

Has God Spoken?

Lesson #07

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Dean Bible Ministries

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“DID GOD REALLY SAY?”

**Can We *REALLY*
Trust the Bible?**

**Who Wrote the
Pentateuch?**



Gen. 3:1, “Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, ‘Has God indeed said, “You shall not eat of every tree of the garden”?’”

Gen. 3:2, “And the woman said to the serpent, ‘We may eat the fruit of the trees of the garden;

Gen. 3:3, “ ‘but of the fruit of the tree which is in the midst of the garden, God has said, “You shall not eat it, nor shall you touch it, lest you die.” ’ ”

Gen. 3:4, “Then the serpent said to the woman, ‘**You will not surely die.**’

Gen. 3:5, “ ‘For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.’

Gen. 3:6, “So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.”

Who is This GOD?

ESSENCE OF GOD

HOLY

Sovereign/Creator

Omniscient

Righteousness

Omnipresent

Justice

Omnipotent

Love

Veracity

Eternal Life

Immutability

What Does the Bible Claim for Itself?



How Did We Get the Hebrew Scriptures?



How Did the Bible Get Written?



Is the Hebrew Bible Accurate?



Did Moses Really Write the Torah?



**The Denial of Mosaic Authorship:
The Documentary Hypothesis
The JEDP Theory**

Why Study the Authorship of the Pentateuch?

- 1. All doctrine is important to understand, though not all doctrine is immediately applicable.**
- 2. At the very least what we cover tonight should strengthen your confidence in the historical reliability and veracity of Genesis and the rest of the Old Testament.**
- 3. You never know when you might need to know this: you might not be challenged with this in a university or college classroom, but you may run into this in one of the shows about the Mysteries of the Bible that you see on Discovery, A&E, or PBS.**

Why Study the Authorship of the Pentateuch?

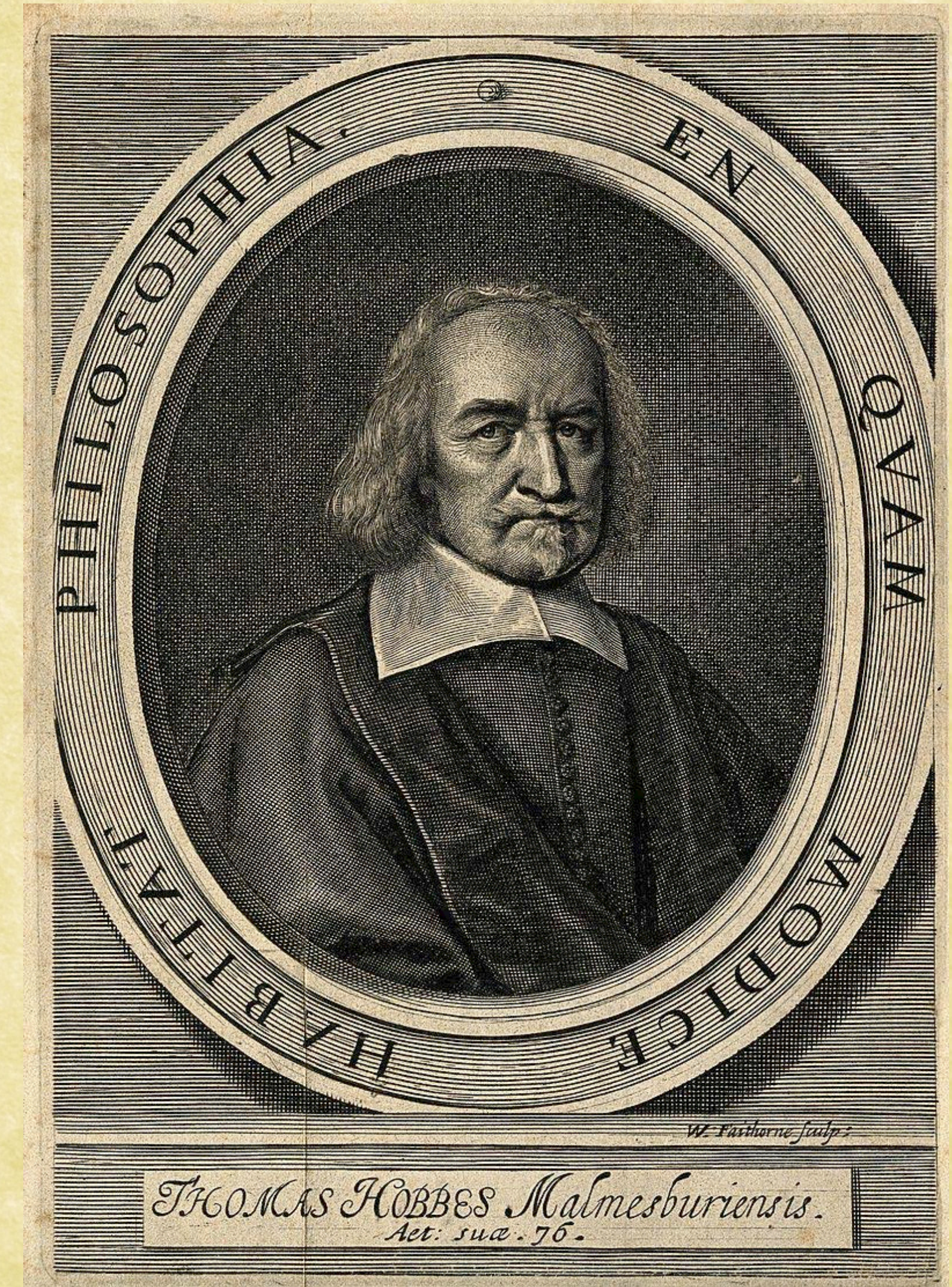
- 4. Many of you have children or grandchildren who will run into this in the classroom and your knowledge will help them;**
- 5. Our prep school teachers need to teach this to the older kids in the category of Christian evidences; and**
- 6. We need to have this on file for future reference.**

The Denial of Mosaic Authorship: The Documentary Hypothesis The JEDP Theory

Critical scholarship (those who do not believe in the Divine origin of the Bible) asserts that the Bible is a natural book, written over time about various religious experiences.

Background

The first known to seriously question Mosaic authorship of the Pentateuch. Hobbes based his view on the assumption that a number of statements reflected a much later time.



**Thomas Hobbes
(1588–1679)**

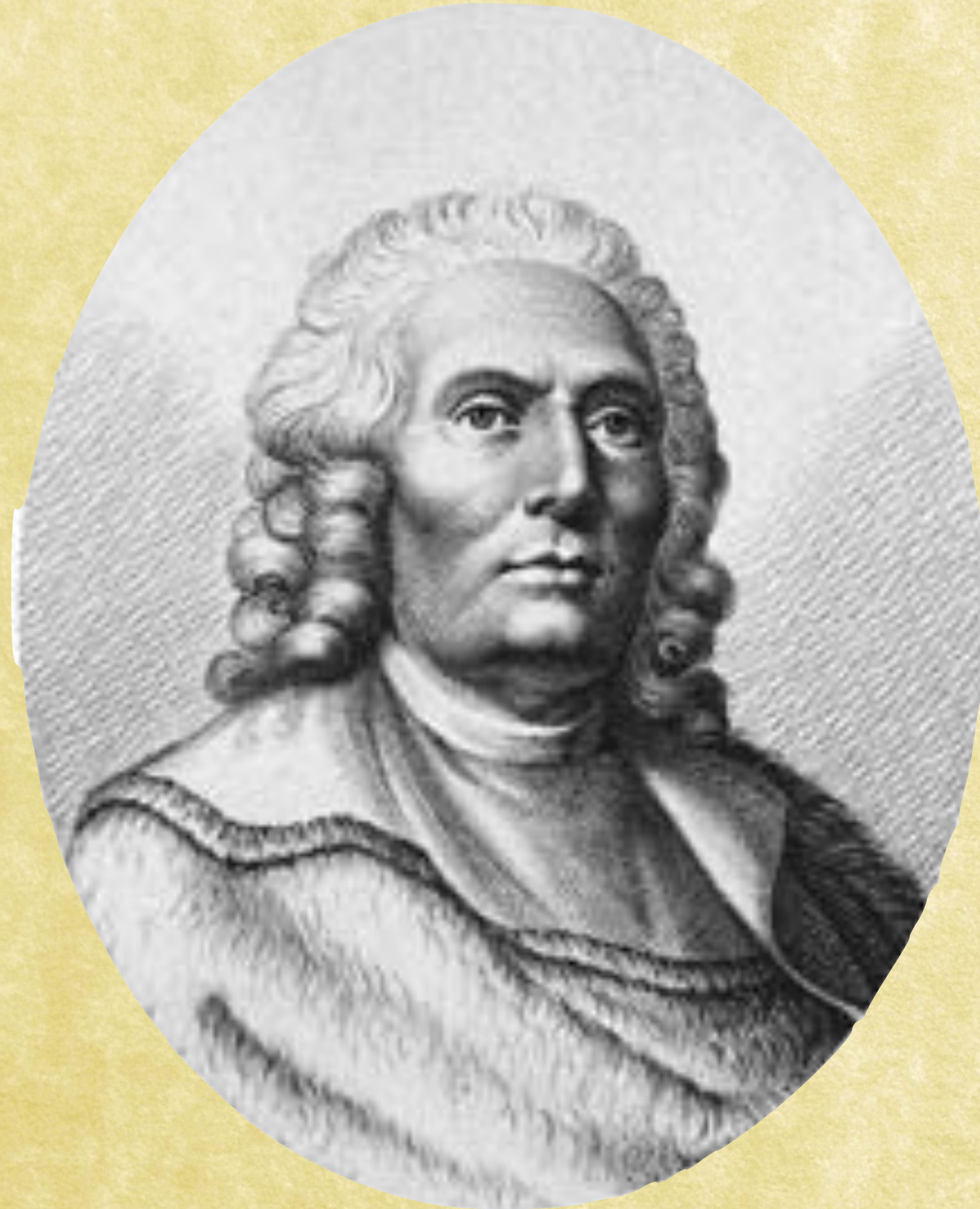


**Baruch Spinoza
(1632–1677)**

Background

Spinoza laid the foundation for what would become Jewish Modernism and also 19th century Christian liberalism, for he rejected the fundamentals of revealed religion, the authority of the Scripture, and the traditional beliefs of Judaism and Christianity.

Background



**Jean Astruc
(1684–1766)**

First claimed that on the basis of textual analysis he had discovered the sources for the Pentateuch. He proposed that one of the writers predominantly used the name *Yahweh* and another used the name *Elohim*.

Background

Hegel's influence extended from the extremes of Protestant liberal theology to Karl Marx and the *Communist Manifesto*. His theory on the evolution of the Israelite religion influenced Professor Graf and his student Julius Wellhausen.



**Georg W. F. Hegel
(1770–1831)**

Portrait by Jakob Schlesinger, 1831

Background

On the basis of style and content he claimed to distinguish two different sources based on the name of God used: These were called J, for *Jhwh*, and E, for *Elohim*.



**Johann Gottfried
Eichhorn (1752–1827)**

Background



**Julius Wellhausen
(1844–1918)**

In the 19th century the documentary hypothesis was systematized by two German theologians, Karl Graf and Julius Wellhausen. By this time 4 sources were identified:

J – 850 BC

E – 750 BC

D – 621 BC

P – 570 BC

Background

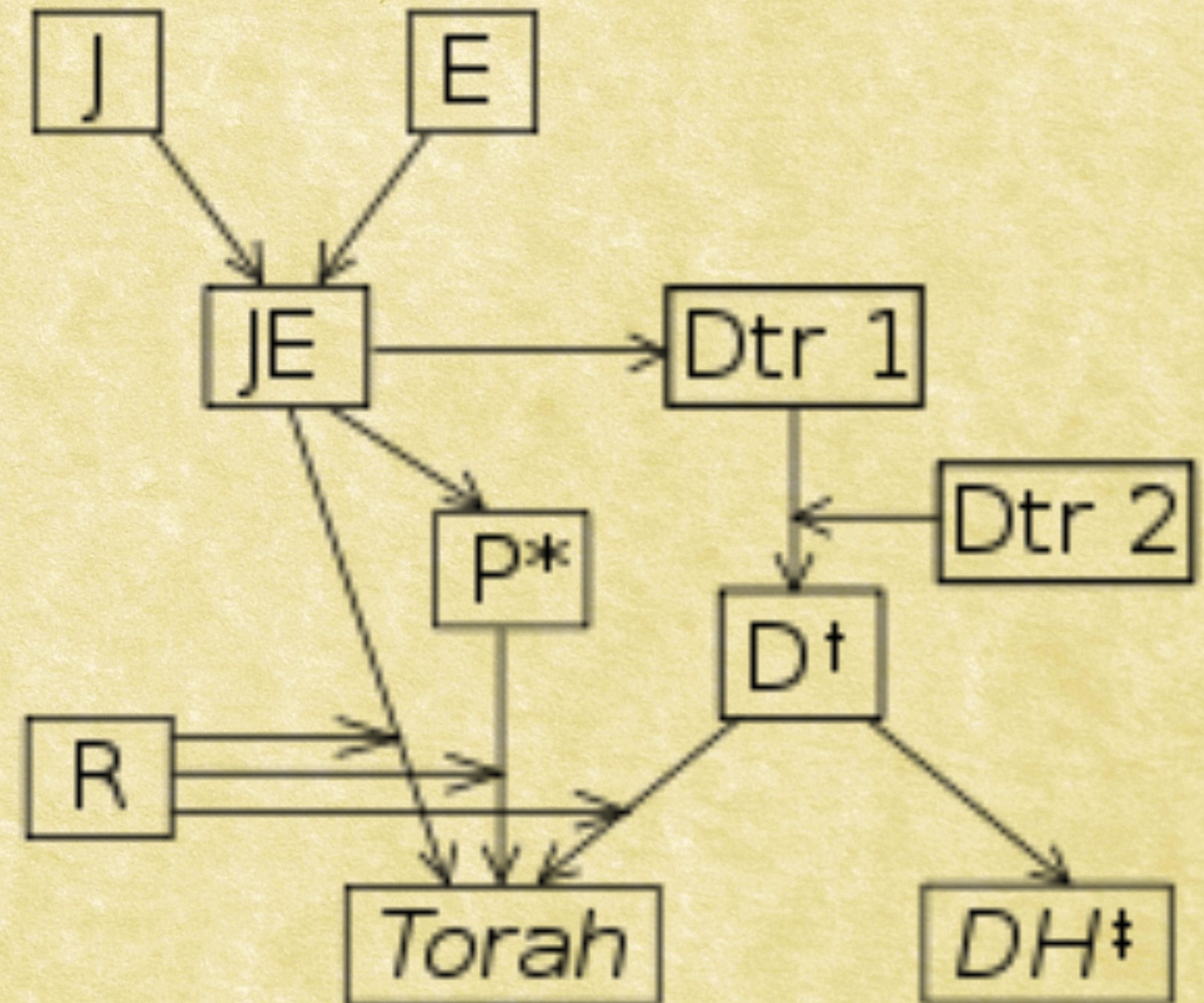
Diagram of the 20th century documentary hypothesis.

- J: Yahwist (10th–9th century BCE)[1][2]
- E: Elohist (9th century BCE)[1]
- Dtr1: early (7th century BCE) Deuteronomist historian
- Dtr2: later (6th century BCE) Deuteronomist historian
- P*: Priestly (6th–5th century BCE)[3][2]

D†: Deuteronomist

R: Redactor

DH: Deuteronomistic history (books of Joshua, Judges, Samuel, Kings)



What Does JEDP Stand for?

“J” derives from the Yahwist (“J” from the German Jahweh) narrative, coming from the period of the early Jewish monarchy, about 950 B.C.

“E” derives from the Elohist narrative from the region of the Northern Kingdom dating from about 750 B.C.

“D” is best represented by the Book of Deuteronomy and is said to have originated in the Southern Kingdom about 650 B.C. or later. And finally,

“P” is the priestly document that comes from the period after the fall of Israel in 587 B.C.

The Result:

“There was not a scholar who doubted that the Torah was compiled in the period of the Second Temple.” ~U. Cassuto

[Second Temple Period (516 BC–AD 70)]

The Problem:

“Nevertheless even though no two scholars held completely identical views, and though these divergences of opinion betrayed a certain inner weakness in the theory as a whole, yet in regard to the basic principles of the hypothesis almost all the expositors were agreed.” ~Cassuto, 6

The Primary Assumption:

It was impossible for Moses to have written the Pentateuch in 15th century because *there was no writing at the time.*

Why is This so Important?

The Bible asserts in numerous places that Moses wrote the Pentateuch:

**Jesus affirmed that Moses wrote the Torah
(Matt. 8:4; 19:8; Mark 1:44; 7:10; 10:3; 12:26;
Luke 5:14; 16:29; 20:37; 24:44; John 3:14; 5:45–46;
6:32; 7:19)**

**Luke 5:14, “And He charged him to tell no one,
‘But go and show yourself to the priest, and make
an offering for your cleansing, as a testimony to
them, just as Moses commanded.’ ”**

Luke 16:29, “Abraham said to him, ‘They have Moses and the prophets; let them hear them.’ ”

John 5:45, “Do not think that I shall accuse you to the Father; there is one who accuses you—Moses, in whom you trust.”

John 5:46, “For if you believed Moses, you would believe Me; for he wrote about Me.”

John 6:32, “Then Jesus said to them, ‘Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven.’ ”

**Acts affirms Mosaic authorship
(Acts 3:22; 7:20, 32, 35, 37, 40, 44; 13:39)**

Paul (Rom. 10:5, 19; 1 Cor. 9:9)

Did Moses Really Write the Torah?



The excessive skepticism of many liberal theologians stems not from a careful evaluation of the available data, but from an enormous predisposition against the supernatural.

Millar Burrows

The Evidence Cited for the Documentary Hypothesis

1. Writing wasn't known in Israel in Moses' time.

1887 The Amarna letters

1929 Discoveries at Ugarit in Northwest Canaan

2019 Recent work by Douglas Petrovich



The Evidence Cited for the Documentary Hypothesis

2. No known law codes existed that early.

Law Code of Ur-Nammu, 2100–2050 BC.

Law Code of Eshnunna, ca 2200 BC. Discovered in 1945.

Lipit-Ishtar Code of Mesopotamia, 1800 BC.

Hammurabi Law Code, ca 1755 BC. Discovered in 1901.

The Evidence Cited for the Documentary Hypothesis

3. Various names for God indicate different authors.

- 1) ***Elohim*** is used exclusively in Gen. 1:1–2:3; ***Yhwh*** doesn't appear until Gen. 2:4. Then ***Yhwh Elohim*** is almost always used until the end of ch. 3. EXCEPT three times where ***Elohim*** occurs alone: 3:1, 3, 5. This doesn't fit the hypothesis. For ch. 2 and 3 are considered to be a J document.
- 2) Then in ch. 4 ***Yhwh*** occurs several more times, until the end of the ch. when ***Elohim*** is again used.
- 3) In the Flood story, ***Yhwh*** is used sometimes and then ***Elohim***.
- 4) In the Covenant episode in Gen. 15 ***Yhwh*** occurs, but in Gen. 17 with the sign of the covenant, circumcision, ***Elohim*** is used.

**1) The variations are not accidental or haphazard,
but are there by design.**

2) The Jews knew there was only one God:

Deut. 4:35, “To you it was shown, that you might know that the Lord Himself is God; there is none other besides Him.” (NKJV) also Deut. 32:39.

1 Kings 18:39, “Now when all the people saw it, they fell on their faces; and they said, ‘The Lord, He is God! The Lord, He is God!’ ” (NKJV)

3) Elohim was used when the lessons and material focused on God as the transcendent God, a more abstract God, and the focus on Him as Creator of life, Ruler of the universe, and the Source of life, and His actions related to all of mankind.

4) *Yhwh* was used when the lessons and material focused on God as the personal, holy, righteous God, the God of Israel who interacted in human history, when His specific attributes are in view, when the text emphasizes the majesty and glory of God, and when the emphasis is on God as a personal God entering into concrete relationships with man.

No other Ancient Near East (ANE) text is thought to be compiled in this way. It is ridiculous to even think about applying this to *Enuma Elish* (where three deities have double names) or the *Gilgamesh Epic*.

Claim: The redactors simply put the texts together with a “cut and paste” style.

Answer: No known document exhibits these traits.

5) Claim: There are different styles and vocabulary which indicate different authors.

Technical Hebrew argument (~Cassuto, 43 ff)

Establish a covenant *hequim berith*, is P; to cut a covenant is J, *karat berith*.

These are two distinct idioms, the first means to establish a covenant and connotes the fulfillment of the covenant. The second, to cut or make a covenant simply provides assurance and indicates the making of the covenant.

The assumption is made that if God reveals Himself in corporeal form it is J; in dreams and visions, E; in speech alone, P.

Gen. 15:1, “After these things the word of the Lord came to Abram in a vision, saying, ‘Do not be afraid, Abram. I am your shield, your exceedingly great reward.’ ”

It is *Yhwh*, not *Elohim* here, speaking in a vision. It doesn't fit. So what do the liberals do? They take out the word “vision”. (Gunkel does this.)

Gen. 26:24, “And the Lord appeared to him the same night and said, ‘I am the God of your father Abraham; do not fear, for I am with you. I will bless you and multiply your descendants for My servant Abraham’s sake.’ ”

***Yhwh*, not *Elohim* appears at night. In this case, the critics take out the entire verse to make it fit.**

Claim: The sources can be discovered on the basis of style.

Answer: All of the Pentateuch is written in standard Biblical Hebrew. To not vary the style would be monotonous and poor writing.

Gen. 28:13, “And behold, the Lord stood above it and said: ‘I am the Lord God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and your descendants.’”

It is *Yhwh* who appears in corporeal form. But the critics cut the verse in two and rewrite it to fit their view.

The two most common are the parallel creation accounts of Gen. 1, 2; and the similar experiences of the Matriarchs going to the palaces of foreign kings—Sarah to the Pharaoh, Sarah to Abimelech, Rebekah to Abimelech.

Duplication, where you have a general overview followed by specifics, is common in ANE literature.

6) Monotheism had not yet evolved.

A fantastic 6-volume work in French on the history of Monotheism by the Jesuit Scholar Wilhelm Schmidt clearly documents that all cultures of the world and all known religions began with a monotheistic god.

Evidence Supporting a Mosaic Authorship:

1. Reflects an intimate knowledge of the customs that would not have been known 500 years later. In fact, the very literary structure of the Pentateuch was unknown 500 years later, much less 1,000 years later.

**2. He knew Egypt, the desert, the language, etc.
The writer was intimate with the geographical
locations he describes.**

3. He wrote in a second millennium form, the Suzerain-Vassal treaty form.

**4. The Pentateuch claims Mosaic Authorship –
Josh. 1:7, 8; Exod. 17:14; 24:4; 34:27;
Num. 33:1, 2; Deut. 31:9**

Ex. 17:14, “Then the Lord said to Moses, ‘Write this for a memorial in the book and recount it in the hearing of Joshua, that I will utterly blot out the remembrance of Amalek from under heaven.’ ”

Num. 33:1, “These are the journeys of the children of Israel, who went out of the land of Egypt by their armies under the hand of Moses and Aaron.

Num. 33:2, “Now Moses wrote down the starting points of their journeys at the command of the Lord. And these are their journeys according to their starting points:”

5. Other Old Testament Books taught Mosaic Authorship.

Josh. 1:7, “Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go.”

2 Kings 14:6, “But the children of the murderers he did not execute, according to what is written in the Book of the Law of Moses, in which the Lord commanded, saying, ‘Fathers shall not be put to death for their children, nor shall children be put to death for their fathers; but a person shall be put to death for his own sin.’ ”

Dan. 9:11, “Yes, all Israel has transgressed Your law, and has departed so as not to obey Your voice; therefore the curse and the oath written in the Law of Moses the servant of God have been poured out on us, because we have sinned against Him.”

Dan. 9:13, “As it is written in the Law of Moses, all this disaster has come upon us; yet we have not made our prayer before the Lord our God, that we might turn from our iniquities and understand Your truth.”

6. Christ taught this:

Mark 12:26, “But concerning the dead, that they rise, have you not read in the book of Moses, in the burning bush passage, how God spoke to him, saying, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’?”

John 5:46, “For if you believed Moses, you would believe Me; for he wrote about Me.

John 5:47, “But if you do not believe his writings, how will you believe My words?”

7. Both Jews and Samaritans believed this, as seen in the Samaritan Pentateuch and the Palestinian Talmud, Ecclus. 45:5; 2 Mac. 7:3; Philo in the *Life of Moses* 3:39; Josephus, *Antiquities* 4:8:45