

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</i> by Richmond Lattimore (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 HABAKKUK

PERSONAL SURVEY OF HABAKKUK

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

THEOLOGICAL SUMMARY OF HABAKKUK

Approximate date: 640-612 B.C.E. (Right, conservative-moderate, some Left); 400s-200s B.C.E. (some Left)

Time period: immediately before the judgment on the Southern Kingdom via Babylon

Author(s): Habakkuk exclusively (Right, some conservative-moderate); Habakkuk and/or anonymous other(s) (some conservative moderate, some Left); Habakkuk and anonymous redactors (some Left)

Location of prophet/author(s): somewhere in Judah (Right, conservative-moderate, Left)

Target audience and their location: Southern Kingdom Israelites

Not much is known about the Prophet Habakkuk himself, other than that he was probably a contemporary of Jeremiah. The meaning of the name *Chavaquq* is elusive, as it may be similar to an Akkadian word meaning “plant,” although others have suggested that it means “to clasp,”¹ “to embrace,”² or “wrestler.”³ Some have tried to link Habakkuk to the priesthood.⁴ Given the prediction of Babylon’s invasion (Habakkuk 1:6), Habakkuk likely lived in Judah

¹ L.E.H. Stephens-Hodes, “Habakkuk,” in D. Guthrie and J.A. Motyer, eds., *The New Bible Commentary Revised* (Grand Rapids: Eerdmans, 1970), 767.

² Marvin Sweeney, “Habakkuk, Book of,” in David Noel Freedman, ed., *Anchor Bible Dictionary*, 6 vols. (New York: Doubleday, 1992), 3:1; Raymond B. Dillard and Tremper Longman III, *An Introduction to the Old Testament* (Grand Rapids: Zondervan, 1994), 409.

³ C.E. Amerding, “Habakkuk,” in Geoffrey Bromiley, ed., *International Standard Bible Encyclopedia*, 4 vols. (Grand Rapids: Eerdmans, 1988), 2:583.

⁴ E.A. Leslie, “Habakkuk,” in George Buttrick, ed., et. al., *The Interpreter’s Dictionary of the Bible*, 4 vols. (Nashville: Abingdon, 1962), 2:503.

sometime near the end of Josiah's reign (640-609 B.C.E.) or the beginning of Jehoiakim's reign (609-598 B.C.E.). It has been speculated that the prophecy of Judah's fall was probably given after the Egyptians were defeated in battle by Babylon (cf. Jeremiah 46). Habakkuk, like Jeremiah, could have probably witnessed the fall of Judah to Babylon.

While a small text, the Book of Habakkuk is debated because of various historical-critical issues, and with the interpretation of some passages in both Jewish and Christian theology.⁵ It is not agreed whether or not Habakkuk wrote the entire text, or that the entire text originates with him. The concentrated debate largely concerns Habakkuk ch. 3, and whether or not it was appended by another hand,⁶ particularly because of some stylistic differences. It is notable, though, that these discussions are modern, and there were no major ancient debates surrounding the text.⁷ Ancient Hebrew and Greek witnesses do include Habakkuk ch. 3. The dialogue which ensues between the Prophet Habakkuk and the Lord was considered to be Divine revelation, possibly via a similar process to how various psalms were considered canonical.⁸

Conservatives generally argue for some kind of unified composition of the Book of Habakkuk, dating it to the Seventh or Sixth Centuries B.C.E. Support is derived from the facts that the Temple was depicted as still standing (Habakkuk 2:20; 3:19), and the Babylonians were depicted as a rising power (Habakkuk 1:5-6).

Some liberals favor a pre-exilic composition of Habakkuk, and some liberals favor a post-exilic composition. Liberals assert that perhaps some part of the text is authentic to Habakkuk, but the prophet's original oracles may have been appended. A few have suggested that the Chaldeans are to be interpreted as not being the actual Chaldeans/Babylonians, but instead as representing the Greeks. If this is how Habakkuk is to be viewed, then the text is indeed post-exilic,⁹ but all conservatives discount this. Liberals will often argue for Habakkuk ch. 3 being appended at a later date,¹⁰ but can also stress Habakkuk being a literary masterpiece.

The Hebrew MT of Habakkuk is not always clear, and sometimes the Greek LXX must be consulted. There is no agreement between conservatives and liberals as to how much or how little the MT has been preserved, with conservatives¹¹ favoring a higher degree of

⁵ Robert D. Haak, "Habakkuk," in David Noel Freedman, ed., *Eerdmans Dictionary of the Bible* (Grand Rapids: Eerdmans, 2000), 535.

⁶ Leslie, "Habakkuk," in *IDB*, 2:503.

⁷ Amerding, "Habakkuk," in *ISBE*, 2:584.

⁸ Ehud ben Zvi, "Habakkuk," in Adele Berlin and Marc Zvi Brettler, eds., *The Jewish Study Bible* (Oxford: Oxford University Press, 2004), 1226.

⁹ R.K. Harrison, *Introduction to the Old Testament* (Grand Rapids: Eerdmans, 1969), pp 933-934; Stephens-Hodes, in *NBCR*, 768; John B. Graybill, "Habakkuk," in Merrill C. Tenney, ed., *The New International Dictionary of the Bible* (Grand Rapids: Zondervan, 1987), 407.

¹⁰ Sweeney, "Habakkuk, Book of," in *ABD*, 3:4; Haak, "Habakkuk," in *EDB*, 535.

¹¹ Amerding, "Habakkuk," in *ISBE*, 2:584.

preservation than liberals.¹² A commentary on Habakkuk found among the DSS only includes remarks made on chs. 1-2,¹³ where some find support for Habakkuk chs. 1-2 only being authentic to the prophet. It is notable that Habakkuk ch. 3 is found in all complete copies of the LXX and in Hebrew texts dating to the Second Century C.E.¹⁴ Harrison is a conservative who sits between the liberal and significant conservative view of preservation, noting that the Hebrew text has not been preserved that well, and that the LXX should be consulted for some verses (Habakkuk 1:6; 3:10).¹⁵ He does, however, consider Habakkuk ch. 3 to be authentic to Habakkuk.¹⁶

Habakkuk is rooted in the history of the perilous political times either before or during Jehoiakim's reign, which was pro-Egyptian and not pro-Babylonian.¹⁷

The Book of Habakkuk is a unique text which includes no oracles delivered by God to the people, but rather is largely a dialogue between the prophet and God. The Prophet Habakkuk is seen arguing with God over ways he perceived to be unfair or unjust (Habakkuk chs. 1-2). God replied, and Habakkuk confessed his faith in Him (Habakkuk ch. 3). Habakkuk does not just compose a "personal journal" between a prophet and God, but was composed to teach a very important lesson. Certainly some Southern Kingdom Israelites would have wondered why God would not have just intervened, when wickedness and corruption had manifested themselves in Judah.¹⁸ Ultimately, it is seen how those used to judge Judah would themselves be judged (Habakkuk 2:8), as evil is a universal human problem (Habakkuk 2:9-10).

A major thrust seen in Habakkuk is to have patient faith in the Lord (Habakkuk 2:3-4), as God's Kingdom will reveal itself (Habakkuk 2:14). This was a test which chastised not Israel, but the prophet who chastised God.¹⁹

The Prophet Habakkuk was considered important enough to be mentioned in the Apocryphal work *Bel and the Dragon*, as one who assisted in rescuing Daniel from the lion's den,²⁰ but most regard this as legend. Other legends also arose concerning Habakkuk and his parentage,²¹ particularly in some pseudepigraphal²² and early Christian writing.²³

The DSS commentary on Habakkuk interprets Habakkuk's message against the events of the First Century B.C.E., considering the Chaldeans to represent the Romans.²⁴ In the

¹² Sweeney, "Habakkuk, Book of," in *ABD*, 3:2.

¹³ Leslie, "Habakkuk," in *IDB*, 2:504-505.

¹⁴ Dillard and Longman, 411.

¹⁵ Harrison, *Introduction to the Old Testament*, 938.

¹⁶ *Ibid.*, 936.

¹⁷ Stephens-Hodes, in *NBCR*, 767; Dillard and Longman, pp 410-411.

¹⁸ C.E. Amerding, "Habakkuk," in *EXP*, 7:494.

¹⁹ Stephens-Hodes, in *NBCR*, 767.

²⁰ Harrison, *Introduction to the Old Testament*, 931.

²¹ Dillard and Longman, 409.

²² Sweeney, "Habakkuk, Book of," in *ABD*, 3:1-2.

²³ Amerding, "Habakkuk," in *ISBE*, 2:583.

²⁴ ben Zvi, in *Jewish Study Bible*, 1227.

Jewish theological tradition, Habakkuk 2:4 is quoted as a summary of the Torah's 613 commandments (b.*Makkot* 23b-24a).²⁵ To a more modern Jewish audience, the Book of Habakkuk asks questions regarding the allowance of the Holocaust by God, and other similar atrocities.

Habakkuk 2:4 in the Tanach, "the righteous person shall live through his faith" (ATS), is a major verse for the doctrine of "justification by faith" (cf. Galatians 3:11; Romans 1:17),²⁶ widely thought of as a cardinal tenet of Protestantism. The Talmud makes an interesting observation on Habakkuk 2:4, noting,

"Isaiah again came and reduced them to two: 'Thus says the Lord, (i) Keep justice and (ii) do righteousness' (Isa. 56:1). Amos came and reduced them to a single one, as it is said, 'For thus says the Lord to the house of Israel. Seek Me and live.' *Objected R. Nahman bar Isaac, 'Maybe the sense is, 'seek me' through the whole of the Torah?' Rather, [Simelai continues:] 'Habakkuk further came and based them on one, as it is said, "But the righteous shall live by his faith" (Habakkuk 2:4)'*" (b.*Makkot* 24a).²⁷

Here, obedience to God was ultimately distilled down to one's faith in Him—with everything else coming as a direct result of such faith. The theological value of Habakkuk is extremely important for anyone's interpretation of the Apostolic Scriptures. Furthermore, the value of Habakkuk should not just be limited to his emphasis on faith. The Prophet Habakkuk asks some very poignant questions about the actions of God and the judgment of His people.

Habakkuk 3 is the Haftarah selection for *Shavuot*, concurrent with the revelation of the Torah given at Mount Sinai.²⁸

At present, there is no serious Messianic engagement with the Book of Habakkuk. Undoubtedly, this will change given time, especially as more examination occurs with texts such as Galatians and Romans.

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²⁵ Cf. Marvin Sweeney, "Habakkuk," in Walter J. Harrelson, ed., et. al., *New Interpreter's Study Bible*, NRSV (Nashville: Abingdon, 2003), 1231.

²⁶ Harrison, *Introduction to the Old Testament*, 937; Amerding, in *EXP*, 7:485.

²⁷ *The Babylonian Talmud: A Translation and Commentary*. MS Windows XP. Peabody, MA: Hendrickson, 2005. CD-ROM; Dillard and Longman, 409.

²⁸ Sweeney, "Habakkuk, Book of," in *ABD*, 3:5.

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QUESTIONS FOR REFLECTION ON HABAKKUK:

1. How significant is the pattern of Habakkuk's questions of God, and God's subsequent responses?

2. What important theme seen in Habakkuk 2:4 later guides a substantial amount of Apostolic theology, particularly in Paul's letters to the Galatians and Romans?

3. Do you think that today's Messianic community takes the message and themes of Habakkuk seriously?

(4. Have you ever questioned God in a manner similar to the Prophet Habakkuk?)