

A SURVEY OF THE HOLY SCRIPTURES FOR THE PRACTICAL MESSIANIC

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MESSIANIC APOLOGETICS
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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: <i>Anchor Bible Dictionary</i>	ISBE: <i>International Standard Bible Encyclopedia</i>
AMG: <i>Complete Word Study Dictionary: Old Testament, New Testament</i>	IVPBBC: <i>IVP Bible Background Commentary (Old & New Testament)</i>
ANE: Ancient Near East(ern)	Jastrow: <i>Dictionary of the Targumim, Talmud Bavli, Talmud Yerushalmi, and Midrashic Literature</i> (Marcus Jastrow)
Apostolic Scriptures/Writings: the New Testament	JBK: <i>New Jerusalem Bible-Koren</i> (2000)
Ara: Aramaic	JETS: <i>Journal of the Evangelical Theological Society</i>
ASV: American Standard Version (1901)	KJV: King James Version
ATS: ArtScroll Tanach (1996)	Lattimore: <i>The New Testament by Richmond Lattimore</i> (1996)
b. Babylonian Talmud (<i>Talmud Bavli</i>)	LITV: <i>Literal Translation of the Holy Bible</i> by Jay P. Green (1986)
B.C.E.: Before Common Era or B.C.	LES: <i>Lexham English Septuagint</i> (2019)
BDAG: <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> (Bauer, Danker, Arndt, Gingrich)	LS: <i>An Intermediate Greek-English Lexicon</i> (Liddell-Scott)
BDB: <i>Brown-Driver-Briggs Hebrew and English Lexicon</i>	LSJM: <i>Greek-English Lexicon</i> (Liddell-Scott-Jones-McKenzie)
C.E.: Common Era or A.D.	LXE: <i>Septuagint with Apocrypha</i> by Sir L.C.L. Brenton (1851)
CGEDNT: <i>Concise Greek-English Dictionary of New Testament Words</i> (Barclay M. Newman)	LXX: Septuagint
CGL: <i>Cambridge Greek Lexicon</i> (2021)	m. Mishnah
CHALOT: <i>Concise Hebrew and Aramaic Lexicon of the Old Testament</i> (Holladay)	MT: Masoretic Text
CJB: <i>Complete Jewish Bible</i> (1998)	NASB: <i>New American Standard Bible</i> (1977)
CJSB: <i>Complete Jewish Study Bible</i> (2016)	NASU: <i>New American Standard Update</i> (1995)
DRA: Douay-Rheims American Edition	NBCR: <i>New Bible Commentary: Revised</i>
DSS: Dead Sea Scrolls	NEB: <i>New English Bible</i> (1970)
ECB: <i>Eerdmans Commentary on the Bible</i>	Nelson: <i>Nelson's Expository Dictionary of Old Testament Words</i>
EDB: <i>Eerdmans Dictionary of the Bible</i>	NETS: <i>New English Translation of the Septuagint</i> (2007)
EJ: <i>Encyclopaedia Judaica</i>	NIB: <i>New Interpreter's Bible</i>
ESV: <i>English Standard Version</i> (2001)	NIDB: <i>New International Dictionary of the Bible</i>
Ger: German	NIV: <i>New International Version</i> (1984)
GNT: <i>Greek New Testament</i>	NJB: <i>New Jerusalem Bible-Catholic</i> (1985)
Grk: Greek	NJPS: <i>Tanakh, A New Translation of the Holy Scriptures</i> (1999)
HALOT: <i>Hebrew & Aramaic Lexicon of the Old Testament</i> (Koehler and Baumgartner)	NKJV: <i>New King James Version</i> (1982)
HCSB: <i>Holman Christian Standard Bible</i> (2004)	NRSV: <i>New Revised Standard Version</i> (1989)
Heb: Hebrew	NLT: <i>New Living Translation</i> (1996)
HNV: <i>Hebrew Names Version of the World English Bible</i>	
IDB: <i>Interpreter's Dictionary of the Bible</i>	
IDBSup: <i>Interpreter's Dictionary of the Bible Supplement</i>	

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)

BOOK OF AMOS

PERSONAL SURVEY OF AMOS

*Read through the Book of Amos, keeping a journal log of:
people, places, key themes and events, and major Scripture passages*

THEOLOGICAL SUMMARY OF AMOS

Approximate date: 760-750 B.C.E. (Right, conservative-moderate); 587-539 B.C.E. (Left)

Time period: judgment upon Northern Kingdom and Southern Kingdom during a time of intense prosperity and opulence

Author: Amos and/or a close associate (Right, conservative-moderate); Amos and anonymous others (Left)

Location of prophet/author(s): Bethel (Right, conservative-moderate); somewhere in the Land of Israel (Left)

Target audience and location: primarily Northern Kingdom Israelites, but also Southern Kingdom Israelites

Even though Amos (Heb. *Amos*) is listed in the Hebrew book order as the third of the Twelve Prophets, he was likely the first chronologically. Amos was from Tekoa (Amos 1:1), a small town just south of Bethlehem. He was not from a priestly family, but instead earned his living from the flock and a sycamore fig-grove (Amos 1:1; 7:14-15). It is unknown whether he was the owner or just a worker,¹ and today some scholarship leans toward Amos being some kind of a civil servant involved in their maintenance.² Regardless of which he was, he certainly witnessed the hardships of many such workers.

¹ J. Robertson and C. Amerding, "Amos," in Geoffrey Bromiley, ed., *International Standard Bible Encyclopedia*, 4 vols. (Grand Rapids: Eerdmans, 1988), 1:114.

² Bruce E. Willoughby, "Amos, Book of," in David Noel Freedman, ed., *Anchor Bible Dictionary*, 6 vols. (New York: Doubleday, 1992), 1:203-204; Raymond B. Dillard and Tremper Longman III, *An Introduction to the Old Testament* (Grand Rapids: Zondervan, 1994), 376.

Amos was certainly not an ignorant peasant, given his skilled words which indicate he was well informed of the issues of his day,³ notably the great prosperity of both the Northern and Southern Kingdoms.⁴ Amos probably did the bulk of his prophesying in Bethel (Amos 7:10-13; cf. 1 Kings 12:28-30), at the location of one of the Northern Kingdom's primary worship centers. Consequently, most of Amos' prophecies concerned the Northern Kingdom, although there were warnings issued to the Southern Kingdom.

Questions are asked as to whether or not Amos was a writing poet, or whether his prophecies were later collected and written down by those who followed his ministry. Conservative examiners generally favor Amos writing the text,⁵ or some of his close followers composing the text.⁶ Amos' initial composition is often dated to some time in the Eighth Century B.C.E., perhaps around 760.⁷ Perhaps the only parts of Amos which were likely appended by someone other than himself, are the superscription (Amos 1:1) and biographical section (Amos 7:10-17), probably by his disciples.

Liberal examiners have tended to favor the Book of Amos being some kind of anthology of prophetic oracles, some of which were authentic to Amos, but not all. They have frequently argued that the text of Amos must post-date the Babylonian exile, and also commonly claim that the oracles delivered against the Southern Kingdom of Judah (Amos 9:11-12) must have been added at a later date, as it implies the fall of the monarchy—which liberals assert has already occurred.⁸

Many liberals have also doubted whether Amos even considered himself a prophet, on the basis of his words "I am not a prophet, nor am I the son of a prophet; for I am a herdsman and a grower of sycamore figs" (Amos 7:14, NASU). It should be noted, though, that this may be a response to Amos being a prophet outside of the "mainline" prophetic guild of his time,⁹ which often incurred monies for its prophesying. Some also suggest that "I am not a prophet" was just a common response of Amos to God's ministry call upon him.¹⁰

Fortunately, it does appear that more critical scholars, on the basis of some linguistic and historical grounds, are beginning to lean more toward Amos' authenticity.¹¹

³ R.K. Harrison, *Introduction to the Old Testament* (Grand Rapids: Eerdmans, 1969), pp 886-887.

⁴ J.D. Smart "Amos," in George Buttrick, ed., et. al., *The Interpreter's Dictionary of the Bible*, 4 vols. (Nashville: Abingdon, 1962), 1:117; Harrison, *Introduction to the Old Testament*, pp 884-885; R.K. Harrison, "Amos," in Merrill C. Tenney, ed., *The New International Dictionary of the Bible* (Grand Rapids: Zondervan, 1987), 43; Robertson and Amerding, "Amos," in *ISBE*, 1:114-115; Willoughby, "Amos, Book of," in *ABD*, 1:205-206.

⁵ Thomas Edward McComiskey, "Amos," in Frank E. Gaebelein, ed. et. al., *Expositor's Bible Commentary* (Grand Rapids: Zondervan, 1985), 7:269.

⁶ Harrison, *Introduction to the Old Testament*, 890.

⁷ J.A. Motyer, "Amos," in D. Guthrie and J.A. Motyer, eds., *The New Bible Commentary Revised* (Grand Rapids: Eerdmans, 1970), 726; Robertson and Amerding, "Amos," in *ISBE*, 1:115; McComiskey, "Amos," in *EXP*, 7:275.

⁸ Smart "Amos," in *IDB*, 1:118.

⁹ *Ibid.*, 1:116.

¹⁰ Willoughby, "Amos, Book of," in *ABD*, 1:204; Dillard and Longman, 377.

¹¹ M. Daniel Carroll R., "Amos," in James D.G. Dunn and John W. Rogerson, eds., *Eerdmans Commentary on the Bible* (Grand Rapids: Eerdmans, 2003), 690.

The authorized Hebrew text of Amos probably emerged some time during the Babylonian exile, or the immediate post-exilic period. The current MT is in fairly good condition, with few minor variants when compared to the Greek LXX.¹²

Amos prophesied during the reigns of Uzziah of Judah (792-740 B.C.E.) and Jeroboam II of Israel (793-753 B.C.E.),¹³ and his words affected both the Northern Kingdom and its subsequent judgment via Assyria, as well as the Southern Kingdom. Amos addressed the prosperity of both the Northern and Southern Kingdoms, as well as their religious disobedience. Likewise, Amos delivered rebukes against eight different external powers. The Book of Amos can be largely divided into three sections: (1) oracles against the nations (Amos chs. 1-2), (2) a series of judgments against Israel (Amos chs. 3-6), and (3) a group of visions culminating in ultimate salvation (Amos chs. 7-9).¹⁴ In Amos, one sees that God is sovereign over the affairs of the universe.¹⁵

The Book of Amos contains a very strong message of care for the oppressed (Amos 5:24).¹⁶ While there are similarities between the message of Amos when compared to Hosea, Amos was more concerned about the conditions inflicted upon the poor of the Northern Kingdom,¹⁷ listing them as a major reason for the coming judgment. God's Torah is upheld as a standard of proper conduct for His people. Those who were rich and opulent (Amos 3:15), having earned their luxurious wares through cheating and extorting the poor, were to be judged severely by God.¹⁸

The answer to the Northern Kingdom's severe sin would be swift, national destruction (Amos 4:6-11). Throughout Amos, readers see how God used outside powers to judge Israel (Amos 6:14), being the King of the whole world (Amos 4:13; 5:8; 9:5-6). Amos also criticized "prophets" who only spoke what the people hearing them wanted to hear (cf. Amos 7:14-15).

Throughout the Book of Amos, one should see that the responsibility of Israel was intensified because they have had God's Law and should have known better (Amos 3:2),¹⁹ especially compared to other nations which did not have the Torah. Amos did have a concern for the religious life of the people, every bit as much as he did their conduct regarding the oppressed.²⁰ In spite of the judgment which was coming, there would be a remnant which

¹² Harrison, *Introduction to the Old Testament*, 897; Willoughby, "Amos, Book of," in David Noel Freedman, ed., *Anchor Bible Dictionary*, 6 vols. (New York: Doubleday, 1992), 1:211.

¹³ Smart "Amos," in *IDB*, 1:118; McComiskey, "Amos," in *EXP*, 7:269-270; Dillard and Longman, 375.

¹⁴ Cf. Dillard and Longman, 379; Harrison, *Introduction to the Old Testament*, pp 887-890.

¹⁵ Dillard and Longman, 382.

¹⁶ Smart "Amos," in *IDB*, 1:120-121; Motyer, "Amos," in *NBCR*, 727; Robertson and Amerding, "Amos," in *ISBE*, 1:116; Willoughby, "Amos, Book of," in *ABD*, 1:206; Dillard and Longman, pp 382-383.

¹⁷ Harrison, "Amos," in *NIDB*, 43.

¹⁸ Motyer, "Amos," in *NBCR*, 726.

¹⁹ Robertson and Amerding, "Amos," in *ISBE*, 1:114.

²⁰ Smart "Amos," in *IDB*, 1:120; Harrison, *Introduction to the Old Testament*, 886; J.M. Ward, "Amos," in Keith Crim, ed., *Interpreter's Dictionary of the Bible: Supplementary Volume* (Nashville: Abingdon, 1976), 22; Robertson and Amerding, "Amos," in *ISBE*, 1:117.

could repent (Amos 5:15), and in due time the whole House of Israel would be restored as it was during the life of David (Amos 9:11-15).

Amos emphasized what many would consider the “weightier matters” of the Torah, particularly the ethics of Deuteronomy.²¹ The themes of Amos are undoubtedly seen throughout the Apostolic Scriptures, and formed a considerable part of the mission of the Apostles. There is no reason to discriminate between rich and poor in the assembly (1 Corinthians 11:22; James 2:1-10). The poor need care (James 1:27; 5:1-6). Luke’s Gospel itself noticed the plight of the destitute.²² Amos was quoted by Paul where the evil of Ancient Israel was to be considered (Amos 5:15; cf. Romans 12:9). And, the most significant quotation of Amos (9:11-12, LXX) appeared in Acts 15:16-18, when James placed the expanse of the good news among the nations as a major part of the restoration of Israel’s Kingdom.²³

The Book of Amos is an extremely important text today for both Jewish and Christian social activists, especially as it concerns the destitute and those who cannot help themselves (Amos 2:6-7; 5:10-12; 6:3-7, 12; 8:4-6). Of course, these are some of the major concerns of the Torah which Amos insisted his audience remember. Interestingly enough, the Labor movement in the early State of Israel took many of the themes of Amos very seriously.²⁴ Likewise, the current trend of Christian “liberation theology” in Latin America and other parts of the third world, appropriates a great deal of Amos.

There is presently not a great deal of Messianic examination regarding Amos, except for some of the promises relating to Israel’s restoration. The Book of Amos has a difficult social message for many in today’s Messianic community, much of which can isolate itself from the world at large, rather than being involved in the welfare of the larger community (or global community). Amos asks us some questions which on the whole, we may be unprepared to answer today.

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²¹ Robertson and Amerding, “Amos,” in *ISBE*, 1:117.

²² Dillard and Longman, 384.

²³ Ibid.

²⁴ Ehud ben Zvi, “Amos,” in Adele Berlin and Marc Zvi Brettler, eds., *The Jewish Study Bible* (Oxford: Oxford University Press, 2004), 1176.

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QUESTIONS FOR REFLECTION ON AMOS:

- 1. How might our understanding of God's judgment be enhanced, if we took a careful look at the historical figures and places involved in Amos' prophecies?**

- 2. What were some of the reasons declared by Amos as to why God must judge all of Israel (both kingdoms)? What reason do you find to be most severe?**

- 3. Why was more of Amos' prophecy directed toward the Northern Kingdom, versus the Southern Kingdom?**

- 4. What can be learned about the concept of "the Day of the LORD" (Amos 5:18) from Amos' prophecy?**

- 5. How did James the Just apply Amos' word about Israel being restored (Amos 9:11-12, LXX) to the salvation of the nations in Acts 15:16-18?**

- 6. Do you think that today's Messianic community takes the message and themes of Amos seriously? Why or why not?**