

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 JEREMIAH

PERSONAL SURVEY OF JEREMIAH

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

THEOLOGICAL SUMMARY OF JEREMIAH

Approximate date: 600s-500s B.C.E. (Right, some conservative-moderate); 500s B.C.E. (some conservative-moderate); 500s-300s B.C.E. (Left)

Time period: the Southern Kingdom before and immediately after the Babylonian destruction of Jerusalem

Author: Jeremiah and/or Baruch (Right; some conservative-moderate); Baruch (some conservative-moderate); anonymous writers and editors (Left)

Location of author: Land of Israel or Jerusalem (Right, conservative-moderate); Land of Israel, Jerusalem, and/or Babylon (Left)

Target audience and their location: Southern Kingdom Israelites before the Babylonian exile (Right, some conservative-moderate, some Left); Southern Kingdom Israelites during the Babylonian exile (some conservative-moderate, some Left); Southern Kingdom Israelites after the Babylonian exile (some Left)

The Book of Jeremiah (Heb. *Yirmayahu*) covers the prophetic ministry of Jeremiah, with most of his prophecies being delivered immediately before the conquering of the Southern Kingdom of Judah. Jeremiah is unique in that it covers more biographical and personal data than any of the other Tanach Prophets, and truly provides Bible readers an insight into who Jeremiah was as someone who served God.¹ Jeremiah's immediate prophetic predecessor was Zephaniah, with Habakkuk and Obadiah probably being prophetic contemporaries. The sources available to reconstruct the period of Jeremiah's ministry, are largely found in the

¹ R.K. Harrison, *Introduction to the Old Testament* (Grand Rapids: Eerdmans, 1969), pp 808-809; Jack R. Lundbom, "Jeremiah, Book of," in David Noel Freedman, ed., *Anchor Bible Dictionary*, 6 vols. (New York: Doubleday, 1992), 3:707; Raymond B. Dillard and Tremper Longman III, *An Introduction to the Old Testament* (Grand Rapids: Zondervan, 1994), pp 287-289.

narratives of 2 Kings 21-25 and 2 Chronicles 33-36, and some of the Prophets who succeeded him such as Nahum and Ezekiel.²

The Book of Jeremiah has come under some substantial criticism over the past several hundred years, particularly in liberal theological circles. It is imperative for anyone who examines the text to disregard “modern notions regarding coherent structure, logical development, and chronological sequence...Jeremiah is not a modern book and must not be judged by those standards” (*ISBE*),³ as Jeremiah simply did not operate from a modern or postmodern framework of “accuracy.” Notably, Jeremiah is the longest book of the Hebrew Bible by a word count, with significant sections composed in poetry and prose, as well as personal pleadings. The Talmud indicates that Jeremiah was once placed as the first of the Prophets (b.*Bava Batra* 14b-15a),⁴ which is now held by Isaiah.

Jeremiah was a member of the priestly house of Hilkiyah, from Anathoth (Jeremiah 1:1), and may have been a descendant of Abiathar (1 Kings 2:26). Jeremiah was a prophet who forecasted doom for Judah, and as a direct result he had few friends. However, one of those closest to him was his scribe Baruch, who often wrote down his prophecies as they were dictated (Jeremiah 26:4-32). Jeremiah’s life was continually in danger (Jeremiah 11:18-23; 26:8; 38:6), and he has often been described as the “weeping prophet” (Feinberg, *EXP*).⁵ Jewish tradition largely holds that he was stoned to death while in Egypt (cf. Hebrews 11:37).⁶

Rabbinic tradition indicates that Jeremiah actually wrote his own book (b.*Bava Batra* 15a),⁷ but upon careful scrutiny of the text this seems doubtful. The prophetic oracles are arranged in a narrative and historical framework which was surely not written by Jeremiah. The most logical choice for the final composition of Jeremiah then falls to Baruch (Jeremiah 36:32). Conservative examiners generally feel that all of the prophetic oracles in Jeremiah are genuinely Jeremianic, with Baruch being responsible for the narrative and biographical

² S.K. Soderlund, “Jeremiah, Book of,” in Geoffrey Bromiley, ed., *International Standard Bible Encyclopedia*, 4 vols. (Grand Rapids: Eerdmans, 1988), 2:985.

³ Soderlund, “Jeremiah, Book of,” in *ISBE*, 2:987; cf. Dillard and Longman, pp 289-291.

⁴ “Our rabbis have taught on Tannaite authority: This is the correct order of the prophets: Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, the twelve prophets” (b.*Bava Batra* 14b; *The Babylonian Talmud: A Translation and Commentary*. MS Windows XP. Peabody, MA: Hendrickson, 2005. CD-ROM).

Cf. Marvin A. Sweeney, “Jeremiah, Book of,” in David Noel Freedman, ed., *Eerdmans Dictionary of the Bible* (Grand Rapids: Eerdmans, 2000), 686.

⁵ Charles L. Feinberg, “Jeremiah,” in Frank E. Gaebelin, ed. et. al., *Expositor’s Bible Commentary* (Grand Rapids: Zondervan, 1986), 6:358-360.

⁶ Cf. F. Cawley and A.R. Millard, “Jeremiah,” in D. Guthrie and J.A. Motyer, eds., *The New Bible Commentary Revised* (Grand Rapids: Eerdmans, 1970), 627.

⁷ “Jeremiah wrote the book that is called by his name, the book of Kings, and Lamentations” (b.*Bava Batra* 15a; *The Babylonian Talmud: A Translation and Commentary*).

material.⁸ “[T]he book of Jeremiah is composed of a minimum of two sources” (*ISBE*),⁹ those sources being Jeremiah’s prophecies and Baruch’s narration.

Jeremiah ch. 52 is widely acknowledged to be an appendix to Jeremiah, probably an addendum composed by Baruch.¹⁰ The possibility of further redaction of Jeremiah, after his scribe Baruch, cannot be discluded. It is likely that some of Jeremiah’s prophecies were composed by people other than Baruch.

Liberals largely feel that Jeremiah did not reach its final form until after the Babylonian exile. They generally argue for three main source strands for Jeremiah: genuine Jeremican prophecies, Baruch’s redactions, and anonymous source material.¹¹ It is sometimes called “a compilation of compilations” (*IDB*).¹² Liberals concede that there is some genuine material in the text originating from Jeremiah, but that it would be difficult to filter out with all of the presumed other additions. Whereas conservatives primarily argue that any additions to the prophecies were the narrative plots given by Baruch, liberals argue for substantially more change.¹³

It is not uncommon to see liberals also argue for the final editors of Jeremiah to be associated with the so-called Deuteronomist school,¹⁴ with extreme liberals actually arguing that the Book of Jeremiah influenced the composition of Deuteronomy.¹⁵ Liberals often assert, “the chaotic nature of the book was the result of this long process of editing pre-existing sources” (*New Interpreter’s Study Bible*).¹⁶ It is frequently argued that the Book of Jeremiah is reflective upon how the Jewish exiles must deal with God, considering that Jerusalem and the Temple had been destroyed, and their independence had been taken from them. Thus, liberals commonly assert that Jeremiah did not reach its final form until after the Babylonian exile, and was the result of Jewish communities trying to rebuild their nation.

The text of Jeremiah is problematic, with two distinct versions of Jeremiah in existence.¹⁷ The Hebrew Masoretic Text edition is the base for most English translations. However, the Greek Septuagint version is one-eighth shorter, with some chapters laid out differently.

⁸ John B. Graybill, “Jeremiah, Book of,” in Merrill C. Tenney, ed., *The New International Dictionary of the Bible* (Grand Rapids: Zondervan, 1987), 508.

⁹ Soderlund, “Jeremiah, Book of,” in *ISBE*, 2:989.

¹⁰ *Ibid.*, 2:988.

¹¹ Lundbom, “Jeremiah, Book of,” in *ABD*, 3:712-716.

¹² J. Muilenburg, “Jeremiah the Prophet,” in George Buttrick, ed., et. al., *The Interpreter’s Dictionary of the Bible*, 4 vols. (Nashville: Abingdon, 1962), 2:831.

¹³ Lundbom, “Jeremiah, Book of,” in *ABD*, 3:711-712; Sweeney, “Jeremiah, Book of,” in *EDB*, pp 687-688.

¹⁴ Harrison, *Introduction to the Old Testament*, 805.

¹⁵ *Ibid.*, pp 810-811.

¹⁶ Kathleen M. O’Connor, “Jeremiah,” in Walter J. Harrelson, ed., et. al., *New Interpreter’s Study Bible*, NRSV (Nashville: Abingdon, 2003), 1052.

¹⁷ Muilenburg, “Jeremiah the Prophet,” in *IDB*, 2:831; Harrison, *Introduction to the Old Testament*, pp 817-818; Cawley and Millard, in *NBCR*, 627; Graybill, “Jeremiah, Book of,” in *NIDB*, 508; Soderlund, “Jeremiah, Book of,” in *ISBE*, 2:990; Lundbom, “Jeremiah, Book of,” in *ABD*, 3:707-708; Dillard and Longman, pp 291-294.

Jeremiah chs. 46-51 from the MT appear between 25:13 and 15 in the LXX.¹⁸ Some believe that the LXX is a witness to an alternative Hebrew edition which once existed. It is also fair to say that the turmoil surrounding Jeremiah's life can account for the two versions, with more than one collection of his messages circulating when Jerusalem fell to the Babylonians.¹⁹ A part of Jeremiah's prophecies were burned by King Jehoiakim (Jeremiah 26:32), which meant that it would have had to be re-written.²⁰

One of the textual traditions clearly stands behind the LXX, whereas the longer textual tradition is what was traditionally used by Judaism. Witnesses to both textual traditions were discovered at Qumran among the Dead Sea Scrolls,²¹ causing some to speculate that the Hebrew vorlage behind the LXX was expanded into the current MT version.²² Some feel "that the MT of Jeremiah, originating in Palestine, is full of secondary expansions...while the LXX, originating in Egypt, gives in most cases a 'purer,' less expanded text tradition" (Holladay, *IDBSup*).²³ "The debate since Qumran has shifted, focusing now on the relationship between these two different text types" (Dillard and Longman).²⁴

The fact that there are two versions of Jeremiah's prophecies, should neither affect nor subtract from Jeremiah's message. However, knowing (or not knowing) about this, can affect one's exegesis, where Jeremiah (perhaps from the LXX) is quoted in the Greek Apostolic Scriptures.

Jeremiah's prophecies were delivered during the final period of the Southern Kingdom from the reigns of Josiah to Zedekiah in the Seventh-Sixth Centuries B.C.E.,²⁵ with Jeremiah likely beginning his ministry in 627-626 B.C.E. Jeremiah was commissioned for the Lord's work against the backdrop of the expanding Babylonian Empire and the fall of Assyria.²⁶ The Egyptians attempted to defeat the Babylonians, but were defeated instead. Tensions were rife in the Judahite court between those who favored an alliance with Egypt, and Jeremiah who favored Babylon. The Prophet Jeremiah was politically engaged, believing that opposing Babylon was contrary to God's will.

While prophetic, Jeremiah is interspersed with historical data. It is easy for some interpreters to be confused as to which is which, as Jeremiah's oracles are likely not composed in any distinct chronological order. But "In spite of the fact that the book is not at all in chronological order, it is possible to date many of its sections because they contain

¹⁸ Cf. Duane A. Garrett, ed., et. al., *NIV Archaeological Study Bible* (Grand Rapids: Zondervan, 2005), 1240.

¹⁹ Graybill, "Jeremiah, Book of," in *NIDB*, 508.

²⁰ Feinberg, in *EXP*, 6:362; Dillard and Longman, 290.

²¹ Sweeney, "Jeremiah, Book of," in *EDB*, pp 686-687.

²² Marvin A. Sweeney, "Jeremiah," in *Jewish Study Bible*, 919.

²³ W.L. Holladay, "Jeremiah the Prophet," in Keith Crim, ed., *Interpreter's Dictionary of the Bible: Supplementary Volume* (Nashville: Abingdon, 1976), 472.

²⁴ Dillard and Longman, 292.

²⁵ Feinberg, in *EXP*, 6:363-367.

²⁶ Cawley and Millard, in *NBCR*, 626; Soderlund, "Jeremiah, Book of," in *ISBE*, 2:985; Dillard and Longman, pp 286-287.

chronological notations” (*NIDB*).²⁷ Furthermore, the discovery of the Lachish letters in 1932-1938, has shed some interesting light on the possible circumstances surrounding Jeremiah,²⁸ possibly being a major extra-Biblical witness to his existence. Many of Jeremiah’s prophecies were fulfilled in the short term following his ministry, yet many remain to be fulfilled in the future.

Divine judgment is a major theme seen in the Book of Jeremiah, but so are repentance and restitution also major themes. God is portrayed as the Creator of all, and One who is in control of the affairs of humanity. The Prophet Jeremiah in his service to Him was concerned with the responsibility of the individual, and indicated many times how sin had its consequences. “The idea of a close, personal walk with God lies at the heart of Jeremiah’s conception of being a prophet” (*NBCR*).²⁹ While God will judge His people, He nevertheless promised a New Covenant where they will be restored to His favor (Jeremiah 31:31-34). It is seen that Judah as a state would be judged, but individuals would not be lost to God’s grace. Jeremiah frequently spoke words of rebuke to false prophets who would deter God’s plan.

The message of Jeremiah was not popular. The most significant factor which led to Jeremiah’s widescale rejection, was his support of Babylon as God’s instrument of judgment upon corporate Judah. Jeremiah warned the people of their sin, and urged individuals to repent and seek restitution with God. Jeremiah did offer hope, but recognized that chastisement was necessary. Some theologians have compared Jeremiah to being like Moses, but unlike Moses who saw his people out of bondage, Jeremiah oversaw them entering the exile.³⁰

The time period of Jeremiah is very important for anyone to understand the ultimate restoration of Israel. “Included in Jeremiah’s vision of a new future for Judah and Israel was...a restored line of David, embodied in the person of the Messiah (33:14-26)” (*ISBE*).³¹ These are undoubtedly themes seen in the ministry of Yeshua and His Apostles.

There is presently not a great deal of Messianic examination of Jeremiah as a whole. We may occasionally see bits and pieces of teaching dealing with certain end-time themes, or the promise of a New Covenant. Yet, the historical and textual issues of Jeremiah are seldom addressed. Today’s Messianic people would do well to improve their understanding of Jeremiah, and his sincere call for the people to return to God and His ways of obedience.

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²⁷ Graybill, “Jeremiah, Book of,” in *NIDB*, 508; cf. Soderlund, “Jeremiah, Book of,” in *ISBE*, 2:988; Dillard and Longman, 302.

²⁸ Graybill, “Jeremiah, Book of,” in *NIDB*, pp 508, 509.

²⁹ Cawley and Millard, in *NBCR*, 628.

³⁰ Dillard and Longman, pp 299-300; Sweeney, in *Jewish Study Bible*, 917.

³¹ Soderlund, “Jeremiah, Book of,” in *ISBE*, 2:986.

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QUESTIONS FOR REFLECTION ON JEREMIAH:

1. Having just surveyed Jeremiah, what feature of its prophecies, oracles, rebukes, and/or promises strikes you as being the most significant? What will require further study and investigation on your part?

2. In surveying the Book of Jeremiah, did you find it difficult to examine prophecies and words which are not particularly narrated in a chronological order? Explain.

3. Summarize the severity with which the Lord chastised Israel for its faithlessness and idolatry toward Him. How did God's rebuke through Jeremiah affect all Israel, or affect just the (prior dispersed) Northern Kingdom or Southern Kingdom?

4. What were some of the specific sins which required God to judge His people? What lessons do you think Believers today can learn from this?

5. How critical is it for readers to place Jeremiah's prophetic oracles into some kind of historical context?

6. Why do you think the Lord would not hear the prayers and fasting of His people?

7. What were some of the dangers which Jeremiah faced in his prophetic ministry?

8. What does Jeremiah prophesy concerning the restoration of Israel? How does this involve the initiation of the New Covenant (Jeremiah 31:31-34; cf. Hebrews 8:8-12; 10:16-17)?

9. How broad-sweeping were Jeremiah's prophecies not just concerning Israel, but also the powers contemporary to Israel? How many of those prophecies do you think have been fulfilled? How many do you think might have future fulfillment?

10. What lessons might today's Messianic community learn by listening to the message of Jeremiah?