

# FAQ VOL II

A WORK IN PROGRESS

**J.K. McKee**

**MESSIANIC APOLOGETICS**  
[messianicapologetics.net](http://messianicapologetics.net)

# Frequently Asked Questions

## VOLUME II

© John Kimball McKee

latest update 08 November, 2024

All rights reserved. With the exception of quotations for academic purposes, no part of this publication may be reproduced without prior permission of the publisher.

A planned resource by Messianic Apologetics, a division of Outreach Israel Ministries  
P.O. Box 516  
McKinney, Texas 75070  
(407) 933-2002

[outreachisrael.net](http://outreachisrael.net) / [outreachisrael.blog](http://outreachisrael.blog)  
[messianicapologetics.net](http://messianicapologetics.net) / [messianicapologetics.blog](http://messianicapologetics.blog)

**Fair Use Notice:** This publication contains copyrighted material the use of which has not always been specifically authorized by the copyright owner. We make use of this material as a matter of teaching, scholarship, research, and commentary. We believe in good faith that this constitutes a “fair use” of any such copyrighted material as provided for in section 107 of the US Copyright Law, and is in accordance with Title 17 U.S.C. Section 107. For more information go to: <https://www.law.cornell.edu/uscode/text/17/107>

Outreach Israel Ministries is a non-profit 501(c)3. All prices listed on the publications of Outreach Israel Ministries and Messianic Apologetics are suggested donations.

***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)

# Pronomian Christianity

## How would you evaluate the movement calling itself Pronomian or Pronomian Christianity? Are you a part of it?

The following excerpt has been taken from J.K. McKee, *The New Testament Validates Torah* (McKinney, TX: Messianic Apologetics, 2024), pp 492-493.

Originally in the late 1990s to mid 2000s, when one employed the term “Hebrew Roots,” it was to emphasize matters such as study of the Hebrew Tanach, Hebrew language, and even various bodies of Second Temple Jewish literature. Sometimes it was used as a complement to “Jewish Roots,” but sometimes it was used to differentiate one from Judaism and Jewish tradition. By the early 2010s, though, the terms “Hebrew Roots” or “Hebraic Roots” quickly became the catch-all term for a wide scope of different non-Jewish Torah movements. While those who perhaps emphasized “Hebrew Roots,” did so with matters of Tanach study, Hebrew language study, and even ancient Jewish literature in mind—by the end of the 2010s, “Hebrew Roots” was widely associated with *anything but this*. Today in the mid-2020s, when one commonly thinks of the Hebrew Roots movement, non-Jewish people doing outward things of Torah can be quickly conflated with matters such as denial of the Divinity of Yeshua, denial of much of the Apostolic Scriptures as inspired, acceptance of Flat Earth, and even forms of anti-Zionism and Holocaust denial—and a host of other conspiracies and abominable issues. Messianic Judaism has been understandably concerned about what the Hebrew Roots movement has devolved into.<sup>1</sup>

A wide number of those, who were involved in the Hebrew Roots movement, have recognized that much of what had taken place via the label of “Hebraic”—was anything but good. This mainly involved how a wide majority of those identifying as “Hebrew Roots,” often unfairly deride and chastise any of the good contributions of evangelical Protestantism as being illegitimate and “pagan.” The early 2020s witnessed a new offshoot emerge, identifying as Pronomian Christianity. It mainly involved those formerly involved in Hebrew Roots, who had grown tired of a great deal of its anti-Christian rhetoric, and rightly sought change. It also involved, though, a number of those holding to a One Law/One Torah theology, some of whom had grown disenfranchised with the label “Messianic” and various Jewish traditions and

---

<sup>1</sup> Review some of the main concerns presented by IAMCS Steering Committee. (2014). *One Law, Two Sticks: A Critical Look at the Hebrew Roots Movement, A position paper of the International Alliance of Messianic Congregations and Synagogues* (IAMCS). Available online via <<http://iamcs.org>>.

customs. A new label, **pronomian**, was chosen, something which simply means **pro-law**—and certainly something which could sit in contrast to being **anti-law** or **antinomian**.

While many people across the Messianic community can legitimately identify as small “p” pronomian—what capital “P” Pronomian Christianity is going to become, remains to be seen in the mid-2020s. Those who identify as capital “P” Pronomian are to be commended, for not wanting to cast aside the legitimate contributions of Law-positive Christian traditions, and a great deal of good and wholesome Protestant theology. But there are likely to be ongoing questions surrounding Pronomian Christianity, regarding the place of Judaism, Jewish tradition, Zionism and the State of Israel, and standing against anti-Semitism. Will Pronomian Christianity be favorable or negative to the Messianic Jewish movement and its mission? Already when looking at some of the theology of those formally identifying as Pronomian, one does see strong leanings toward Reformed Calvinism, its predestinarian soteriology, and forms of cessationism. At present, it is useful to not make any detailed evaluations of Pronomian Christianity, as it probably needs to be given some more time (2024) to develop and figure out what it actually stands for.<sup>2</sup>

---

<sup>2</sup> For some further discussions, consult the author’s YouTube videos from 15 December 2021, “What is Pronomianism Going to Be? Will it be Messianic?”, and 05 November 2022 “Pronomian: A Short Observation - Today’s McKee Moment,” both accessible via <[youtube.com/MessianicApologetics](https://youtube.com/MessianicApologetics)>.