

# FAQ

**FROM THE MESSIANIC APOLOGETICS ARCHIVES (2000-2018)**

**J.K. McKee**

**MESSIANIC APOLOGETICS**  
messianicapologetics.net

# Frequently Asked Questions

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Cover Image: nullplus via Istockphoto

ISBN 979-8317009786 (paperback)

ASIN B09F1MWGB7 (eBook)

Published 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)

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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)  
NJSB: *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)

# One New Man (One New Humanity)

**What do you think about those who advocate a belief in Jews and Christians becoming “one new man”? This seems to be connected to groups which support Israel, but who consider the Torah to not be that important.**

The terminology one commonly hears employed in the broad Messianic community of “one new man,” is intended more than anything else to spur on a sense of unity and camaraderie among mixed groups of Jewish and non-Jewish Believers. “One new man” has been used by evangelical Protestant groups who want very little to do with their faith heritage in the Scriptures of Israel, and by others to emphasize the Jewish Roots of Christianity as an important component of Believers’ lifestyle practice. It would be inappropriate to categorize all people who use the term “one new man” as believing in this or that, when it is a term which has been taken directly from the Bible.

The only Scriptural reference to “one new man” appears in Ephesians 2:14-15:

“For He Himself is our peace, who made both *groups into one* and broke down the barrier of the dividing wall, by abolishing in His flesh the enmity, *which is the Law of commandments contained in ordinances*, so that in Himself He might make the two into one new man, *thus establishing peace*” (Ephesians 2:14-15, NASU).

Among some of those who might use “one new man” terminology, but who think that God’s Torah is a relative thing of the past, an English surface reading of Ephesians 2:14-15 may seem to support their view. To be fair, some might emphasize studying the Torah and Tanach (OT) for enrichment to one’s understanding of the Biblical story or history, but still think that any kind of Torah-keeping—even for Jews—is a part of the pre-resurrection era.

That Yeshua the Messiah (Jesus Christ) has made Jewish and non-Jewish people one in Him, is something which Ephesians 2:14-15 does clearly emphasize. This is to be something regarded as new and unique in the post-resurrection era, as a direct result of the continuation of salvation history. But was it the Torah or Law of Moses which kept the First Century Jewish community separated from the nations at large? This is something which can be easily challenged.

The “dividing wall” referred to was not the Torah of Moses, but what the Greek calls *ton nomon tōn entolōn en dogmasin*, literally, “the law of commandments in dogmas.” The singular *dogma* can be defined as “something that is taught as an established tenet or statement of belief, *doctrine, dogma*” (BDAG)<sup>1</sup> or “*that which seems to one, an opinion, dogma*” (LS).<sup>2</sup> It can relate to extra-Biblical laws or ordinances which contradict God’s Biblical law itself, which are instead human interpretations. Within the Second Temple in Jerusalem, there was a literal barrier wall which kept the inner sanctuary divided out from the Court of the Gentiles—including a warning that any Gentile or non-Jew entering the Temple complex would be put to death (Josephus *Antiquities of the Jews* 15.417; *Wars of the Jews* 5.194). This barrier of a dividing wall, while intending to keep the Temple complex undefiled, in actuality kept outsiders away from the Temple, which was to be a place of worship for all nations, **quite contrary to the Lord’s intention** (1 Kings 8:41-43; Isaiah 56:6-7). In the sacrifice of Yeshua, any man-made artificial regulations—

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<sup>1</sup> Frederick William Danker, ed., et. al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Third Edition (Chicago: University of Chicago Press, 2000), 254.

<sup>2</sup> H.G. Liddell and R. Scott, *An Intermediate Greek-English Lexicon* (Oxford: Clarendon Press, 1994), 207.

“the religious Law of commandments in dogmas” (Ephesians 2:15b, author’s rendering)—which would see to the erection of a barrier wall keeping people away from God’s presence, was to be reckoned as removed and inoperative.<sup>3</sup>

In His atoning work for all people, Yeshua the Messiah has eliminated the enmity between Jew and non-Jew, “so that in Himself He might make the two into one new man, *thus* establishing peace” (Ephesians 2:15, NASU). The imperative of the work of Yeshua on behalf of all is to create “a single new humanity” (NEB, CJSB). The inclusive language translation of “**one new humanity**” (NRSV) for *hena kainon anthrōpon*, is much clearer and is to surely be preferred than just “one new man,” as all nationalities and both genders compose it. Ephesians 2:15c is very much akin to Galatians 3:28, where Paul previously said, “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). The Lord God absolutely deals with both Jewish and non-Jewish persons who trust in Him via Yeshua *on the same terms*—as Yeshua’s atoning sacrifice has consequences which affect the entire human race.

Many theologians have thought that this “one new humanity” is “the Church,” as opposed to a Commonwealth of Israel maximized by Israel’s Messiah—as the alienation of the nations from Israel was a, if not the, principal cause of their God-lessness (Ephesians 2:12). Yet if “the Church” was in view here as the “one new humanity,” then why does the mission of this “Church” ultimately come from the imperatives that God gave to Ancient Israel? Has “the Church” superseded Israel? Or, was God’s original plan through Israel *now empowered to its fullness* via the work of His Son? The need for today’s Messianic movement to make sure that it is accomplishing the Divine mandate originally given to Ancient Israel **cannot be overstated**.

The concept of the “one new humanity” being an Israel maximized does mean it *goes beyond* what Ancient Israel was to be in the Tanach, although it by no means is contradictory. The Messianic expectation given by the Prophet Nathan (2 Samuel 7:12-17) was intended to be, as King David testified, a *torat ha’adam*, a “law (for) humanity” (2 Samuel 7:19, author’s rendering) or “the charter for humanity.”<sup>4</sup> Israel has always had a role in which the world as a whole would be the beneficiary.

The current Messianic movement is still in the process of considering the full ramifications of Paul’s words. In His flesh, Yeshua abolished the barrier which unnecessarily separated not just Jew from non-Jew (Ephesians 2:15), but all members of humanity from one another (Galatians 3:28). Knowing Him as Lord, a born again Believer is to have true peace or *shalom*. The reason this is difficult for many, even among those who emphasize equality between Jewish and non-Jewish Believers—is because the equality emphasized is most always just between Jewish and non-Jewish *male* Believers. **Just saying “one new man” is not enough.**<sup>5</sup>

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<sup>3</sup> For a further review, consult the Messianic Apologetics FAQ, “Ephesians 2:14-15.”

<sup>4</sup> Walter C. Kaiser, *The Promise-Plan of God: A Biblical Theology of the Old and New Testaments* (Grand Rapids: Zondervan, 2008), 122.

<sup>5</sup> For further consideration of this and related issues, consult the author’s commentary *Ephesians for the Practical Messianic*.