

FAQ VOL II

A WORK IN PROGRESS

J.K. McKee

MESSIANIC APOLOGETICS
messianicapologetics.net

Frequently Asked Questions

VOLUME II

© John Kimball McKee

latest update 06 May, 2025

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 / outreachisrael.blog
messianicapologetics.net / 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)

Second Coming, Hastening

Blogcast, 14 May, 2019

How should today's Messianic people approach the end-times? How many people are motivated by fear and their feelings? How many people are trying to calculate Date X? How many of us need to be refocused onto the mission and purposes of the Kingdom of God?

It seems like every year our family has been a part of the Messianic community, we have witnessed that we are confronted with yet another teaching or prognostication about why we are nearing the End of the Age, or why we must be the last generation. Now, being a political science undergraduate, I am the last person who is going to say that we should not be paying attention to the goings on of today's world. We should! Unfortunately, though, a great deal of fear is present throughout the Messianic movement as it pertains to the future—fear which the enemy has been able to capitalize upon again and again. Too many of us forget the meaning of Paul's words to Timothy: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Timothy 1:7, KJV). How we learn how to truly use God's power, and the mind He has given for the benefit of His people (Ephesians 1:17-19), is a great challenge for us.

Much of today's Messianic movement gets bombarded with various calculations regarding the end-times. There are many people who believe that they know the date of Yeshua's return. They have picked Date X. They believe they know the exact time of the Second Coming. They believe their data and method of sorting through *their* facts is correct.

Some of you are not going to like this, but do you know what most of these people have done? **They have wasted your time, my time, and the Messianic movement's time.** While some have gone out on their sideshow roadshow clown acts, they have failed to tell you that there is not a single Scripture verse in the Bible which tells God's people to look for Date X. The Scriptures instead admonish us to look for political, social, and spiritual signs which indicate that the return of the Messiah is nearing. *That is significantly more complicated.*

So why do we suffer from those among us who have gone out and have marketed teachings on Date X, raking in the bucks? It is because we do not know the Scriptures! Consider what the Lord has to tell the Prophet Habakkuk:

“For the vision is yet for the appointed time; it hastens toward the goal and it will not fail. Though it tarries, wait for it; for it will certainly come, it will not delay. Behold, as for the proud one, his soul is not right within him; but the righteous will live by his faith” (Habakkuk 2:3-4, NASU).

Habakkuk wanted to know why God’s judgment had delayed, and so the Lord told Him to simply “wait for it.” His judgment will come, as it is only a matter of time. In the meantime, the righteous person is to live by faith (cf. Romans 1:17; Galatians 3:11), thus fulfilling the call of His people. How some of the Sages of the Talmud interpreted these verses needs to be taken into serious consideration by today’s Messianic community:

“What is the meaning of the verse, ‘But at the end it shall speak and not lie’ (Hab. 2: 3)? **Said R. Samuel bar Nahmani said R. Jonathan,** “[Freedman, p. 659, n. 5: Reading the verse as, ‘He will blast him who calculates the end,]’ **blasted be the bones of those who calculate the end [when the Messiah will come].** For they might say, “Since the end has come and he has not come, he will not come.” Rather, wait for him, as it is said, “Though he tarry, wait for him” (Hab. 2: 3). Should you say that we shall wait, but he may not wait, Scripture responds, “And therefore will the Lord wait, that he may be gracious to you, and therefore will he be exalted, that he may have mercy upon you” (Isa. 30:18). “Then, since we are waiting and he is waiting, what is holding things up? It is the attribute of justice that is holding things up. But if the attribute of justice is holding things up, why should we wait? It is so as to receive the reward for our patience, as it is written, “Blessed are all those who wait for him” (Isa. 30: 9)” (b.Sanhedrin 97b).¹

The perspective offered here was not for people to calculate the time of the End, but for people to simply wait and to be rewarded for their patience. There may be a parallel between this sentiment and Revelation 3:10, where Yeshua said to the congregation at Philadelphia, “you have kept my word of patient endurance, I will keep you from the hour of trial which is coming on the whole world, to try those who dwell upon the earth” (RSV), which I interpret as meaning that they do not have to face martyrdom at the hands of the antimessiah. Certainly for us as Believers, we are admonished throughout the Apostolic Scriptures to be on alert to the signs of our times and the possible return of Yeshua the Messiah. We are by no means to ignore or deride the prophetic message! But nowhere are we told to devote our entire spiritual lives to the study of prophecy, at the expense of the more critical matters such as demonstrating God’s grace and mercy to the world.

Our fledgling Messianic community has been plagued over the years by a significant number of end-time predictions, all of which have failed. In fact we seem to be a faith community today which is sitting in too much of a holding pattern—spinning around and waiting for the Lord to return. As we spin around, though, we are not spending our time very

¹ *The Babylonian Talmud: A Translation and Commentary.* MS Windows XP. Peabody, MA: Hendrickson, 2005. CD-ROM.

Second Coming, Hastening

wisely. Rather than invest the time and effort which we should in our study of the Scriptures, our theology, and refining our mission to the world—too many people often waste their time listening to nonsensical and ear-tickling teachings. Not only do these teachings have no significant value *as they pertain to enduring to the end*, they will not aid God’s people in the here and now to accomplish their calling (Exodus 19:5-6; Isaiah 42:6).

The Apostle Peter said we “ought...to be in holy conduct and godliness, looking for and hastening the coming of the day of God” (2 Peter 3:11-12, NASU). He employed the present active participle *spoudontas*—“hastening”—to describe this action. The righteous behavior of Believers affects “the coming of the day of God.” What we do regarding our godly behavior, in obedience to the Lord, will “work to hasten its coming” (CJSB), “speed its coming” (NIV), or be “hurrying it along” (NLT). This is a very Hebraic principle which is paralleled by what the Jewish Sages say:

“Said R. Yohanan in the name of R. Simeon b. Yohai, ‘If the Israelites keep two successive Sabbaths in a proper manner, they will be saved immediately’” (b.*Shabbat* 118b).²

As God’s people it is our **holy conduct—or lack thereof—which will accelerate or decelerate the Second Coming of Yeshua**. How holy is today’s Messianic movement? Are we hastening the coming of righteousness? Are our current actions of faith and godliness helping prepare the world for the day when the King of Righteousness will return? Keep in mind that if the Rabbinic principle of keeping two Sabbaths is correct, then it would be keen for us to understand that remembering *Shabbat* is far more than just abstaining from our labors. *Shabbat* is to teach us important things about eternity (cf. Hebrews 4:1), undoubtedly to be known by those who observe it properly.

It is significantly more complicated to live lives of holiness which will hasten the coming of righteousness, than looking for ethereal Date X.

It can be safe to say that as the Lord restores His people today—as we specifically witness more and more Jewish people come to faith in Israel’s Messiah, and non-Jewish Believers embrace their faith heritage in Israel’s Scriptures in more tangible ways—that it signals we are getting closer and closer to the Second Coming. Being involved in the restoration of Israel’s Kingdom (Acts 1:6) is an exciting thing! Frequently, prophecy teachers have said that Israel’s is God’s timepiece. But, for today’s Messianic people, this is not a timepiece we are separated from; **this is a timepiece in which we all play a prominent part**. What we do today will affect tomorrow. Our choices today as the emerging Messianic community will affect the world as a whole. The pace of our development as a mature faith community, which can make a difference in the world, will determine *how soon* the Messiah will return.

So what do we have to do in order to transition from being a Messianic movement, **into a Messianic force for righteousness?**

² Ibid.