

OLD TESTAMENT INTRODUCTION

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1.0 — Canon & Text of the Old Testament

1.1 — The Inspiration of the Old Testament

The doctrine of inspiration must be based upon the self-witness of Scripture itself.

Cf. 2 Timothy 3:16-17
1 Thessalonians 2:13
1 Corinthians 1:1-2:16
1 Peter 1:10-12
2 Peter 1:19-21

The Nature of God Suggests Inerrancy

God is true; God's Words are true.
God is trustworthy; God's Words are trustworthy.
God is without error; God's Words are without error.

Theories of Inspiration

Natural Inspiration:

Scripture is a literary masterpiece just like any other humanly-produced but exceptional literature. Even genius is capable of error.

Partial Inspiration:

Only those things which are unknown or unknowable by human experience or research were inspired. Closely related to the concept of partial inspiration is the concept of degrees of inspiration. Some passages in the Bible are viewed as more important than others. Inspiration was based on the following criteria:

- What every man knew - very little, if any inspiration needed.
- What involved special investigation - still little, if any inspiration necessary.
- What could not otherwise be known. Those things that required direct intervention by God are the only sections that can claim to be inspired or God-breathed. This allows, then, for errors and is dependent upon human judgment as to what is true.

Mechanical Dictation:

Scripture writers were passive secretaries or tape recorders. A few passages (such as Exod 20:1 and Exod 31:18) do indicate that God was dictating and expected his words to be copied verbatim. Such a concept insures a very high regard for Scripture, insuring accuracy and completeness. However the variety of vocabulary and style by the various authors seems to militate against this view, because if God were dictating, then there should be a uniformity of style, vocabulary and point of view — which simply is not the case.

Conceptual Inspiration:

Only the ideas or concepts are inspired, not the words. Scripture writers were given the concepts and were allowed to express those concepts in whatever words or literary forms they chose.

Mystical or Neo-orthodox Inspiration:

Scripture is inspired only when it speaks to us or engenders faith in us. It becomes the Word of God based upon our subjective response. It is not what the Scripture says *per se* that is inspired, but what it says to an individual. The Bible “contains the word of God.” Especially, it is believed that those sections of the Bible that are doctrinal in nature are inspired, while merely history or whatever would not be. The decision as to what is inspired or not is largely left up to the individual to decide. Subjective experience takes precedence over objective Scripture.

Cf. Archer, *SOTI*, 32-36

The neo-orthodox attempt to establish biblical authority for soteriology is inconsistent with their rejection of biblical authority for bibliology.

Plenary and Verbal Inspiration:

Scripture is inspired in its entirety without restriction and in its specific choice of words.

Cf. Jeremiah 1:9
Jeremiah 1:17
Jeremiah 15:19
Jeremiah 23:28
Jeremiah 26:2
Jeremiah 36:2

The Bible in its entirety is God's written Word to man, free of error in its original autographs, wholly reliable in history and doctrine. Its divine inspiration has rendered the Book "infallible" (incapable of teaching deception) and "inerrant" (not liable to prove false or mistaken). Its inspiration is "plenary" (extending to all parts alike), "verbal" (including the actual language form), and "confluent" (product of two free agents, human and divine). *Inspiration* involves *infallibility* as an essential property, and infallibility in turn implies *inerrancy*. This threefold designation of Scripture is implicit in the basic thesis of Biblical authority.¹

... to have room for Christ is to have room for his words, and to have room for his words is to have room for him.²

Inspiration and the Canon

An early form of inspired prophetic involvement in the later history of the text of Scripture is to be found in the writings of Augustine of Hippo (fl. A.D. 387-430). In regard to the problem of chronology presented in the Septuagint version of Genesis 5 (viz., Methuselah living until 14 years after the Flood), Augustine wrote,

Moreover, the difference in numbers that we find between the Hebrew text and our own [viz., the Septuagint] constitutes no disagreement about this longevity of the ancients; and if any discrepancy is such that the two versions cannot both be true, we must seek the authentic account of events in that language from which our text was translated.³

Thus far, Augustine chose to focus upon a greater problem, the longevity of the antediluvians. But, having deployed a slight misdirection, he then returns to the problem of the text that must be resolved by appealing directly to the Hebrew original behind the old Greek translation:

Though this opportunity is universally available to those who wish to take it, yet, significantly enough, no one has ventured to correct the Septuagint version from the Hebrew text in the very many places where it seems to offer something different. The reason is that those differences were not considered falsifications,⁴ nor do I think that they should be in any way. Rather, where no scribal error⁵ is involved, and where the sense would be harmonious with the truth and would proclaim the truth, *we should believe that they were moved by the divine Spirit⁶ to say something differently, not as part of the service that they did as translators, but exercising the freedom that they enjoyed as prophets.*⁷

1.2 — The Inerrancy of the Old Testament

Inerrancy means that when all facts are known, the Scriptures in their original autographs and properly interpreted will be shown to be wholly true in everything that they affirm, whether that has to do with doctrine or morality or with social, physical, or life sciences.⁸

The Theological Basis for Inerrancy and Infallibility

Inerrancy and infallibility are the direct results of divine truthfulness. What Scripture says is true because God said it.

Inerrancy and infallibility are based upon the authority of Jesus Christ Himself.

Note: More recently infallibility has been employed by those who support limited inspiration and inerrancy (revelational, soteriological, matters of faith and doctrine/practice).

Question: Is it possible to hold to the views of Gregory Boyd, John Sanders, and Clark Pinnock regarding open theism and still adhere to biblical inerrancy? Consider the following quotes from their writings:

- “sometimes God tells us that things turn out differently than he expected”⁹
- “God might be ‘mistaken’ about some points”¹⁰
- “If God can be mistaken about what will happen in the future, then divine predictions may be in doubt”¹¹

If Scripture cannot be detached from Christ, it cannot be detached from his authority. If it cannot be detached from his authority, it cannot be detached from his reliability.¹²

- Inerrancy and infallibility are based upon the integrity and self-witness of Scripture.

The Extent of Biblical Inerrancy

Inerrancy does not mean uniformity in all the details given in analogous (parallel) accounts written by different authors.

- The same event or teaching may occur in two similar and parallel accounts in which different details were included, a different mode of description was employed, and a different standpoint was adopted.

Biblical inerrancy does not exclude the use of pictures and symbols.

- Figurative or symbolic language was employed in Scripture as the subject matter and literary form required.

Biblical inerrancy does not imply the use of an exact technical vocabulary, conformed to present scientific terminology.

- Biblical description of the natural world utilized the language of simple observation, not scientific empiricism.
- Would it be preferable, in the OT, if we should read: “When the revolution of the earth upon its axis caused the rays of the solar luminary to impinge horizontally upon the retina, Isaac went out to meditate” (Gen 24:63)?¹³
- For those who would venture that “sunrise” is an error and contrary to science. It is *not* error for the Bible to employ the normal idiom based upon appearance as opposed to reality.

Apropos of inerrancy, the biblical message has to be put back into its own historical setting.

- Biblical history, like all history, was written with careful and purposeful selection and omission of details.

Inerrancy has to do with the whole of the biblical message.

Inerrancy does not imply omniscience or perfection on the part of the biblical authors.

- The weaknesses or imperfections of the authors did not cause any contamination of the message or deviation from the truth to intervene between God and His audience.

“Functional inerrancy”—represented by Douglas Farrow and John Beekman:

To say “functional inerrancy” is to say that the Bible is invariably suited to its service, that it is invariably successful in grasping and conveying appropriately the truth about every matter to which it attends, within the limitations of its own designs (not salvific designs in distinction from cognitive designs, but cognitive and communicative designs as such, which have been committed by God to the service of our salvation). Likewise, to say “infallibility” is to say that Scripture is not given to failure in expressing the truth, but to this success; it is to say that Scripture cannot lose its force in interpreting reality or its bearing on the minds and hearts of men and women.

Success, however, does not mean perfection; it means entire profitability.

....

[Functional inerrancy] is able to work with the possibility of error in trivialities, which are built into virtually all common communication and in other circumstances are generally dealt with almost unconsciously in the hermeneutical process. To accept the presence in the text of trivialities which may be in error without causing a breakdown of comprehension or a maladjustment of focus in either the author or the reader, while yet rejecting out of hand any deconstructions, reconstructions, deletions, or additions in handling the canonical word, is the strength of functional inerrancy.

....

“Trivial” does not mean altogether irrelevant, for every detail has its place. But we may nonetheless distinguish in any text certain cultural or historical elements which are not intrinsically involved in the semantic design of that text, the correctness of which is therefore unimportant because it is without direct bearing. ... The biblical exegete may only adjust or leave aside the factuality of certain textual data where it is evident that they are trivialities, i.e., without genuine bearing on what the text is saying.¹⁴

Objections to Biblical Inerrancy

Inerrancy is irreconcilable with the human nature of the biblical authors.

Modern science has definitely destroyed the old idea of a perfect Bible.

Mistakes made by copyists are evident from the variations in the different manuscripts.

The citations from the OT as found in the NT, taking liberties with the text, do not seem to consider it as inviolable.

When one affirms inerrancy, he “petrifies” the biblical text.

The doctrine of inerrancy hinders the exercise of faith.

- Belief in biblical inerrancy and infallibility does not absolve the biblical student from detailed study of the text and careful evaluation of related materials.

The most objectionable aspect of inerrancy seems to be its limitation of the freedom of the critics.

The modern difficulty with infallibility does not consist in the list of alleged errors found in the text of the Bible, but in the profound dislike for the claim that Scripture contains divine truth couched in human language guaranteed by its inspiration through the Holy Spirit.¹⁵

Inerrancy produces a paper pope.

Three forms of spiritual authority:¹⁶

1. the authority of the Lord *and* His written revelation
2. the authority of the church *and* its “infallible pope(s)”
3. the authority of human reason *and* its self-styled sovereignty

The Inner Witness of the Holy Spirit*Testimonium spiritus sancti internum*¹⁷

1. Focus on CERTAINTY
2. Superiority to *testimonium ecclesiae* (cf. Eph 2:20)
3. Superiority to reason – not irrational, but transrational
4. *Indicia* (evidences, proofs) – incapable of producing a firm faith

“It is foolish to attempt to prove to infidels
that the Scripture is the Word of God.
This cannot be known to be, except by faith.”¹⁸

5. Logical/Philosophical certainty

Premise A: All men are mortal.

Premise B: Socrates is a man.

Conclusion: Socrates is mortal.

Inductively known with certainty only posthumously!

6. Confidence as certainty
7. Moral certainty – “beyond reasonable doubt”
8. The bridge from moral certitude to full certitude (faith/assurance) is accomplished by the inner testimony of the Holy Spirit.
9. *notitia* — *assensus* — *fiducia*
 - *notitia* = acquaintance, knowledge, concept, notion
 - *assensus* = belief (based on *indicia*), agreement, assent
 - *fiducia* = confidence, trust, reliance, assurance; produces the *testimonium* of the Spirit

Difficulties in the Bible

Cf. Archer, *SOTI*, 36

We must distinguish carefully between difficulties and errors.

Are there really any new biblical difficulties, problems, or “errors” unknown centuries ago?

- Imaginary Difficulties

“firmament” Genesis 1:6

Cain’s wife Genesis 4:17; 5:4

“doublets”—cf. Archer, *SOTI*, 134-40

- Difficulties Resolved through Better Information

Number of stars

Geocentrism

Life at the time of the patriarchs and Moses

Hittites—cf. Archer, *SOTI*, 187

Nineveh—cf. Archer, *SOTI*, 173, 343-45

Sargon and Tartan—cf. Archer, *SOTI*, 173

Belshazzar—cf. Archer, *SOTI*, 173, 426-27

- Possible Harmonizations

Two creations — cf. תּוֹלְדוֹת, used 11x in Genesis (cf. *TWOT*, 2:380)

2 Samuel 24:1 and 1 Chronicles 21:1

1 Samuel 28:6 and 1 Chronicles 10:13-14

- Real Difficulties

Errors of copyists

Hebrew numbers

Free citations of the OT in the NT

**“Ur of the Chaldeans” (Gen 11:28-31):
A Model for Dealing with Difficult Texts**

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A. The Problem

The Hebrew text in Genesis 11:28 and 31 contains the phrase **אֹרֶךְ כַּשְׁדִּים** (“Ur of the Chaldeans”). This is variously treated as an anachronism¹⁹ or an example of post-Mosaic textual updating.²⁰

B. A Potential Solution

Is there any viable option other than either of the above opinions? Is there evidence that might indicate that the text could have been written as is by Moses himself?

B.1 Linguistic Evidence:

The phenomenon of a phonetic shift of the sibilant (שׁ) followed by a dental (ך) to a *lamed* is well-recognized as a peculiarity of the Akkadian language. It appeared in the 2nd millennium B.C. and continued until the Neo-Babylonian era.²¹ Therefore, the form employed in Genesis 11:28 and 31 is perfectly consistent with Mosaic authorship and an older tradition, rather than a later editorial alteration of the text.²²

B.2 Genealogical Evidence:

Even Anson Rainey accepts the possibility that Abraham’s nephew Kesed (Gen 22:21) was the ancestor of the Chaldeans. There is adequate time for the descendants of Kesed to have returned to their family’s ancestral home in Ur and to have established their own reputation long before the time of Moses. Moses’s reference to the Chaldeans in Genesis 11:28 and 31 could be nothing more than identifying Ur as the home or sphere of influence for the descendants of Kesed.

It is also possible that the Chaldeans (Kasdim) antedate Kesed. It is possible that Arpachshad (Gen 10:22, son of Shem, ancestor of Abraham) was the ancestor of the Chaldeans—the last three letters of Arpachshad are the same as for Kesed and the Kasdim.²³ The identity of Arpachshad is yet to be resolved by the experts.

B.3 Historical Evidence:

The primary problem here is that the earliest extrabiblical²⁴ reference to the Chaldeans does not occur until Ashurnasipal II or III (883-859 B.C.) mentions them.²⁵ Oppenheim felt compelled to note the correspondence between the rise of the Chaldeans to power in the 9th century B.C. and the earlier rise of the dynasty of Hammurapi—“one can hardly close one’s eyes to the similarities in events and personalities.”²⁶ The reign of Hammurapi (1792-1750 B.C.) preceded Moses by over 300 years. Could it be that earlier members of the Kasdim were involved in the rise of Babylon as well as having a sphere of influence in the vicinity of Ur? It is entirely possible—especially if there are either Amorite or Aramean connections in these two situations separated by approximately 900 years.

Additional extrabiblical evidence points to the antiquity of the Chaldeans far earlier than the 9th century B.C. In his detailed examination of whether “Chaldeans” was a title employed of Babylonian priests as early as the 6th century B.C., Robert Dick Wilson found that a number of dependable classical historians referred to the existence of Chaldeans all the way back to the great deluge (a likely reference to the Noahic flood²⁷). For example, “Alexander Polyhistor, who lived in the second century B.C. ... states, also, that after the deluge, Evixius held possession of the country of the Chaldeans.”²⁸ Berosus²⁹ (ca. 300 B.C.) speaks of a certain Chaldean who lived “in the tenth generation after the deluge who was renowned for his justice and great exploits and for his skill in the celestial sciences.”³⁰ Diodorus Siculus “who lived in the time of Cæsar and Augustus”³¹ wrote that the Chaldeans were “the most ancient Babylonians.”³²

C. Conclusion:

Although the problem has not been fully resolved to date, there are better options than either the anachronistic view or the textual updating view.

- C.1 The available evidence makes it possible that Moses himself specified that Abraham was from “Ur of the Chaldeans.” A Mosaic use of כְּשָׁדִים is consistent with the chronology of the phonetic shift.
- C.2 There is more than adequate time for the descendants of either Kesed or Arpachshad to establish themselves in the region of Ur prior to the time of Moses. Indeed, there is time for the descendants of the latter to be thus established prior to the time of Abraham.
- C.3 Silence in the realm of archaeology and secular history is a notoriously weak argument. The fraction of surviving material evidence that has been located, excavated, identified, and published is so infinitesimally small that it is not a sound practice to leap to the conclusion that what we do have is sufficient to overturn a direct declaration of the biblical text or to put traditionally held Mosaic authorship in question. The Hittites were unknown outside the OT until the late 1800’s and the ultimate extrabiblical proofs were not unearthed until after 1906. Look at the silence concerning the existence of King David until the discovery of the Tel Dan Stela in 1993.³³
- C.4 Ultimately, this particular problem (and all others like it) boils down to a choice for the interpreter:
 - (a) Seek to harmonize the *apparent* contradiction between the biblical text and the present state of obviously limited extrabiblical knowledge—if need be, by providing yet another hypothetical that lacks proof and that goes contrary to established evangelical doctrine; or,
 - (b) accept the text as it stands, choosing to look for options that allow it to stand without modification of either the declaration or the authorship—admitting that the real problem is the absence of extrabiblical confirmation and our ignorance rather than a need to reconsider established evangelical doctrine.

... commitment to inerrancy, even in its broader terms, doubtless requires faith in the *future* resolution of a number of problems in Scripture, through a deeper penetration of the text itself and of the realities to which it refers.³⁴

1.3 — The Canon of the Old Testament

***Canonicity** refers to the acceptance of the books of Scripture. Divine inspiration is the ultimate determinant of canonicity.*

In postmodern thinking canonization is viewed as an exercise in power and empowerment related more to politics than to either academics or faith. Therefore, the postmodernist may opt to ignore questions of canonicity altogether.³⁵

“Moses received Torah from Sinai and delivered it to Joshua; Joshua, to the Elders; the Elders, to the prophets; and the prophets delivered it to the men of the Great Assembly” — Mishnah tractate *Aboth* 1:1.³⁶

- The “elders” are those referred to in Joshua 24:31 and Judges 2:7.
- “The men of the Great Assembly” (אֲנָשֵׁי כְנֶסֶת הַגְּדוֹלָה) are designated in Nehemiah 8:1-9:38.
- This reference in M. *Aboth* allows us to see the thinking of the Jewish tradition regarding the distinctions made in the transmission of the OT text in its stages of collection and canonization.

Popular Modern Outline

A popular modern outline of the formation of the canon in three stages is as follows:

- the **Law** in 398 B.C. following the addition of P to D (from 621 B.C.)
- the **Prophets** in ca. 200 B.C. (cf. Sirach 48:22 and Sirach 49:12, from ca. 190 B.C.)
- the **Hagiographa** in ca. A.D. 100 (cf. Josephus *Contra Apionem* i.8 and 4 Esdras 14:18-48 — both of whom refer to 22 books of the Old Testament)

David Noel Freedman

David Noel Freedman discusses the timing of the current divisions of the OT canon and the reasons for the placement of the books. He hypothesizes that the primary purpose in setting the Torah apart was to enhance the figure of Moses as a prophet and lawgiver and to focus upon the role of Law in the nation’s relationship to God. Originally the first section of the canon contained Genesis-Kings as a single cohesive “Primary History” of God’s relationship to His people. The second section of the canon consisted of a supporting collection of prophetic books beginning with Isaiah.³⁷

The effort to rewrite or revise the classic history of Israel did not entirely succeed, but the Chronicler's work, ultimately supplemented by the memoirs of Ezra and Nehemiah, constituted the framework of a third circle of literature in the canon. Such books as the Psalter, Proverbs, and others that could be associated with the house of David (for example, Ruth, Song of Songs, Ecclesiastes) were included, as well as those that dealt with the fortunes of the sacred city and its Temple (for example, Lamentations, and later, Daniel).³⁸

- Freedman's explanation answers questions regarding the separation of books like Chronicles, Ruth, and Daniel from the Prophets.
- When we look at the OT canon in this fashion we find that the three divisions center around **Moses, David, and the prophets**. This is consistent with the NT division of the OT canon (Luke 24:44).
- It should also be noted that Jesus evidently recognized an arrangement of the OT canon which began with Genesis and ended with Chronicles. This can be assumed on the basis of his statement in Luke 11:50-51 referring to the blood of the prophets from Abel (Gen 4) to Zechariah (see 2 Chron 24:20-22).

Latin Vulgate

The Latin Vulgate's divisions and order are nearer to what has been historically followed by the Protestant church.

The following chart is taken from William Barclay, *Introducing the Bible* (New York: Walker and Co., 1985), 139-41:

HEBREW	GREEK SEPTUAGINT	LATIN VULGATE	ENGLISH
<i>The Law</i>	<i>The Laws</i>	<i>Historical Books</i>	
Genesis	Genesis	Genesis	Genesis
Exodus	Exodus	Exodus	Exodus
Leviticus	Leviticus	Leviticus	Leviticus
Numbers	Numbers	Numbers	Numbers
Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy
<i>The Prophets</i>	<i>The Histories</i>		
Joshua	Joshua	Joshua	Joshua
Judges	Judges	Judges	Judges
1&2 Samuel	Ruth	Ruth	Ruth
1&2 Kings	1&2 Kings= Samuel	1&2 Kings= Samuel	1&2 Samuel
Isaiah	3&4 Kings= Kings	3&4 Kings= Kings	1&2 Kings
Jeremiah	1&2 Chronicles	1&2 Chronicles	1&2 Chronicles
Ezekiel	1 Esdras= Ezra	1 Esdras= Ezra	Ezra
Hosea	2 Esdras= Nehemiah	2 Esdras= Nehemiah	Nehemiah
Joel	Esther	Tobit	Esther
Amos	Judith	Judith	
Obadiah	Tobit	Esther	
Jonah	1-4 Maccabees		
Micah			
Nahum			
Habakkuk			
Zephaniah			
Haggai			
Zechariah			
Malachi			
<i>The Writings</i>	<i>Poetical Books</i>	<i>Didactic Books</i>	
Psalms	Psalms	Job	Job
Proverbs	Odes	Psalms	Psalms
Job	Proverbs	Proverbs	Proverbs
Song of Solomon	Ecclesiastes	Ecclesiastes	Ecclesiastes
Ruth	Song of Solomon	Song of Solomon	Song of Solomon
Lamentations	Job	Wisdom	
Ecclesiastes	Wisdom	Ecclesiasticus	
Esther	Ecclesiasticus		
Daniel	Psalms of Solomon		
Ezra			
Nehemiah			
1&2 Chronicles			

<i>Prophetical Books</i>	<i>Prophetical Books</i>	
Hosea	Isaiah	Isaiah
Amos	Jeremiah	Jeremiah
Micah	Lamentations	Lamentations
Joel	Baruch	Ezekiel
Obadiah	Ezekiel	Daniel
Jonah	Daniel	Hosea
Nahum	Hosea	Joel
Habakkuk	Joel	Amos
Zephaniah	Amos	Obadiah
Haggai	Obadiah	Jonah
Zechariah	Jonah	Micah
Malachi	Micah	Nahum
Isaiah	Nahum	Habakkuk
Jeremiah	Habakkuk	Zephaniah
Baruch	Zephaniah	Haggai
Lamentations	Haggai	Zechariah
Letter of Jeremiah	Zechariah	Malachi
Ezekiel	Malachi	
Susanna		
Daniel		
Bel & the Dragon		
	<i>Books of Recent History</i>	
	1&2 Maccabees	

Henry Barclay Swete

The following information was gleaned from Henry Barclay Swete, *An Introduction to the Old Testament in Greek*.³⁹

Bipartite division of the canon

- The order of the books in the patristic and synodical lists of the Western Church have their own surprises. Augustine (A.D. 354-430) produced a bipartite arrangement of the OT canon which would fit some definitions of “the Law and the Prophets.” His divisions were *Historiae* and *Prophetiae*. The Pentateuch of Moses headed the first group; *David liber Psalmorum* headed the second group. This placement of the Psalms of David within the Prophets was also utilized by Pseudo-Gelasius (who placed the Psalms after the usual sixteen prophetic books and Chronicles, but before Solomon’s writings) and by Isidorus (d. ca. A.D. 450; who began the Prophets with the Psalms). In the Eastern Church Pseudo-Chrysostom and Junilius (who placed the Psalms at the head of the Prophets) utilized the same classification of Psalms.

Tripartite division of the canon:

- According to Swete, “The Hebrew canon is uniformly tripartite.”⁴⁰
- Also, “the tripartite division of the canon was known at Alexandria in the second century B.C., for the writer of the prologue to Sirach refers to it more than once.”⁴¹
- The Uncial Ms. Bibles (such as Vaticanus, Sinaiticus, and Alexandrinus) did not utilize the tripartite division of the canon.
- The tripartite division of the OT by **Gregory of Nazianzus (d. A.D. 389)** consisted of the Historical Books (Genesis-Nehemiah), the Poetical Books (Job, “David”[!], and the three Solomonic writings [τρεις Σολομωνιται]), and the Prophetical Books.

SINAITICUS – S (375-400 A.D.)	VATICANUS – B (325-350 A.D.)	ALEXANDRINUS – A (ca. 450 A.D.)
Portions of Genesis & Numbers	Genesis—Deuteronomy	Genesis—Deuteronomy
1 Chronicles 9:27–19:17	Joshua	Joshua
2 Esdras 9:9—end	Judges	Judges
Esther	Ruth	Ruth
Tobit	1-4 Kings	1-4 Kings
Judith	1 & 2 Chronicles	1 & 2 Chronicles
1 Maccabees	Ezra-Nehemiah	The Twelve
4 Maccabees	Psalms	Isaiah
Isaiah	Proverbs	Jeremiah
Jeremiah	Ecclesiastes	Baruch
Lamentations	Song of Solomon	Lamentations
Joel	Job	Letter of Jeremiah
Obadiah	Wisdom	Ezekiel
Jonah	Ecclesiasticus	Daniel
Nahum	Esther	Esther
Habakkuk	Judith	Tobit
Zephaniah	Tobit	Judith
Haggai	Hosea	1 & 2 Esdras
Zechariah	Amos	1-4 Maccabees
Malachi	Micah	Psalms
Psalms	Joel	Collected Odes
Proverbs	Obadiah	Job
Ecclesiastes	Jonah	Proverbs
Song of Solomon	Nahum	Ecclesiastes
Wisdom	Habakkuk	Song of Solomon
Ecclesiasticus	Zephaniah	Wisdom
Job	Haggai	Ecclesiasticus
	Zechariah	
	Malachi	
	Isaiah	
	Jeremiah	
	Baruch	
	Lamentations	
	Letter of Jeremiah	
	Ezekiel	
	Daniel	

Quadripartite division of the canon

- The placement of Psalms with the Prophets was also followed by Junilius in his four-part division of the OT into *Historia* (Genesis-Kingdoms), *Prophetica* (Psalms [placed first], Hosea-Malachi including the major prophets), *Proverbia* (Proverbs, Sirach), and *Dogmatica* (Ecclesiastes).
- The Septuagint preserved a quadripartite division: Pentateuch, Historical Writings, Poetic (Wisdom) Literature, Prophets.
- A number of ancient manuscripts in the Massoretic tradition also contain a quadripartite division: Pentateuch, Megilloth, Prophets, and Hagiographa. This kind of division may have been for liturgical or ritual purposes.

Pentateuch—Five-part division of the canon

Epiphanius (d. A.D. 403) utilized a pentateuch of pentateuchs (attempted anyway): Legal Pentateuch, Poetic Pentateuch, Hagiographic Pentateuch (Joshua, Judges-Ruth, Chronicles, Kingdoms 1&2, Kingdoms 3&4), Prophetic Pentateuch, and a Miscellaneous Duoteuch (Ezra-Nehemiah and Esther). He could have had his fifth pentateuch if he had divided Ezra-Nehemiah and included the Wisdom of Solomon and the Wisdom of Sirach both of which he listed separately and last. (John of Damascus [d. A.D. 760] followed Epiphanius's groupings of pentateuchs.) It should be remembered, though, that Epiphanius left us three different lists with three different arrangements. One of his most fascinating lists begins with the normal order of Genesis-Joshua but continues with: Job, Judges, Ruth, Psalms, Chronicles, Kingdoms (4 books), Proverbs, Ecclesiastes, Song of Songs, the Twelve, Isaiah, Jeremiah, Ezekiel, Daniel, Ezra-Nehemiah, and Esther.

Hexateuch—Six-part division of the canon

In the patristic and synodical lists of the Eastern Church, **Cyril of Jerusalem (A.D. 310-386)** utilized a modified Hexateuch of two parts (a pentateuch plus a "sixth" consisting of Joshua-Judges-Ruth) as the first major set of writings. Then he added the "rest of the historical books" (των δε λοιπων ιστορικων βιβλιων) consisting of the four Kingdoms, Chronicles, Ezra-Nehemiah, and Esther as the second set. The third set of writings in the canon he listed as the "five poetic books" (τα δε στιχηρα τυγχανει πεντε) consisting of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Songs. The fourth set of writings was entitled the "five prophetic books" (τα προφητικα πεντε) consisting of the Twelve, Isaiah, Jeremiah-Baruch-Lamentations-Epistle, Ezekiel, and Daniel.

Octateuch—Eight-part division of the canon

Pseudo-Chrysostom seems to have initiated the Octateuch (η οκτατευχος) consisting of Genesis-Ruth. The oddest thing about his list, however, is that he listed Ruth a second time under the Prophets. He also placed the Psalms under the Prophets with the title of "David."

Women's books in the canon

- One list entitled *Liber sacramentorum* of Bobbio in the sixth-seventh century A.D. followed the usual order Genesis-Judges but then departed by having a separate collection entitled *Libri mulierum* ("books of women": Ruth, Esther, Judith), 1&2 Maccabees, Job, Tobias, 1-4 Kings, the sixteen Prophets, the "five books of David", three books of Solomon, and Esdra.

Kethubim

- The Talmudic, Spanish Mss., German and French Mss., Massoretic Mss., and Printed Bibles all included the same books in the Kethubim. However, they did not all place Psalms as the first book in that collection. Only the German & French Mss. and the Printed Bibles did so. The Spanish Mss. and the Printed Bibles began the Kethubim with Chronicles. The Talmudic tradition placed Ruth first (a fitting book for a collection emphasizing David).
- In the Alexandrian Greek Bible, according to Swete, "The Hagiographa are entirely broken up, the non-poetical books being divided between the histories and the prophets. This distribution is clearly due to the characteristically Alexandrian desire to arrange the books according to their literary character or contents, or their supposed authorship."⁴²

Chronicles

- The Greek title for Chronicles was Παραλειπομενα, meaning "omissions." Some lists even gave it as Παραλειπομενοι meaning "omitted books."

Daniel

- The critics who have demanded a Maccabean dating for the book of Daniel have done so on the basis of their belief in *vaticinia ex eventu*. Therefore, the late dating of a book like Daniel arose less from historical considerations than from the confessional assumption that explicit predictive prophecy was impossible.

Esther

- **Josephus (ca. A.D. 96)** considered the book of Esther part of the canon and paraphrased it in his *Antiquities of the Jews*.
- **Talmud, *Baba Bathra* 14b (2nd century A.D.):** “Our rabbis taught that the order of the Prophets is Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, the Twelve ... The order of the Hagiographa is Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Songs, Lamentations, Daniel, Esther, Ezra, Chronicles.”

Once its canonicity was no longer questioned, the book became exceedingly popular, so much so that it had many *midrashim*, or commentaries, based on it, and alone of all the books of the Prophets and The Writings had *two* Targums (Aramaic translations, with expansions). In addition, there are more extant medieval manuscripts of Esther than of any other Old Testament book.⁴³

- **Qumran:** Esther is the only Old Testament book not included among the Dead Sea Scrolls. The Essenes did not include Purim in their calendar.
- Reasons for **acceptance** in the canon:
 - (1) The book claims to be an accurate historical account of a time when Jews were granted a special deliverance from extinction by their enemies.
 - (2) The book provides the reason for a popular religious festival, the Feast of Purim, held on 14-15 Adar (late February). Cf. Esther 9:16-22.
 - (3) The scattered Jews of A.D. 70 and following found Esther to be a book of hope and consolation.
- A number of Christian theologians and commentators throughout the history of the Church have **rejected** the canonicity of Esther for the following reasons:
 - (1) no mention of God, but Xerxes is named 190 times in 167 verses
 - (2) no mention of the key concepts of Old Testament theology (temple, Jerusalem, law, covenant, sacrifice, prayer, grace, loving kindness, forgiveness, etc.) — but, “fasting” is mentioned in Esther 4:16 and Esther 9:31
 - (3) its historical accuracy is extremely suspect (but, see **4**, below)
- Martin Luther: “I am so hostile to this book [II Maccabees] and to Esther that I could wish they did not exist at all; for they judaize too greatly and have much pagan impropriety.”⁴⁴

Special Note:

Among the Christians in the East, especially those in the area of Anatolia and Syria, Esther was often denied canonical status. It was completely omitted from the list of canonical books by Melito of Sardis; Gregory of Nazianzus (329-390) in Cappadocia; Theodore of Mopsuestia (350?-428) in Cilicia; Junilius (fl. 542); Leontius (485?-?543), who was at first a Nestorian; and Nicephorus (758?-829), a patriarch of Constantinople. Greek manuscript 58 in the Larger Cambridge Edition of the Septuagint has as its inscription 'Esther: not canonical.' While denying Esther's canonical status, Athanasius (295-373) did include it with Judith, Tobit, and others as 'edifying reading'; and Amphilochius (d. 394), bishop of Iconium, observed that it was 'accepted only by some.' Even among those Fathers who accepted the book as canonical it still occupied a somewhat precarious position, being listed as the last book of the canon on the lists of Origen (185?-?254); Ephiphanius (315?-403), bishop of Constantia in Cyprus; the Anonymi dial. Timothei et Aquilae, where it is preceded by Judith; and John of Damascus (675-745). Esther was also accepted by Cyril of Jerusalem (d. 386); Ebedjesu, who listed it right after Judith; the Laodicean Canons (343-381); the Apostolic Canons (ca. 380); and the Synod of Trullo (692) at Constantinople.

In the West, on the other hand, Esther was nearly always regarded as canonical. Clement of Rome (30?-99) alluded to Judith and Esther as examples of brave and godly women in First Epistle of Clement LV, but whether this necessarily implies canonicity is uncertain (Jude's use of Enoch i 9 in vss. 14-15 is certainly comparable). In any case, by the fourth century the Western Church clearly regarded Esther as canonical: for so it was accepted by Hilary (315-367), Rufinus (345-410), Augustine (354-430), Innocent I (401-417), Pseudo-Gelasius, Cassiodorus (478-573), Isidorus (560-636), the Cheltenham List, the List in Codex Claromontanus, *Liber sacramentorum* (6th-7th century), as well as by the councils of Hippo in 393 and of Carthage in 397. Since the Latin Church knew the Old Testament only through the Septuagint, it could more easily be ignorant of problems posed to those Christians in the East who lived in greater proximity to Jewish centers.⁴⁵

Note: Such rejection among early Christians is not especially crucial because:⁴⁶

- (1) The Jewish canon was determined through Israel, not through the Church (cf. Rom 9:4).
- (2) During the period from 400 B.C. to A.D. 300+ the true nature and purpose of the nation of Israel in God's redemptive program was obscured. Writings from that period demonstrate this misunderstanding which extended to writings supporting the true relationship of Israel to God's purpose.

Storage of Scrolls

- Prior to the use of codices (bound volumes) the scrolls “were kept in boxes (κιβωτοι, κισται, *capsae, cistae*), which served not only to preserve them, but to collect them in sets. Now while the sanctity of the five books of Moses would protect the *cistae* which contained them from the intrusion of foreign rolls, no scruple of this kind would deter the owner of a roll of Esther from placing it in the same box with Judith and Tobit”⁴⁷
- “The *cista* might serve to keep a group together, but it offered no means of fixing the relative order of its contents. In the codex, on the other hand, when it contained more than one writing, the order was necessarily fixed, and the scribe unconsciously created a tradition which was followed by later copyists.”⁴⁸

Conclusion Regarding the Order of the Books of the OT Canon

“... there is no evidence to show that any Hebrew manuscript ever contained the books of the Old Testament canon as they are arranged in our Hebrew Bibles as now printed. ... In short, of more than sixty lists [surveyed], no two present exactly the same order for the books comprising the Old Testament canon; so that it can be affirmed positively that the order of those books [and their position in a certain division] was never fixed by any accepted authority of either the Jewish or Christian Church.”⁴⁹

The Rabbinic Academy of Jamnia (Yabne), ca. A.D. 90

The rabbinic academy of Jamnia affirmed, after discussion, that the Song of Songs and Ecclesiastes 'defiled the hands', that is, were canonical. Such pronouncements were not peculiar to Jamnia, resolved nothing and continued into the following centuries. Misunderstanding the proceeding at Jamnia as an act of canonization and associating it with other Talmudic discussions addressing quite different questions, advocates of the three-stage theory concluded that the third division of the canon was officially 'closed' at this time. Most likely the questions at Jamnia about the Song of Songs and Ecclesiastes had no more to do with the canonization of the Old Testament than the questions of Luther about the letter of James had to do with the canonization of the New Testament. Insofar as they were not discussions of theoretical possibilities, they apparently expressed only a reaffirmation of books long received and now disputed by some.⁵⁰

- cf. Archer, *SOTI*, 78 n. 4
- “defiling the hands” = מְטַמְּאִים אֶת־הַיָּדִים

No decision was taken on the authoritative (canonical) status of all of the biblical books and it is hard to know whether the activities of the rabbis at Jabneh had any influence on the position of the text during that period.⁵¹

Even the frequently alleged work of the Council of Jamnia (or Jabne, a town not far south of Joppa, close to the Mediterranean coast) in its two meetings in A.D. 90 and 118 cannot be credited with declaring what is canonical and what is not. It is amazing how often scholars have cited each other with assurance that this Council in A.D. 90 settled the extent of the OT canon. This Jamnia hypothesis, concluded Jack P. Lewis, “appears to be one of those things that has come to be true due to frequent repetition of the assertion rather than to its being actually supported by the evidence.”⁵²

Tests of Canonicity

Cf. Archer, *SOTI*, 85

Nowhere in Scripture is there any suggestion that any canon outside of Scripture itself should be used to judge the canon.

*The canon as the fruit of divine inspiration, not the result of human decisions. ... Because the writings of the apostles and prophets were canonical by virtue of their intrinsic quality, the canon, in principle, existed from the time these books were written; and it was added to with successive appearances of new inspired works. It happened that the church was a long time in expressing its unanimous acknowledgment of certain of the writings; but when it finally came to it, all it did was bow in recognition of that which already existed.*⁵³

Cf. the inner witness of the Holy Spirit (Rom 8:15-16; 1 Cor 2:4-11; 1 Thess 1:5).

The Scriptures are canonical because they have been uniquely bound to Christ and sanctified by God as the instrument of his ongoing self-revelation to men and Lordship over the Church, and because they are thus employed by God in a manner that has called forth the recognition of the Church.⁵⁴

The Deuterocanonical Problem

The Roman Catholic Bible contains 14 more than the 39 Old Testament books in the Protestant Bible. The two lists are sometimes known as

- the **Alexandrian Canon** (Roman Catholic) and
- the **Palestinian Canon** (Protestant).

The longer list was first given by local church councils in North Africa in the 4th century: at Hippo in A.D. 393 and at Carthage in A.D. 397 and 417.

Ultimately given formal ecclesiastical approval at the Council of Trent in April of 1546.

Some claim that a number of the deuterocanonical books are referred to in some fashion in the NT. However such apparent parallels could be explained on the basis of the common background, training, language, and setting of the writers of these books and the writers of the NT.

- Cf. Wisdom of Solomon 11:22 and Wisdom of Solomon 12:12-18 with Romans 9:19-23.
- Cf., however, the Book of Enoch, also quoted in the NT (Jude 14-15). It did not make the deuterocanon.

Sometimes these books (together with others like Enoch, The Assumption of Moses, and additions to Daniel and Esther) are referred to as the **“apocrypha”** (meaning “hidden” books). This should be avoided, however, especially as a reference to the deuterocanonical books. The usual Protestant term applied to the extra books outside the canon and deuterocanon is “pseudepigrapha” (meaning “false writings”). Some prefer to use “apocrypha” for the pseudepigrapha (like Lawrence Boadt).

1.4 — The Text of the Old Testament

The OT is written mostly in Hebrew, except for the following sections that are written in Aramaic (constituting about one percent of the OT): Genesis 31:47 (two words); Jeremiah 10:11; Ezra 4:8–6:18; 7:12-26; and Daniel 2:4–7:28.

Philosophical Premises

- Inspiration of Scripture
- Inerrancy of Scripture
- Preservation of Scripture⁵⁵

Cf. Archer, *SOTI*, 24-29

Divine Preservation — Psalm 119:89
Matthew 5:18
Matthew 24:35

Human — Proverbs 30:5-6
Revelation 22:18-19

It is debatable whether the admonitions of Deuteronomy 4:2; 12:32; Proverbs 30:6; Jeremiah 26:2; and Revelation 22:18-19 are merely covenantal. A covenantal classification, however, does not eliminate their reference to wording. Ancient Near Eastern covenants also prohibited the effacing or altering of any words.⁵⁶ Wayne Grudem observes that these passages in Deuteronomy and Revelation refer to “severe warnings to anyone who would take away even one word from what He has said to us (Deut 4:2; 12:32; Rev 22:18-19): We cannot add to God’s words or take from them, for all are part of His larger purpose in speaking to us.”⁵⁷

Practical Applications

1 Samuel 13:1

Cf. Archer, *SOTI*, 62

2 Chronicles 34:14-21 — ca. 675-622 B.C.

Jeremiah 36:1-32

The Basics of Old Testament Textual Criticism

Definition: Textual criticism is the technique (including both art and science) of restoring the original readings of texts.

Manuscripts (cf. Archer, *SOTI*, 42, chart)

- The most common manuscript **errors** (cf. Archer, *SOTI*, 60, chart).
- The **canons** of textual criticism (cf. Archer, *SOTI*, 64, chart).

Above all else, the textual critic must exercise prayerful and prudent circumspection. Textual criticism should not be an exercise in individual inspiration.

There are so many places in the Hebrew Bible where modern readers have judged the text corrupt, and the matching attempts to heal the text have been so diverse, arbitrary, and unconvincing, that one wonders if the fault lies in us modern readers, not in ancient authors or scribes. Imposing our standards of correctness in either grammar or literary form, we might have obliterated precious evidence of deviant linguistic usage or of deliberate literary artifice.

....

The notorious difficulties of the book of Job have been largely blamed on a corrupt text; but it is more likely, in my opinion, that much of the incoherence is due to the artistic representation of the turbulent outbursts and hysterical cries of rage and grief.⁵⁸

In *BHS* ... the footnote appears against Mic 1:10-16 *omnia mutilata sunt*. ... Many innocent students (and many scholars who should know better) pick up these footnotes as if they were part of the textual evidence, and adopt them instead of the MT.

...

As a result of our joint work in preparation for the Anchor Bible *Micah*, David Noel Freedman and I came up with the crazy idea that this crazy text was exactly that. It is an effective rendition of the sobs and screams of a person who has lost all self-control in paroxysms of rage and grief.⁵⁹

The Masoretes (cf. Archer, *SOTI*, 70)

2.0 — Higher Criticism of the Old Testament

Denial of the traditional doctrine of inspiration
was not caused by biblical criticism.
Biblical criticism was created
by the denial of the traditional doctrine of inspiration.

The intellectual ground of natural man is a fictitious cosmos in which all truth is first responsible to him, that is, to the sanctity of his private judgment, before he is responsible to it. Any god which might exist, therefore, by virtue of his “might-ness” must subject himself to man for verification. But the Almighty cannot be known in such fiction.

The right of verification from a stance outside, and therefore over, the Word, of verification from the standpoint of one’s own resources, is not common ground but fallen ground. It belongs to man’s fanciful independence and futile attempt to serve as his own reference point.⁶⁰

It is necessary to take a non-emotional, objective approach to the discussion of biblical criticism — in spite of the fact that it does create an emotional response.

“Criticism” is derived from the Greek term κρίνειν which has the meaning “to separate, distinguish, or judge.” The best of biblical criticism attempts, as far as is possible, to present the text in its original form.

The problem arises when either the critic arrogantly and impiously sets himself above the text as judge, or others perceive that he might be doing so. Some Christians (and, even Jews) would automatically reject any criticism of the biblical text — whether textual criticism or higher criticism. In fact, some would strongly oppose any attempt to even retranslate their received versions.

Alberto Soggin puts biblical criticism in its proper perspective:

Nor is there any need to go to the opposite extreme: to believe that biblical criticism provides the solution to the majority of problems inherent in the texts. This, too, is an emotional position like its opposite, a position which forgets that the synagogue and the church have read the texts in question for millennia without criticism and have succeeded in capturing the essential part of their message without its help. Thus today we accept biblical criticism simply as one of the many instruments which science has put at our disposal, as biblical scholars, without either unjustified pessimism or exaggerated enthusiasm — and we make use of it with gratitude, and at the same time with freedom.⁶¹

Within the field of Old Testament studies there exists a rather fluid state of affairs. Terminology changes from decade to decade, foci move around within specialized aspects of study, and key scholars come and go with the ever-changing tide of research. In their collection of essays on the current trends in Old Testament studies, Baker and Arnold rightly place the burden of maintaining contemporaneity upon the individual student/scholar: "Our attempt to sketch the contours of our ever-changing discipline must be supplemented by the reader's own willingness to follow the trajectories set by these essays."⁶²

In the first decade of the 21st century new theories continue to arise and the conservative theologian finds himself ever on the defensive due to his adherence to biblical inerrancy. What Carl Armerding wrote in 1983 still applies two decades later:

The issues persist today. They affect not only the evangelical scholar seeking to preserve viewpoints which radically separate him from his more liberal colleagues, but virtually every student of the OT as well. University lectureships are given on the basis of adherence to critical thought, and textbooks are judged by the extent to which they affirm the current brand of critical orthodoxy, while popular television programs disseminate the latest theories to the waiting masses.⁶³

The spirit of our age, if we are to believe those who claim to have tagged it correctly, is postmodernism united with pluralism. Susan Gillingham's text makes a plea for just such an approach to biblical studies.⁶⁴ She claims that her volume

Seeks to show that pluralism, as one of the hallmarks of postmodernism, can serve more as friend than foe in relation to biblical studies. Far from threatening and fragmenting our understanding of biblical faith, it offers a more reasonable, open-ended, integrative and ecumenical way forward. And for those embarking on biblical studies for the first time, it is vital that good habits of reading are cultivated sooner rather than later.⁶⁵

One's approach to the prophetic passages of the OT is greatly affected by the philosophy he holds regarding biblical criticism. One highly regarded NT scholar writing about Isaiah 7:14 states the matter openly:

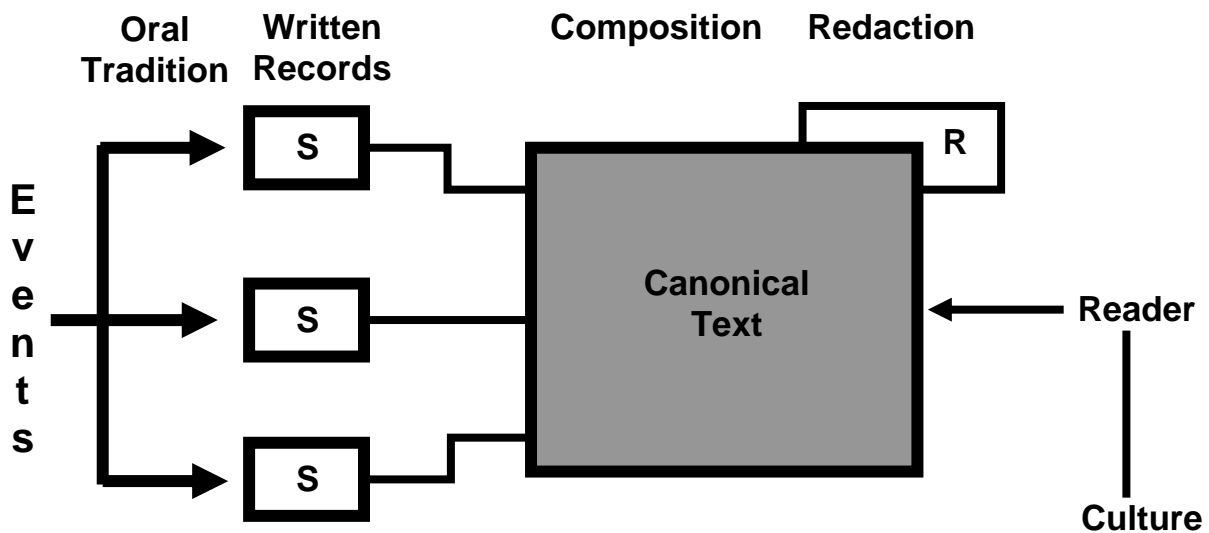
Before the advent of the modern critical method it was generally accepted by religious Jews and Christians that the Hebrew prophets foresaw the distant future. ...

However, this conception of prophecy as prediction of the distant future has disappeared from most serious scholarship today, and it is widely recognized that the NT "fulfillment" of the OT involved much that the OT writers did not foresee at all. The OT prophets were primarily concerned with addressing God's challenge to their own times. If they spoke about the future, it was in broad terms of what would happen if the challenge was accepted or rejected. While they sometimes preached a "messianic" deliverance (i.e., deliverance through one *anointed* as God's representative, that a reigning king or even a priest), there is no evidence that they foresaw with precision even a single detail in the life of Jesus of Nazareth.⁶⁶

Conservative evangelical theologians cannot sit idly by, twiddling their thumbs, hoping that the madness might somehow end without entering the fray. There are vital issues at stake. How we approach the OT determines our theology. That is why John Sailhamer commenced his prolegomenon to a canonical theology of the OT by reviewing the various schools of critical theory.⁶⁷ Therefore, he poses the question,

Do we attempt to construct an OT theology on the basis of the text of the OT as we have it in its present canonical shape, or should we attempt to read the OT documents according to the form in which they were written at an earlier stage?⁶⁸

Year by year evangelical scholars continue to give up valuable ground to liberal biblical critics by adopting their methodologies. Evangelicals attempt to baptize such theories in evangelical waters without realizing that those methodologies have never been converted. Pressured by publishers and “Christian” academia, evangelicals borrow the cloak of critical terminology to clothe their work. While there are valuable kernels of truth buried within contemporary critical studies, evangelicals must take great care to irradiate the material with the unadulterated Word of God so as not to become infected by the Trojan virus that saturates its thinking.

The Sailhamer Template⁶⁹

- Throughout the discussion of the various schools of higher criticism, this template will be employed to map out the relationships of the various schools.
- **For quizzes and exams the student will be expected to be able to identify the respective areas of relationship for each school of criticism.**

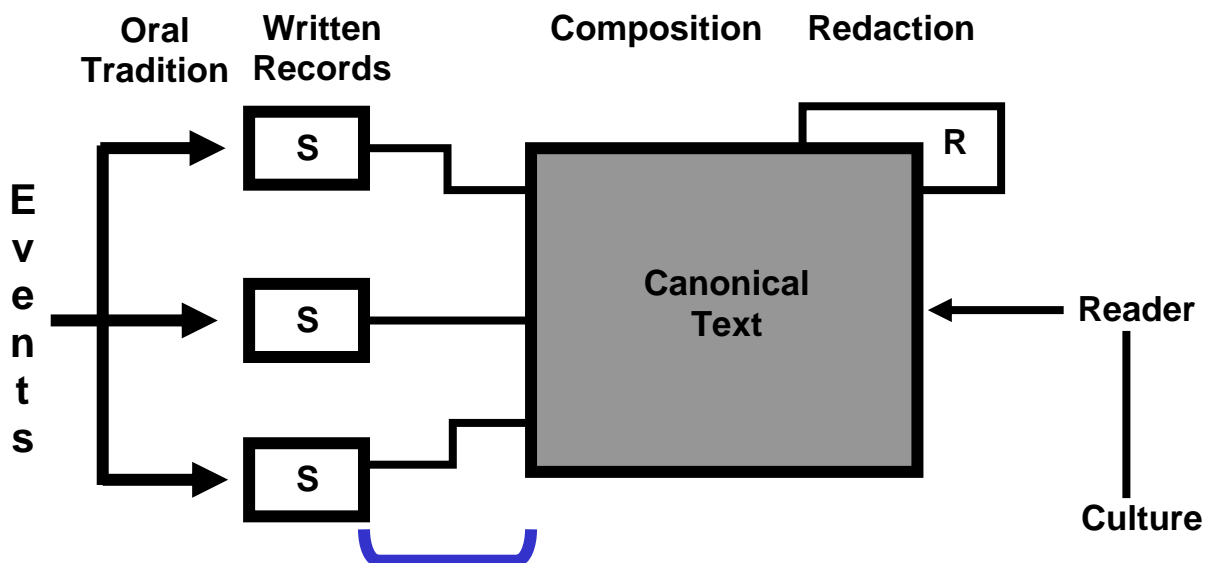
2.1 — Literary Criticism (18th & 19th centuries)

Literary criticism can be understood in at least three ways:

- Source criticism.
- Structural criticism.
- Applying the methods of modern literary critics to the Scriptures as literature.

Definition of Literary Criticism

Literary criticism establishes criteria for determining unity or disunity within a text for the purpose of identifying what that text was in its original shape.



Negative elements of modern literary criticism

- Secular theorists are not in agreement among themselves.
- Each school of thought develops their own vocabulary, becoming more and more obscurantist.
- Modern western concepts are imposed upon ancient near eastern literature.
- Modern literary theories have moved away from the concept of authorial intent.
- Literary theories are tending to deny or limit the referential function in literature since the distinguishing characteristics of literature are understood to be fictionality, invention, and imagination.

According to Lüscher, since 1850 biblical criticism has proposed more than 700 theories, all supposed to be the last word in science. By now more than 600 of these have become outmoded and discarded in the light of a more enlightened and extended scholarship.⁷⁰

Positive results of modern literary criticism

- Literary analysis produces an awareness of the conventional forms that signal authorial intent.
- Literary analysis draws our attention to whole texts.
- Literary analysis helps us recognize the role of the reader and his predisposition as he approaches the text.

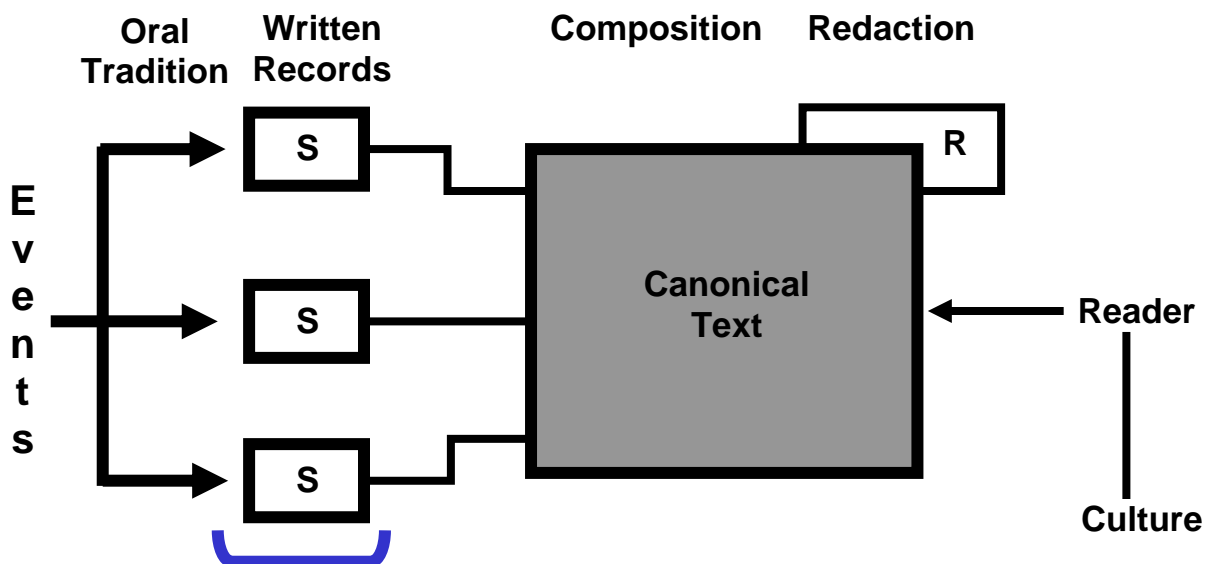
- For a description of the hermeneutical orientation of much of literary criticism, see Paul Edward Hughes, “Compositional History: Source, Form, and Redaction Criticism,” in *Interpreting the Old Testament: A Guide for Exegesis*, edited by Craig C. Broyles (Grand Rapids, Mich.: Baker Academic, 2001), 222-23.

2.2 — Source Criticism (18th & 19th centuries)

Definition of Source Criticism

Source criticism is the attempt to reconstruct from fragments and literary strands the documents that lie behind the present canonical text. It is based upon literary criticism. In the Pentateuch literary criticism is almost always associated with source criticism.

Source criticism was developed especially with the Pentateuch in view. It produced the documentary hypothesis (or, Graf-Wellhausen hypothesis). The methodology analyzed the text of Scripture to identify the fragments of a text and their individual origin.



Popularizers of Source Criticism

Julius Wellhausen in Germany and William Robertson Smith in Great Britain.

Criteria involved in source criticism

- Divine names
- Doublets
- Linguistic distribution (vocabulary and literary style)
- Divergent ideas (contrasting authorial perspectives – different theologies)

- For descriptions of source criticism, see Mark F. Rooker, *Leviticus*, New American Commentary (Nashville, Tenn.: Broadman & Holman, 2000), 32-33, 37.

MAJOR DOCUMENTARY SOURCES

G	Grundlage	prior to 850 B.C.
J	Yahwist	ca. 850 B.C.
	God: fulfiller of promises and giver of blessing	
	Patriotic & religious epic: charter of national faith	
	Abrahamic covenant	
	Judahite origin	
	Genesis 2:4b—4:26; 5:29; 6:1-8; 7:1-(3a)5, 7 (8-9), 10, 12, 16b, 17b, 22-23; 8:6a, 2b, 3a, 6b, 8-12, 13b, 20-22; 9:18-27; 10:8-19, 21, 25-30; 11:1-9, 28-30; 12:1-4a; 12:6—13:5, 7-11a, 13-18 (15:1-2*); 15:3b-4, 6*, 7-12, 17-21; 16:1b-2, 4-14*; 18:1—19:28, 30-38; 20:1a, 7, 20-24; 24:1-67 (25:1-4); 25:5-6, 11b, 21-26a, 27-34; 26:1-33; 27:1-45; 28:10, 13-16, 19; 29:1-35; 30:4-5, 7-16, 20-21, 24-43; 31:1, 3, 17, 19a, 20-23, 25b, 27, 30a, 31, 36a, 38-40, 46-49, 51-53a; 32:3-13a, 22-32; 33:1-3, 6-7, 12-17, 18b; 34:1-31; 35:21-22a; 37:3a, 4-21, 25-28; 38:1—40:1; 41:34a, 35b, 41-45, 46b, 49, 55-57; 42:1b, 4-5, 8-11a, 12, 27-28a, 38; 43:1-34; 44:1-34; 45:1, 4-5a, 16-28; 46:5b, 28-34; 47:1-5a, 6b, 13-26, 29-31; 50:1-10a, 14	
	Exodus 1:8-12, 22; 2:1-22; 3:1-4a, 5, 7-8, 16-22; 4:1-9, 10-16, 19, 20a, 21-31; 5:1—6:1; 7:14-18, 20, 21a, 23-25; 8:1-4, 8-15a, 20-32; 9:1-7, 13-35; 10:1—11:8; 12:21-23, 27b, 29-39; 13:20-22; 14:5b, 6, 13-14, 19b, 20, 24, 25b, 27a, 30-31; 15:20-21, 22b-25a; 16:4-5, 28-31, 35b, 36; 17:2, 4-16; 19:2b (7-9*), 11b-13, 18, 20-25; 24:1-2*, 9-11*, 12-15a; 32:1a, 4b-6, 15-20, 25-35; 33 (problematic); 34:1-35	
	Numbers 10:29-32, 33-36; 11:1-35 (composite, older traditions); 12:1-16; 13:17b-20, 22-24, 27-31; 14:1b, 4, 11-25, 39-45; 16:1b, 12-15, 25, 26, 27b-34; 20:19-20, 22a; 21:1-3, 4-9; 22:3b-8, 13-19, 21-37, 39-40; 23:28; 24:1-25; 25:1-5; 32:1, 16, 39-42	
	Deuteronomy 31:14-15, 23 (JE)*; (34:1b-5a, 6, 10 JE)	
E	Elohist	ca. 750 B.C.
	God: remote & awesome	
	Covenant: less materialistic, less nationalistic	
	Northern Palestinian origin	
	Genesis 15:1b, 3a, 5, 13-16 (16:9-10 redactional); 20:1b-18; 21:6, 8-34; 22:1-19; 28:11-12, 17-18, 20-22; 30:1-3, 6, 17-19, 22-23; 31:2, 4-16, 19b, 24-25a, 26, 28-29, 30b, 32-35, 36b-37, 41-45, 50, 53b-55; 32:1-2 (32:13b-21); 33:4-5, 8-11, 19-20; 35:1-5, 7-8, 14, 16-20; 37:3b, 22-24, 29-36; 40:2-23; 41:1-33, 34b, 35a, 36-40, 47-48, 50-54; 42:1a, 2-3, 6-7, 11b, 13-26, 28b-37; 45:2-3, 5b-15; 46:1-5a; 47:5b, 6a, 7-12; 48:1-2, 7-22; 50:10b-11, 15-26	
	Exodus 1:15-21; 3:4b, 6, 9-15; 4:17, 18, 20b; (chs 7-10 in part); 13:17-19; 14:5a, 7, 11-12, 19a, 25a; 17:3; 18:1-27; 19:3a (3b-6*, 10-11a*, 14-15*), 16-17, 19; 20:1-22 (23:1-33* [special source]); 24:1-2, 3-8*, 9-11; 32:1b-4a, 21-24	
	Numbers 20:14-18, 21; 21:21-35; 22:1a (redactional), 2-3a, 9-12, 20, 38, 41—23:27, 29-30	
R^{JE}	Redactor	ca. 650 B.C.
D	Deuteronomistic Code	ca. 621 B.C.
	Deuteronomy 12—26	
R^D	Redactor	ca. 550 B.C.

P	<p>Priestly Code ca. 450 B.C.</p> <p>Origins of the people of God and their sacred institutions and cultic laws from creation to the promised land</p> <p>4 sections: Adam, Noah, Abraham, Moses</p> <p>Genesis 1:1—2:4a; 5:1-28, 30-32; 6:9-22; 7:6, 11, 13-16a, 18-21, 24; 8:1-2a, 3b-5, 7, 13a, 14-19; 9:1-17, 28-29; 10:1-7, 20, 22-23 (24), 31-32; 11:10-27, 31-32; 12:4b-5; 13:6, 11b-12; 16:1a, 3, 15-16; 17:1-27; 19:29; 21:1b-5; 23:1-20; 25:7-11a, 12-17, 19-20, 26b; 26:34-35; 27:46; 28:9; 31:18; 33:18a; 35:6, 9-13, 15, 22b-29; 36:1-14; 37:1-2; 41:46a; 46:6-27; 47:27-28; 48:3-6; 49:1a, 29-33; 50:12-13</p> <p>Exodus 1:1-7, 13-14; 2:23-25; 6:2—7:13, 19, 20a, 21b, 22; 8:5-7 (16, 19); 9:8-12; 11:9-10; 12:1-20, 28, 40-51; 14:1-4, 8-10*, 15-18, 21-23, 26, 28-29; 15:22a, 27; 16:1-3, 6-27, 32-35a; 17:1; 19:1-2a; 24:15b; 25:9—31:18; 35:1—40:38</p> <p>Leviticus (chs 1—7 are additions to P) 8:1—10:20 (chs 11—15 are additions); 16:1-34 (chs 17—27 are additions)</p> <p>Numbers 1:1—4:49 (chs 5—6 are additions); 7:1-89 (8:1-4* is an “isolated piece”); 8:5—10:28; 13:1-17a, 21, 25-26, 32-33; 14:1a, 2-3, 5-10, 26-38; 16:1a, 2-11, 16-24, 27a, 35-50; 17:1—18:32 (ch 19 is an addition); 20:1-13, 22b-29; 22:1 (25:6-18* may be an addition to the completed Pentateuch; 26:1—27:11, an addition to P); 27:12-23 (chs. 28—36, except 32:1, 16, 39-42[J] are additions to P)</p> <p>Deuteronomy (other scholars add: 32:48-52) 34:1a (5b), 7-9</p>
H	<p>Holiness Code</p> <p>Leviticus 17—26</p> <p>Moral conduct & cultic purity</p> <p>Catechism for priests and Levites</p> <p>Divine 1st person (cf. 19:2; 20:26)</p> <p>Developed around chs 19 & 21</p>
R^p	<p>Redactor ca. 400 B.C.</p>

EXAMPLES OF DOCUMENTARY HYPOTHESIS⁷¹

	J 850 B.C.	E 750 B.C.	D 621 B.C.	P 450 B.C.
Gen 1—6	2:4b—4:26 5:29 6:1-8			1:1—2:4a 5:1-28 5:30-32 6:9-22
Gen 37	37:3a 37:4-21 37:25-28	37:3b 37:22-24 37:29-36		37:1-2
Exod 19—20	19:2b (19:7-9*) 19:11b-13 19:18 19:20-25	19:3a (3b-6*) (19:10-11a*) 19:(14-15*), 16-17 19:19 20:1-22		19:1-2a

* points where scholars deviate from Noth

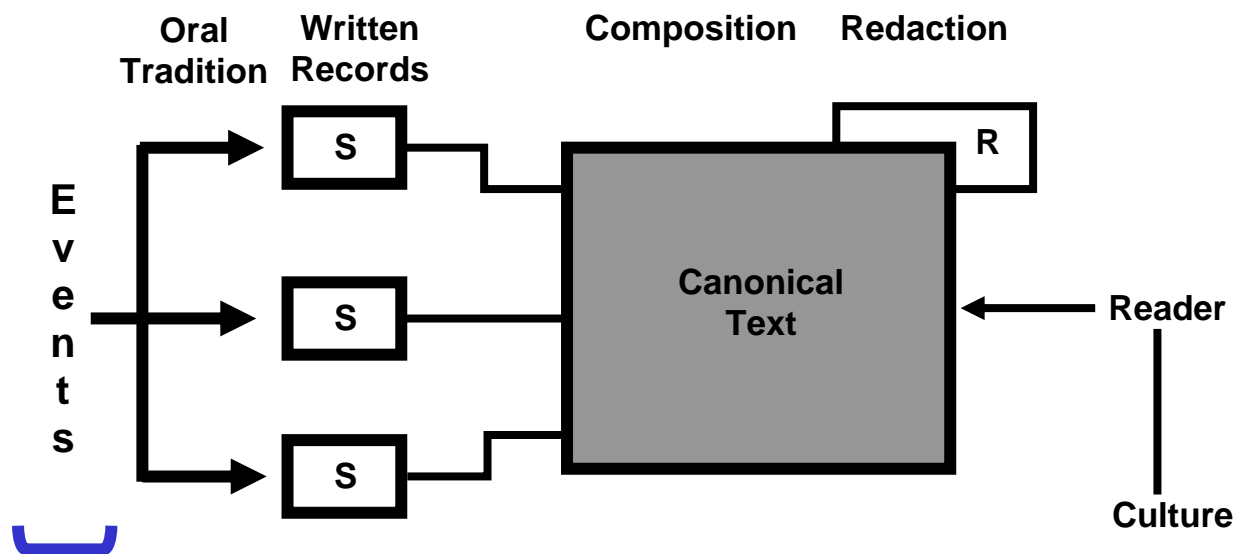
() passages omitted by Noth

2.3 — Historical Criticism & *Religionsgeschichte* (19th century)

Definition of Historical Criticism

Historical criticism is the attempt to reconstruct from the canonical text and from any other parallel materials exactly what the **events** were upon which the text was based. It covers three **questions**:

- (1) What does the text say happened?
- (2) What actually happened?
- (3) What do the theologian and the readers understand happened?



Subject matter of historical criticism

- the historical setting of the document
- the time and place in which it was written
- its sources
- the events, dates, persons, and places mentioned or implied in the text

Philosophical principles of historical criticism

- Reality is uniform and universal.
- Reality is accessible to autonomous human reason and investigation.
- All events are comparable by analogy.
- Contemporary human experience can provide the criteria by which the past can be determined, examined, and interpreted.

Vocabulary of historical criticism

- *Historie* = **objective, external, verifiable.**
- *Geschichte* = **subjective, internal, non-verifiable.**
 - ✓ *Heilsgeschichte* (term coined by Gerhard von Rad) — redemptive, salvation, sacred history. Refers to a theological principle of interpretation as opposed to the methodologies of *Formgeschichte* and *Redaktionsgeschichte*.

- ✓ *Religionsgeschichte* (founded by Albert Eichhorn) — comparative religions (a related term is *Kultgeschichtliche Schule*).
 - Influenced by James Frazer, *The Golden Bough* (1890; 1911-15)
 - Two schools:
 - Myth and Ritual School in England
 - S. H. Hooke, *Myth and Ritual* (London: Oxford University Press, 1933)
 - S. H. Hooke, *Myth, Ritual, and Kingship* (Oxford: Clarendon Press, 1958)
 - Jane Ellen Harrison, *Ancient Art and Ritual* (NY: Henry Holt & Co., 1913)
 - Uppsala-School in Scandinavia
 - Sigmund Mowinckel, *The Psalms in Israel's Worship* (NY: Abingdon Press, 1962)
 - Ivan Engnell, *Studies in Divine Kingship in the Ancient Near East* (Oxford: Basil Blackwell, 1943)
 - Wilhelm Grønbeck, Johannes Pedersen, Aage Bentzen, Geo Widengren, Alfred Haldar, A. S. Kapelrud
- ✓ *Formgeschichte/Gattungsgeschichte* — form history/genre history.

Negative elements of historical criticism

- It is a secular method attempting to interpret a spiritual book.
- Historical critics tend to present themselves as the only legitimate interpreters of the biblical text.

Positive contributions of historical criticism

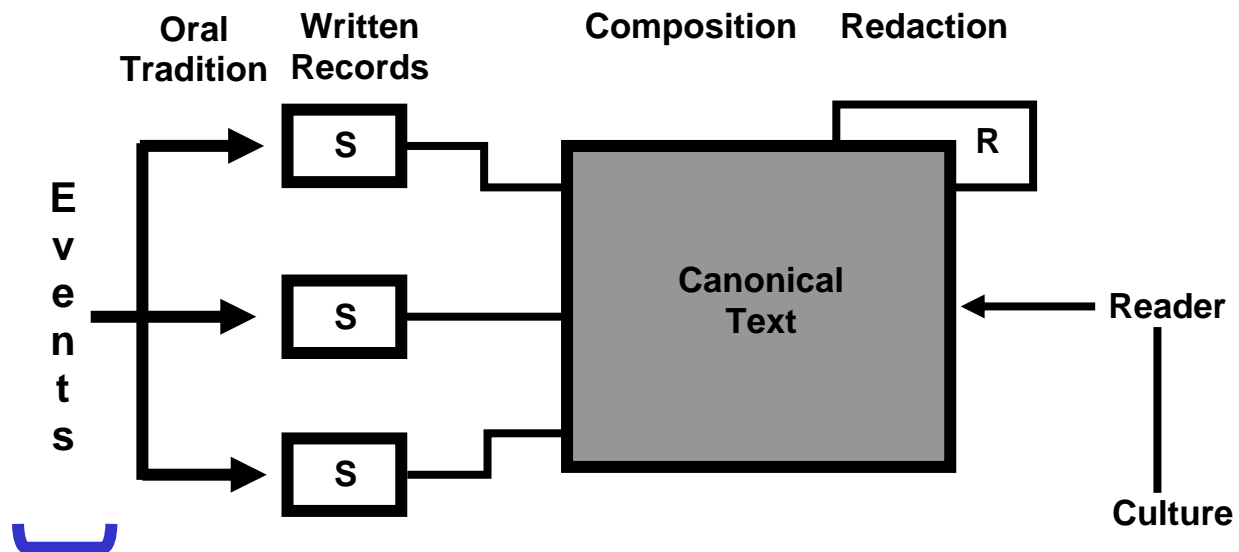
- Critical research tools.
- Focus on the original meaning of the text.
- Appreciation of the ancient near eastern background of the Scriptures.

2.4 — Radical Criticism (late 18th & early 19th centuries)

Definition of Radical Criticism

Radical criticism is an extreme form of historical criticism that results in the denial of the historical existence of Jesus and of Moses' authorship of any portion of the Pentateuch.

The use of the term “Radical Criticism” is now just a historical footnote in the study of biblical criticism. Bruno Bauer (1809-1892), who wrote *The Jewish Question* (*Die Judenfrage*, 1843), was influenced by radical criticism and Hegelian philosophy.



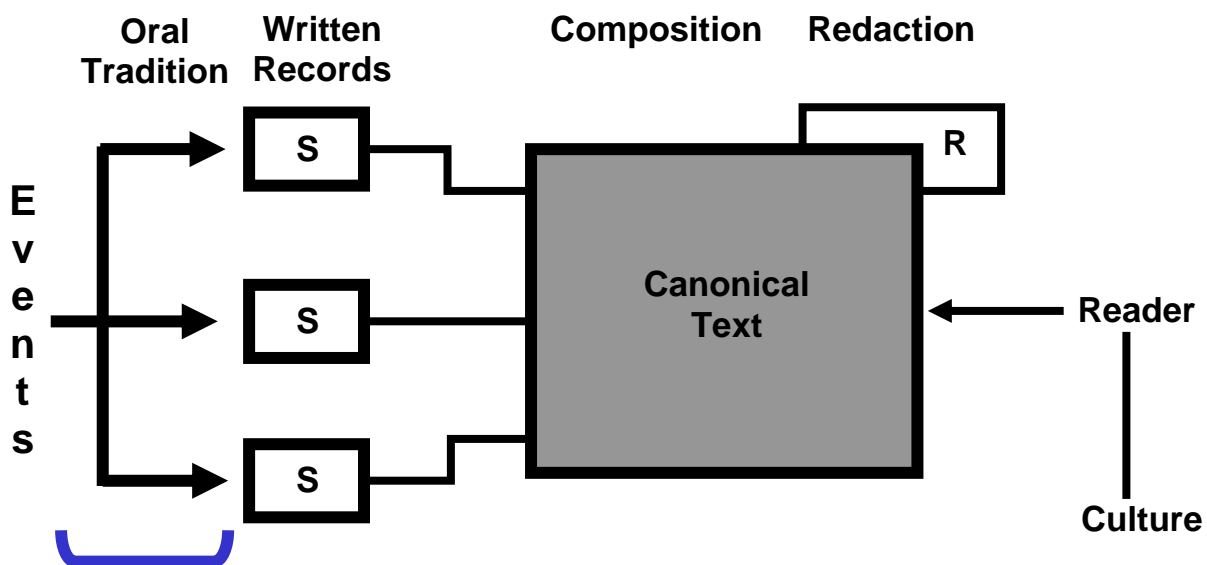
2.5 — Form Criticism or *Formgeschichte/Gattungsgeschichte* (early 19th century)

Definition of Form Criticism

Form criticism is the analysis of the typical forms of human expression linguistically. In particular, literary patterns foundational to the canonical text are examined with a view to their pre-literary **oral traditions** in order to direct the researcher to the ancient cultural practices.

Founders of form criticism

Hermann Gunkel and Hugo Gressmann



Elements of form criticism

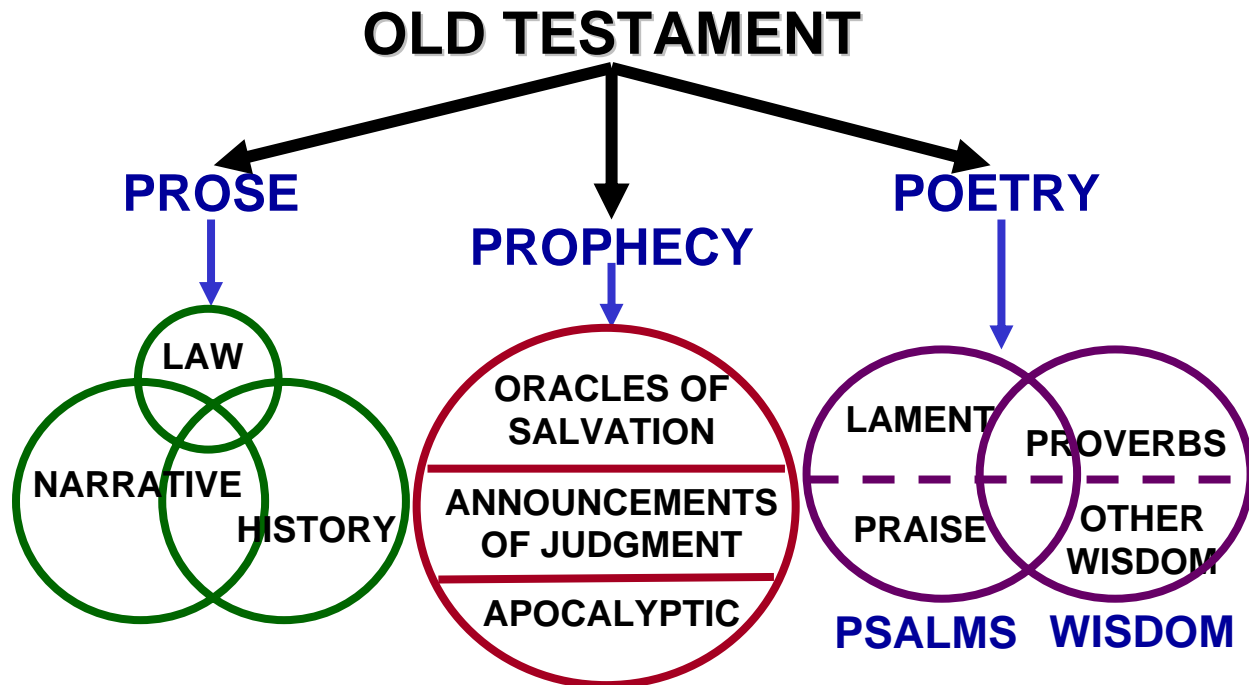
- Types or genre of literature
- Introductory formulae
- Life-situation (*Sitz-im-Leben* and/or *mise en scène*)
- Function

Form critical methodology

- Structure:
 - Analysis of the outline, pattern, or schema of a genre
 - Analysis of its opening and closing (inclusio), conventional patterns (parallelism, chiasm, etc.), etc.

- Genre:
 - Definition and description of a literary unit by type

Biblical Genres According to Sandy and Giese⁷²



Three marks of genre

- Form
- Content
- Function

Miscellaneous observations

- Genres are generalizations — not mutually exclusive categories.
- The “genre criticism” of Sandy and Giese is unlike form criticism because it deals with the canonical form of the text, not any form before it.
- The “genre criticism” of Sandy and Giese is unlike text linguistics, redaction criticism, and canonical criticism because it deals with the canonical form of the text, not any form following it.
- Form criticism seeks to determine the setting (social situation or language) that gave rise to a genre.
- Form criticism also focuses on the intention of a genre (viz., the statement of the purpose and function, mood and content, of the genre in general and specifically for the literary unit under study).

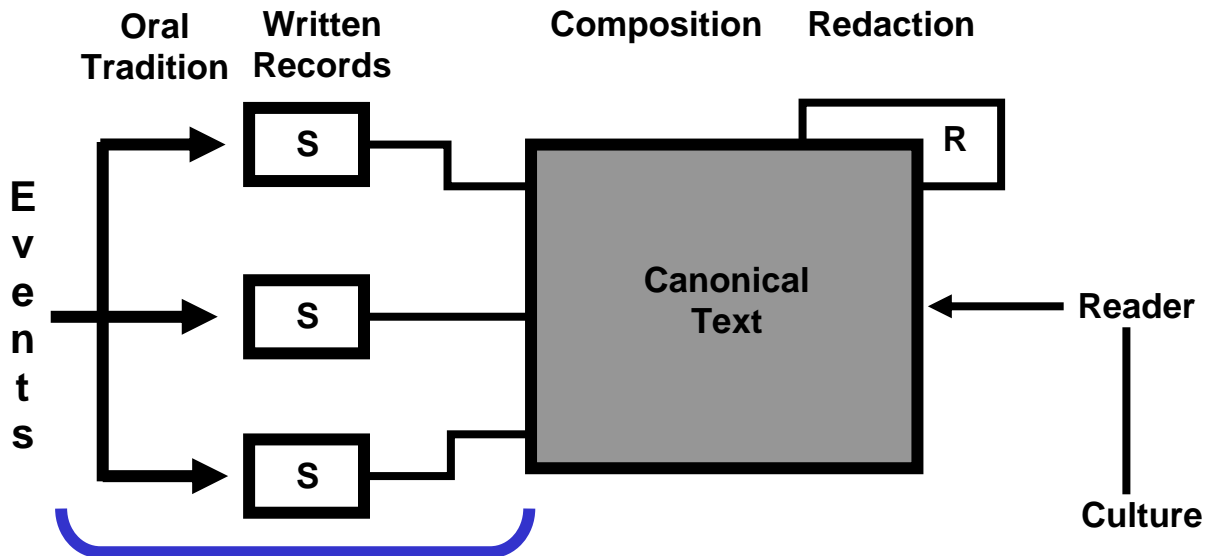
Problems in form critical studies

- Pre-textual matters are sometimes allowed to overshadow textual matters.
- Israel possessed writing much earlier than once thought. They cannot be viewed as a primitive and nomadic people as a basis for identifying oral traditions. Cf. Archer, *SOTI*, 103 fn 5, 104.
- Too many evaluations of the OT literary forms are predicated upon forms from Western traditions and cultures.
- Form criticism relies heavily upon poetry being the earliest form. Israel's older materials, however, appear to be more narrative.
- There is no evidence in the OT of a professional class of storytellers.
- Only subjectivity, conjecture, and presupposition produces any differentiation between oral bases and written texts — the process is patently unscientific.

2.6 — Tradition Criticism or *Traditionsgeschichte/Überlieferungsgeschichte* (1930s and 1940s)

Definition of Tradition Criticism

Tradition (or traditio-historical, or transmission) criticism is the study of the history of oral traditions during the period of their transmission.



OT Theology and tradition criticism

According to Sailhamer, the Old Testament theology of Gerhard von Rad is “one of the clearest examples of an OT theology based on the approach of tradition criticism.”⁷³

Tradition criticism’s relationship to other studies

- Same as form criticism — Gerhard von Rad
- Extension of form criticism — Klaus Koch, P. E. Hughes
- Relies upon observations of literary criticism — Martin Noth
- Antithetical to form & literary criticism — Ivan Engnell
- Distinct from other methodologies — Wolfgang Richter
- Special amalgam of all other methodologies — Magne Saebø

Focus of tradition criticism

- Reconstruction of hypothetical origin of literary unit
- Development in oral stage
- Oral forms and oral motifs in the development
- Final redaction in its literary form
- “Streams of tradition” = socio-religious milieus (e.g., prophetic and priestly)
- Geographical origin of traditions

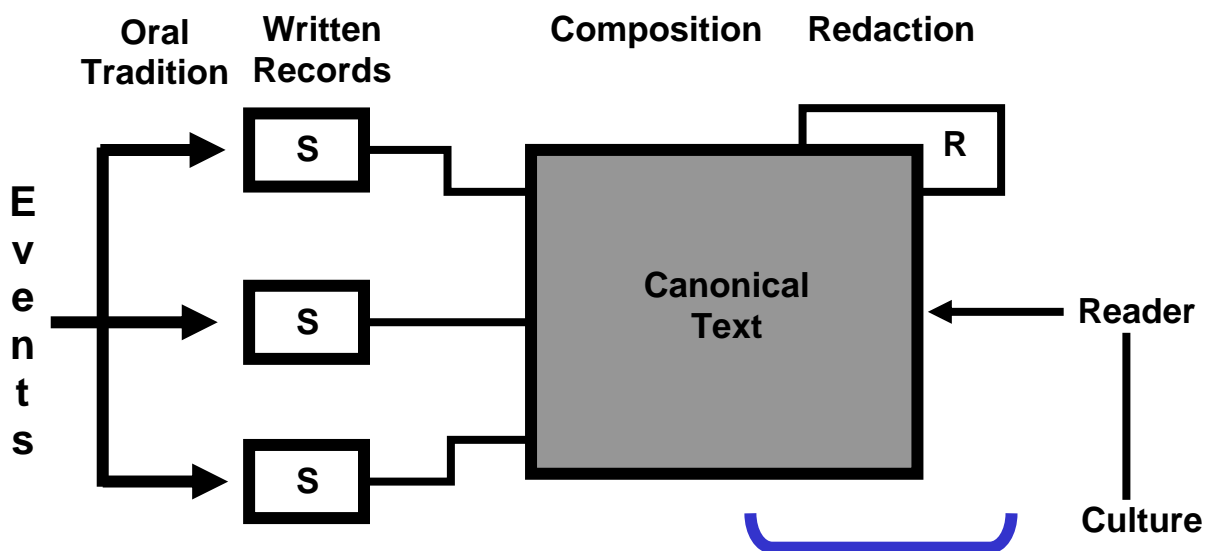
2.7 — Redaction Criticism or Redaktionsgeschichte/Kompositionsgeschichte (1950s)

Definition of Redaction Criticism

Redaction criticism attempts to identify the various editions that a text may have been subjected to in further editing or reworking. Its goal is to describe the extent and nature of that editing. It focuses on the organizing purposes and ways in which sections of a particular book were arranged so as to reinforce the message already in the direct prose or in the indirect narrative. In addition, it attempts to expose the theological perspectives of a biblical writer by analyzing the editorial (redactional) and compositional techniques and interpretations employed by him in shaping and framing the written and/or oral traditions at hand (in the NT cf. Luke 1:1-4). Theoretically, redaction criticism is applied only to those passages or books where identifiable sources are present within the composition.

Origin of redaction criticism

Redaction criticism grew directly out of form criticism after World War II. It



Distinction from composition criticism

John Sailhamer distinguishes redaction criticism from composition criticism by indicating that the latter attempts to describe the literary strategy of a biblical book or group of books (like the Pentateuch). “Whereas composition criticism focuses on the final shape of a literary work, redaction criticism asks whether a work of literature has been further edited or reworked.”⁷⁴

Sailhamer’s OT seams

Sailhamer suggests that the canonical seams between the Torah and the Prophets (Deut 33–34 with Josh 1:1-8) and between the Prophets and the Writings (Mal 4:4-6 with Ps 1) were all inserted by the same redactor in order to link the three parts of the OT.⁷⁵

2.8 — Rhetorical Criticism (1968)

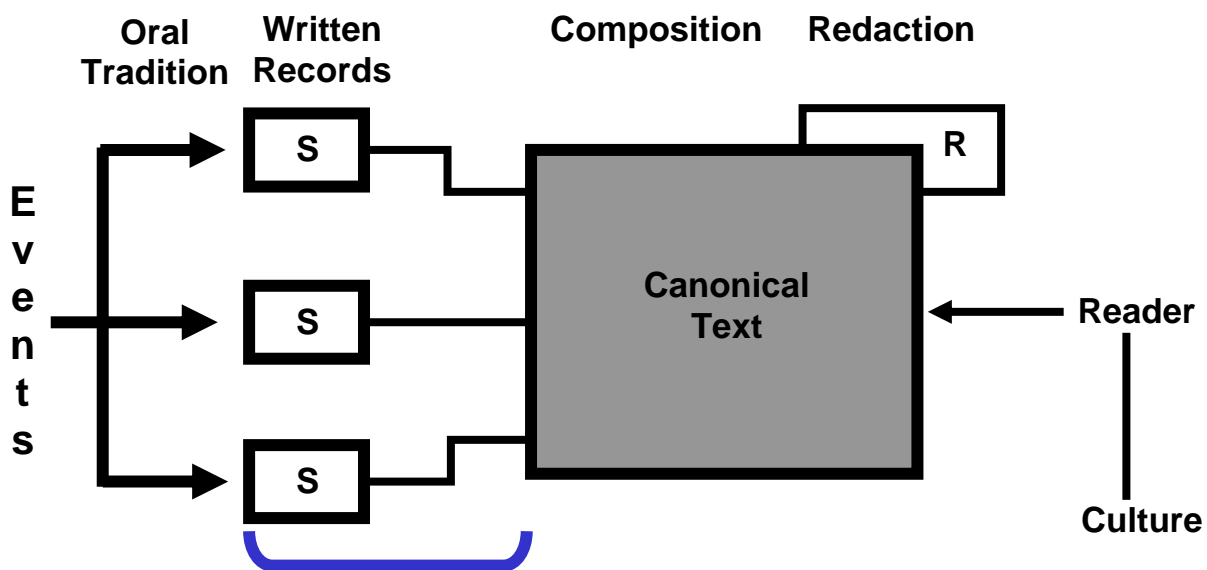
Definition of Rhetorical Criticism

The task of rhetorical criticism is:

- (1) to exhibit the structural patterns employed in the fashioning of a literary unit, whether prose or poetry, and to discern the various devices (such as parallelism, anaphora, kataphora, epiphora, inclusion, etc.) by which the predications of the composition are formulated and ordered into a unified whole;
- (2) to identify the specific genre;
- (3) to reconstruct the *Sitz im Leben* from which it originated; and,
- (4) to determine intent and function.

Origin of rhetorical criticism

Rhetorical criticism came about due to an assumed impasse arising out of form criticism (cf. James Muilenburg's address at the 1969 national Society of Biblical Literature meetings⁷⁶). It was designed to supplement form criticism.



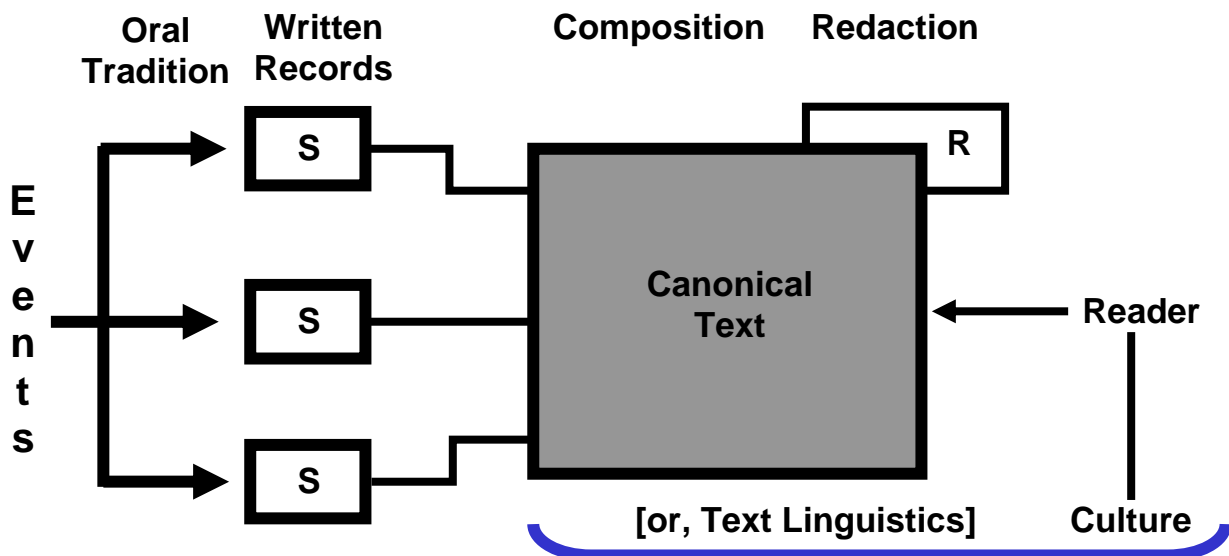
Distinct from form criticism

- Form criticism: the typical and representative
- Rhetorical criticism: the unique and personal
 - Traceable back to the *Rhetoric* of Aristotle

2.9 — Structural Criticism or Structural Linguistics (1970s)

Definition of Structural Criticism

Structural criticism is a kind of text linguistics giving attention to the sentence and smaller grammatical units while form criticism focuses on the overall literary structure.



Influential practitioners

- Claude Lévi-Strauss
- Ferdinand de Saussure
- Roland Barthes

Major terms and concepts

- Language (*langue*) = social side of speech
- Speaking (*parole*) = any individual act of language use
- Coherent order and explicable system of signs and rules functioning on four levels:
 - phonemes = sounds
 - morphemes = units of meaning
 - syntagma = sentence
 - texteme = literary unit
- Relationship between signifier (verbal sign) & signified (concept)
- Deals with synchronic language rather than diachronic language (absence of history)

2.10— Canonical Criticism (1970s and 1980s)

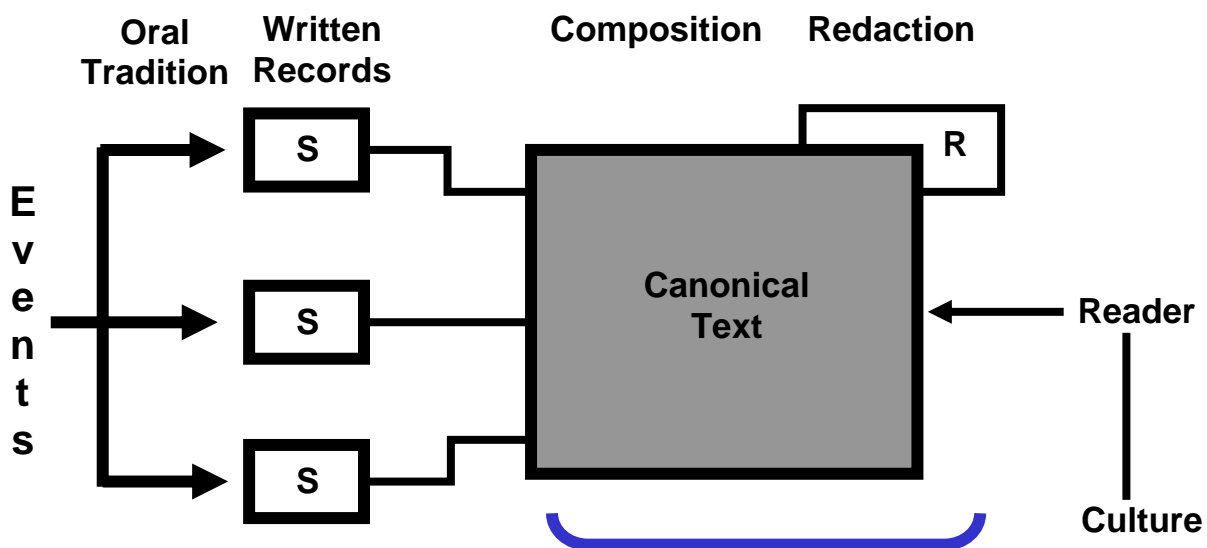
Definition of Canonical Criticism

Canonical criticism focuses on the text as it has been accepted historically in the believing community — what has been accepted by the church as canonical.

“In OT studies, this is normally thought of as a study of the Scriptures in the context of a canonical affirmation of the believing community. That is to say, the most important point about the text may not be its prior history but the theological role played by the text as part of a broader whole in the context of the community which affirmed its normative status.”⁷⁷

Origin of canonical criticism

Canonical criticism arose out of the biblical theology movement in post-World War 2 America.



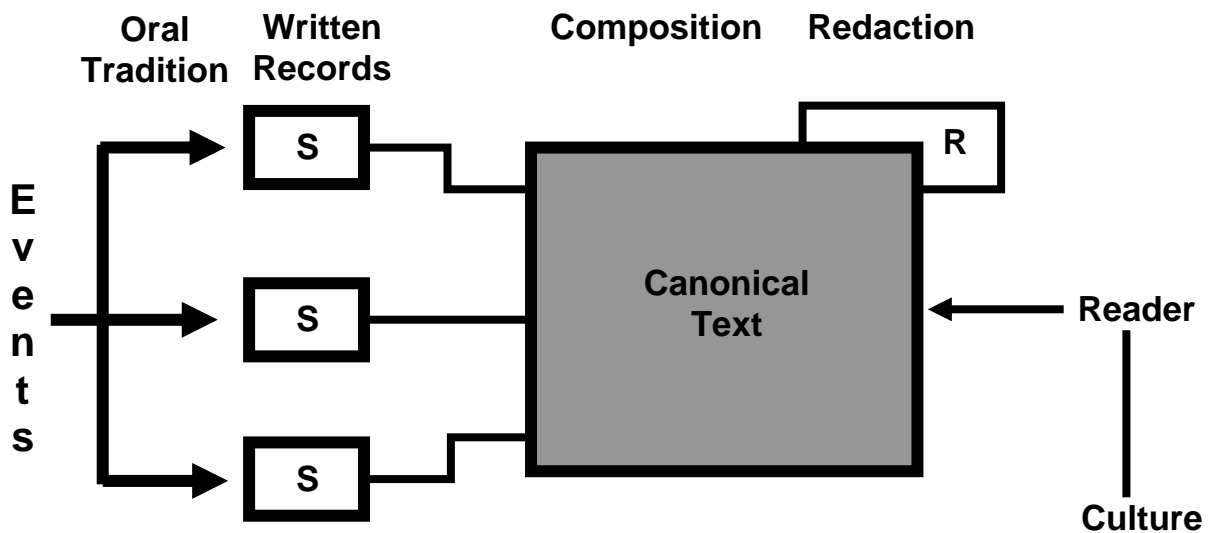
Major concepts

- Deals with what we have, not how we got it.
- Audience- or reader-produced meaning

Spokespersons

- Brevard Childs
- Terrance Keegan
- James A. Sanders

SUMMARY OF SCHOOLS OF CRITICISM



Where would you diagram all the various major types of higher criticism?

- For a list of the many types of criticism involved in the contemporary proliferation of higher critical methodologies, see Paul Edward Hughes, "Compositional History: Source, Form, and Redaction Criticism," in *Interpreting the Old Testament: A Guide for Exegesis*, edited by Craig C. Broyles (Grand Rapids, Mich.: Baker Academic, 2001), 241.

2.11— So What? What difference does all this make?

How we approach the Scriptures not only determines our ultimate interpretation, but it also determines our ultimate system of theology. If we establish our interpretation or theology on a reconstruction of the text and its historical, literary, and linguistic context, then our interpretation and theology are not based upon the text as we have it.

Cf. Archer, *SOTI*, 112 (summary of “Keys to Liberal Criticism”)

Cf. Archer, *SOTI*, 113-16

It is ironic, is it not, that the soundest historical-critical scholar, who will find talk of themes and structures “subjective” in the extreme, will have no hesitation in expounding the significance of a (sometimes conjectural) document from a conjectural period for a hypothetical audience of which he has, even if he has defined the period correctly, only the most meagre knowledge, without any control over the all-important questions of how representative of and how acceptable to the community the given document was.⁷⁸

3.0 — Archaeology & the Old Testament

3.1 — Definition

“Archaeology” means “the study of beginnings.” It may be best defined as the scientific study of the remains of antiquity in order to reconstruct the conditions of life in antiquity.

3.2 — Correlation with the Scriptures

Illustration and Confirmation vs. Proof and Defense

Alt-Noth School

- (1) The biblical narrative is guided by the faith response.
- (2) The real importance and validity of the Bible rests with its faith claims.
- (3) The validity of these claims does not depend upon whether the events really happened as claimed in Scripture.
- (4) Therefore, a thorough critical analysis of the text is necessary first.

Albright School



William Foxwell Albright⁷⁹

- (1) Faith is based upon the biblical narrative.
- (2) The validity of the Bible rests with its historic claims.
- (3) The validity of these claims depends upon whether the events really happened as claimed in Scripture.
- (4) Problems of critical analysis can be disregarded when there is a reasonable correlation between the historical and archaeological data and the text itself.

Mendenhall-Gottwald School

Emphasis given to a sociological approach to biblical history.

Post-Albright (Dever) School = The New Archaeology

- (1) Keep the disciplines of the text and of the artifacts independent of each other. Archaeology should focus on the technical matters of its discipline — no “biblical archaeology.”
- (2) Syro-Palestinian Archaeology

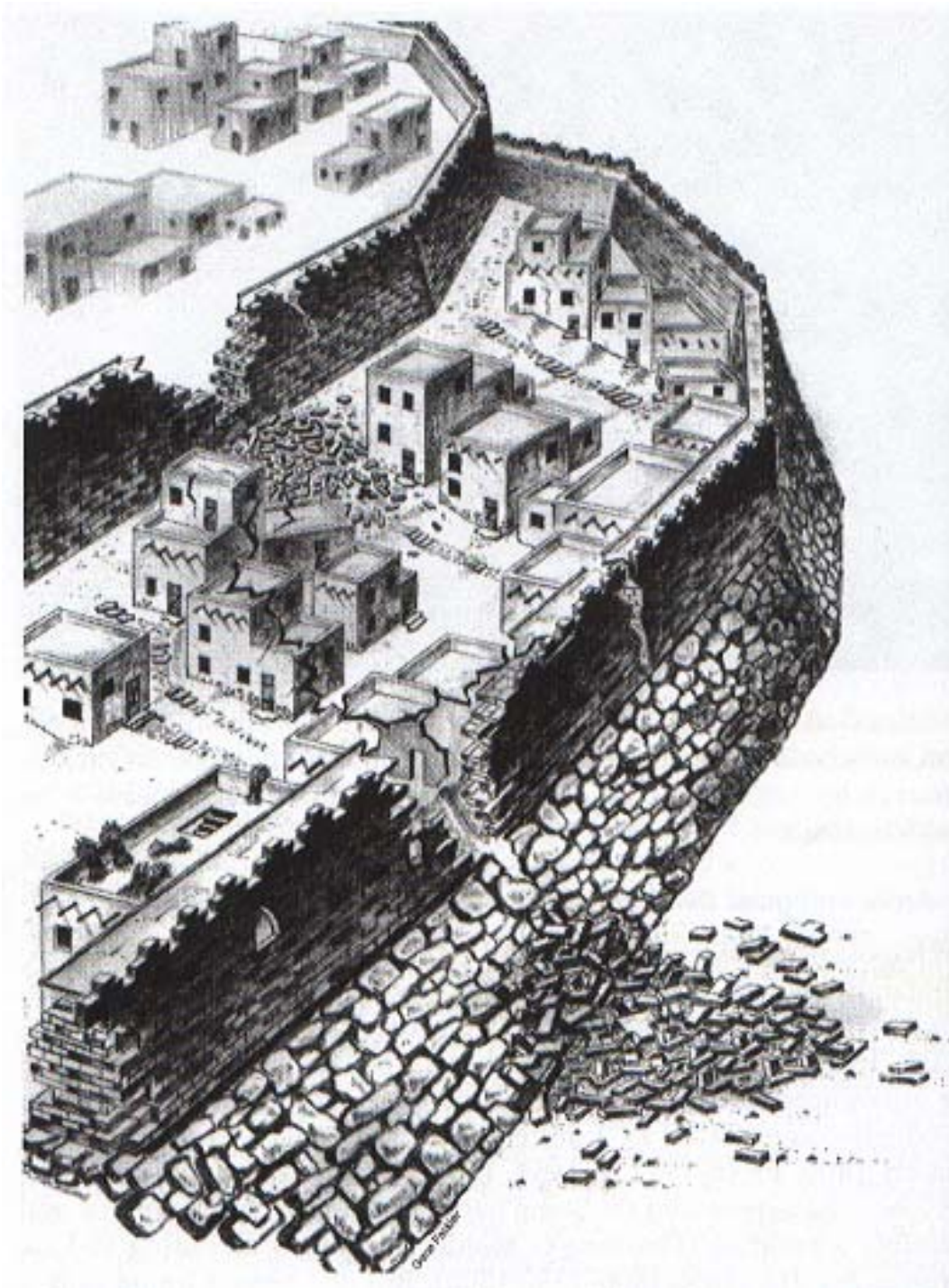
*“Archaeology cannot form faith, but it can help inform faith.”*⁸⁰

The Issue of Confluence

Divine + Human (environment/experience + religion/language/society/tradition) → **Scripture**

“That ‘truth is stranger than fiction’ should not obscure the fact that fiction can also speak truth.”—Beatrice Goff, “Syncretism in the Religion of Israel,” *Journal of Biblical Literature* 58/2 (1939): ???.

Similarity is due to identity of origin.

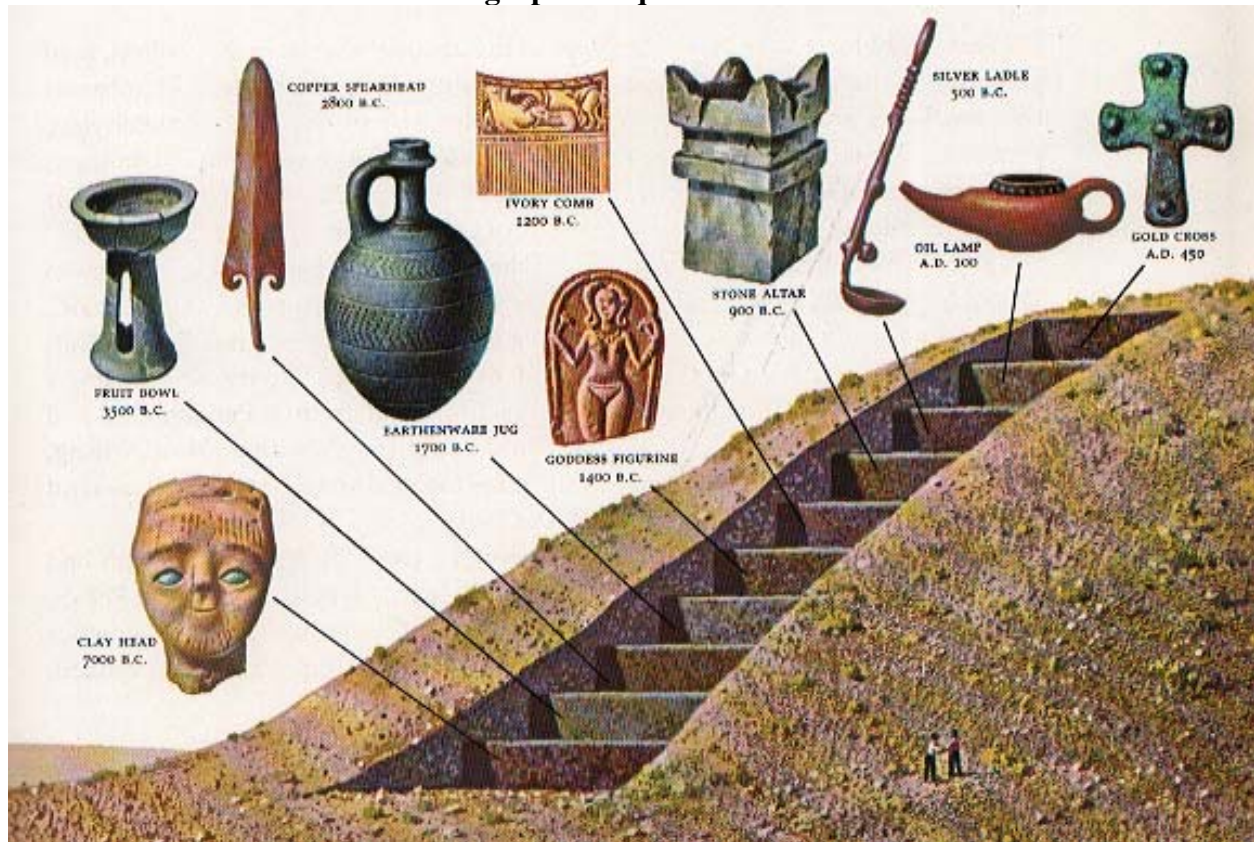


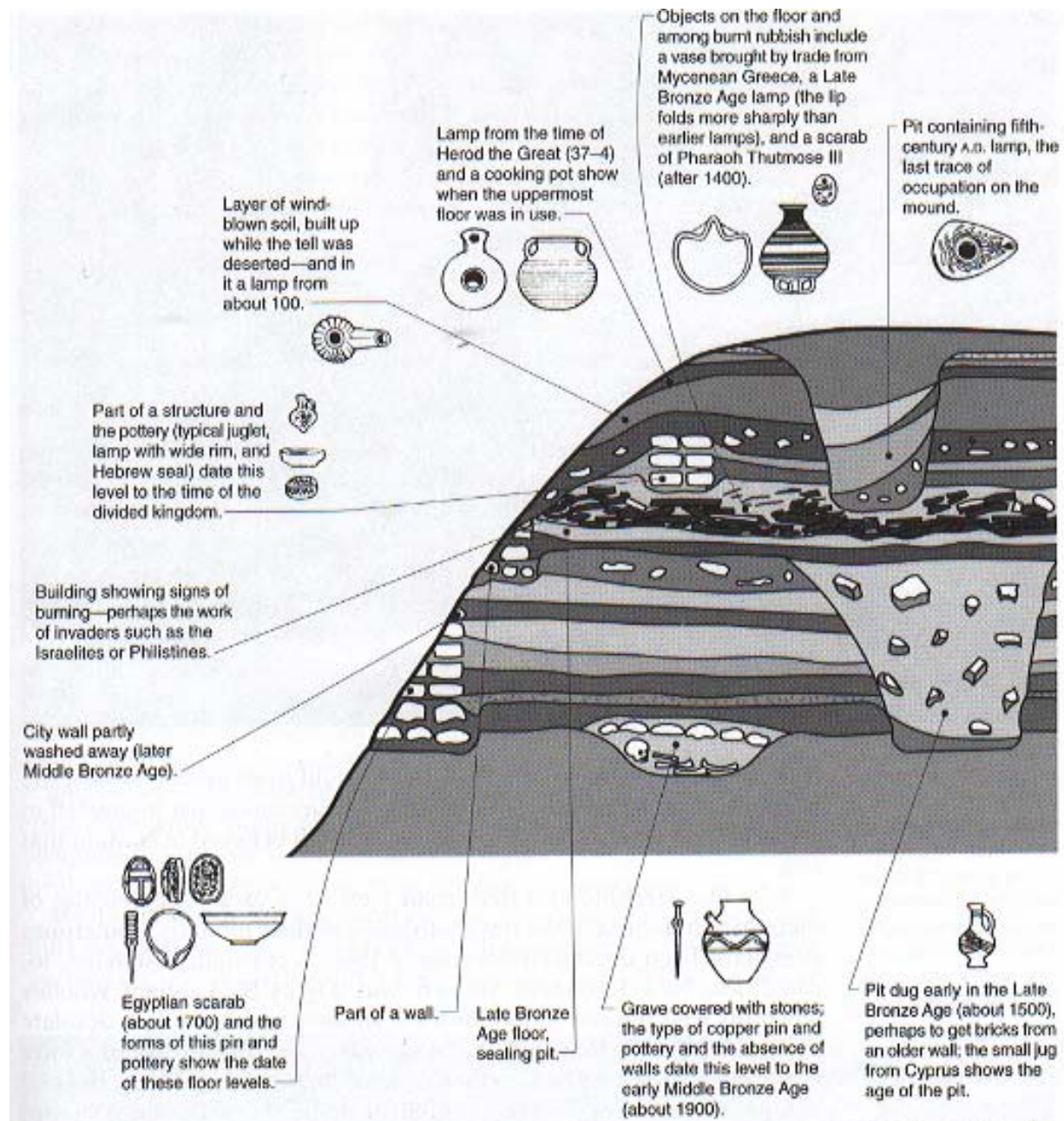
The Collapse of Jericho's Walls⁸¹

What is wrong with this artist's conception of the event?

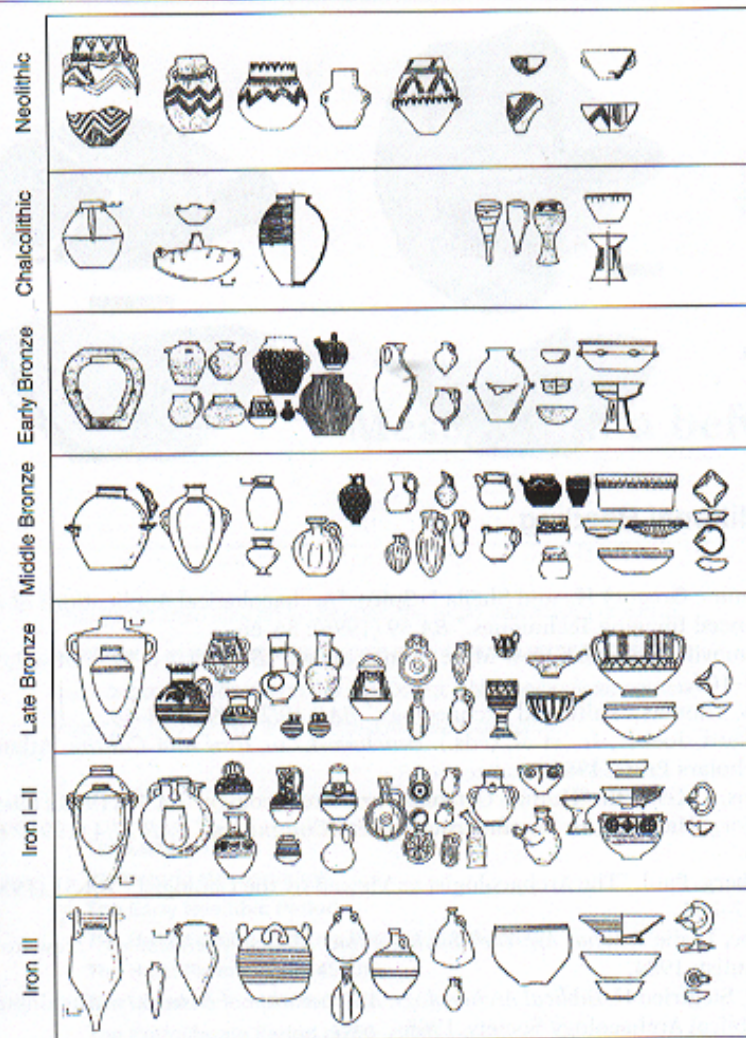
3.3 — Methodology

3.31 Stratigraphic Sequence – Trench View⁸²

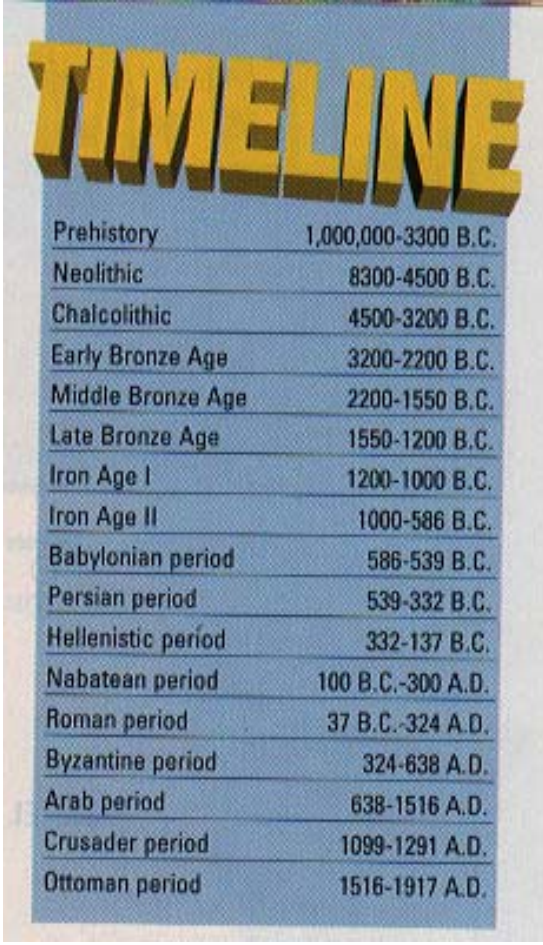


3.32 Stratigraphic Sequence – Cut-away View⁸³

3.33 Pottery (Ceramic) Typology (Clock)⁸⁴



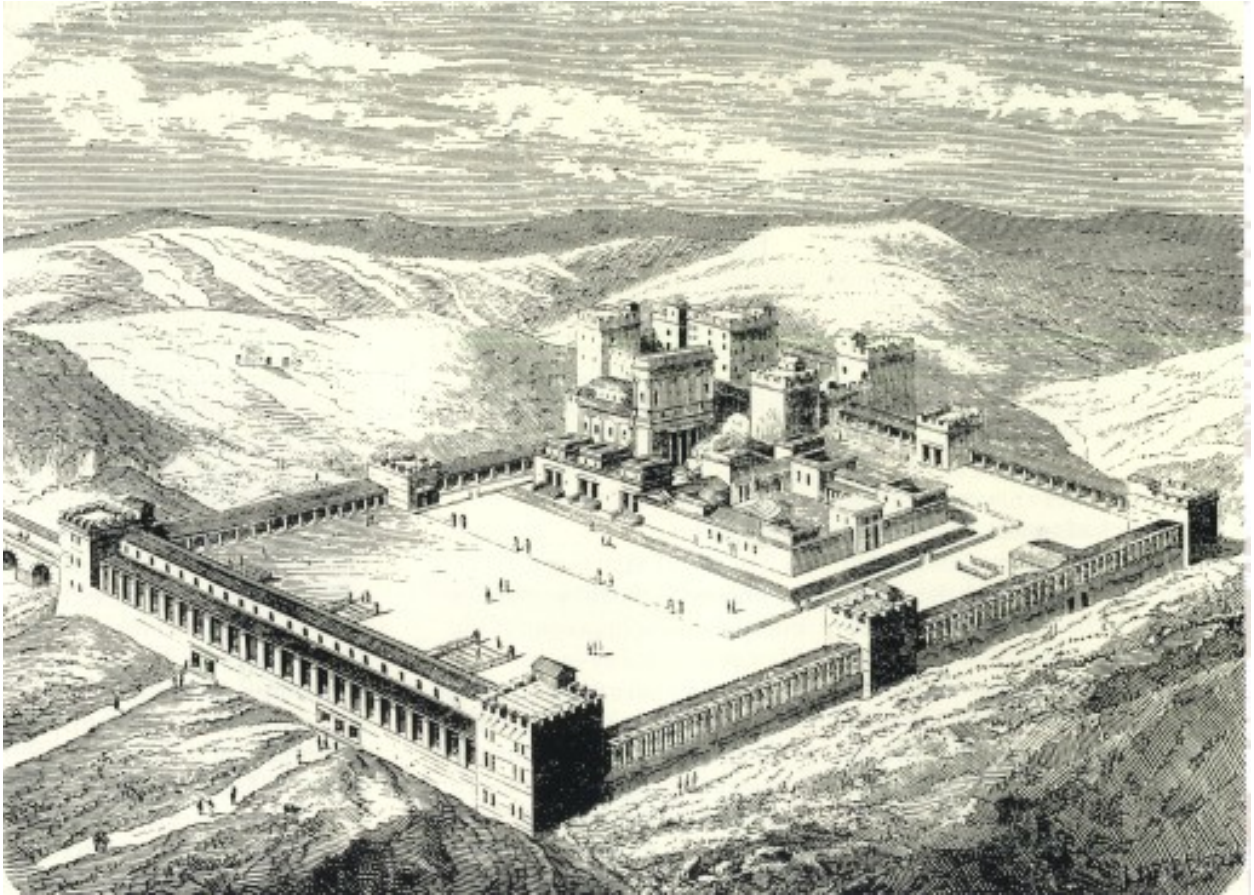
Period	Date	Subperiod	Date
Neolithic	8500-4300		
Chalcolithic	4300-3300		
Early Bronze	3300-2300	EBI	3300-3050
		EBII-III	3050-2300
		MBI (= EBIV)	2300-2000
Middle Bronze	2300-1550	MBIIA	2000-1800/1750
		MBIIB	1800/1750-1550
Late Bronze	1550-1200	LBI	1550-1400
		LBIIA-B	1400-1200
Iron	1200-332	Iron IA	1200-1150
		Iron IB	1150-1000
		Iron IIA	1000-925
		Iron IIB	925-720
		Iron IIC	720-586
		Iron III	586-332

3.34 Archaeological Timeline for Palestine⁸⁵

Prehistory	1,000,000-3300 B.C.
Neolithic	8300-4500 B.C.
Chalcolithic	4500-3200 B.C.
Early Bronze Age	3200-2200 B.C.
Middle Bronze Age	2200-1550 B.C.
Late Bronze Age	1550-1200 B.C.
Iron Age I	1200-1000 B.C.
Iron Age II	1000-586 B.C.
Babylonian period	586-539 B.C.
Persian period	539-332 B.C.
Hellenistic period	332-137 B.C.
Nabatean period	100 B.C.-300 A.D.
Roman period	37 B.C.-324 A.D.
Byzantine period	324-638 A.D.
Arab period	638-1516 A.D.
Crusader period	1099-1291 A.D.
Ottoman period	1516-1917 A.D.

3.35 Cross Referencing with Other Remains

Everything still boils down to a matter of interpretation. If the approach is secular and evolutionistic, it will be antagonistic to the biblical record because of its supernatural viewpoint.

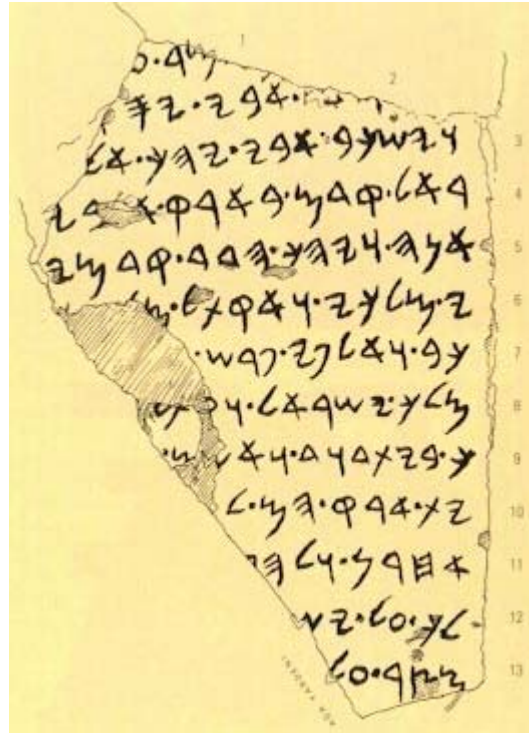


It is a problem when a theologian (or any “expert”) tries to introduce results from another discipline without an adequate foundation in that discipline.

3.4 — Circles of Evidence

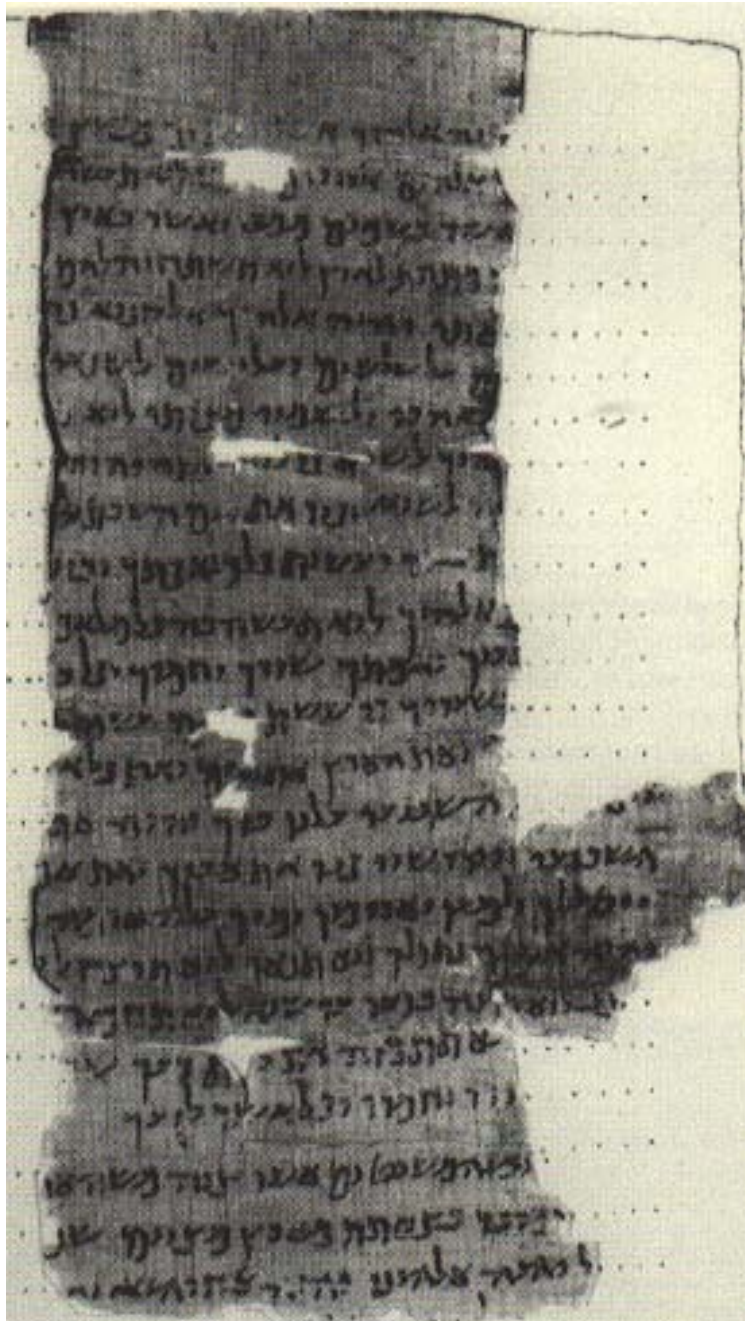
Cf. *SOTI*, 188

The Tel Dan Stela



“We must point out that archaeological remains also need interpretation. This involves the presuppositions of the interpreter just as the interpreter of texts begins with certain presuppositions. Indeed, the case can be made that archaeology is a more subjective discipline precisely because the objects are mute (with the exception of extrabiblical textual material, which is subject to the same issues as the interpretation of the biblical text) as opposed to the biblical text, which provides us with interpretation of events.”⁸⁶

3.41 Tradition



Nash Papyrus⁸⁷

Exod 20:2-17 + Deut 6:4

Albright: 169-37 B.C.

Kahle: prior to A.D. 70.


3.42 Material



Ivory pomegranate with inscription
("Belonging to the temple of the Lord, holy to the priests")
dated to 8th century B.C.;
possibly topped a scepter carried by priests in Solomonic Temple.⁸⁸

An ivory pomegranate has also been recovered—tiny and fragile—containing, in paleo-Hebrew, the name of Yahweh. It is the only object extant from Solomon's Temple.⁸⁹

3.43 Inscription



1	-- הַבְּרִיָּה [כ]	1
2	-אֱנִי הוּא-	2
3	-רַיָּה [ו]	3
4	-אֶתְעָה-	4
5	-שִׁכְרָל	5
6	יְהוָה וְ	6
7	[י] שְׁמֵרֶכ	7
8	יֶאֱרַ / יְהוָה	8
9	[וה] // פְּנִי	9
10	[אל] יֶכְ וְ	10
11	שֵׁם לֶךְ שׁ	11
12	לֹא [מ]--	12
13	-----	13
14	-----	14
15	-- כֹּחַ--	15
16	-----	16
17	-וְרָ-נְ	17
18	-----	18

Reconstruction of ll. 5-12

5	יְכָרֶךְ
6	יְהוָה וְ
7	יְשִׁמְרֶךְ
8	יֶאֱרַ // יְהוָה
9	וה // פְּנִי
10	אֱלֹהֵי וְ
11	שֵׁם לֶךְ שׁ
12	לֹא

One of two minute silver scrolls found in Ketef Hinnom (Num 6:24-26).⁹⁰

Two silver amulets, written in the oldest form of Hebrew writing (paleo-Hebrew), have been found in a tomb on the west shoulder of the Hinnom Valley protected under the debris of a fallen roof.

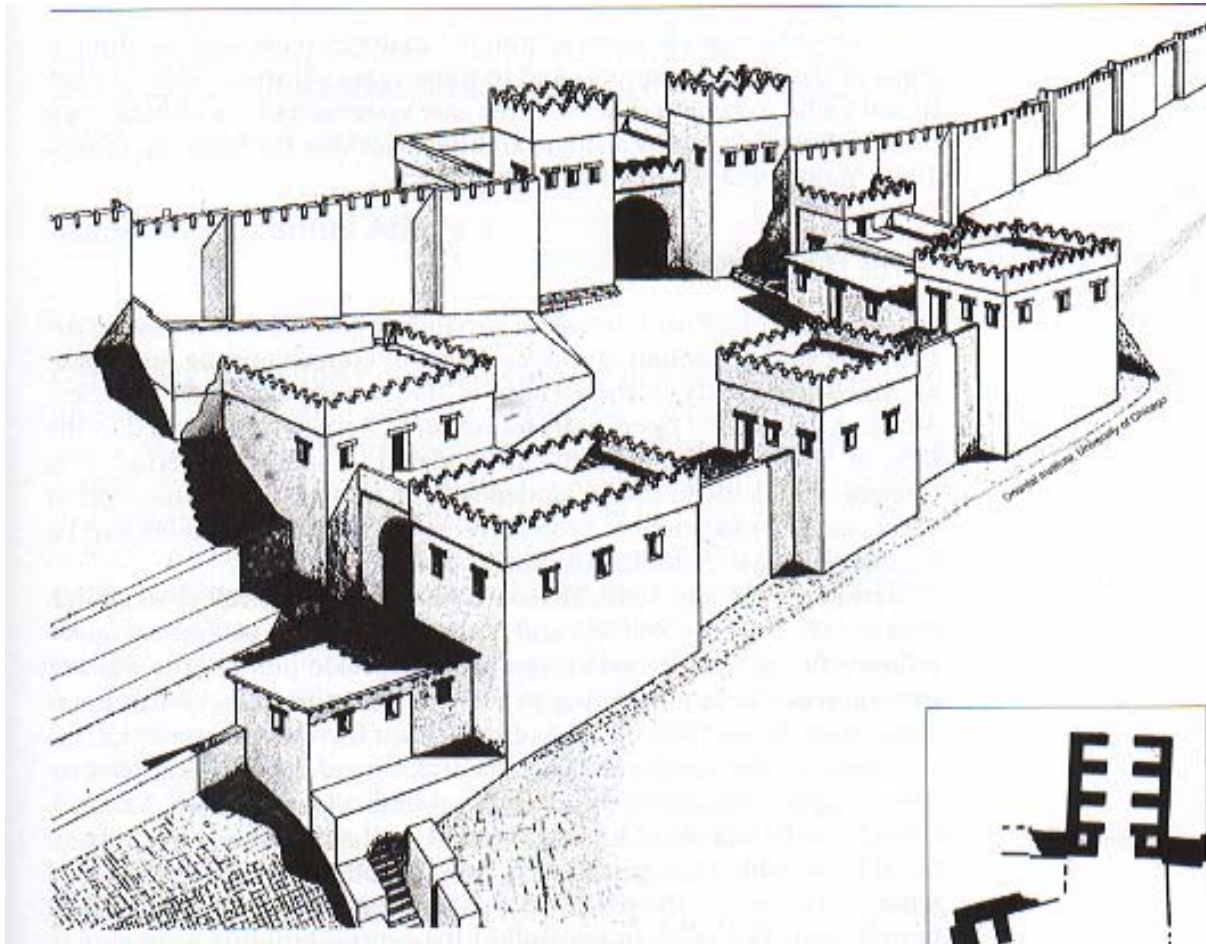
Each contains the Aaronic Benediction preserved in Num. 6:24-26 and still recited today in synagogues and churches throughout the world: ...

These texts predate the destruction of Jerusalem by the Babylonians, 597 B.C.E. They date to about 600 B.C.E., and thus antedate the biblical manuscripts found among the Dead Sea Scrolls by about 300 years. These texts, in fact, own pride of place as the oldest biblical texts in the world.⁹¹

3.5 — Levels of Evidence

3.51 Tertiary

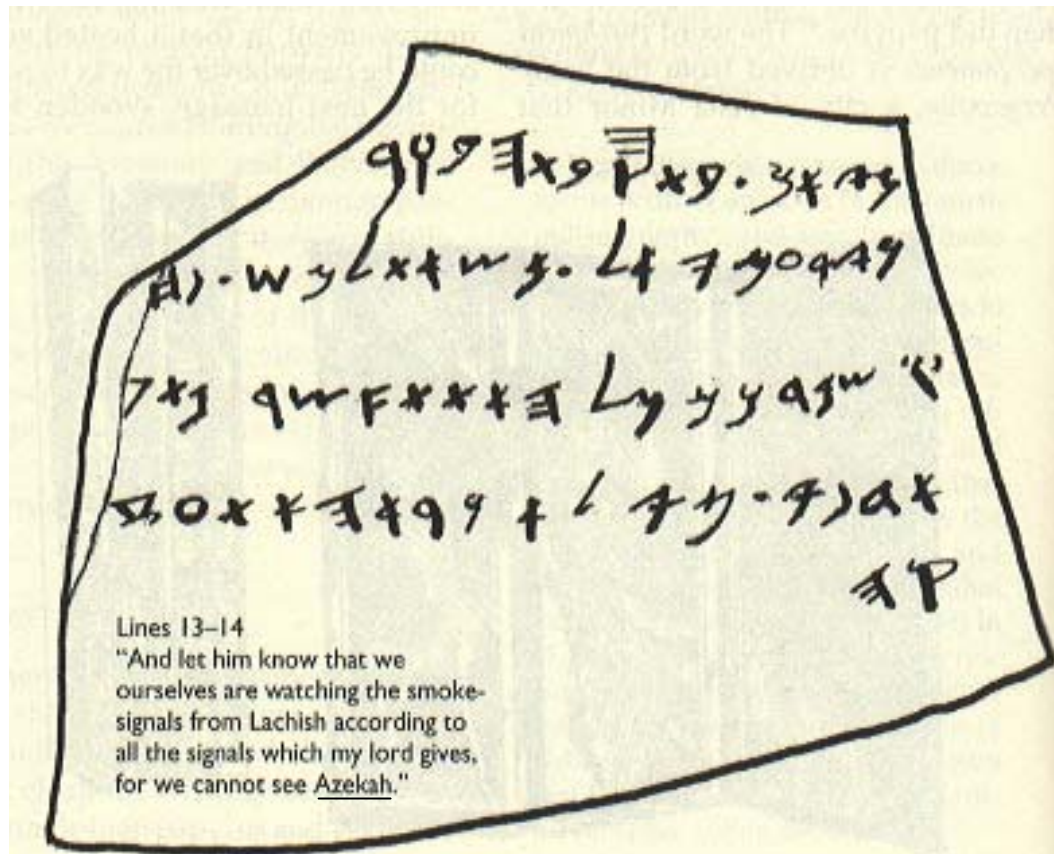
The tertiary level of evidence pertains to the *background*. It includes anything dating from the same general period of time as a biblical event, object, or individual. E.g., the city gate at Megiddo.



Gate at Megiddo⁹²

3.52 Secondary

The secondary level of evidence pertains to the *foreground*. It involves any evidence of a particular biblical event, object, or individual. E.g., the apparent discovery of Peter's house at Capernaum (still without direct confirmation).



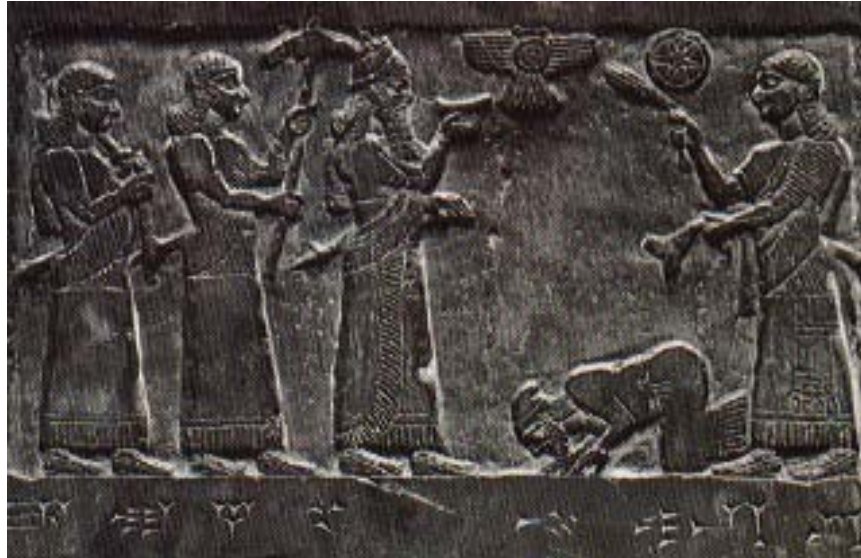
Lachish Ostracon No. 4⁹³

Azekah is a Judean town about 10 miles north of Lachish (cf. Jer 34:7).

A fire that destroyed Lachish trapped the Lachish Ostraca/Letters on the floor of a guardroom. They date from 589-588 B.C. prior to the arrival of the Babylonian army in January 588 B.C. Hawshi'yahu, a military officer, is writing to Ya'ush, who may have been the commanding officer. For the fire signals, cf. Jeremiah 6:1.

3.53 Primary

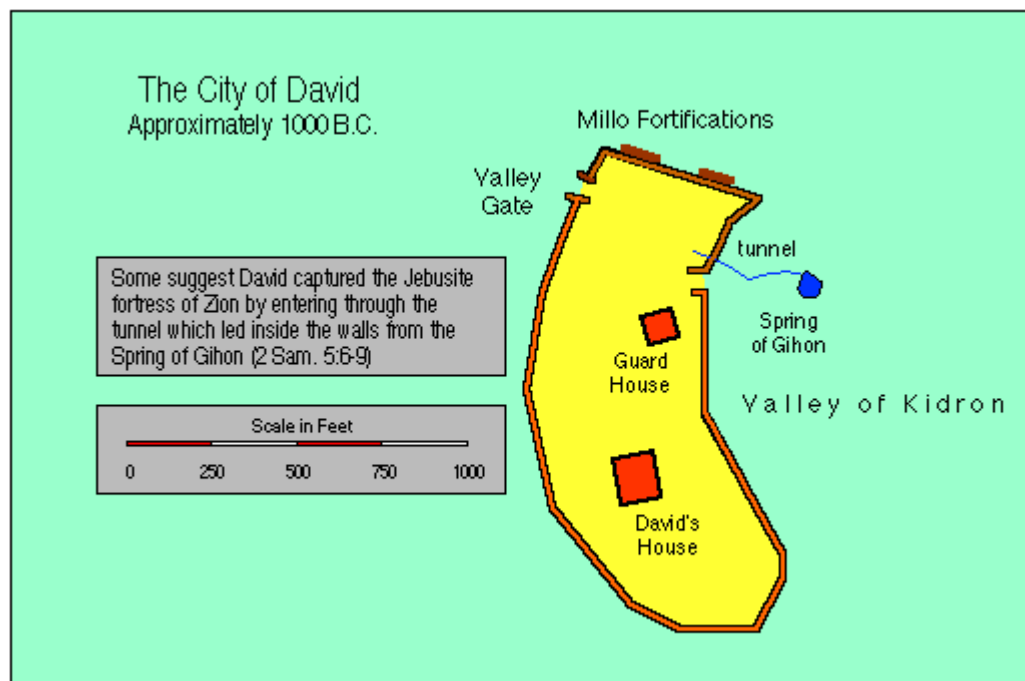
The primary level of evidence pertains to *data from* a period of a biblical event, object, or individual that relate directly to that event, object, or individual. E.g., the Temple ruins that directly related to the time of the prophet Haggai.



Jehu?—Black Obelisk of Shalmaneser⁹⁴

“The tribute of Yaw, son of Omri. Silver, gold, a golden *saplu*-vessel, a golden rhyton, golden goblets, golden beakers, tin, a staff for the king’s hand, bud-shaped finials — [the things] I received from him.”

Could be Joram rather than Jehu according to Kyle McCarter.



3.6 Miscellaneous Artifacts and Texts Relating to the Old Testament



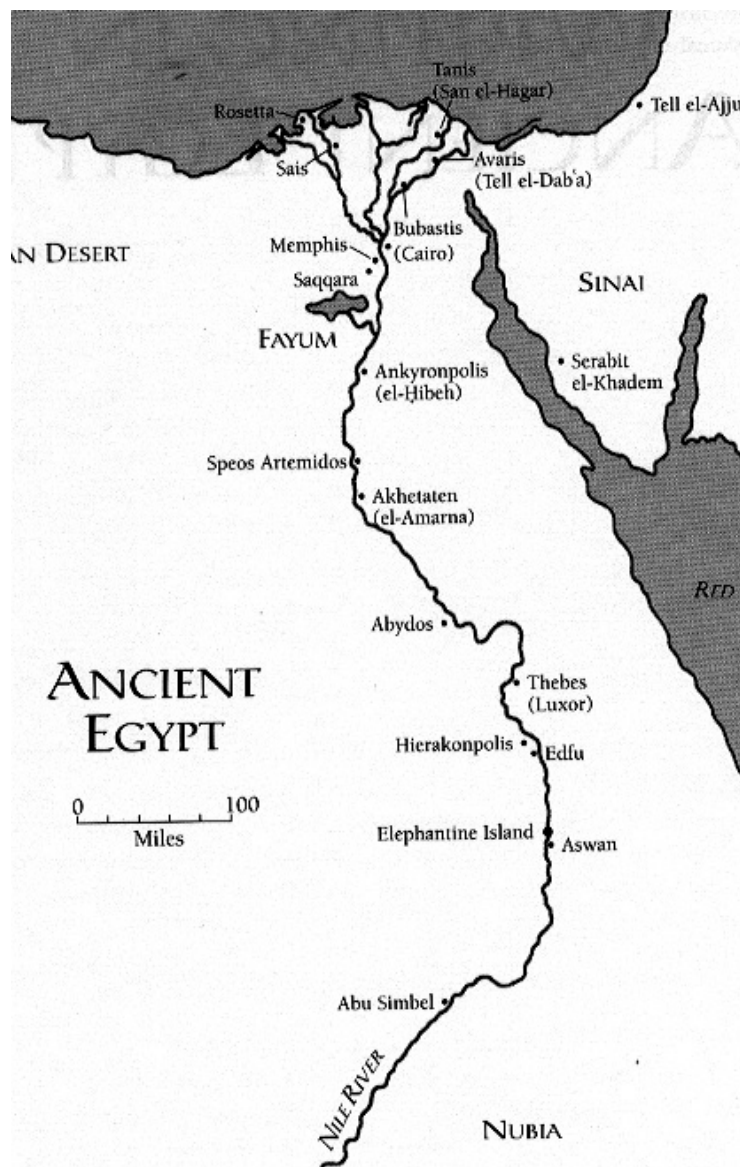
Philistine Anthropoid Coffin⁹⁵

These coffins are made of fired clay with a depiction of the feathered headdress of the Sea Peoples. A number have been discovered at Beth-shan and Lachish. It is possible that the coffins at these sites arrived as a result of trading. The arms are typically reduced in size. This one was found at Beth Shan.



Sea Peoples—Warrior⁹⁶

Warrior of the Sea Peoples on an ivory game box, Enkomi. Note the feathered headdress.



Significant Egyptian Sites

Rosetta

Memphis

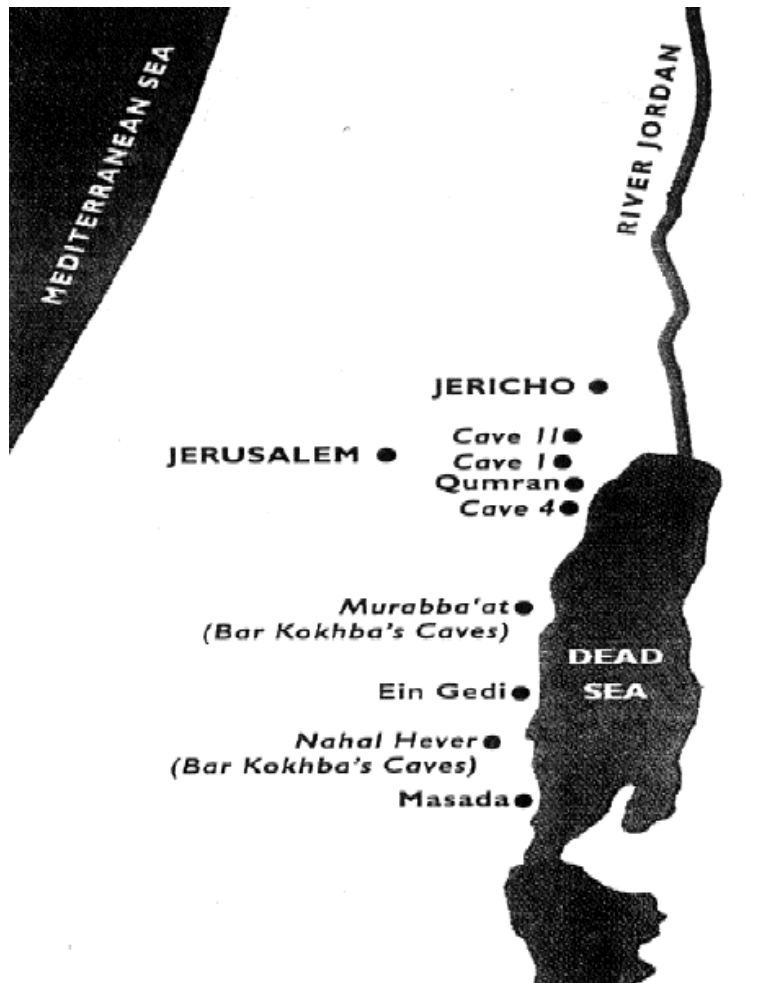
Serabit el-Khadem

el-Amarna

Thebes/Luxor

Elephantine Island

Dead Sea Manuscript Finds





Bronze bust of Sargon or Naram-Sin⁹⁷

Brief Response to the Alternate Mt. Sinai View That Places Mount Horeb in Midian

by William D. Barrick

1. **Claim:** Mt. Sinai is in Arabia (Gal 4:25).

Response:

- a. "Already in classical times identifications [of the Hyksos] had begun to proliferate. Josephus records that 'some call them Arabs,' a statement not so inexplicable as once thought. This derives solely from the constant use of 'Arabia'—that is, the 'East'—in classical writers to designate the regions of Asia closest to the Suez frontier, regions that in pharaonic times would have been known collectively as 'the northern countries,' namely Palestine and Syria."⁹⁸
"One ethnic element that was to play an important role as an intermediary here was the enclave of the Arabs. Egypt until the end of the second millennium had maintained a working relationship with the early tribes of the 'Arabah in an effort not only to mine the material resources of the region but also to control the incense trade."⁹⁹
- b. The ancient Greek geographer Strabo (64 B.C.-ca. A.D. 25) described the borders of Arabia as the Nile River in the west and the Persian Gulf at the east (*Geography* 16:4:2; 17:1:30-31). The translators of the Septuagint extended the borders of Arabia so far west that the land of Goshen in Egypt was included (και κατοικησεις εν γη Γεσεμ Αραβιας, *and you shall settle in the land of Gesem of Arabia*, Gen 45:10). It is obvious from this evidence that the apostle Paul was not excluding the Sinai Peninsula as the location of Mt. Sinai.
- c. "The Arabians call Mount Sinai Agar. It may be that the similarity of these two names gave Paul his idea for this allegory."¹⁰⁰

2. **Claim:** There is no suitable location along the Gulf of Suez for Israel to wander in a wilderness, get trapped by the Egyptians, and cross through deep water.

Response: Both ground level and satellite photographs prove that adequately rough terrain and deep water are both available in the Gulf of Suez. Go to the following links for photos:

<http://www.genesisfiles.com/SuesRGBView.htm>

<http://www.earth.man.ac.uk/research/>

3. **Claim:** No Hebrew inscriptions found in the region of the traditional Mt. Sinai.

Response: There are no Hebrew inscriptions in the region of Jebel al-Lawz either.

4. **Claim:** No material remains/artifacts giving evidence of the presence of the Israelites for a year have been found in the region of the traditional Mt. Sinai.

Response: There are no such remains/artifacts in the region of Jebel al-Lawz either. However, exactly what would be expected? According to Scripture the clothing and sandals of the Israelites did not wear out (Neh 9:21).

5. **Claim:** Egyptian presence in the Sinai too heavy to allow Israel to stay for a year at the traditional mountain.

Response: The destruction of the Egyptian pharaoh and his army in the crossing of the Gulf of Suez would account for the lack of immediate pursuit. The Egyptians were confused, shocked, uncertain, and lacking seasoned leadership.

6. **Claim:** The city of Madyan located near Mt. Sinai according to Josephus.

- Response:** Pure conjecture and without independent verification. As far as the land of Midian is concerned, however, it appears that Mt. Horeb was outside Midian by the declaration in Exodus 18:27 that Jethro left Moses (who was at that time at Mt. Horeb/Sinai and returned to his own land (Midian).
7. **Claim:** Jebel al-Lawz has a blackened summit.
Response: Such blackened summits are not unusual in Sinai or in Arabia. It can be accounted for by either volcanism or desert patina. In addition, why would the summit need to be blackened? Is the fire of God such that it produces such physical marks? Compare the account of the burning bush and its not being consumed (Exod 3:2)—same God, same location, same fire?
8. **Claim:** Flattened boulders at the foot of Jebel al-Lawz appear to be arranged into an altar that is manmade.
Response: From the video it is impossible to confirm the claim. The arrangement does not look any different than hundreds of such rock outcrops.
9. **Claim:** Petroglyphs of cattle and bulls in an Egyptian style could be associated with the golden calf worship.
Response: Such petroglyphs are Egyptian. They occur throughout the region of Sinai, Palestine, and Arabia. With the large number of Egyptian shrines to Hathor (the cow-headed goddess), such petroglyphs are to be expected.
10. **Claim:** A towering rock pinnacle near Jebel al-Lawz is split and there are signs of water erosion at its foot. This could be related to the account of water brought from the rock to take care of Israel's lack of water to drink.
Response: Extremely conjectural. The evidence at its foot was not shown. The split itself appears to be due to wind erosion rather than water. If this was the way water was provided for Israel at Mt. Horeb, why did the makers of the video emphasize the presence of the ancient river bed that could supply Israel with water?
11. **Claim:** The terraces on the shores of the lakes and the Suez Gulf are flat as opposed to the Gulf of Aqaba and the description of the point of the Israelites' crossing in Scripture.
Response: The claim that "the wilderness has shut them in" (Exod 14:3) refers to a maze of mountains and canyons is unsubstantiated in the text itself—such a conclusion is purely conjectural and evidence of a creative imagination in order support a presupposition.
12. **Claim:** The Israelites had left the borders of Egypt before crossing the sea—see passages like Exodus 14:11 ("to bring us forth out of Egypt").
Response: The infinitive construct in Exodus 14:11 does not confirm that the Israelites were outside Egypt. Instead, it could more readily be understood as a reference to that which was yet to be done. A passage like Exodus 13:18 only indicate what the purpose of the Israelites was—and is consistent with leaving Egypt by means of the crossing of the sea.
13. **Claim:** *Yam suph* in 1 Kings 9:26 is applied to the Gulf of Aqaba.
Response: *Yam suph* is also applied to the Gulf of Suez in Exodus 10:19.
14. **Claim:** Coral formations on the floor of the Gulf of Aqaba near the proposed site of the crossing of the sea on the way to Jebel al-Lawz indicate encrustation of manmade objects such as chariot wheels from the Egyptian chariots.
Response: Nothing but conjecture was offered in the video. No actual finds were shown with either the removal of the encrustation or an x-ray of what might be inside. The

shallowness of the Aqaba at this point is due to a large alluvial fan at the mouths of several large wadis. Cloudbursts and flash floods have washed huge quantities of sand into the Aqaba at this point. It is unreasonable to believe that such “artifacts” would still be on the surface after 3200 years. Isolated pillars of coral could have just as readily resulted from the breakup of the type of coral bed that exists elsewhere in the Aqaba. The breakup could be the result of the abrasive sands washed into the Aqaba from the wadis.

15. **Claim:** “Miracles properly understood, never break the laws of nature” (C. S. Lewis).
Response: The miracle of the crossing of the sea does not need a natural explanation for the very reason that it was miraculous.

The following responses to the alternate Mt. Sinai theory are recommended:

Gordon Franz, “Is Mount Sinai in Saudi Arabia?” *Bible and Spade* 13/4 (Fall 2000): 101-14.
Brad Sparks, “Problems with Mt. Sinai in Saudi Arabia” at
<http://www.ldolphin.org/sinai.html>

04/14/05

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Final Exam Study Guide

- ☑ **Review** all quizzes.
- ☑ **Review** Archer, *SOTI*, Chapter 8: “The Authorship of the Pentateuch,” 113-26.
- ☑ **Review** class notes.
- ☑ **Be prepared to reproduce** the Sailhamer template demonstrating the areas of involvement for **all the types of biblical criticism**.
- ☑ **Be prepared** with the following information. Each section (except #6) has two filled in to serve as examples.

1. Identify each of the following notations (some symbols in the list below are in SILApparatus font):

- a) 1QIs^a = first Isaiah scroll to be found in Qumran Cave 1
- b) 1QpHb
- c) 4QXII-A
- d) 11Qpss
- e) 
- f) 
- g) 
- h)  = Syriac Peshitta
- i) 
- j) 
- k) 
- l) 

- m) \aleph
 - n) $''$ = asterisk in Origen's *Hexapla* =
 - o) α
 - p) σ
 - q) θ
 - r) L
2. Briefly describe each of the following (**language & date**) and the contribution each makes to Old Testament textual criticism:
- a) Samaritan Pentateuch
 - b) Septuagint = Greek translation of the OT; 250 B.C.; significant value in OT textual criticism
 - c) Targums = Aramaic translation of the OT; 400 B.C.-A.D. 400; very little value in OT textual criticism; value in Jewish hermeneutics and theology
 - d) Hexapla
 - e) Peshitta
 - f) Aquila
 - g) Vulgate
3. Define the following:
- a) haplography = any amount of text written once instead of twice
 - b) dittography = any amount of text written twice instead of once
 - c) metathesis
 - d) homoeoteleuton
 - e) homoiarchton

4. **In 10 words or less**, identify the particular contribution or area of Old Testament studies for which the following men are known:

- 1) William Foxwell Albright = “father” of Biblical archaeology, Johns Hopkins University; co-editor Anchor Bible
- 2) Albrecht Alt
- 3) Jean Astruc = French physician, founder of the criterion of divine names
- 4) James Barr
- 5) Peter Craigie
- 6) James L. Crenshaw
- 7) Frank Moore Cross
- 8) Franz Delitzsch
- 9) Wilhelm De Wette
- 10) Samuel Rolles Driver
- 11) Albert Eichhorn
- 12) Johann Eichhorn
- 13) Fredericus Field
- 14) Cyrus Herzl Gordon
- 15) Moshe Goshen-Gottstein
- 16) Karl Heinrich Graf
- 17) Hermann Gunkel
- 18) Edwin Hatch
- 19) Ernst Wilhelm Hengstenberg
- 20) Emil Kautzsch
- 21) Sigmund Mowinckel

- 22) Martin Noth
 - 23) James B. Pritchard
 - 24) Henry A. Redpath
 - 25) Gerhard von Rad
 - 26) Ernst Sellin
 - 27) Ephraim Avigdor Speiser
 - 28) Julius Wellhausen
 - 29) William Wickes
 - 30) Robert Dick Wilson
5. **Briefly** describe the *significance* of the following archaeological discoveries:
- a) Amarna Letters = 14th-13th century B.C. correspondence between Egyptian pharaohs and client kings during the time of the biblical Exodus that reveal conditions in Canaan; mention of *Habiru* (not equivalent to “Hebrew”).
 - b) Qumran Scrolls = 2nd century B.C. Hebrew scrolls of biblical books providing a pre-Christian text of the OT that is essentially identical to the traditional Masoretic Text.
 - c) Mari Tablets
 - d) Nuzi Tablets
 - e) Babylonian Chronicles
 - f) Samaritan Ostraca
 - g) Ras Shamra Tablets
 - h) Ebla Tablets
 - i) Tel Dan Stela
 - j) Merneptah Stela
 - k) Moabite Stone

- l) Black Obelisk of Shalmanezer
 - m) Ekron Inscription
 - n) Boğazköy
6. **Be prepared** to answer questions like the following:
- How could more than 2 million Israelites survive for 40 years in the Sinai wilderness?
 - What are some of the arguments against locating Mt. Sinai at Jebel al-Lawz?
 - How is it possible that 50,070 died at Beth-shemesh for looking into the ark?
 - Why hasn't someone located the site of the Garden of Eden?
 - How could Moses have knowledge of the Chaldeans?
 - How could Moses know where the various tribes would settle in the land of Canaan?
 - What are the arguments for the inclusion in inspired Scripture of the psalm titles in the Book of Psalms?
 - Why do some scholars adhere to a late date (100 B.C.-A.D. 100) for the composition of the Book of Daniel?
 - What reasons can be offered in support of the unity of the Book of Isaiah?

¹ Clark H. Pinnock, *A Defense of Biblical Infallibility* (Philadelphia: Presbyterian & Reformed Publishing Co., 1967), 1.

² Douglas Farrow, *The Word of Truth and Disputes About Words* (Winona Lake, Ind.: Carpenter Books, 1987), 51.

³ Philip Levine, trans., *Saint Augustine: The City of God Against the Pagans: Books XII-XV*, The Loeb Classical Library 414 (Cambridge, Mass.: Harvard University Press, 1988 reprint of 1966 edition), 491 (xv.14).

⁴ Or, “corruption of the text” as represented by a more recent translation in Henry Bettenson, trans., *Augustine: Concerning the City of God against the Pagans* (Hammondsworth, Middlesex, England: Penguin Books Ltd., 1976 reprint of 1972 edition), 620. The Latin is *mendositas* meaning “errors, inaccuracies, mistakes.”

⁵ Latin, *error* meaning “error, mistake, deception”; whereas *mendositas* is related to *mendum* (“bodily defect or blemish”), *error* is related to *erro* (“to wander, stray, or rove”). The two words are virtual synonyms. Augustine does not appear to be making a technical distinction in this context.

⁶ Latin, *divino spiritu*; it is translated “Holy Spirit” in Andrew Louth, ed., *Genesis 1–11*, Ancient Christian Commentary on Scripture, Old Testament 1, ed. by Thomas C. Oden (Downers Grove, Ill.: InterVarsity Press, 2001), 122.

⁷ Levine, trans., *The City of God*, 491 (emphasis mine).

⁸ Paul D. Feinberg, “The Meaning of Inerrancy,” in *Inerrancy*, edited by Norman L. Geisler (Grand Rapids, Mich.: Zondervan Publishing House, 1980), 294.

⁹ Gregory A. Boyd, *God of the Possible: A Biblical Introduction to the Open View of God* (Grand Rapids, Mich.: Baker Books, 2000), 59. Based on passages like Isa. 5:2–4.

¹⁰ John Sanders, *The God Who Risks: A Theology of Providence* (Downers Grove, Ill.: InterVarsity Press, 1998), 132.

¹¹ *Ibid.*, 205.

¹² Farrow, *The Word of Truth and Disputes About Words*, 67.

¹³ Augustus Hopkins Strong, *Systematic Theology*, 3 vols. in 1 (Valley Forge, Pa.: Judson Press, 1907), 1:223.

¹⁴ Farrow, *The Word of Truth and Disputes About Words*, 219–20, 221–22, 221 fn 7.

¹⁵ Pinnock, *A Defense of Biblical Infallibility*, 7.

¹⁶ René Pache, *The Inspiration and Authority of Scripture*, translated by Helen I. Needham (Chicago: Moody Press, 1969), 132.

¹⁷ John Calvin, *Institutes of the Christian Religion*, VII/4 (= 1.7.4).

¹⁸ *Ibid.*, 1.8.13.

¹⁹ “[T]he epithet ‘of the Chaldaeans’ is probably anachronistic in Abram’s day, since the Chaldaeans (Assyrian *Kaldu*) did not penetrate Babylonia till about 1000 B.C. It therefore most likely represents a gloss on the old tradition”—Gordon J. Wenham, *Genesis 1–15*, Word Biblical Commentary (Waco, Tex.: Word Books, Publisher, 1987), 272. “A later editor or scribe was aware of more than one city called ‘Ur’ in the ancient Near East. Since the Chaldeans did not exist in the ancient world until nearly a thousand years after Abram’s day, the designation ‘of the Chaldeans’ was without question added by a later scribe in order to distinguish which Ur was meant”—Bill T. Arnold, *Encountering the Book of Genesis* (Grand Rapids, Mich.: Baker Books, 1998), 78. However, such reasoning is extremely suspect. As Kenneth Kitchen points out, “If Assyrian mentions are the *sine qua non* (the absolute criterion) for a king’s existence, then Egypt and her kings could not have existed before the specific naming of (U)shilkanni, Shapataka, and Ta(ha)rqa in 716–679!” (K. A. Kitchen, *On the Reliability of the Old Testament* [Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 2003], 12).

²⁰ This textual updating takes upon itself the flavor of each individual viewpoint theologically and canonically. John H. Sailhamer (“Genesis,” in *The Expositor’s Bible Commentary*, 12 vols. ed. by Frank E. Gaebelein [Grand Rapids, Mich.: Regency Reference Library/Zondervan Publish House, 1990], 2:110) attributes the updating to an editor who desired to make “Abraham prefigure all those future exiles who, in faith, wait for the return to the Promised Land.” That post-exilic editor, therefore, is harmonizing the text of Genesis with the texts of later prophets to make the association with Babylon. Such an approach to textual updating is more than just a minor addition to clarify which Ur for later readers.

²¹ Anson Rainey, “Chaldea, Chaldeans,” in *Encyclopaedia Judaica* (Jerusalem: Keter Publishing House Ltd., 1971), 5:330.

²² Rainey (see fn 3, above) offers the suggestion that the “Aramaic dialect of the Chaldeans no doubt preserved the original sibilant, and the biblical form evidently came from an Aramaic source, probably by direct

contact with the Chaldeans" (ibid.). Moses was well aware of the Aramean origins of Abraham and his family (unless, of course, one were to deny him authorship of Gen 10:22, 31:47, and Deut 26:5).

²³ "[T]he first part of the name could reflect Hurrian *Arip-*, which is a common element in personal names; but the rest would not be a demonstrably Hurrian component. The best that one can say today is that Arpachshad, if correctly transmitted, has to be regarded as non-Semitic. This would fit well enough with what we know today about the composite ethnic background of the Hebrews"—E. A. Speiser, *Genesis: Introduction, Translation, and Notes*, Anchor Bible (Garden City, N.Y.: Doubleday & Co., Inc., 1964), 70. Cf., also, J. Simons, "The 'Table of Nations' (Genesis 10): Its General Structure and Meaning," in *"I Studied Inscriptions from before the Flood": Ancient Near Eastern, Literary, and Linguistic Approaches to Genesis 1–11*, ed. by Richard S. Hess and David Toshio Tsumura (Winona Lake, Ind.: 1994), 246 (reprinted from *Oudtestamentische Studiën* 10 (1954): 155–84; Claus Westermann, *Genesis 1–11: A Commentary*, trans. by John J. Scullion (Minneapolis, Minn.: Augsburg Publishing House, 1984), 512: "H. Gunkel and others had already assumed that the name must stand for Babylon, and J. Skinner supported this very strongly. Babylon, he says, cannot be missing from the list. He also alleges in its favor that the three last consonants correspond to the Bab. *kashdu*, the Hebr. Kasdim (= Chaldeans). This is but a conjecture and does not explain the name fully. However, it is certainly correct that Arpachshad stands for Babylon here."

²⁴ Note carefully the subtle implications of questioning the integrity of "the Chaldeans" as part of the original Mosaic text: the older biblical text is thereby subjugated to the later secular texts. The testimony of the secular texts is given greater authority than the biblical text. This contradicts the principle of *prima facie* evidence as well as traditional Christian theology that has refused to consider extrabiblical evidences or proofs as having the greater authority.

²⁵ Rainey, "Chaldea, Chaldeans," 5:330.

²⁶ A. Leo Oppenheim, *Ancient Mesopotamia: Portrait of a Dead Civilization* (Chicago: University of Chicago Press, 1977), 163.

²⁷ Even if this Babylonian flood is not identical to the biblical flood, it is generally recognized that it occurred in great antiquity, perhaps several millennia prior to the 9th century B.C. (see H. W. F. Saggs, *The Greatness That Was Babylon* [New York: New American Library, 1962], 54–55).

²⁸ Robert Dick Wilson, *Studies in the Book of Daniel*, 2 volumes in 1 (Grand Rapids, Mich.: Baker Book House, 1972 reprint of 1917–18 edition), 1:329.

²⁹ Saggs questions the reliability of Berosus (*The Greatness That Was Babylon*, 54), but still cites him as confirmation for certain details concerning the Chaldean Nabopolassar (ibid., 142).

³⁰ Wilson, *Studies in the Book of Daniel*, 1:333–34.

³¹ Ibid., 1:334.

³² Ibid., 1:335.

³³ In addition to these examples, it should be pointed out that if the same arguments concerning the Chaldeans were to be applied to the Arameans, the mention of Arameans in the Pentateuch: Gen 24:10 (אַרָם); 25:20 (אַרָם); 28:5 (אַרָם); 31:20 (אַרָם), 24 (אַרָם), 47 (Laban's use of Aramaic); Num 23:7 (אַרָם); Deut 26:5 (אַרָם) would also be treated as either anachronistic (thus Abraham Malamat, "Aram, Arameans," *Encyclopaedia Judaica* [Jerusalem: Keter Publishing House Ltd., 1971], 3:253) or an example of textual updating. The earliest clear reference to the Arameans in extrabiblical sources is in the cuneiform annals of Tiglath-pileser I (1116–1076 B.C.)—ibid., 3:254; Wayne T. Pitard, "Arameans," in *Peoples of the Old Testament World*, ed. by Alfred J. Hoerth, Gerald L. Mattingly, and Edwin M. Yamauchi (Grand Rapids, Mich.: Baker Books, 1994), 210.

³⁴ Farrow, *The Word of Truth and Disputes About Words*, 207.

³⁵ Cf. Robert Carroll, "Clio and Canons: In Search of a Cultural Poetics of the Hebrew Bible," *Biblical Interpretation* 5/4 (1997): 312, 317–19.

³⁶ From Henry R. Moeller, ed., *The Legacy of Zion: Intertestamental Texts Related to the New Testament* (Grand Rapids, Mich.: Baker Book House, 1977), 178.

³⁷ David Noel Freedman, "The Formation of the Canon of the Old Testament," in *Religion and Law: Biblical-Judaic and Islamic Perspectives*, ed. by Edwin B. Firmage, Bernard G. Weiss, and John W. Welch (Winona Lake, Ind.: Eisenbrauns, 1990), 315–31.

³⁸ Ibid., 320–21.

³⁹ Henry Barclay Swete, *An Introduction to the Old Testament in Greek*, rev. by Richard Rusden Ottley (New York: KTAV Publishing House, Inc., 1968 reprint of 1902 edition), 197–230, "Titles, Grouping, Number, and Order of the Books."

⁴⁰ Ibid., 216.

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- ⁴¹ Ibid., 217.
- ⁴² Ibid., 218.
- ⁴³ Carey A. Moore *Esther: Introduction, Translation, and Notes*, Anchor Bible 7B, ed. by William Foxwell Albright and David Noel Freedman (Garden City, N.Y.: Doubleday & Company, Inc., 1971), lvi-lvii.
- ⁴⁴ Ibid., xvi, quoting *Table Talk*, xxiv.
- ⁴⁵ Moore, *Esther*, xxv, xxviii).
- ⁴⁶ Cf. John C. Whitcomb, Jr., *Esther: The Triumph of God's Sovereignty*, Everyman's Bible Commentary (Chicago: Moody Press, 1979), 15-16.
- ⁴⁷ Ibid., 225.
- ⁴⁸ Ibid., 229.
- ⁴⁹ Walter C. Kaiser, *Toward Rediscovering the Old Testament* (Grand Rapids, Mich.: Academic Books/Zondervan Publishing House, 1987), 44; citing Robert Dick Wilson, *Studies in the Book of Daniel* (Grand Rapids, Mich.: Baker Book House, 1972 reprint of 1917-18 edition; 2 volumes in 1), 2:37-38.
- ⁵⁰ E. Earle Ellis, *The Old Testament in Early Christianity: Canon and Interpretation in the Light of Modern Research* (Grand Rapids, Mich.: Baker Book House, 1991), 40.
- ⁵¹ Emanuel Tov, *Textual Criticism of the Hebrew Bible* (Minneapolis, Minn.: Fortress Press, 1992), 196.
- ⁵² Kaiser, *Toward Rediscovering the Old Testament*, 38; citing Jack P. Lewis, "What Do We Mean by Jabneh?" *Journal of Bible and Religion* 32 (1964): 132.
- ⁵³ Pache, *The Inspiration and Authority of Scripture*, 161.
- ⁵⁴ Farrow, *The Word of Truth and Disputes About Words*, 154-55.
- ⁵⁵ Cf. William D. Barrick, "Ancient Manuscripts and Biblical Exposition," *The Master's Seminary Journal* 9/1 (Spring 1998): 25-38.
- ⁵⁶ See, for example, Sefire I C 17-18 ("Whoever will not observe the words of the inscription which is on this stele or will say, 'I shall efface some of his (its) words, ...'")—Joseph A. Fitzmyer, *The Aramaic Inscriptions of Sefire*, *Biblica et Orientalia* 19 (Rome: Pontifical Biblical Institute, 1967), 21; and, the vassal treaties of Esarhaddon, col. vi, lines 410-13 ("(You swear that) you will not alter (it), you will not consign (it) to the fire nor throw (it) into the water, nor [bury (it)] in the earth nor destroy it by any cunning device, nor make [(it) disappear], no sweep (it) away")—D. J. Wiseman, *The Vassal-Treaties of Esarhaddon*, Iraq 20, Part I (London: British School of Archaeology in Iraq, 1958), 60. The fact that the prohibition regarding altering the text of a treaty is spoken of in the context of physically destroying it is proof that the alteration was also physical—affecting the letter rather than the essence.
- ⁵⁷ Wayne A. Grudem, "Scripture's Self-attestation and the Problem of Formulating a Doctrine of Scripture," in *Scripture and Truth*, ed. by D. A. Carson and John D. Woodbridge (Grand Rapids, Mich.: Zondervan Publishing Co., 1983), 57.
- ⁵⁸ Francis I. Andersen, "Linguistic Coherence in Prophetic Discourse," in *Fortunate the Eyes That See: Essays in Honor of David Noel Freedman*, ed. by Astrid B. Beck et al. (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1995), 147.
- ⁵⁹ Ibid., 148.
- ⁶⁰ Farrow, *The Word of Truth and Disputes About Words*, 36, 37.
- ⁶¹ Alberto Soggin, *Introduction to the Old Testament*, 3rd ed., trans. by John Bowden, Old Testament Library (Louisville, Ky.: Westminster/John Knox Press, 1989), 34.
- ⁶² David W. Baker and Bill T. Arnold, eds., *The Face of Old Testament Studies: A Survey of Contemporary Approaches* (Grand Rapids, Mich.: Apollos/Baker Books, 1999), 11.
- ⁶³ Carl E. Armerding, *The Old Testament and Criticism* (Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1983), 2.
- ⁶⁴ Susan E. Gillingham, *One Bible, Many Voices: Different Approaches to Biblical Studies* (Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1999), 4-5.
- ⁶⁵ Ibid., 5.
- ⁶⁶ Raymond E. Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in Matthew and Luke* (Garden City, N.Y.: Doubleday & Company, Inc., 1977), 146.
- ⁶⁷ John H. Sailhamer, *Introduction to Old Testament Theology: A Canonical Approach* (Grand Rapids, Mich.: Zondervan Publishing House, 1995).
- ⁶⁸ Ibid., 86.
- ⁶⁹ Adapted from *ibid.*, 89-102.
- ⁷⁰ Pache, *The Inspiration and Authority of Scripture*, 128-29; referring to Albert Lüscher, *Wenn das Wort nicht mehr soll gelten* (Langenthal, Germany: Pflug Verlag, 1951), 16.

- ⁷¹ Primarily according to Martin Noth, *A History of Pentateuchal Traditions* (Englewood Cliffs, N.J.: Prentice Hall, 1971).
- ⁷² Ronald L. Giese, Jr., "Literary Forms of the Old Testament," in *Cracking Old Testament Codes*, ed. by D. Brent Sandy and Ronald L. Giese, Jr. (Nashville, Tenn.: Broadman & Holman, 1995), 18.
- ⁷³ Sailhamer, *Introduction to Old Testament Theology*, 92.
- ⁷⁴ *Ibid.*, 99-100.
- ⁷⁵ *Ibid.*, 100-1.
- ⁷⁶ James Muilenburg, "Form Criticism and Beyond," *Journal of Biblical Literature* 88 (1969): 1-18.
- ⁷⁷ Armerding, *The Old Testament and Criticism*, 19.
- ⁷⁸ D. J. A. Clines, *The Theme of the Pentateuch*, *Journal for the Study of the Old Testament Supplement Series* 10 (Sheffield, England: JSOT Press, 1978), 14.
- ⁷⁹ From Philip Davies, "The Search for History in the Bible: What Separates a Minimalist from a Maximalist? Not Much," *Biblical Archaeology Review* 26/2 (March/April 2000): 26.
- ⁸⁰ James H. Charlesworth, "Archaeology, Jesus, and Christian Faith," in *What Has Archaeology to Do with Faith?*, ed. by James H. Charlesworth and Walter P. Weaver (Philadelphia: Trinity Press International, 1992), 19.
- ⁸¹ From Alfred J. Hoerth, *Archaeology and the Old Testament* (Grand Rapids, Mich.: Baker Books, 1998), 210 (fig. 10.6). Artist Gene Fackler's depiction of fall of walls showing lower revetment wall and upper mudbrick wall. Bryant Wood places Rahab's house between the two walls.
- ⁸² From James B. Pritchard, "The Adventure of Discovery," in *Everyday Life in Bible Times*, ed. by Merle Severy (Washington, D.C.: National Geographic Society, 1967): 15. Art credit: Ned M. Seidler, National Geographic.
- ⁸³ From Hoerth, *Archaeology and the Old Testament*, 23 (fig. 1.5).
- ⁸⁴ Typology (seriation) chart illustrating characteristic pottery types in Palestine—dates according to A. Mazar. From Hoerth, *Archaeology and the Old Testament*, 29 (fig. 1.11).
- ⁸⁵ From "Guide to Sites: A Guide to Digs in 2000," *Biblical Archaeology Review* 26/1 (Jan/Feb 2000): 29.
- ⁸⁶ Raymond B. Dillard and Tremper Longman III, *An Introduction to the Old Testament* (Grand Rapids, Mich.: Zondervan Publishing House, 1994), 25.
- ⁸⁷ From Paul D. Wegner, *The Journey from Texts to Translations: The Origin and Development of the Bible* (Grand Rapids, Mich.: Baker Books, 1999), 186.
- ⁸⁸ From Hoerth, *Archaeology and the Old Testament*, 337 (fig. 16.8); photo credit: Zev Radovan.
- ⁸⁹ Charlesworth, "Archaeology, Jesus, and Christian Faith," 14.
- ⁹⁰ From Tov, *Textual Criticism of the Hebrew Bible*, 379 (Plate 1).
- ⁹¹ Charlesworth, "Archaeology, Jesus, and Christian Faith," 14.
- ⁹² From Hoerth, *Archaeology and the Old Testament*, 287 (fig. 14.7); drawing: Oriental Institute, University of Chicago.
- ⁹³ From Wegner, *The Journey from Texts to Translations*, 94.
- ⁹⁴ From H. W. F. Saggs, "The March of Empires," in *Everyday Life in Bible Times*, ed. by Merle Severy (Washington, D.C.: National Geographic Society, 1967): 262; photo credit: British Museum.
- ⁹⁵ Alan Millard, *Treasures from Bible Times* (Tring, England: Lion Publishing, 1985), 104.
- ⁹⁶ Trude Dothan, *The Philistines and Their Material Culture* (New Haven, Conn./London: Yale University Press/Jerusalem: Israel Exploration Society, 1982), 277 (Fig. 13); A. S. Murray and H. B. Walters, *Excavations in Cyprus* (London, 1900), pl. I, fig. 19.
- ⁹⁷ Alfred J. Hoerth, *Archaeology and the Old Testament* (Grand Rapids, Mich.: Baker Books, 1998), 48 (fig. 2.14) [photo credit: Hirmer Verlag].
- ⁹⁸ Donald B. Redford, *Egypt, Canaan, and Israel in Ancient Times* (Princeton, N.J.: Princeton University Press, 1992), 99.
- ⁹⁹ *Ibid.*, 349.
- ¹⁰⁰ Martin Luther, *A Commentary on St. Paul's Epistle to the Galatians*, 4th ed., trans. by Theodore Graebner (Grand Rapids, Mich.: Zondervan Publishing Co., n.d.), 184. — This is a questionable observation to which J. B. Lightfoot, *The Epistle of St. Paul to the Galatians* (Grand Rapids, Mich.: Zondervan Publishing House, 1971 reprint), 180-81, has made an adequate response.