

Why are you a part of today's Messianic movement? Since the reemergence of the Messianic Jewish movement in the late 1960s to the present, we have witnessed a generation of Jewish people come to faith in Israel's Messiah, retaining their Jewish heritage. Since the mid-to-late 1990s to the present, we have also witnessed a great number of evangelical Protestant Believers be sovereignly called by God into the Messianic movement, to join in and participate with their fellow Jewish Believers in the restoration of Israel. Many are of the sincere conviction that the end-time prophecies involving a massive salvation of Jewish people (Romans chs. 9-11) and the nations coming to Zion to be instructed in God's Torah (Micah 4:1-3; Isaiah 2:2-4), are simultaneously occurring in this hour.

Today's Messianic congregations are often places where these two dynamics emerge, and people from diverse backgrounds fellowship with one another on a regular basis in a local assembly or fellowship of brothers and sisters. What are some of the things of what it means to be a Jewish Believer in Yeshua of Nazareth? What are some of the things of what it means to be a non-Jewish Believer in the Messianic movement? How do we pool the strengths and virtues of our Judeo-Protestant heritage, as we anticipate and work toward the salvation-historical trajectory of "all Israel will be saved" (Romans 11:26) and the return of Yeshua to Planet Earth?

Messianic Apologetics editor J.K. McKee has developed the workbook *The Messianic Walk* to specifically aid in acclimating people to today's Messianic movement. This resource is a primer, divided into six units, covering: (1) The Messianic Experience, (2) Shabbat, the Appointed Times, Jewish Holidays, (3) Kosher and Torah-Based "Means of Grace," (4) The Contours of Jewish Evangelism, (5) Our Place in the Congregation, and (6) A Survey of Messianic Theology. *The Messianic Walk* has been written in an as user-friendly and easy-to-read style as possible, as it introduces students to the Messianic congregational experience as it has developed by the third decade of the Twenty-First Century. It is a resource intended to be used in the new members classes of today's Messianic congregations, either on its own or in concert with other materials.

THE MESSIANIC WALK

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THE END-TIME MOVE OF GOD

J.K. McKee

MESSIANIC APOLOGETICS
messianicapologetics.net

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THE END-TIME MOVE OF GOD

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TABLE OF CONTENTS

Introduction.....xi

A Spiritual Scavenger Hunt..... xv

UNIT ONE

THE MESSIANIC EXPERIENCE

The Messianic Mission.....1

An End-Time Move of the Holy Spirit..... 17

Mark Huey

A Torah Foundation..... 29

UNIT TWO

SHABBAT, THE APPOINTED TIMES, JEWISH HOLIDAYS

Introducing the Biblical Appointments55

Remembering Biblical and Jewish Holidays as a Messianic Believer..... 63

Controversies Involving Biblical and Jewish Holidays as a Messianic Believer 73

UNIT THREE

KOSHER

TORAH-BASED "MEANS OF GRACE"

Kosher and Torah-Based "Means of Grace" 87

Our Family Experiences Going Kosher97

Margaret Huey

Controversies Involving Torah-Based “Means of Grace” 103

UNIT FOUR

JEWISH OUTREACH AND EVANGELISM

The Contours of Jewish Evangelism 117

How Do We Know that Yeshua of Nazareth is the Messiah? 127

The Wild and Wonderful World of the Broad Messianic Movement 149

UNIT FIVE

OUR PLACE IN THE CONGREGATION

What Does It Mean to Participate in a Messianic Congregation? 163

Navigating Through a Very Small Messianic Movement 173

The Calling of Ruth and Non-Jewish Believers
in Today’s Messianic Movement 183

UNIT SIX

A SURVEY OF MESSIANIC THEOLOGY

A Survey of Messianic Theology 197

How Do You Study the Bible? 207

Moving Forward in Your Messianic Experience 217

About the Author 231

Bibliography 235

Abbreviation Chart and Special Terms

The following is a chart of abbreviations for reference works and special terms that 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.

Special terms that may be used have been provided in this chart:

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*
BECNT: *Baker Exegetical Commentary on the New Testament*
BKCNT: *Bible Knowledge Commentary: New Testament*
C.E.: Common Era or A.D.
CEV: Contemporary English Version (1995)
CGEDNT: *Concise Greek-English Dictionary of New Testament Words* (Barclay M. Newman)
CHALOT: *Concise Hebrew and Aramaic Lexicon of the Old Testament*
CJB: Complete Jewish Bible (1998)
CJSB: Complete Jewish Study Bible (2016)
DRA: Douay-Rheims American Edition

DSS: Dead Sea Scrolls
ECB: *Eerdmans Commentary on the Bible*
EDB: *Eerdmans Dictionary of the Bible*
eisegesis: "reading meaning into," or interjecting a preconceived or foreign meaning into a Biblical text
EJ: *Encyclopaedia Judaica*
ESV: English Standard Version (2001)
exegesis: "drawing meaning out of," or the process of trying to understand what a Biblical text means on its own
EXP: *Expositor's Bible Commentary*
Ger: German
GNT: Greek New Testament
Grk: Greek
halachah: lit. "the way to walk," how the Torah is lived out in an individual's life or faith community
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
ICC: *International Critical Commentary*
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)
- LS: *A Greek-English Lexicon* (Liddell & Scott)
- 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*
- NIGTC: *New International Greek Testament Commentary*
- NICNT: *New International Commentary on the New Testament*
- 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
- orthopraxy: lit. "the right action," how the Bible or one's theology is lived out in the world
- OT: Old Testament
- PME: Practical Messianic Edition of the Apostolic Scriptures
- PreachC: *The Preacher's Commentary*
- 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*
- TEV: Today's English Version (1976)
- TLV: Messianic Jewish Family Bible—Tree of Life Version (2014)
- TNIV: Today's New International Version (2005)
- TNTC: *Tyndale New Testament Commentaries*
- 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
- WBC: *Word Biblical Commentary*
- Yid: Yiddish
- YLT: Young's Literal Translation (1862/1898)

Introduction

The Messianic movement is a vitally important community of people, Jewish and non-Jewish alike, who have been called at this point in time, **to be involved with some very important salvation historical work**. At no other time in human history, since the First Century C.E., have we seen Jewish people coming to faith in their Messiah in significant numbers, and non-Jewish Believers tangibly embracing their spiritual heritage in Israel's Scriptures, **and both** joining together as "one new humanity" (Ephesians 2:15). In today's Messianic congregations and synagogues, there is a broad conviction that we are seeing a return to something that was lost almost two thousand years ago. In fact, we are all a part of something which will culminate in "all Israel will be saved" (Romans 11:26) and the return of Yeshua to Planet Earth.

Centuries ago, if you were a Jewish person who expressed faith in Israel's Messiah, it was widely believed by Christian authorities that you could no longer regard yourself as being Jewish anymore. Today's Messianic Jewish movement has rightly corrected this—as Jewish Believers in Yeshua hardly stop being Jewish! Today's Messianic movement is a safe place for Jewish Believers to maintain their Jewish heritage and culture, without fear of reprisal and/or assimilation. More recently, if you are a non-Jewish Believer investigating and appreciating his or her spiritual heritage in the Old Testament and Judaism, you likely have received many accusations and insults levied against you, rooted in misunderstandings of Jewish history and tradition, by Christian people who have never really bothered to do their homework. Today's Messianic movement has become a safe place for non-Jewish Believers who have been called, at this time in history, to join with their Jewish brothers and sisters to participate in the restoration of Israel's Kingdom (cf. Acts 1:6). When we can all come together as one in the Lord, and employ the various strengths and virtues from our shared Judeo-Protestant heritage, I certainly believe that a great deal of significant progress can be made for the Kingdom of God!

Being a part of **the Messianic walk** is something that does not just have individual components to it, but it affects the corporate Messianic community, albeit a still-developing and still-emerging movement. Being a part of the Messianic walk involves each of us comprehending (1) the Messianic vision, (2) understanding and appreciating Biblical and Jewish holidays, (3) having a fair-minded approach to external expressions of God's commandments, (4) **actively**

The Messianic Walk

participating in Jewish outreach and evangelism, (5) actively participating in the life and fellowship of a local Messianic congregation, and (6) staying up to date with developments in Messianic theology and Bible teaching. Whether you choose to employ *The Messianic Walk* workbook for individual or group edification, the Messianic movement at the beginning of the 2020s offers each of us a venue to grow substantially in our faith and make a difference.

This workbook is a direct product of me teaching the New Foundations-New Members class at my own Messianic congregation, Eitz Chaim (EC) of Richardson, Texas (www.ecdallas.org). In the Spring of 2016, I was given the responsibility of taking over the New Foundations-New Members class, but would only do it on the condition of me being given a free hand to teach the class on my own terms. The materials which had been employed for the class, were certainly important staples for any Messianic library, and were books with which I was familiar. Originally, the class for EC was taught with *Jewish Roots: A Foundation of Biblical Theology* (Shippensburg, PA: Destiny Image, 1995) by Dan Juster, and *Our Hands Are Stained With Blood* (Shippensburg, PA: Destiny Image 1992) by Michael Brown. When I took the New Foundations-New Members class in the Spring of 2014, a different workbook was being employed, *Messianic Judaism Class* (Copenhagen, NY: Olive Press, 2011), by James Appel, Jonathan Bernis, and David Levine. This workbook was much easier for most students to follow, but many of the questions were formulated in the sense of "Tell us what Bible verse XYZ means..." Bible verse XYZ could have a dozen different meanings...

Originally when I took the EC New Foundations-New Members class, the facilitator would take around eighteen weeks to take people through the *Messianic Judaism Class* workbook, and each class would essentially be spent by going through the different study questions. When the eighteen weeks were over, the class might have gotten through about two-thirds of the material. *This was hardly useful, given the fact that **the most important information** for people becoming members of a Messianic congregation, is going to be found in the final chapters of the book(s) they are employing.* When I took over the New Foundations-New Members class, I streamlined everything to nine weeks. Students would have to do work on their own in the *Messianic Judaism Class* workbook, and when they came to the congregation, I would give them a brief presentation on the subject matter—but most especially would then discuss what the subject matter meant for our local congregation in North Dallas, and our interactions with both the Jewish and evangelical Protestant communities. Given some of the limitations of the *Messianic Judaism Class* workbook, I would also recommend that students purchase its associated Teacher Book, which would offer various answers to its questions.

Today, with the 2020s literally on our doorstep, the *Messianic Judaism Class* workbook and Teacher Book, are resources dated to the late 1990s. This new

Introduction

workbook, *The Messianic Walk*, has been produced as a direct result of me teaching the Eitz Chaim New Foundations-New Members class from *Messianic Judaism Class*, and various discussions with my congregational leadership and students. I am also directly affected by my ongoing ministry work with Outreach Israel (www.outreachisrael.net) and Messianic Apologetics (www.messianicapologetics.net), as today's Messianic movement does not exist in a bubble, and there are subjects mentioned which reflect our current times. *The Messianic Walk* is indebted to the previous work of many leaders and teachers in today's Messianic Jewish movement, **and should be employed in concert with the *Messianic Judaism Class Teacher Book***, as there will be various references and quotations made.

At the same time, *The Messianic Walk* workbook also represents a capstone to much of the labor that I have conducted since being called into full-time Messianic ministry in 2003. *The Messianic Walk* workbook is not designed to answer every single question that you have about the Messianic movement and its purposes—but it is designed to acclimate you enough to this journey, and it will point you in the right direction where you can be further informed and educated.

J.K. McKee
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The Messianic Walk

A Spiritual Scavenger Hunt

Every single one of us, as a redeemed man or woman of faith, has been on some kind of life journey that has led us to the salvation of Yeshua the Messiah, and hopefully into a place of contributing to the purposes of the Kingdom of God. One of the questions that I frequently ask myself, as a person who has been involved in the Messianic movement since 1995, very much is: *How did I get here?* A follow up question to this is: *What does God actually want me to do here?*

I truly came to dynamic saving faith on August 8, 1995. While this concerned dealing with some demonic issues from my family's past, as well as some issues involving the death of my father in 1992ⁱ—within several months of repenting of my sins and being born again I was in the Messianic movement. My mother Margaret, and her new husband Mark Huey, had gone on a Zola Levitt tour to Israel in December of 1994, where they had the impression that when returning to the United States, they needed to be focusing on the Biblical feasts of the Lord (Leviticus 23). And, by the Fall high holidays of 1995, we were attending a Messianic Jewish congregation, and getting acclimated to things like the weekly *Shabbat*, a kosher-style of diet, and various mainline Jewish traditions and customs.

One of the things that was very appealing for Mark and Margaret Huey, entering into the Messianic movement, was the fact that my mother was an Arminian, and my new stepfather was a Calvinist. While we all came from a broadly evangelical Protestant background, this new blended family knew that it was going to have to chart a new spiritual course. Throughout the second half of 1995 and into 1996, we tried attending *Shabbat* services on Saturday, while also going to Sunday Church. By the Spring of 1996, we had fully crossed over to the Messianic Jewish congregation. Not only was our faith in the Messiah being

ⁱ Some of my experience in coming to salvation is covered in my article "The Assurance of Our Salvation" (appearing in *Introduction to Things Messianic*) and *Why Hell Must Be Eternal*.