



# HERMENEUTICS



BD 1 Old Testament Notes 1988/89  
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## Overview:

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## I. Approach to the Old Testament

### A. Definition of HERMENEUTICS

1. Root word - "Hermes": the Greek messenger/interpreter god he was the spokesman of the pantheon, cf. Acts 14.12
2. Biblical Hermeneutics "is the SCIENCE and the ART of Biblical interpretation. It is a science because it is guided by rules within a system; and an art because the application of the rules is by skill, and not by mechanical imitation" Bernard Ramm
3. APPLICATION: The study of the CANON determines the inspired books; the study of the TEXT determines the wording of the books; the study of HISTORICAL CRITICISM gives us the framework of the books; HERMENEUTICS gives us the rules for the interpretation of the books; EXEGESIS is the application of these rules to the books; and BIBLICAL THEOLOGY is the result.

### B. Three Views of the Old Testament

1. National Literature of the Hebrew People
  - a. Read primarily for its HISTORICAL and LITERARY value, as the record of an ancient people.
  - b. Hebrew people are NOT UNIQUE among ancient peoples, the fact that their extensive literature remains extant is merely a "historical accident".
  - c. Their writings are NOT INSPIRED according to the classical definition; though word may be used to describe the "experiences" of the various authors.
2. "Neutral" or "Scientific" View of the Old Testament
  - a. Claims to be OPEN-MINDED about the critical questions
  - b. Examines the OBJECTIVE FACTS of various viewpoints
  - c. Focus is on the HUMAN SIDE of text, "words of men"
  - d. Question remains regarding real openness to the specific references to divine inspiration within the text; do the DOGMATIC CLAIMS of the text itself

exclude the possibility of neutrality? Who is JUDGE?

3. Statement of FAITH: Old Testament is the WORD OF GOD
  - a. Some appeal to the "MARKS OF DIVINITY"
    - 1) Citing its sublime themes, majestic language, and the exalted portrait of God.
    - 2) Others RIDICULE its barbaric slaughters, gramatical errors, and the jealous God of revenge
  - b. Some appeal to "AUTOMATIC" WITNESS OF THE HOLY SPIRIT
    - 1) Jesus and the Apostles charged that many Jews had NOT SEEN the TRUE MEANING of the Old Testament
      - a) 2 Cor 3.14,15 - Jewish readers eyes "veiled"
      - b) John 5.39,40 - Pharisees hermeneutics "in vain"
      - c) 2 Cor 4.4 - unbelievers are "blinded" by devil
      - d) Acts 8.30,31 - eunuch cannot understand text
      - e) Luke 24.25 - even disciples are "fools"
    - 2) IF this is true, WHY do so many sincere seekers FAIL TO SEE the true meaning of the Old Testament?
    - 3) OR did Jesus & Apostles IMPOSE a FALSE MEANING, were they unnecessarily DOGMATIC & NARROW MINDED?
  - c. ILLUMINATION "sovereign and necessary work of the Holy Spirit whereby He enlightens some readers to understand the true meaning of the Scriptures"
    - 1) The New Testament affirms the necessity of such an illumination in order to truly understand the O.T.
      - a) Matt 16.17 - The Father teaches Peter
      - b) Luke 24.27,32 - Jesus opens disciples eyes
      - c) 1 Cor 2.14-16 - Spirit reveals God's thoughts
      - d) 2 Cor 3.16-18 - those "turn to the Lord" see
      - e) John 8.47 - knowing God means hearing His Word
    - 2) The MEANS of illumination is the SCRIPTURE itself
      - a) Rom 10.14-17 "faith comes from...preaching of X"
      - b) 2 Cor 4.1-6 preaching Christ brings light
      - c) 2 Tim 2.24-26 true teaching brings liberation
    - 3) Old Testament EXAMPLES of God's Illumination
      - a) 2 Kings 6.15-18 - Elisha's servant
      - b) Job 42.5 - God spoke; "now my eye sees thee"
      - c) Blinding effects of sin and idolatry on Israel  
Psa 115.5,8; 135.16; Isa 6.9,10; Jer 5.21
      - d) Scripture is the MEANS of Illumination -  
Psa 119.12,18,27,34; necessity of FAITH

#### C. The New Testament Approach to the Old Testament

1. N.T. Witness to the INSPIRATION of the OLD TESTAMENT
  - a. Written Scripture carries PROPHETIC AUTHORITY,  
2 Pet 1.19-21; Illustrated: Isa 8.16-20, Jer 36
  - b. O.T. called "oracles of God" - Rom 3.2

- c. O.T. called "prophetic" - Rom 1.2, 3.21, 16.26
  - d. Writers: "men moved by Holy Spirit" - 2 Pet 1.20  
"Spirit of Christ in them" - 1 Pet 1.10-12
  - e. Quoted as "Word of God" - Mark 7.6,8,10,13; 12.36  
Acts 4.25; 28.25
  - f. Called "what the Holy Spirit says" - Heb 3.7; 10.15
  - g. Words of men quoted as "Word of God" -  
Gen 2.24 = Matt 19.4; Psa 95.7 = Heb 3.7
  - h. When God speaks, Scripture speaks -  
Rom 9.17 = Ex 9.16; Gal 3.8 = Gen 12.3
2. Jesus View of the Old Testament
- a. He set forth His own divine authority INDEPENDENT of anyone or anything else
    - 1) Matt 7.24,29 - firm word, authority exceeds scribes
    - 2) Mark 1.22 - astonishing authority, not as scribes
    - 3) Mark 13.31 - "my words will not pass away"
    - 4) John 7.16 - His teaching is from the Father
    - 5) John 12.48,49 - His Word will be the Judge
  - b. At the same time, Jesus NEVER CHALLENGED the authority of the Old Testament, it was NO RIVAL to His own
    - 1) Jesus appealed to the Old Testament's authority
      - a) Matt 9.13 - equates Himself with Yahweh
      - b) Matt 12.3,5,6 - reading implies responsibility
      - c) Matt 19.4 - teacher of the Law of God
      - d) Matt 21.16,42 unique, independent interpretation
    - 2) Jesus CHALLENGED FALSE INTERPRETATION of Scribes
      - a) "you have heard that it was SAID"  
Matt 5.21,27,31,33,38,43 - Jesus refers to the widely accepted scribal interp. of the Torah
      - b) "it is WRITTEN" Matt 4.4,7,10 - Jesus cites a widely used preface to quotes from Scripture
      - c) " I SAY to you" Matt 5.22,28,32,34,39,44  
Jesus says that HIS OWN WORD is authoritative
  - c. Throughout His life, and in His death, He SUBMITTED completely to the Old Testament Scriptures
    - 1) Matt 26.24 - "goes as it has been written"
    - 2) Matt 26.53,56 - betrayal fulfilled Scripture
    - 3) Lk 18.31 - "everything written..accomplished"
    - 4) Lk 22.37 - "scripture must be fulfilled in me"
    - 5) Lk 24.44,46 - from Law, prophets, psalms
  - d. Jesus saw Himself as the key to proper understanding of the O.T., and He saw the O.T. as the key to a proper understanding of Himself; Luke 24.44,46, John 5.39
  - e. Jesus used His own authority to command acceptance of the authority of the Old Testament; John 5.46, 47
    - 1) Not to accept the authority of the O.T. would be to reject the authority of Jesus & vice versa
    - 2) The question, "What do you think of the O.T.?" really becomes, "What do you think of Christ?"

## II. Canonicity of the Old Testament

## A. The Concept Defined and Explained

1. "Canon" is a Greek word of Christian origin
2. Literal Def. - "rule" or "measuring rod"
3. Implies "standard of faith"; Gal 6.16, 2 Cor 10.13,15,16
4. Jewish rabbis spoke of "books which defile the hands"; their meaning is obscure, possible allusion to Lev 16.24

## B. Questions Raised by the Issue of Canon

1. Which books rightly belong in the Old Testament?
2. Does the Old Testament have genuine authority so that it deserves to be a "rule of faith?"
3. How did the books of the O.T. come to receive authority?
4. When was authority ascribed to these O.T. books?
5. What is the proper arrangement and division of the books?

## C. Historical Background to the Issue

1. A written standard is found early in Jewish history
  - a. Genesis says that specific commands were given to Adam Noah, and Abraham; these were written at an early date.
  - b. Moses wrote laws; Ex 24.4, Deut 31.9-13
  - c. The claims of Israel were unique in saying that their laws bound the nation to their God; Ex 19.5,6; Dt 4.7,8
2. Two Human Parties are Necessary in Determining Canon
  - a. The Writer - considered an "inspired" Prophet
  - b. Believing Community - receives the writing as canon
3. The Law of Moses had Normative Authority in Israel
  - a. Kings were to follow its decrees - Deut 17.18ff
  - b. Respected leaders obeyed; Josh 1.8; 1 K 2.3; 2 K 14.6
  - c. The Law of Moses (Torah) was the standard by which all later writings were judged; Ex: Malachi 4.4
4. Great Care was taken in Preserving & Transmitting Texts
  - a. Profound respect was shown by Hebrew scribes for their source material, contrast to scribes of other peoples
  - b. Texts were copied with LITERAL PRECISION, not loosely paraphrased from memory, Ex: counting # of letters

## D. Hebrew Division of the Scriptures

1. Arranged into Three Main Sections - 24\*\* books
  - a. THE LAW (Torah), 5 books:  
Genesis, Exodus, Leviticus, Numbers, Deuteronomy
  - b. THE PROPHETS (Nebhiim), 8 books
    - 1) Former Prophets: Joshua, Judges, Samuel, Kings
    - 2) Latter Prophets: Isaiah, Jeremiah, Ezekiel, The 12
  - c. THE WRITINGS (Megilloth), 11 books
    - 1) Poetical: Psalms, Proverbs, Job
    - 2) Scrolls: Song of Solomon (Canticles), Ruth, Lamentations, Ecclesiastes, Esther
    - 3) Historical: Daniel, Ezra-Nehemiah, Chronicles

\*\* (Some list 22 books: Judges/Ruth and Jeremiah/Lamentations)

2. Explanation of the Hebrew Arrangement
  - a. By Medieval Jews - Made distinction between the Prophets "inspired by the spirit of prophecy" and Writings "inspired by the Holy Spirit"
  - b. By Some Modern Protestants - Make distinction between the GIFT of Prophecy (given to Daniel) Mt 24.15?? & OFFICE of the Prophet (Joshua - The 12) Amos 7.14?
  - c. Probable GRADUAL PROCESS of Final Arrangement
    - 1) This does NOT NECESSITATE process of ACCEPTANCE
    - 2) Torah serves as FOUNDATION to following books
  
- E. Old Testament Witness to Itself as Canonical
  1. The Law of Moses
    - a. "Book of the Covenant" RECORDED & OBEYED - Ex 24.3-8
    - b. Tablets of the Law kept in ark - Ex 40.20, 1 Ki 8.9
    - c. Moses wrote, taught, & kept Law - Deut 31.9-13,24-26
    - d. God's Law for Israel - Jo 1.7,8, 1 Ki 2.3, 2 Ki 14.6
    - e. Israel Pledged Obedience
      - 1) Reign of Josiah - 2 Ki 22.8,13,18 (cf 2 Ch 34 & 35)
      - 2) After the Exile - Ez 7.6,14, Neh 8.8
      - 3) Law was EXTANT, AUTHORITATIVE, & POWERFUL
  
  2. The Prophets
    - a. Builds on the foundation of the Torah - Deut 18.18
    - b. Addressed to Covenant People - Isa 1.2-4, Amos 3.2
    - c. Authors hold official, authoritative, role in Israel  
1 Sam 3.20, 2 Ki 5.8, 1 Ch 16.22, Ez 2.5, Amos 7.14
    - d. Predictions came true, Ex: Exile/Captivity/Return
    - e. Quote one another as authoritative; Isa 2.2//Mic 4.1
    - f. Rebuke Israel for not believing others; Ze 1.4, Hos 6.5
    - g. Isa 34.16 "book of the Lord" ref. his earlier writings
    - h. "word of the Lord to Jeremiah" - Dan 9.2
    - i. Divine claims; Isa 8.5,31.4; Jer 3.6,13.1; Ez 21.1; Am 3.1
  
  3. The Writings
    - a. Wisdom regarded as Divine gift; 1 Ki 3.28, 4.29, Job 38  
Ps 49.1-4, Prov 8, Eccl 12.11
    - b. Prov 25.1 ff. - Copied by King Hezekiah's men
    - c. Associated with chosen leaders: David, Solomon, Daniel
    - d. Psalms - most quoted book in the New Testament
  
- F. New Testament Witness to Old Testament as Canonical
  1. Terms which implied that Canon was ACKNOWLEDGED
    - a. "Scripture" Jn 2.22, 10.35, 19.36, Ac 8.32, 2 Pt 1.20
    - b. "the law" Jn 10.34,12.34,15.25, 1 Cor 14.21, Heb 10.1
    - c. "the Scriptures" Mt 22.29,26.54, Jn 5.39, Ac 17.2,18.24
    - d. "Holy Scriptures" Rom 1.2
    - e. "sacred writings" 2 Tim 3.15
    - f. "law and prophets" Mt 5.17,22.40, Lk 16.16, Ac 13.15
    - g. "old testament" 2 Cor 3.14
    - h. "first covenant" Heb 8.7,13, 9.1,18
  
  2. Word of God in the words of men
    - a. "spoken by the Lord through the prophet" Matt 1.22
    - b. "David himself said in the Holy Spirit" Mk 12.36

- c. "Holy Spirit spoke by mouth of David" Ac 1.16, 4.25
  - d. "Holy Spirit...through Isaiah" Ac 28.25
  - e. "He said also in Hosea" Rom 9.25
3. Extent of the Canon
- a. Regarded as COMPLETE UNIT
    - 1) "Scripture cannot be broken" John 10.35b
    - 2) Passages from Prophets & Writings called "Law":  
Jn 10.34, 12.34, 15.25, 1 Cor 14.21
  - b. Three-fold Unit Regarded as Scripture - Luke 24.44,45  
(NB - "Psalms" Writings which spoke most about Christ)
  - c. From Genesis to Chronicles - Mt 23.35, Lk 11.51  
Jesus refers to martyrs from "Abel to Zechariah"
    - 1) "Abel" - the first martyr from the first canonical book, Genesis 4
    - 2) "Zechariah"- his martyrdom is recorded near the end of the last book in the Hebrew canon, 2 Chron 24
- G. Some Historical Witnesses to the Old Testament Canon
- 1. Ezra (mid 5th C. B.C.) believed by many to have compiled books of the Scripture; Ez 9.10,11, 10.3, Neh 8.1,2  
(NB - this does not mean that all the books were in their final form by Ezra's time)
  - 2. Ecclesiasticus (ca. 130 B.C.), written in the Preface:  
"the law itself, the prophecies, the rest of the books"  
(NB - the heading "Writings" was given at a later date)
  - 3. Jesus, The Apostles, and the Early Church (from 30 A.D.) their Bible was the books we have in our Old Testament
  - 4. Flavius Josephus (95 A.D.) gives complete list of O.T.
  - 5. Jewish Talmud (500 A.D.) lists all Canonical books
- H. The PRIMARY Witness - The Holy Spirit
- 1. Faith Conviction - God's people recognize God's Word
    - a. "my sheep hear my voice" John 10.27
    - b. "hearts burn within..He opened up Scriptures" Lk 24.32
    - c. "seemed good to Holy Spirit and us" Acts 15.22,28,31
    - d. "received the Word of God you heard from us" 1 Th 2.13
  - 2. God's Word is Authoritative (i.e. canonical)
    - a. Authority is there even when it is not recognized by men; Luke 16.29-31, John 1.11-13
    - b. Authority is IMMEDIATE, from the time it is given; that which is CANON HAS ALWAYS BEEN CANON
  - 3. The Scripture is SELF-AUTHENTICATING, it witnesses to itself of its own truth and power; Heb 4.12
    - a. Canon is NEVER DETERMINED BY MEN; man is never to sit in judgement over God; He is the Sovereign Lord
    - b. The Holy Spirit in men enables them to BEAR WITNESS to the self-authenticating Word of God; 1 Cor 2.13

## I. Summary Comments

1. Inspired additions may have been made to certain books at a later date, Ex: Deut 34
2. Inspired books were recognized by God's people from the time they were written and received
  - a. This does not deny minor disagreements and questions which have arisen, and continue to arise.
  - b. For example, Esther and Ecclesiastes were the subject of debate by Jewish scholars; yet it is UNLIKELY that their debates were of much interest to most Jews.
3. How the books were actually gathered and compiled is NOT KNOWN, although several theories are available
  - a. There was no council in ancient Israel which met to draw up an "inspired" list of canonical books
  - b. In God's Providence we have His books, and He has kept them for His people until this day.

## J. Alternative Theories

1. Herbert E. Ryle, "The Canon of the Old Testament" (1904)
  - a. Said that Hebrew literature existed long before there was any canon; long process of growth and development
  - b. Explains that there are 3 stages in the process:
    - 1) The literary antecedents of the O.T. books
    - 2) The redaction of the books into their present form
    - 3) The selection of these books for place in the national canon of Holy Scripture
  - c. The Pentateuch was canonized when it was read to the returnees from exile by Ezra, Neh 8
  - d. Remaining canon was assembled from 300 B.C. to 100 A.D.
  - e. Final ratification at Synod of Rabbis at Jamnia; 90 AD
2. Oesterley & Robinson, "An Intro. to Books of O.T." (1934)
  - a. Modified Ryle's theory, influenced by Holscher (1905)
  - b. Canon develops gradually as people realize that some books are more holy than others, majority consensus
  - c. Jewish scribes defined canon to protect Hebrew literature from the perversion of Greek culture/writings, this was done about 100 A.D.
3. R.H. Pfeiffer, "Introduction to the O.T" (1946)
  - a. Canonization first occurred when Josiah found Deut.
  - b. 650 B.C. other literary works were combined and edited in Israel, a great national epic was formed
  - c. About 550 B.C. the canonized Deut. was inserted into epic, making the epic canonical also
  - d. Around 200 B.C. the "Priestly Document" was also inserted, making the P.D. part of the canon too
4. Concluding Thoughts on the Issue of Canon
  - a. The fundamental issue which divides conserv/liberal scholars is INSPIRATION of the O.T.
  - b. Liberals see canon as human acknowledgement of certain books which had more pragmatic value in religious use

## III. Textual Criticism of the Old Testament

## A. Survey of the Process of Textual Transmission

1. From Its Composition to 400 B.C. (earliest extant MSS)
  - a. Tendency to Preserve the Text
    - 1) Israel's Identity was connected to God's Law  
Ex 19.4-6, 20.1 ff; Deut 4.7,8; Prov 11.14
  - b. Adverse Conditions which Threatened the Text
    - 1) Human error, copied by hand of scribes
    - 2) Perishable materials, e.g. skins and papyrus
    - 3) Hostile Climate, dampness, dry heat, wind
    - 4) Constant warfare, Palestine crossroads for armies
    - 5) Enemies of the Word, Ex: Jer 36
  - c. Common Errors committed by Scribes
    - 1) HAPLOGRAPHY - writing once what should have been written more often
    - 2) DITTOGRAPHY - writing twice what should have been written once
    - 3) METATHESIS - reversing the order of words or letters
    - 4) FUSION - combining two words into one word
    - 5) FISSION - dividing a single word into two words
    - 6) HOMOPHONY - substitution of one homonym for another
    - 7) MISREADING of similar looking letters, possible Ex:  
Gen 10.4 -- 1 Chron 1.7
    - 8) HOMOEOTELEUON - omitting a passage by misreading
    - 9) HOMEOARKTON - words with similar beginnings are dropped, possible Ex: 1 Sam 14.41
    - 10) ACCIDENTAL OMISSION - possible Ex: 1 Sam 13.1
  - d. Great Care was taken by Near Eastern scribes
    - 1) Scribe was an honored position in Egypt
    - 2) King Hammurabi's Law of 1700 B.C. compared almost exactly with a copy over 1000 years old
    - 3) Israel's "Psychology of Canonicity";  
Deut 31.9, Josh 24.25,26, 1 Sam 10.25
  - e. Fear and Protection of Covenant Threats
    - 1) Found Inscribed on Hittite Tablet:  
"whoever changes but one word of this tablet, may the weather god...and the thousand gods of this tablet root that man's descendent out of the land of Hatti"
    - 2) inscribed on Sefire Steles (ca. 750 B.C.)  
"whoever says, 'I will efface some of its words,' may the gods throw over that man and his house and all in it"
    - 3) Egyptian Pyramid Coffin Texts "book of the dead"  
(there was no thought of these ever being seen by human eyes) said: "The book is completed from its beginning to its end, having been copied, revised, compared, and verified sign by sign."
    - 4) Biblical Threats: Deut 31.12, Rev 22.18,19



- f. Tendency to Revise the Text
  - 1) Scribes always sought to INTERPRET & APPLY text
  - 2) Writing script was sometimes modernized as it became out-dated
    - a) Examples of this are also found in Egypt
    - b) Chronicler may have used a modernized Pentateuch

## 2. From 400 B.C. to 70 A.D.

- a. Tendency to Preserve the Text
  - 1) Texts found among the Dead Sea Scrolls (DSS), from ca 200 B.C. to 100 A.D., are nearly identical with the Masoretic Text (MT) from 900 A.D.
  - 2) Scribes of QUMRAN (DSS) were known as very careful and conservative
- b. Tendency to Revise the Text
  - 1) SOPHERIM (authorized revisers of text) put Hebrew script into Aramaic form after Babylonian captivity
  - 2) Other "liberal" scribes
    - a) Simplified complex Hebrew grammar
    - b) Substituted euphemisms for vulgarities; 1 K 18.27
    - c) Altered the names of false gods
    - d) Safeguarded the tetragrammaton (YHWH) by refusing to pronounce it
  - 3) Three Textual Traditions Emerged
    - a) Pre-Masoretic "Textus Receptus", became the text used by the Masoretes; some consider it to be the "divinely preserved" text
    - b) Old Palestinian (ca 400 B.C.) this led to the:
      - i) Septuagint (LXX), source text brought to Egypt in 5th C B.C.
      - ii) Samaritan Pentateuch - transl. about 110 BC

Note: These different textual traditions account for variants in quotations from the Old Testament in the New Testament

## 3. From 70 A.D. to 1000 A.D.

- a. Standardization of the Text
  - 1) Shift to ONE TEXT - Jews wanted ACCURATE "WEAPON" to defend their faith, national identity; "an accurate transmission of the text is a fence for the Torah" Rabbi Aquiba
  - 2) This "Official Text", extant from 100 A.D. had a binding authority
  - 3) This text was CAREFULLY COPIED by later scribes, it was NOT REVISED
- b. Other Translations of the Old Testament
  - 1) Aramaic Targum (interpretation) - ca. 200 A.D.
  - 2) Latin
    - a) Old Latin, from LXX - ca. 200 A.D.
    - b) Jerome's VULGATE - 390 - 404 A.D. (R.C. version)
  - 3) Syriac Versions
  - 4) Coptic Versions - 2nd through 4th C. A.D.
  - 5) Ethiopian Version - 4th C. A.D.
  - 6) Arabic Version - 930 A.D.

- 7) Armenian Version - early 5th C. A.D.
- 8) Gothic Version - ca. 330 A.D.
- c. Activity of the Masoretes - 600 to 1000 A.D.  
(Jewish scholars from Babylon, Palestine, & Tiberias)
  - 1) Conserving the Consonants
    - a) Safeguarded the consonants by writing out the unwritten vowel points
    - b) Included in their text many marginal references and study aids
  - 2) Conserving the Vocalization - preserved the long-standing tradition of vocalization
  - 3) Destroyed all older texts after making new copies; religious reasons, scholarly disastrous
- 4. From 1000 A.D. to the Present Day
  - a. 1330 A.D. - numeration of chapters similar to the Christian Bible
  - b. 1488-1st complete printed Bible, SOCINO Bible of Milan
  - c. 1495 - improved, pocket-sized, Socino Bible
  - d. 1524 - Great Rabbinic Bible, "ben Hayyim text", became the standard MSS for the next 400 years
  - e. 1936 - KITTEL'S Biblia Hebraica, based on the oldest MSS of complete Heb text (Leningrad MSS B19a L)

#### B. Proofs of the Accuracy of the Manuscripts (MSS)

- 1. Archeology
  - a. Biblical Names
    - 1) Names of many KINGS (of Israel, Egypt, Persia, and Assyria) were copied nearly letter perfect.
    - 2) Names of LANDS and PEOPLES, also copied accurately
    - 3) Discovered the actual existence of "non-existent" peoples, such as Hittites, "Horites", Gen 14.6
- 2. Parallel Texts:
  - 2 Sam 22 = Psa 18
  - 2 Kings 18.13 - 20.19 = Isa 36-39
  - 2 Kings 24.18 - 25.30 = Jer 52
  - Isa 2.2 - 4 = Micah 4.1 - 3
  - Psa 14 = Psa 53
  - Psa 40.14 - 18 = Psa 70
  - Psa 57.8 - 12 = Psa 108.2 - 6
  - Psa 60.6 - 14 = Psa 108.7 - 14
  - Psa 96 = 1 Chron 16.23 - 33
  - a. Slight variations in their wording is evident.
  - b. Perhaps some of these may be due to paraphrasing of some of the writers.
  - c. Nevertheless, it can be seen that copyists took great CARE to achieve ACCURACY.

## C. Canons of Textual Criticism

## 1. Methods of Comparing Variant Texts

- a. CANON 1 - Older Reading is Preferred
  - 1) Applies where older MSS is equally reliable
  - 2) Principle must be applied carefully, as older MSS may actually be defective, (Ex: the Isaiah of DSS is less accurate than that of the MT of 900 A.D.)
- b. CANON 2 - More Difficult Reading is Preferred ("lectio difficilior")
  - 1) Scribes often tended to simplify complex passages
  - 2) Does not prefer texts which are unintelligible!
- c. CANON 3 - Shorter Reading is Preferred
  - 1) Scribal tendency to insert comment or explanation
  - 2) Does not apply to haplography or homoeoteleuton
- d. CANON 4 - Reading Which Best Explains All Variants  
For Example: Psa 22.16  
MT - "like the lion my hands and feet"  
CP - "they have bored through my hands and feet"  
others - "Dug through" or "pierced"
- e. CANON 5 - Reading With the Widest Geographical Support
  - 1) Literary roots of the MSS are considered
  - 2) Yet even mistakes can travel widely
- f. CANON 6 - Reading Which Best Agrees with Style and Diction of the Author is Preferred
  - 1) Speculative, statement of mere likelihood
  - 2) Method often abused by critical scholars
- g. CANON 7 - Reading Which Reflects No Doctrinal Bias
  - 1) Later Jewish thought opposed anthropomorphism, Isa 1.12 - Lit. implies seeing the face of God
  - 2) Some scribes changed the names of false gods

Note: These criteria are to help textual critics to choose between two or more variants. Usually priority is given according to order of listing, i.e. # 1 most influential. But all factors are considered carefully, Ex: 6 & 7 may be more compelling than 1. GOAL - objective, scientific procedure instead of reckless application of prejudices.

## 2. Summary of Textual Methods

- a. MT supported by other readings cannot be rejected as mere conjecture (many critical scholars do this).
- b. Preference should be given to MT when variants of equal weight disagree with the MT.
- c. Where MT is unclear or doubtful, clearer variant favored
- d. Where MT and other variants obscure, conjecture allowed considering which is the most likely reading
- e. Always consider the psychology of the scribe, pattern of style, etc.; how may error have occurred?

## IV. Higher Criticism of the Old Testament - DEFINITIONS

## A. CRITICISM -Oxford English Dictionary

1. "The action of criticizing or passing judgment upon the qualities or merits of anything; especially the passing of an unfavorable judgment, fault-finding, censure"
2. "The art of estimating the qualities and character of literary artistic work; the function or work of a critic"

## B. LOWER Criticism (Textual)

1. Determines what is the actual text of Scripture.
2. Done with variety of tools according to well-established procedures, e.g. canons of textual criticism.
3. Emphasis is on objective facts, examinable texts.
4. Does not seek to evaluate the MESSAGE of text itself.

## C. HIGHER Criticism (Literary/Form/Redaction/Historical, etc.)

1. Determines whether the CLAIMS of the text are CREDIBLE e.g. Mosaic authorship, literal flood, etc.
2. Criterion are more SUBJECTIVE, few extant objects.
3. Subject of Great MISUNDERSTANDING, strong feelings
4. Used by some scholars to attack historic Christianity, i.e. definition # 1, Oxford English Dictionary
5. Used by more objective scholars to gain understanding i.e. definition # 2, Oxford English Dictionary
6. ANY SCHOLARLY TOOL (criticism low OR high) can be used for GOOD or EVIL; depends on intention (heart?) of user
7. One's view of Scripture is ULTIMATELY a FAITH issue, yet reason and scholarship need not contradict faith.

## D. LINGUISTIC Criticism

1. Studies words & phrases and their relationship to e/other
2. Task is more complicated with a "dead" language

## E. HISTORICAL Criticism

1. Inquires into any local/historical factors which may have shaped the Biblical message.
2. Reformers called this "grammatical-historical exegesis"
3. Many today apply historical criteria to determine age of certain biblical texts, often becomes SPECULATIVE
4. Many adopt EVOLUTIONARY approach to history, and their critical findings reflect this bias.

## F. COMPARATIVE RELIGIONS Criticism

1. Begins with assumption that religion of OT is best understood by analogy to ancient religions in general.
2. This presupposition contradicts Biblical teaching about the UNIQUE role of Israel as THE people of God.
3. Yet much can be learned from comparative religious study when seen as a part of historical criticism.

## G. SOURCE (or LITERARY) Criticism

1. Literary criticism is the study of questions as authorship, date, place of writing, recipients, style, sources, integrity, and purpose of the O.T.
2. Literary criticism of O.T. traditionally associated with attempt to discover the SOURCES of books.
3. Studies the process by which the text developed into its present written or literary form.

## H. FORM Criticism

1. Investigates the oral or pre-literary history of a text.
2. Attempts to trace back into the pre-literary period the forms and patterns which are found embedded in the literature of the O.T.
3. Profitable form-critical studies have been done on the Psalms and Deuteronomy (cf. M.G. Kline, K.A. Kitchen)
4. Subjective nature of the study lends toward speculation.

## I. REDACTION Criticism

1. Studies the EDITING process of the various books into their final form.
2. To what degree did redactor (editor) combine and collate various sources into O.T. books?

## J. STRUCTURAL ANALYSIS

1. Shift in focus from history of text before its final stage, to examine history of text AFTER its final stage.
2. Based upon linguistic theories.
3. Studies the finished text to discover beneath its surface the "deep" structures in the society or author that not only shape the text but are embodied within it.
4. Works with structures operating in the readers and in their views of reality.
5. This is a very recent study, yet the idea of studying the finished text rests on much more solid ground than on pre-textual speculations.

## K. CANON Criticism

1. Concentrates on the period following the finished text.
2. Focus is on the receiving/believing COMMUNITY.
3. Considers what was the THEOLOGICAL ROLE which text played within the community that received it as canon.

## L. Summary

1. Embracing the view of the Old Testament which was held by Jesus and the Apostles, places a certain RESTRAINT on the O.T. critic, an intellectual submission to God's Word
2. This makes Scripture the BASIS OF EVALUATION of all critical theories, the theories also must submit to Him.
3. Yet this does NOT ELIMINATE critical studies, God wants us to better understand Him and His Word; using various scholarly tools is not inherently wrong.
4. Using critical tools, while respecting God's Lordship, is to "take captive every thought and make it obedient to Christ" 2 Corinthians 10.5

## V. History of Pentateuchal Criticism

## A. From the Early Church to the Reformation

1. There was a NEARLY UNANIMOUS belief that Moses wrote the Pentateuch, mainly because of the CLAIMS of the TEXT
2. Those who DENIED Mosaic authorship were seen as:
  - a) Heretics - such as the Gnostics or Marcion
  - b) Unbelievers - like Celsus, Spinoza, and Ibn Hazm

## B. The Reformation and the Enlightenment

1. The Reformation - 16th Century
  - a. Great EMPHASIS on the AUTHORITY of the SCRIPTURE
  - b. Study of the ORIGINAL LANGUAGES was promoted
  - c. Development of GRAMMATICAL-HISTORICAL exegesis, seen as the correct method of Biblical interpretation
  - d. Mosaic authorship of Pentateuch was strongly supported
  - e. Conservative evangelical scholars continue to hold and develop the Reformation view of the Scriptures:  
W.H. Green (1895), O.T. Allis (1943), E.J. Young (1960)  
R.K. Harrison (1969), J. Goldingay (1981)
2. The Enlightenment - 17th and 18th Centuries
  - a. Great EMPHASIS on the AUTHORITY of "ENLIGHTENED MAN"
  - b. Strong rejection of the "rule of dogma" which meant historic, orthodox Christianity; this was in part due to the schisms and excesses of the Reformation
  - c. REASON is the alternative to dogma, leading man to "intellectual freedom (autonomy)"
  - d. Science and criticism became the RIVAL rather than the COMPLIMENT of religious explanation
  - e. Religion and revelation were DEMOTED, not rejected
    - 1) NEOLOGY - revelation was accepted only when it AGREED with REASON, man was its judge
    - 2) DEISM - Creator is a remote caretaker or an irrelevant possibility, man is independent

## C. Development of the DOCUMENTARY HYPOTHESIS - 18th Century

1. Jean Astruc (1753)
  - a. Proposed that there were TWO SOURCES to Genesis
  - b. Believed that Moses was the author/editor of Genesis
  - c. Source Divisions were based upon:
    - 1) DIVINE NAMES, source "B" where God is named Yahweh (Jehovah) and source "A" where name Elohim is used
    - 2) Distinction in divine names only in Gen - Ex 1 & 2
    - 3) REPETITIONS in descriptions of the same events
    - 4) NO STRICT CHRONOLOGY of events in Genesis
  - d. Believed Divine names alone were not a sufficient criteria for dividing up the text
2. J.G. Eichhorn (1780)
  - a. More detailed expansion of the work of Astruc, labelling the sources "J" & "E" for the divine names
  - b. Believed the sources rested upon written traditions
  - c. Compiled not by Moses, but by an UNKNOWN REDACTOR

3. Karl David Ilgen (1798)
  - a. Linguist who sought to "purify" the O.T. literary documents from their alleged accretions
  - b. His analysis of Genesis found 17 documents & 3 authors

D. Many Different Hypothesis Proposed - 19th Century

1. FRAGMENTARY Hypothesis

- a. A. Geddes (1800)
  - 1) R.C. priest who believed "autonomous human reason is the only solid pillar of faith"
  - 2) Joshua is joined to Gen-Deut making HEXATEUCH
  - 3) Hexateuch was compiled during reign of SOLOMON
  - 4) Documents were a mass of large and small FRAGMENTS grouped into 2 series according to the divine names
- b. J.S. Vater (1805)
  - 1) Noted 38 different fragments as sources of Penta.
  - 2) Pentateuch itself was completed at the EXILE
  - 3) Expanded DOCUMENTARY ANALYSIS into all 5 bks. of P.
- c. A.T. Hartmann (1831)
  - 1) Narratives of Penta.- MYTHS & distorted traditions
  - 2) WRITING UNKNOWN by Hebrews until time of Judges
  - 3) Pentateuch dates between Solomon and the Exile
- d. H. Ewald (1823) RESPONSE to Fragmentary Hypothesis
  - 1) Strong defense of UNITY of Genesis, citing wide use of certain idioms and expressions
  - 2) Saw similar unity & characteristics in ARABIC lit.
  - 3) Saw Genesis as remarkable book from very early time but did not maintain Mosaic authorship

2. SUPPLEMENTARY Hypothesis

- a. F. Bleek (1869)
  - 1) Original document "E" was supplemented by "J" to comprise the book of Genesis
  - 2) Many passages of Penta. were originally Mosaic
  - 3) Deuteronomy is a unit from time of Jeremiah
  - 4) Saw 3-fold redaction of Hexateuch by "J", "E", & "D"
- b. F. Delitzsch (1852)
  - 1) All of Penta. is attributed to Moses, Deut & Ex 19 - 24 were actually written by Moses
  - 2) Laws were Mosaic but codified by priests in Canaan
  - 3) After conquest "E" was written and redacted
- c. J.H. Kurtz (1846) REFUTED Supplementary Hypothesis
  - 1) Exposed fundamental problem - If "J" was the later supplementer of "E", how could "E" (the earlier writer) contain allusions to or presuppose "J" ?
  - 2) Demonstrated the unity of book of Genesis

3. CRYSTALLIZATION Hypothesis

- a. H. Ewald (1845) developed a different theory
  - 1) Saw 10 commandments, Num 33, & Gen 14 as MOSAIC

- 2) Also traced 4 other narrators behind the Hexateuch
  - 3) To these 5 main sources were clustered other fragments of writing into CRYSTALIZED document
  - 4) Final form of Pentateuch is from 500 B.C.
- b. A. Knobel (1861)
    - 1) Held to basic document "E" from period of Saul
    - 2) Next to this were a "Book of Rights", "J" document, and a "Book of Wars", by different authors
    - 3) Last came Deuteronomy, a contemporary of Jeremiah
  - c. E. Schraeder (1869)
    - 1) Sought to unite the various hypotheses
    - 2) Pentateuch consists of 2 original documents E1 & E2
    - 3) These 2 were made into single document by Jehovist
    - 4) Deuteronomy was the work of another author
4. MODIFIED DOCUMENTARY Hypothesis - H. Hupfeld (1853)
    - a. Said the "J" sections of Genesis were not disconnected supplements but a CONTINUOUS DOCUMENT
    - b. "E" sections were a composite from 2 documents; E1 & E2
    - c. These were compiled by REDACTOR, any difficulties in the text were blamed on the redactor
    - d. Chronological order of documents: "E1", "E2", "J", "D"
  5. DEVELOPMENT Hypothesis
    - a. K.H. Graf (1866)
      - 1) Deuteronomy was composed at the time of JOSIAH, based on the "J" legislation of "Book of Covenant"
      - 2) Levitical laws were from the time of Ezra, except Lev 18 - 26 which was written by Ezekiel
      - 3) Rest of the Pentateuch was supplemented by Jehovist then edited and redacted by the Deuteronomist
      - 4) Thus, order of documents was: "E", "J", "D", "P"
    - b. J. Wellhausen (1877)
      - 1) Earliest parts of Pentateuch were from 2 originally independent documents "J" & "E"
      - 2) From these 2, the Jehovist compiled a narrative
      - 3) Deuteronomy came from the time of Josiah
      - 4) Priestly legislation of "E" came from Ezra
      - 5) Lev 17 - 26 was from TIME OF Ezekiel, not his work
      - 6) Thus, order of documents: "J", "E", "D", "P"
      - 7) Reconstructed Israel's history, influenced by the philosophy of HEGEL & evolutionary theory of DARWIN
        - a) Early religion of Israel SPONTANEOUS EXPRESSION of a NATURAL RELIGIOUS IMPULSE
        - b) HISTORICITY of patriarchal narratives DENIED
        - c) Existence of Moses himself was doubtful
        - d) Before Deuteronomic reform (by Josiah in 622 BC) sacrifices were made all over Israel, no central sanctuary existed, cf. Ex 20.24-26 (cf. Lev 17.3-5, Deut 12.8-14)
        - e) Detailed Levitical legislation came much later
        - f) Israel's CONCEPT OF GOD underwent gradual



DEVELOPMENT, from polytheism to monotheism  
 g) WRITING UNKNOWN in Israel before time of Solomon

7) Wellhausen was widely accepted, even up to today;  
 continues to be the FRAMEWORK of liberal theories

E. Period of REACTION - 20th Century

1. Conservative OPPOSITION to the Development Hypothesis
  - a. Wellhausen's view seen as threat to Historic faith
  - b. Best known responses by conservative scholars:
    - G. Vos "Mosaic Origin of the Pentateuchal Codes" (1886)
    - W.H. Green "The Unity of the Book of Genesis" and "The Higher Criticism of the Pentateuch" (1895)
    - J. Orr "The Problem of the Old Testament" (1906)
2. Liberal MODIFICATIONS of the Development Hypothesis
  - a. The "Graf-Wellhausen" Hypothesis continues to provide the STRUCTURE of liberal understanding of Pentateuch
  - b. Further SOURCE DIVISIONS were found by other scholars:
    - 1) Eichrodt (1916) found J1 and J2
    - 2) Eissfeldt (1922) found the L(ayman's) Source
    - 3) Morgenstern (1927) found the K(enite) Source
    - 4) von Rad (1934) discovered P1 and P2
    - 5) Pfeiffer (1941) found the S (Mt. Seir) Source
    - 6) Resulting in J, J1, J2, J3, E, E1, E2, E3, P, P1, P2, P3, etc.
  - c. Widespread DISSATISFACTION with G/W by many liberals
  - d. NO DOMINANT HYPOTHESIS has emerged to this day
  - e. COMPLETE REJECTION of unified, Mosaic authorship
3. FORM Criticism - Hermann Gunkel (1901)
  - a. The SAGAS (narratives) of Genesis were the stories told among the ancient Israelites; ORIGINAL form of sagas is very old, insight gained from other cultures
  - b. Transmitted ORALLY for centuries, until they attained a CRYSTALLIZED form, then SOME were WRITTEN down
  - c. Stories originally had NO RELATION TO EACHOTHER
  - d. Later were ATTACHED to famous BIG MEN, like Abraham
  - e. Seeks to understand "sitz em leben" (life situation) of Hebrews to understand the meaning of the text
  - f. Much later they were gathered into larger documents, known as "J" & "E", finally UNITED TOGETHER
4. NEO-ORTHODOX Response to Higher Criticism
  - a. Well meaning neo-orthodox theologians sought to save the TRUTHS of the Scriptures from attack of liberalism
  - b. Teaches a dualism (dialectic) which makes distinction between time, space history and "super" history
  - c. The great truths of the Bible OCCURED in the "super" (supra-historical) realm, but DESCRIBED in language of ORTHODOX ("right doctrine") Christianity
  - d. Scripture is "lifted above" the reach of critics
  - e. IDEAS of Christianity present, but REALITIES are gone

5. SUMMARY - "This review of activity in the field of Old Testament criticism during the last quarter century has revealed a chaos of conflicting trends, ending in contradictory results, which create an impression of ineffectiveness in this type of research."

H.F. Hahn

## VI. Authorship of the Pentateuch

## A. Criticism of the Development Hypothesis

1. It is ANTI-SEMITIC - European philosophical assumptions about the O.T. are more influential than Jewish history
  - a. Only Hebrew authors are incapable of using (knowing?) more than ONE NAME for God or ONE STYLE of writing
    - 1) SYNONYMS are considered UNKNOWN by all Hebrews
    - 2) "Good writers" in many other cultures use diverse vocabulary and varied phrases; while Hebrews can produce only monotony
    - 3) Documents from other Semitic cultures evidence variety of words in their narratives; for example the RAS SHAMRA tablet (from the time of Joshua), two words used on one document written at one time:
 

<u>used on "E" texts (early)</u>		<u>used on "P" texts (late)</u>
"I"	anoki	ani
"window"	challon	Arubbah

"I"  
"window"

anoki  
challon

ani  
Arubbah

- b. Hebrew CHRONOLOGIES are rejected as INACCURATE
    - 1) The chronologies of other ancient near eastern peoples is considered far more accurate
    - 2) Despite the far superior ethical/moral law code of the Hebrews, compared to all other ancient peoples
    - 3) Only the Hebrew chronology is in need of serious corrections by enlightened occidental critics
  - c. Archeological EVIDENCE which contradicts critical theories is often dismissed or ignored
2. It is ANTI-EXEGETICAL - no serious attempt is made to interpret the Pentateuch as a harmonious literary unit, it must be "taken apart" in order to be understood
    - a. Word Usage
      - 1) REPETITIONS (doublets) - these are often employed to provide uniformity or emphasis in narrative; NOT always PROOF of ANOTHER source behind the text
        - a) Genesis 1 - "days", "God spoke", "done"
        - b) Genesis 5 - "lived"/"died"
        - c) Exodus 35-40 - construction of the Tabernacle
        - d) Numbers 7 - offerings from each of the 12 tribes
      - 2) VARIETY - amplifies, and develops interest; its use was NOT completely UNKNOWN by Hebrews, for example:
        - a) Genesis 25.8 - death of Abraham described
        - b) Genesis 26.5 - Abraham's obedience explained
        - c) Exodus 1.7 - descendants of Israel named
        - d) Exodus 15.9 - Egypt's defeat detailed
    - b. ALLEGED DOUBLETS - repetition of same idea by the text
      - 1) Seen by critics as means of dividing text sources
      - 2) Then they ASSUME accounts are CONTRADICTORY
      - 3) GENUINE REASONS for use of repetitions:
        - a) Complete sentences are sometimes joined together

with conjunction "and" in Hebrew - Ex. Genesis 1

- b) Hebrew literary PARALLELISM - it is often obvious in poetry, (Ex. Psalm 19); and it is sometimes in prose - Gen 1.27, 3.17, 21.1,2,6
- c. Examples of Alleged Doublets
- 1) FLOOD Narrative - Genesis 6 - 9
    - a) The MAIN THEMES are the same throughout:
      1. SIN - 6.5,11-13
      2. WRATH - 6.7,13,17; 7.4,21-23; 8.21
      3. GRACE - 6.8,18-20; 7.1-3,7-9,13-16; 8.16-19
    - b) KEY FACTS which determine the meaning are described only ONCE; description of the ark, sending out of the birds, offering of sacrifice, prohibition against blood, & sign of the rainbow
  - 2) The TEN PLAGUES Narrative - Exodus 8 - 12
    - a) Some of the ten accounts are in greater detail these are easier to "see" supposed sources
    - b) FROGS - details six distinct steps, Exodus 8:
      - v. 1 - 4, plague threatened, credited to "J"
      - v. 5, command to Moses, "P"
      - v. 6 - 7, execution of the command, "P"
      - v. 8 - 11, petition for removal, "J"
      - v. 12 - 14, removal, "J"
      - v. 15, result, "J" & "P"
    - c) Plagues of LICE and BOILS described very briefly both are credited to the "P" source
    - d) Although the Bible describes TEN plagues, each source has less: "J" has 7, "P" has 5, "E" has 4
    - e) No two sources agree as to the NUMBER, NATURE or ORDER of occurrence of the plagues
  - 3) CREATION Story - Genesis 1 & 2
    - a) Instead of 2 CONTRADICTORY accounts, one creation is described from 2 COMPLEMENTARY perspectives
    - b) Gen 2 provides GREATER DETAIL to description of Ch. 1, Gen 2.4 states creation is completed; "generation" e.g. "flows out from" H & E = MAN
    - c) Use of Elohim (Ch. 1) is a fitting descriptive name for the Creator, God of the Universe; use of YHWH (Ch. 2), His COVENANT NAME, is fitting for the more intimate relations He has with man
    - d) In religious literat. of the ancient near east it is common to use more than one name for same god
    - e) In Ch. 2 MAN is emphasized as DISTINCT CREATURE
    - f) Ch. 2 is BASED UPON Ch. 1, thus several important elements ALREADY EXIST; e.g. earth, land, water, sky, heavenly bodies, & vegetation; how could a "creation story" omit these vital elements?
    - g) Ch. 2 is TRANSITIONAL to Ch. 3; its THEME, the early history of man, sets the stage for Ch. 3, introducing:
      1. the main characters, man/woman
      2. tree of life, 2.9,3.22, Rev 22.2
      3. knowledge of good/evil, 2.9,17

- h) Belief in HISTORICAL JESUS, is tied directly to belief in HISTORICAL ADAM, one based upon other; Rom 5.12-21, 1 Cor 15.45
  - i) Belief in a HISTORICAL DEVIL is tied directly to belief in a HISTORICAL SERPENT, not an allegory Jn 8.44, 2 Cor 11.3, Rev 12.9
- d. Any textual data which CONTRADICTS the hypothesis is considered a MISTAKE by the READACTOR
3. It is ANTI-SUPERNATURAL - the idea of any divine, miraculous intervention by God in history is ruled out by adherence to naturalistic evolution
- a. More light is shed on the O.T. text by Hegel and Darwin than by Jesus and the Apostles
  - b. The hypothesis uses an UNSCIENTIFIC, "a priori" method, approaching the text to affirm its DENIALS
  - c. Hebrew literature is MORE DOUBTED than that of Israel's pagan neighbors; despite the stronger moral/ethical standard of Hebrew Scriptures compared to Egypt, Assyria & Babylon
  - d. Paradoxically, these SAME HEBREWS are CREDITED with the INVENTION of the refined monotheism of the O.T.; studies of comparative religion have found no other society which has invented a religion like that, cf. Deut 7.6-8, 9.4-5
- B. CONSEQUENCES of the REJECTION of the Mosaic Authorship
1. The Pentateuch is a FRAUD
- a. Because it makes NUMEROUS CLAIMS to being Mosaic
    - 1) Exodus 34.27, 24.4
    - 2) Leviticus 1.1, 4.1, 5.14, 6.1,8 (total 35 times)
    - 3) Numbers 33.2 "Moses wrote...stage by stage.."
    - 4) Deuteronomy 1.5, 31.9,26 "Moses wrote this law"
    - 5) Genesis - NO EXPLICIT CLAIMS, yet Exodus 1.1 is a CONTINUATION, beginning word are "And now..."
  - b. The REST of the O.T. makes SIMILAR CLAIMS
    - 1) Joshua 1.7, 23.6
    - 2) same assertion made in 14 other O.T. books
  - c. The N.T. also claims the Pentateuch is Mosaic Acts 3.22, 13.39, 15.5, 28.23; Rom 10.5,19, 1 Cor 9.9, 2 Cor 3.15, Rev 15.3
  - d. JESUS - is either IGNORANT or a LIAR
    - 1) Historicity of Moses validates the authority of Christ; Mt 19.8, Jn 5.46,47; 7.19
    - 2) Critics ascribe Jesus' "ignorance" to his being a MAN OF HIS TIMES, yet there is great difference between LIMITATION in knowledge and an ERROR, (His incarnation did involve some limitation in knowledge, cf. Matt 24.36, Phil 2.7)

- 3) For Jesus to have FALSELY TAUGHT a Mosaic authorship is nothing less than SIN, thus He would be DISQUALIFIED to be a SAVIOUR, Heb 4.15, 1 Jn 3.5
  - 4) Some hope in a "Jesus of the sources" or a supra-historical "Christ of faith" but only a historical, Scriptural Jesus Christ can grant eternal life
2. There would be NO MOSAIC AGE
    - a. Moses is surely the DOMINANT PERSON in the Pentateuch, he is mentioned more than 500 times
    - b. His "non-existence" would cast serious doubt over all other events recorded in the Pentateuch
  3. It would result in a LOW VIEW of ALL Scripture
    - a. The Pentateuch serves as the FOUNDATION of all the rest of Scripture
    - b. This hypothesis unleashed a destructive methodology which has been used on almost all the books of Bible
    - c. Presents a direct challenge to the UNITY of Scripture
- C. Internal Evidences within the Pentateuch
1. Explicit DETAILS in the narrative suggest the account was written by an EYEWITNESS
    - a. Ex 15.27 - refers to exactly 12 fountains & 70 palms
    - b. Num 11.7,8 - describes the taste of the manna
  2. The author shows a thorough ACQUAINTANCE with EGYPT
    - a. Familiarity with EGYPTIAN NAMES:
      - 1) "On" Gen 41.45,50 - Egyptian city of Heliopolis
      - 2) "Pithom" Ex 1.11 - Egyptian city in Nile delta
      - 3) "Potiphora" Gen 41.45 - "gift of Ra" (Egypt sun god)
    - b. Names using the DE compound date from the period of Joseph
    - c. More Egyptian words and phrases are used in the Pentateuch than in all the rest of the Bible
      - 1) Gen 41.40 "over my house" e.g. Prime Minister
      - 2) Gen 41 & 45 - accurate court language of Egypt
    - d. Describing "Pharaoh" without his personal name was the practice of 18th Dynasty of Egypt, early date; recording his personal name began after Solomonic era
  3. Descriptions of CANAAN are from a FOREIGNER'S PERSPECTIVE
    - a. Egyptian, not Palestinian, descriptions of WEATHER and the SEASONS are used
    - b. FLORA and FAUNA are described with Egyptian terms, e.g. the wood for the tabernacle, animal skins, clean and unclean animals
    - c. GEOGRAPHY of Egypt and the Sinai is well known to the author, Ex: Gen 13.10, 23.2
  4. ATMOSPHERE of Exodus through Numbers is a DESERT
    - a. Graff/Wellhausen says that the Pentateuch was written after Israel had been a settled agricultural people in Canaan for over 1,000 years
    - b. Pentateuch's EMPHASIS on the TABERNACLE would be very

- STRANGE to people who had Solomon's glorious Temple
- 1) Tabernacle emphasis reveals that they were still a NOMADIC people
  - 2) Numbers 2 details exact location for Tabernacle, this would be MEANINGLESS for later generations
  - c. The "scape goat" is SENT OUT into the DESERT (Lev 16)
  - d. Sanitary INSTRUCTIONS for DESERT Life (Deut 23)
  - e. Details EXACT MARCHING ORDERS (Num 10.14-23)
5. HEBREW Language used in the Pentateuch is of EARLY DATE
    - a. Old style spelling of "she", "that", "laugh" & "lamb"
    - b. Little over-all difference between Hebrew of Pentateuch and the 8th C. B.C.
      - 1) Both written in CONSONANTS ONLY
      - 2) TORAH was Israel's standard TEACHING TEXT
    - c. Definite article "ha-" (the) was in COMMON use during the 18th Dynasty of Egypt, i.e. time of Moses
  6. Remarkable UNITY of arrangement in the Pentateuch, each aspect is LINKED to a PROGRESSIVE WHOLE
    - a. Unity is ACKNOWLEDGED even by the CRITICS, but they ATTRIBUTE it to the work of a REDACTOR
    - b. GREATER FAITH is needed to believe this great text is the work of a REDACTOR(s?), than a UNIFIED AUTHORSHIP
      - 1) How were all the sources (fragments?) preserved, and collected, in the harsh conditions of Palestine?
      - 2) Considering the mental deficiencies of Hebrew people (which the hypothesis alleges), how could one (several?) put together such a great work?
    - c. LIBERAL SCHOLARS, increasingly dissatisfied with G/W, are much more OPEN to a UNIFIED authorship today, though few believe the author to be the man Moses

## VII. MOSAIC PENTATEUCH

A. Working Definition of "Moses wrote the Pentateuch":  
 "That the Pentateuch as it stands is historical from the time of Moses; and that Moses was its real author, though it may have been revised and edited by later redactors, the additions being just as much inspired as the rest of the text" R.D. Wilson

1. Moses USED SOURCES for the book of Genesis, but it cannot be known with CERTAINTY what they were; PROBABLY some mix of ORAL tradition, WRITTEN documents, & direct REVELATION
  2. The proper FOCUS of the STUDY of the Pentateuch, like all literature, is to be the COMPLETED TEXT, not sources
  3. INSPIRATION can involve using PREVIOUSLY EXISTING sources it does not necessitate all new direct revelation
- B. The QUALIFICATIONS of Moses
1. Refined WRITING skill was widely used in Egypt of his day
    - a. Toilet articles belonging to women of the household in Egypt contained appropriate INSCRIPTIONS
    - b. Semitic slaves in Egyptian turquoise mines CARVED their work RECORDS on tunnel walls at Serabit-el-Khadim

- c. "the BOOK of the generations of Adam" - Gen 5.1
  - d. Judah's "signet" was inscribed - Gen 38.18
  - e. Egyptian "taskmasters" & "foremen" (Ex 5.10) have been discovered to be WRITERS
2. The EDUCATION of Moses (cf. Acts 7.22)
    - a. His ANCESTORS must have passed on the oral LAWS of the MESOPOTAMIAN cultures; e.g. 18th C. Code of Hammurabi
    - b. Tutors in EGYPTIAN court must have trained him in the many BRANCHES of LEARNING which flourished in that day
  3. Moses had ample OPPORTUNITY to write during 40 year trek
  4. Moses had the MOTIVATION to record his messages
    - a. He believed himself to be human FOUNDER of theocracy
    - b. He believed himself to be MEDIATOR of Word of God
    - c. Record-keeping, even very trivial details of life, was COMMON in that day
  5. NO OTHER PERSON IN BIBLICAL HISTORY IS MORE QUALIFIED, OR MORE LIKELY, TO HAVE WRITTEN THE PENTATEUCH THAN MOSES.
- C. ARCHEOLOGICAL Support for the Mosaic Authorship
1. FAITH Basis for All Study (especially archeology!)
    - a. Scattered evidences are often arranged to support someone's presupposition, common on all "sides"
    - b. Critical theories have undergone FORCED MODIFICATION because of extensive archeological findings
    - c. Faith provides the PROPER VIEW of O.T. history, e.g. seeing the divine, miraculous intervention of God; for example - If someone found skeletons in chariots in a dry lakebed in Sinai, WHAT would we say occurred?
    - d. God's PROOF is His Word illumined by His Spirit
  2. Archeology provides insight into the "Earthly Smell of Palestine in Israel's Religion"
    - a. Moral/ethical IDEALS are recorded in the text of Law of God through Moses
    - b. Archeology may reveal Israel's INCONSISTENCIES in their PRACTICE of religion, e.g. idols, shrines, and altars dedicated to OTHER gods
  3. There is LITTLE MENTION of Biblical Characters in Findings
    - a. Patriarchs were SOJOURNERS who did not leave much material behind, Heb 11.9,10
    - b. History is usually written by those in POWER, Hebrews were often the SUBJECTS of outside authorities
      - 1) Records of the significant contribution of JOSEPH would likely be lost in the glorious testimonials of praise to Pharaoh who was considered divine
      - 2) Roman history hardly mentions Jesus, even though He eventually controls the world's calendar - BC/AD

4. Positive BENEFIT of Archeology for Biblical Study
  - a. It uncovers the HISTORICAL BACKGROUND, revealing something of the life and CULTURE of the Biblical PERIOD
  - b. Abraham, for example, built no cities, yet can we find the ones he is said to have visited?
  - c. 1000's of "contract tablets" reveal insights into many different aspects of life during the Abrahamic period (Middle Bronze Age, 2000 to 1500 B.C.)

#### D. Biblical Parallels: The O.T. & Ancient Near Eastern Cultures

1. People and Places - Archeological Findings
  - a. UR of Southern Sumeria, from 2000 B.C.
    - 1) it was a thriving city, with large private homes
    - 2) civilization was advanced
    - 3) numerous schools; student tablets have been found containing reading, writing, arithmetic, & religion
  - b. NEGEB in Southern Canaan, from 21st to 19th C. B.C.
    - 1) strategic homeland for Biblical patriarchs
    - 2) settled agricultural populace existed there
    - 3) from 18th C. B.C. controlled by Bedouin sojourners
    - 4) thus, EARLY dating for patriarchs is favored
  - c. Excavations have determined the EXISTENCE of almost every town named in the patriarchal NARRATIVES
    - 1) walled cities existed in Palestine from 3000 B.C.
    - 2) Palestine was an early cross-roads of trade, the middle of the FERTILE CRESCENT
    - 3) SHECHEM and BETHEL were inhabited by the time of Abraham (ca. 2000 B.C.)
  - d. Extensive findings in the TRANSJORDANIAN have located Edom, Moab, and Ammon from the time of the Sojournings (from ca. 1550 B.C. onwards)
  - e. Biblical NAMES are represented among names of the Middle Bronze Age
    - 1) ABRAM - on Akkadian tablet of 16th C. B.C.
    - 2) SHIPHRAH & PUAH (cf. Ex 1.15) listed among Egyptian names
    - 3) HITTITES - had extensive, developed civilization
    - 4) HORITES - (cf. Gen 14.6) known as Hurrians
  - f. Earliest extant extra-Biblical reference to "people of Israel" is from 13th C. stele of Pharaoh Merneptah
2. Dead Sea Scrolls
  - a. Provides early evidence of 3 different textual traditions; challenged the Graf-Wellhausen Hypothesis
  - b. Whereas, G/W Hyp. proposed that at that very time the concept of "one" final form was just emerging
  - c. Thus, many recent critics no longer speak definitively about sources, instead saying "STREAMS of TRADITION"
  - d. Antiquity of PROTO-SAMARITAN PENTATEUCH supports an



- early date for the Pentateuch, based on linguistic and historical grounds
- e. The finding of these Scrolls was the most significant archeological find in our century, for study of O.T.
3. NUZU Discoveries - east of Tigris River from ca. 1500 BC
- a. Married couples who have no male heir may adopt a man who carries family name and gains estate (cf. Gen 15.2)
  - b. If natural heir is born after such an adoption, the new born son gains back the inheritance (cf. Gen 15.4)
  - c. An adopted son/heir receives the daughter of the family in marriage (cf. Gen 29.19)
  - d. Adopted son/heir does not obtain the inheritance of the family before death of the master (cf. Gen 31.43)
  - e. Possession of the "household gods" symbolizes headship and rights to the wealth of the family (cf. Gen 31.19)
  - f. Birthright may be sold to one's brother (cf. Gen 25.31)
  - g. Oral deathbed testaments are unalterable (cf. Gen 27.35)
  - h. A barren wife may gain children through her husband's relations with her handmaid (cf. Gen 16.2)
  - i. If children are born, the husband must care for them and the handmaid at all times (cf. Gen 21.10,11)
4. HITTITE Laws - after 1200 B.C. these were "forgotten", until they have been re-discovered in recent years
- a. Suzeranty Covenant Structure; Basic Elements:
    - 1) Preamble, names and titles of members (Deut 1 - 4)
    - 2) Historical Prologue, describing previous relations between the covenant parties (Deut 5 - 11)
    - 3) Stipulations, what each party must do (Deut 12 - 26)
    - 4) Sanctions, curses and blessings (Deut 27 - 30)
    - 5) Divine Witnesses, called to be present (Deut 32.1)
  - b. These basic elements can be seen in the Pentateuch, esp. the decalogue, and the book of Deuteronomy (cf. "Treaty of the Great King" and "The Structure of Biblical Authority" both by M.G. Kline)
  - c. Hittite Law stipulated that land ownership must also include civic obligations
    - 1) this sheds light on Abraham's bargaining in Gen 23
    - 2) his main concern was not a "lower price" but a RELEASE from the civic responsibility; note the emphasis on "the field" vs. 11,14,17-20
  - d. Land Title Deeds listed trees on property, Gen 23.17
5. The War of Genesis 14
- a. A widespread destruction of fortresses and settlements has been found in Transjordan from 1900 B.C.
  - b. Names of 2 of the kings mentioned (vs. 1,2) have been found on inscriptions from that find
  - c. Lot's capture would have been a minor historical fact, but it is the central act in the history of redemption

## E. Possible Sources which Moses May Have Used

1. Relationship Between Scripture and Near Eastern Stories:  
POSSIBLE EXPLANATIONS
  - a. These A.N.E. accounts are only HEATHEN MYTHS which have nothing to do with the Biblical truth
  - b. Both Biblical and A.N.E. accounts have a COMMON ORIGIN; thus, if we found original source, perhaps we would know the "real" story
  - c. That Gen 1 - 11 is PRE-HISTORY which we can not take too seriously; unprovable thus unimportant
  - d. Moses used A.N.E. accounts as the structure for, and perhaps the source of, his inspired account
  
2. The Books of Generations (Heb. "Toledoths")
  - a. Genesis notes eleven different books of generations
  - b. These all have a similar introduction; 2.4, 5.1, 6.9, 10.1, 11.10, 11.27, 25.12, 25.19, 36.1, 37.2
  - c. Archeologists have found many different genealogical tablets from the period in Mesopotamia
  - d. The descriptive heading describes the source and the narrative which follows details what "flows out from" that source
    - 1) 2.4 "heaven & earth" details early history of man
    - 2) 11.27 "Terah" describes the life of his son Abram
  - e. Moses had to receive the details of Genesis from some source, perhaps solely by direct revelation; but more probably some COMBINATON of existing sources and the direct revelation of God, BOTH through INSPIRATION
  - f. This type of "source division" is based upon EXEGESIS and OBJECTIVE DATA, not unprovable speculation
  
3. Babylonian Creation Epic
  - a. SIMILARITIES between B.C.E. and Genesis 1
    - 1) In both accounts the world begins in a state of darkness, water, and chaos
    - 2) "Tehom" (Heb. for "deep" Gen 1.2) is "Tiamat", the Babylonian goddess of Great Deep w/ a dragon body
    - 3) Gen 1.6,8 - waters divided by firmament, BCE says: "He (Marduk, the supreme deity) split her (Tiamat) like a fish ...in two halves, From the one half he made and covered the heaven: He drew a barrier, placed sentinels, Commanded them not to let its water through."
    - 4) Gen 1.3 - light appears before heavenly bodies, BCE agrees, light is the "upper gods" before Marduk
    - 5) Both describe creation of sun, moon, stars on day 4
    - 6) Creation of beasts of field (cf. Gen 1.24,25) has been found on a Babylonian fragment, part of epic?
    - 7) Man in "Image of God"; BCE is literal: "My blood I will take, and bone will I fashion, I will make man"
    - 8) Both consider the work of creation as "good"
    - 9) Both end with Sabbath rest on the seventh day

- b. DIFFERENCES between the two accounts
  - 1) Gen 1 rejects all polytheism, "In the beginning God"
  - 2) Gen 1 presents God as SOVEREIGN, no fighting w/gods
  - 3) Gen 1 eliminates any reference to idolatry, v. 16
  - 4) Gen 1 eliminates all grotesque or unlovely elements

c. HYPOTHESIS: "The inspired writer of Genesis 1 made use of already existing material from the non-Israelite culture of the ancient world of the Near East. But in doing so, he used great caution and care (cf. Luke 1.1-4). The divine revelation involved the elimination of polytheistic and idolatrous elements as well as of undignified, absurd, and crude mythological factors which were contrary to the sovereignty, majesty, and dignity of the Creator-God, who revealed himself in the history of Israel. As the Israelite theologians interacted with the framework and content of the pagan concepts around them, they were guided and enlightened by God, so that the whole "contextualization" process from the beginning to end was controlled and sanctified by God himself to produce an indigenous theology relevant to Israel's situation." by S. Ananda Kumar, "Culture and the Old Testament" in "Down to Earth: Studies in Christianity and Culture", 1980

- 4. FLOOD Stories and TOWER BUILDING Epics (cf. Gen 6-9, 11)
  - a. There are a number of extant examples of stories about these type of events in the ancient near east
  - b. Most of the A.N.E. stories are POLYTHEISTIC, sometimes using grotesque, vulgar descriptions of the gods
  - c. Moses writes his accounts as a DIRECT CHALLENGE to the false gods of the nations, radical monotheism
- 5. LEGAL CODES
  - a. Code of Hammurabi (pre-dates the Pentateuch)
    - 1) The antiquity of this Code challenges the idea that legal material ("P") must come from a late date
    - 2) Points of AGREEMENT between Code & Pentateuch
      - a) Fruit can be eaten only after tree is 5 years old (cf. Lev 19.25)
      - b) Death penalty for both adulterers (cf. Lev 20.10)
      - c) Death for incest; Lev 20.12 - both parties, Code/H for the man only
      - d) Eye for an eye; Lev 24.19-22 for all people  
Code/H - wealthy may simply pay a fine to poor
  - b. Babylonian Law Codes - there are a number of parallels with the "Book of the Covenant", Exodus 20 - 24
  - c. TWO COPIES of the Law Code
    - 1) One is given to EACH party of the Covenant
    - 2) Israel keeping BOTH tablets of decalogue TOGETHER symbolized the presence of God with His people
- 6. House for the gods / TABERNACLE
  - a. Copy of EXACT DESIGN of the Tabernacle was found in the ruins of Byblos from ca. 2000 B.C.
  - b. PATTERN of the entire Tabernacle reflects the design

- of Canaanite Temple of Hazor from ca. 14th C. B.C.
- c. Great temples of other A.N.E. peoples have been found from centuries before Moses
  - d. Usage of "portable shrines", similar to the Tabernacle, has been established from ca. 2000 B.C.
  - e. Did Moses, like David, have a righteous desire to build a "house" for his God?
7. Priesthood (origins from a very EARLY date)
- a. Ras Shamra Tablets list specific technical terms:
    - 1) "offerings made by fire"
    - 2) "peace offering"
    - 3) "sin offering"
    - 4) "trespass offering"
    - 5) "heave offering"
  - b. Priestly material is from EARLY DATE in A.N.E. cultures
    - 1) "How does one APPROACH God?" is a PRIMARY question this human need supports concept of early priests
    - 2) Thus, Leviticus must have quickly followed the completion of the Tabernacle, Ex 40.35
  - c. Religious HYMNS were common from EARLY periods in both Egypt and Babylon (cf. Ex 15, Deut 32,33)
8. Spiritual Genuiness of the Mosaic Pentateuch
- a. These parallels offer abundant evidence of historical trustworthiness of the Pentateuch
  - b. Now the QUESTION to consider is its' INSPIRATION, is it a UNIQUE message from God?
  - c. These many SIMILARITIES are on the SUPERFICIAL level of external forms, symbols, and literary structure
  - d. Moses strongly asserts that the gods of the nations are NOTHING, Israel's God is the Sovereign Creator
  - e. God always uses HUMAN FORMS to COMMUNICATE his message the climax is seen in the incarnation itself.
  - f. Following God's example, how well do the FORMS of our church/ministry COMMUNICATE His word to people today?

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