Jewish Guide to the Biblical Lifecycle and Lifestyle* (Baltimore: Lederer: 1996).