

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 MICAH

PERSONAL SURVEY OF MICAH

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

THEOLOGICAL SUMMARY OF MICAH

Approximate date: 700s B.C.E. (Right, conservative-moderate); 400s-200s B.C.E. (Left)

Time period: judgment on the Northern Kingdom, and promised judgment on the Southern Kingdom

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

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

Target audience and location: Jerusalemites

The name Micah (Heb. *Mikah*) means “who is like the LORD”? Very little is known of the prophet who bears this name, other than the fact that Micah was from the village of Moresheth (Micah 1:1; cf. Jeremiah 26:18) in southern Judah. Micah prophesied during the reigns of Jotham, Ahaz, and Hezekiah (750-686 B.C.E.), making him a contemporary of Isaiah and Amos. The birthplace of Amos, Tekoa (Amos 1:1), was less than twenty miles from Moresheth, and this would likely have had an influence on Micah’s message.¹ In the traditional Jewish order of the Tanach, the Book of Micah appears sixth among the Twelve Prophets, but in the Greek Septuagint Micah is placed third after Amos and Hosea, likely because of the time period it was composed or its length.²

¹ R.K. Harrison, *Introduction to the Old Testament* (Grand Rapids: Eerdmans, 1969), 920; T.E. McComiskey, “Micah, Book of,” in Geoffrey Bromiley, ed., *International Standard Bible Encyclopedia*, 4 vols. (Grand Rapids: Eerdmans, 1988), 3:344.

² Harrison, *Introduction to the Old Testament*, 919.

It is unknown whether Micah actually wrote his prophecies, or whether someone else wrote them down for him.³ Conservatives widely hold to some kind of unity for Micah.⁴ It is possible that chs. 5-7 may include some expansions of genuine Micah material,⁵ but nothing so substantial so as to alter the original prophecies. These slight expansions could reflect the thoughts of those who received his initial prophecies. However, likewise important to note is that many conservatives hold to Micah's uniqueness in thought and language as being a direct result of his authorship, not the compilation of some of his followers and/or supporters.⁶ But regardless of which option is the case, the most important factor to keep in mind, is that "If one grants the possibility of predictive prophecy...there are no persuasive reasons for denying Micah authorship of any part of the book" (Dillard and Longman).⁷

Liberals, in stark contrast to conservatives, have often felt that only certain sections of the Book of Micah were authentic to the prophet, namely those sections which were negative and dealt with God's judgment. This view is commonly supported with Jeremiah's quote from Micah (Jeremiah 26:18) of Micah being a prophet of doom.⁸ The more positive sections of Micah (2:12-13; chs. 4-7) are often believed to have been added at a later date⁹ after the Babylonian exile.¹⁰ Liberals also commonly argue that the reference to "Babylon" (Micah 4:6-13) must also be a later interpolation, but conservatives often respond by pointing out that "Babylon" could be viewed as a general reference to the East, and that "Against a poetic background of the kind employed by Micah, both 'Assyrian' and 'Babylon' would be perfectly acceptable surrogates" (Harrison).¹¹

When encountering liberal views of Micah, one will see that critical scholarship has widely held the text to be made up of short poems and oracles strung together by a later editor.¹² Some liberals today, though, primarily on the basis of literary grounds, are acceding more unity to the text of Micah. "This hypothesis permits one to see many of the disparate

³ Ibid., 925.

⁴ T.E. McComiskey, "Micah," in Frank E. Gaebelein, ed. et. al., *Expositor's Bible Commentary* (Grand Rapids: Zondervan, 1985), 7:397.

⁵ John W. Rogerson, "Micah," in James D.G. Dunn and John W. Rogerson, eds., *Eerdmans Commentary on the Bible* (Grand Rapids: Eerdmans, 2003), 703.

⁶ McComiskey, in *EXP*, 7:398.

⁷ Raymond B. Dillard and Tremper Longman III, *An Introduction to the Old Testament* (Grand Rapids: Zondervan, 1994), 398.

⁸ R. Laird Harris, "Micah, Book of," in Merrill C. Tenney, ed., *The New International Dictionary of the Bible* (Grand Rapids: Zondervan, 1987), 647.

⁹ E.A. Leslie, "Micah the prophet," in George Buttrick, ed., et. al., *The Interpreter's Dictionary of the Bible*, 4 vols. (Nashville: Abingdon, 1962), 3:371; J.M. Ward, "Micah the prophet," in Keith Crim, ed., *Interpreter's Dictionary of the Bible: Supplementary Volume* (Nashville: Abingdon, 1976), 593; Charles S. Shaw, "Micah, Book of," in David Noel Freedman, ed., *Eerdmans Dictionary of the Bible* (Grand Rapids: Eerdmans, 2000), 894.

¹⁰ Dillard and Longman, 399.

¹¹ Harrison, *Introduction to the Old Testament*, 924.

¹² Delbert R. Hillers, "Micah, Book of," in David Noel Freedman, ed., *Anchor Bible Dictionary*, 6 vols. (New York: Doubleday, 1992), 4:807-808.

elements in Micah as united by the common psychological or social situation from which they arise" (ABD),¹³ including a great part of it actually originating in the Eighth Century B.C.E. Still, another current avenue in liberal scholarship is to simply analyze Micah for its theology and message, as often no liberal consensus can arise as to how the text came to exist in its present form.¹⁴

Conservative and liberal presuppositions of the composition of Micah undoubtedly affect how the integrity of the text is viewed. Some liberals feel that the Hebrew MT of Micah is in bad condition. They insist that usage of secondary resources such as the Greek LXX, Syriac Peshitta, and most recently the DSS, is often necessary for understanding it.¹⁵ Conservatives, in contrast, often feel that the Hebrew MT of Micah is in relatively good condition, and that the witnesses of the DSS indicate that there has been little problem in Micah's textual transmission.¹⁶

The Prophet Micah did not demonstrate the same political knowledge of Judah as Isaiah, even though they both demonstrated some level of affinity (Micah 4:1-4 and Isaiah 2:2-4 are effectively the same Scriptures). Micah reflects the position of someone from the villages¹⁷ and his message does concern the social injustices of the common people.¹⁸ As a result of what had happened, Micah predicted the fall of Samaria (Micah 1:5-7) and the eventual defeat of Judah (Micah 1:9-16). While Micah attacked the idolatry of Israel, he was actually more concerned about the state of the people who had suffered as a result of its ensuing corruption.¹⁹ The important historical backdrop to consider when examining Micah, includes the fall of the Northern Kingdom to Assyria, and the near destruction of the Southern Kingdom by Assyria.²⁰ Two major periods are covered: the last years of the Divided Monarchy, followed by the monarchy of Judah alone. One can certainly see some parallels between the style of Micah and the style of Isaiah.

Micah's prophecies alternate between a message of judgment and a message of hope.²¹ God hates idolatry and injustice (Micah 3:8), but will pardon the repentant (Micah 7:18-19). Micah chs. 2-3 generally deal with Judah's sins, and its oppression of the poor. But in spite of the judgment that God would inflict, Zion will be afforded a position of greater prestige (Micah 4:1-2) in the future, and a Deliverer will be sent (Micah 5:1-4). A unique thrust of

¹³ Ibid., 4:809.

¹⁴ Shaw, "Micah, Book of," in *EDB*, 895.

¹⁵ Hillers, "Micah, Book of," in *ABD*, 4:809.

¹⁶ Harrison, *Introduction to the Old Testament*, 925.

¹⁷ Leslie, "Micah the prophet," in *IDB*, 3:369; Judith E. Sanderson, "Micah," in Walter J. Harrelson, ed., et. al., *New Interpreter's Study Bible*, NRSV (Nashville: Abingdon, 2003), 1303.

¹⁸ Harrison, *Introduction to the Old Testament*, 921.

¹⁹ McComiskey, in *EXP*, 7:395.

²⁰ McComiskey, "Micah, Book of," in *ISBE*, 3:344; Dillard and Longman, pp 398-399.

²¹ Dillard and Longman, pp 401-402.

Micah is that in spite of God's judgment upon Israel and Judah, this would nevertheless be used by Him for His redemption to be accomplished in the whole world.²²

Micah 5:2 is a very important passage relating to the prophetic expectation embodied in Yeshua the Messiah, as quoted in Matthew 2:6. Micah 4:1-5 depicts the elevation of the mountain of God, and Micah 6:6-8 lists the traits which God desires of His people.²³ The eschatological message of Micah undoubtedly affected the worldview of the Apostles.

There is currently not a great deal of Messianic engagement with the Book of Micah, even though Micah 5:6-6:8 is the Haftarah reading for *Balak* (Numbers 22:2-25:9). Micah does play a role among various Jewish traditions in the customary readings of the Fall high holidays.²⁴ Micah, similar to Amos, asks Messianics today difficult questions regarding social engagement. More importantly, Micah asks us questions about the punishment meted by God upon Israel, and the promises of redemption via a Messianic King.

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QUESTIONS FOR REFLECTION ON MICAH:

1. What was the principal message of the Prophet Micah to the people of Judah, or at least Israel in general?

²² McComiskey, "Micah, Book of," in *ISBE*, 3:346; McComiskey, in *EXP*, 7:339.

²³ Dillard and Longman, pp 397, 402.

²⁴ Ehud ben Zvi, "Micah," in Adele Berlin and Marc Zvi Brettler, eds., *The Jewish Study Bible* (Oxford: Oxford University Press, 2004), pp 1205-1206.

2. How serious was it for God to rebuke the false prophets and leaders in Micah ch. 3?

3. What is the eschatological promise as detailed in Micah 4:1-3? How might this relate to the growth and expansion of today's Messianic community?

4. Describe the Messianic significance of Micah 5:1-4 (cf. Matthew 2:6; John 7:42). Do you agree with the opinion that "the Assyrian" (Micah 5:5) is the embodiment of all of Israel's historical enemies? Why or why not?

5. How significant was it for Micah to charge his audience as committing the sins of Omri and Ahab (Micah 6:16)?

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

REFLECTION ON THE PLACE OF MICAH IN THE HOLY SCRIPTURES

Write two short paragraphs about what struck you about reading the Book of Micah: