

# WitnessKit Class 9

## The Documentary Hypothesis

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# Every Christmas Season

We see the word *"Believe"* on many items.

**Christmas is a time  
to rejoice in faith!**

**But what exactly is faith?**

**The definition we will think about is a  
working definition,  
As the Bible uses the word.**

# What is Biblical faith made of?

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1. Truth.
2. Trust.
3. Taking refuge in God.

# What is Biblical faith made of?

1. Truth: Faith cannot operate if you believe that the “facts” are not true. Faith is believing in what you think is true.
2. Trust: Faith cannot operate if you think God is not trustworthy. Faith is more than belief about God on a theoretical level.
3. Taking refuge in God: When you are convinced that God is trustworthy, then you take refuge in God. Then you trust Him by placing your life in His hands.

“Ideas have consequences.”

In the 1800s, scholars called the documentarians in Germany discarded the Torah—the first 5 books of the Bible. They destroyed its credibility in Europe.

Their process threw the Ten Commandments out, treating them as the ten opinions of ancient scribes, and along with the Ten Commandments went the basis for law and justice. The documentarians denied moral universals. They adopted an evolutionary approach to religion.

# “Ideas have consequences.”

Their evolutionary theory of the development of religion gained prominence in liberal schools of theology in Europe and America, starting in Germany and moving outward over time.

Conservative schools of theology rejected their view, choosing to *conserve* their view of the Bible as a book inspired by God.

This is the basic shift that defines the two groups within Christian circles—not politics, but inspiration of the Bible as a book from God. (So the words *liberal* and *conservative* have a different meaning than in political circles.)

“Ideas have consequences.”

Most people in the modern world do not view religious thought as important for understanding the world around us—especially the dusty theories of long-ago scholars.

However, the ideas of the documentarians were so foundational to the worldviews of people in Europe, that they caused dramatic and terrible changes.

The book that published their beliefs in 1895 was called *The Documentary Hypothesis*.

Within a generation of Wellhausen's book, *The Documentary Hypothesis*, the world saw the rise of multiple regimes that murdered millions of people, regimes that believed in no moral standards applying to everyone—especially not to the ones in power.

Moral universals gave way to “Might makes right.” and “The end justifies the means.”



# When bad ideas win the day

Terrible consequences follow.

However, we can examine the bad ideas and compare them to good ideas. We can correct course.

We can go back to ideas that have been proven to work. Moral universals work. Moral universals create a framework for freedom and human rights. The Ten Commandments are a GOOD idea. “One nation under God” is a good idea.

(The implosion of the Soviet Union is another example—we can see that the economic idea of communism does not work. We can avoid that path when we make political decisions.)

# What often happens instead



Is a chain reaction of bad ideas.

People accept the first bad idea without examining it. They use it as a reference point for more bad ideas. Then the new bad ideas gain ground, especially in the universities, and become a basis for MORE bad ideas....

The Documentary Hypothesis is exactly that kind of a bad idea. It became the basis for a chain reaction of bad ideas. So we need to refute it, and stop that chain reaction.

Riddle: When is Lower Higher

And Higher Lower?

Answer: Among critics of the Bible.

# Background Information...

- **Lower Criticism** is also called **textual criticism**. It studies the words and letters of the documents and tries to learn the original wording and the time of writing. We have been following its methods in earlier classes when we looked at the certainty that we have the correct words of the New Testament, and in the books of the canon. Lower Criticism is on a higher spiritual plane than Higher Criticism—because it is closer to the words of the Book.

# Background Information...

- **Higher criticism** is an attempt to evaluate the text and its authorship and time of writing, based upon various extraneous assumptions and literary methods. Higher criticism is a step further away from the Bible's text, so is on lower spiritual ground than Lower Criticism.

# “Higher” Critics of the Bible

- Began during the 1800s to assume Moses did NOT write the Torah.
- Wave after wave of “higher” critics followed them, during the 20<sup>th</sup> century, until they had devoured the entire Bible by their erroneous assumptions.
  - People adopted an “experiencing religion” approach to the Bible in response, but with a weak belief in its truthfulness, often using a “leap in the dark” idea about faith.

# Experiential Approaches

- To faith only work if you happen to choose the right faith.
- Eternal realities exist.
- We want to experience appropriate faith that matches those realities.
- Because the Holy Spirit guides people into all truth, many people HAVE chosen the right faith by experiential methods. However, those methods won't work if someone has experientially chosen the wrong faith. That person needs to know more, so he can choose correctly.

# The proper defense of the faith

- Is also the defense of the truth. When we fail to defend the truth, untruths prevail.
- In the matter of eternity, the results can be tragic.
- Eternity is the most important thing,
  - but it is not the **ONLY** important thing. Beliefs set the course of events in this world as well.



# The names and dates

- Of various schools of “Higher” Criticism are shown on the next slide.
- Often the news media and PBS will give prominence to “scholars” from the latest of these groups, while ignoring the scholarship of authors who believe the Bible. We have to seek out those other scholars for ourselves, and the Reference sections of Josh McDowell’s books are helpful for finding them.

# Higher Criticism can be broken into several different eras and methodologies.

- 1. Source Criticism**
  - 1. 1700s-1800s**, Germany, Documentarians' JEDP, &Q, Mark, Proto-Luke
  - 2. 1918**, Germany, Believes individual documents of OT were compiled and edited in 586 BC, post exile
  - 3. 1<sup>st</sup> half of 20<sup>th</sup> century**, Differentiates between NT originals and "edits" by church
  - 4. 1900s Judaism, &1970s 3<sup>rd</sup> quest for the Historic Jesus**, Looks at historical setting.
  - 5. 1970s**, US, Scandinavia, Britain, Looks at the literary whole and the story and the poetry
  - 6. Present**, Postmodern, Looks at the documents from the readers' points of view: Feminist criticism, Third world criticism, Afro-centric criticism, liberation theology, etc.
- 2. Form Criticism**
- 3. Redaction Criticism**
- 4. Historical Criticism**
- 5. Genre/Literary Criticism**
- 6. Viewpoint Criticism**

# The Unfortunate Key Fact:

Each subsequent set of critics tends to **accept** the earlier conclusions...

□ Then they apply new methods to carry the conclusions **farther afield**.

So we want to start with the early Documentarians and see *whether that is a reasonable thing to do*.

# The Documentarians Started it.

*The Documentary Hypothesis* book was completed by Julius Wellhausen in 1895. It **broke the Pentateuch** into 4 sources, called J, E, D, and P, **based upon the names used for God** in each portion. **J** stands for *YHVH*, **E** stands for *Elohim*, **D** stands for the Deuteronomistic code which they dated at 621 BC. **P** represents the priestly writers. **P** also used *Elohim* for God's name, but has a drier, more legal style of writing than **E**.

# German Higher Critics

- Wellhausen used the **Hegelian dialectic** to put the JEDP portions together. He **assumed** the First five books of the Bible began to be written around **800 BC** and were completed around **400 BC**.
- German higher critics had been severely skeptical of the Old and New Testaments for about a century prior to Wellhausen's publication, **based upon the idea that miracle reports had no place in history**. A German historian named Leopold von Ranke popularized that view.

# What was REALLY going on in 621 BC,

when the Documentarians thought the Torah portions were written?

- 621 BC was between the Assyrian conquest of Northern Israel, and the first attack on Southern Judah by Nebuchadnezzar. Nebuchadnezzar had already conquered Ninevah in 612 BC. It was roughly the time of Josiah's reign and the beginning of Jeremiah's prophecy.

# Everyone can refute the Documentary Hypothesis and confirm that

Two sets  
of facts

**the First 5 books of the Bible are trustworthy** by learning two sets of facts.

- **Set 1: The Documentarian critics' assumptions are wrong.**
- Set 2: The facts support Moses as author.

# Remember

- That assumptions pre-set the conclusions in a given direction. Assumptions **bias** conclusions.
- If important assumptions are wrong, conclusions are almost always wrong. True conclusions can follow false assumptions only by some fluke of chance.
- Scholars cannot build truth on a foundation of previous scholarly work **unless** this issue has been settled.



# Worldview

Matters precisely because foundational assumptions are so important.

- Defense of the faith must include the level of assumptions. Often the world rejects our conclusions based upon rejecting our assumptions.
- Viewing the Old Testament as objective truth is vitally important to Christianity. If Moses did not write the Torah we are left with a huge question about its truthfulness.

# The Torah

Has been under attack for about two centuries, first in Germany in the 1800s, then spreading to Europe, then to many seminaries and universities in America during the middle of the twentieth century.

Whenever the Torah's truthfulness is denied, serious consequences follow. Both faith and the rule of law are weakened. Often people are defined as sub-human, because ideas such as the rule of law and human equality under the law are built upon the moral universals found in the Torah.

# The Beginning of German Higher Criticism

The breaking of the Pentateuch into separate sources started with Jean Astruc's book on Genesis published in 1753. Astruc believed Moses wrote the Pentateuch from several sources.

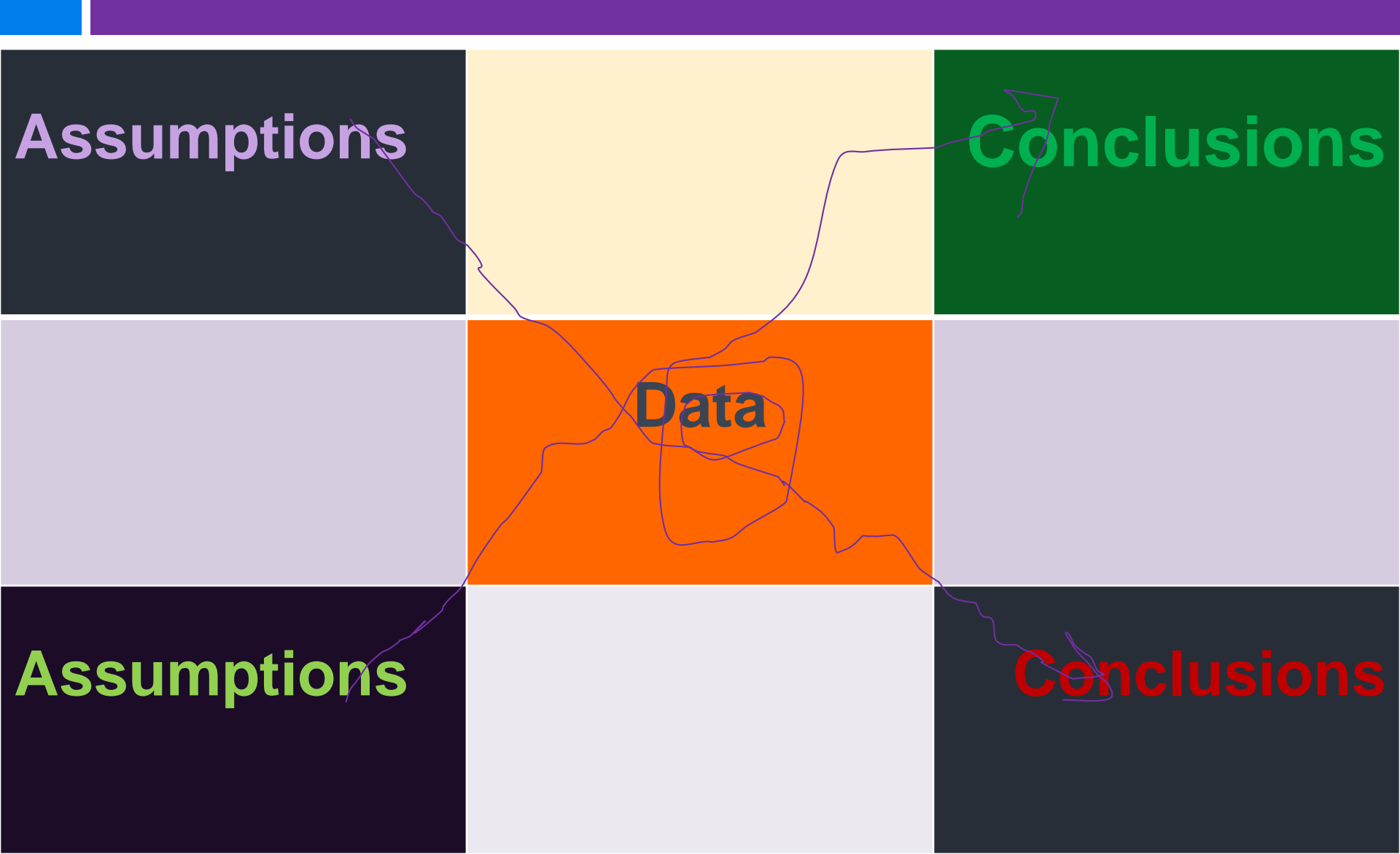
This was a different approach from Wellhausen's, however, even though it was speculative.

Luke reports his Gospel and the Acts of the Apostles as being written from carefully researched sources. The Torah does not report anything like that directly, although, as the adopted son of Pharaoh's daughter, Moses would have had access to any sources in his two cultures.

# The Documentarian Turning Point

- The idea of multiple sources did not really become popular until Wellhausen's publication of JEDP and the *Documentary Hypothesis* in 1895.
- The idea then spread from Germany to the rest of Europe and then to the United States.
- It is still taught in some liberal theological schools.
- Going **back to the turning point** can lead to a better direction.

# The Task Before Us



# Fact Set #1: The documentarian critics' assumptions are wrong.

## Assumptions

1. Philosophic Naturalism
2. Opinion counts as much as fact—  
archaeology not referenced.

## Reality

1. Naturalism is a blind leap of faith into atheism.
2. Facts count more than opinion because opinion is subjective.

# Notes

- Philosophic naturalism says miracles never happen. If God created the world, He is capable of doing miracles. If God raised Jesus Christ from the dead, He is capable of doing miracles. Philosophic naturalism is faith in the absence of God.
- Archaeology as a science was in its early stages when the documentarians did their work. While archaeology is limited in what it can tell us, it does unearth factual information. Facts matter more than opinion.

# Fact Set #1: The documentarian critics' assumptions are wrong.

## Assumptions

1. Religious evolution: multiple spirits to ancestor worship to fetishism to totemism to mana to magic to polytheism to monotheism.

## Reality

1. If religious evolution were true, one would **not** expect any of the “early stages” to exist in the modern world, but they do.



# Terms: The Assumed Progression

- **multiple spirits to ancestor worship to fetishism to totemism to mana to magic to polytheism to monotheism.**
- Fetishism – spirit dwelt **objects**,
- totemism – tribal god,
- mana – indwelt power,
- Magic
- Polytheism – many gods
- Monotheism – one god

# The Assumed Evolutionary Progression

Does not seem reasonable.

- ❑ The **number of deities seems random.**
- ❑ The format of each phase seems **arbitrary—whether the deities are impersonal or personal.**
- ❑ We see representations of these “phases” in individual beliefs around the world today.
- ❑ Assuming that the Israelites had to evolve into their religion is not reasonable—God, who is real, COULD have communicated with them.

# Fact Set #1: The documentarian critics' assumptions are wrong.

## Assumptions

- **Environmental conditioning**—that polytheistic neighbors convinced Israel to be monotheistic.

## Reality

- It is silly to assume that the polytheistic neighbors convinced Israel to be monotheistic.

# Environmental conditioning

All the Biblical data go the opposite direction to the **environmental conditioning assumption** – the neighbors' hedonistic polytheism pulled people away from monotheism, so that the truth of monotheism had to stand against the temptations of the other.

That was the point about all the commands to be separate—to be holy—to prevent being influenced toward polytheistic hedonism.

(Hedonism looks like fun, but with terribly expensive hidden price tags.)

# Fact Set #1: The documentarian critics' assumptions are wrong.

## Assumptions

1. No law code possible in Moses' time
2. No writing existed in Moses' time.

## Reality

1. The law code of Hamurabi preceded Moses'.
2. Earlier writing has been found in Egypt, Assyria, Canaan, and Crete.

# Moses was adopted by Pharaoh's Daughter.

- Moses remained in Egyptian society until he was 40 years old.
- Moses was among the most elite members of Egyptian society,
- That society was a world leader at the time—and for another 1000 years or so.
- If ANYBODY had an opportunity for an education, it was Moses.
- **Of course Moses could write.**

If the assumptions are wrong, the conclusions are wrong.

- The documentarians concluded that the first five books of Moses could not have been written by Moses, so must be fictionalized history with no bearing on actual events.
- They assumed the authors were from much later in history, and that the early history of Israel could not be known.

If the assumptions are wrong, the conclusions are wrong.

- They called into question the entire truthfulness of the Torah for **totally spurious reasons**.
- They concluded that the books could not be holy, but were simply a late human concoction.



If the assumptions are wrong, the conclusions are wrong.

- They also separated Israel from its early history by this spurious process, and diluted the idea of the Ten Commandments **as moral universals.**
- Their conclusions came directly from the assumption of philosophic naturalism
- And were a restatement of it.

# Schools of Theology and Archaeology...

need to dump the documentarians' conclusions.

Since the assumptions of the documentarians are either disproved –

- or are purely philosophical decisions that pre-determine their conclusions –

- their conclusions are worthless.

Nevertheless, their conclusions are still quoted and treated as scholarly opinions.

# How should we apply this information?

- When reading sources outside the Bible, we should try to discover the assumptions of the authors, and weigh their information accordingly.
- We should look at the data of the Bible for ourselves, instead of merely taking someone else's word for it.
- This includes ministers—they may have learned from erroneous educational materials and they have a huge responsibility to find the right answers.

# The Bible commends this approach.

- The church at Berea, in Acts 17, was commended for “receiving the word with great eagerness and examining the scriptures daily to see if these things were so!”
- Jeremiah 17:5 confirms it with a very serious prediction: “Cursed is the man who trusts in mankind and makes flesh his strength, and whose heart turns away from the LORD!”
- That means DO NOT take the word of a theory that would try to turn your heart away from the LORD! Examine for truth!

# The Documentary Hypothesis: The Grandpas of Modern Skeptics

## Two sets of facts

Everyone can be assured that the Torah is trustworthy by learning two sets of facts that undermine the critics' claims.

- **Set 1: The Documentarian critics' assumptions are wrong.**
- **Set 2: The facts support Moses as author.**

# Fact Set 2: The Facts Support Moses As Author

- The setting of the books describes **desert conditions**, consistent with the time of writing during the wilderness wandering.
- The author mentions **Egyptian cities as known**.
- Many borrowed Egyptian words appear in the text.

# Fact Set 2: The Facts Support Moses As Author

- Certain Hebrew words are archaic, and do not appear in later texts—so the texts are very old.
- The author was **well educated** and **familiar with Egypt** and the **desert**, unfamiliar with Canaan, and **from Moses' time**.
- All of these facts are consistent with Moses as author, matching events of his life.
- The remaining population were former slaves, unlikely to be as educated as Moses.

# Fact Set 2: The Facts Support Moses As Author

- Jesus attributed the books to Moses. (Matthew 8:4, 19:8, Mark 10:3, Luke 24:27, etc.) If you believe Jesus rose from the dead, His beliefs about who wrote the Torah should carry great weight.



# References to Moses in the Gospels (NKJV)

- Matthew 8:4, <sup>4</sup> And Jesus said to him, "See that you tell no one; but go your way, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them."
- Matthew 19:8 <sup>8</sup> He said to them, "Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so.
- Mark 10:3 <sup>3</sup> And He answered and said to them, "What did Moses command you?"
- Luke 24:27 <sup>27</sup> And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

# Additional Facts from Archeology

Support the time of Moses for the writing of the Torah rather than the late date of the documentarians.

- A form of treaty involving emperors called a **suzerainty treaty** from the Anatolian-Syrian area—modern Turkey and Syria—dates from **1400BC to 1200BC** and matches the format of Deuteronomy. Moses is likely to have written Deuteronomy around **1405 BC**.
- This implies that Moses was familiar with treaties, as the adopted son of Pharaoh's daughter.

# Additional Facts from Archeology

- A type of movable shelter used by royalty from even more ancient Egypt matches **the construction method** of the tabernacle.
- Who else but Moses, brought up as the adopted son of Pharaoh's daughter, would know construction methods used centuries earlier by Egyptian royalty?

# The priorities of the Torah

The priorities of the Torah support Moses rather than the documentarians.

If the documentarians' dates were correct, the books would have all been written **AFTER** the temple was in use in Jerusalem.

This is a serious problem for the hypothesis. Why?

# Additional Facts from the books themselves

Why would these most holy books devote huge amounts of scroll space to the details of construction of an unnecessary or imaginary building? A moveable tabernacle would be irrelevant if they were written after a temple made of stone had been built.

The detailed description of the tabernacle only makes sense if Moses is the author of the books. The tabernacle was overwhelmingly important in his era, but of little relevance in 800 BC.

# What Should Our Response Be?

- We need to develop a healthy skepticism of skepticism.
- We need to study the texts for ourselves, with prayer.
- We need to learn which scholars have assumptions in line with God's existence and character, and read their comments.

# What Should Our Response Be?

- A Few Good Names to know: Norm Geisler, Gleason Archer, Josh McDowell, Lee Strobel. Their books provide a starting point in Old Testament information.
- It is possible to look in the reference sections of their books to learn more good sources of information.
- Their websites can be helpful as well.

# Since the documentary hypothesis

Is obviously incorrect,

- are any **other** reasons valid for rejecting the first five books of the Bible?
- Are there barriers to belief in the Torah that need to come down in order to have a Biblical worldview?
- If, in fact, the Torah is God's holy word, it matters to Him that we believe it.



# We can bring down barriers to belief in the first five books of the Bible...

## Steps

By following these steps.

1. Define the barriers.
2. Think of answers.
3. Consider sources which may have more answers.

# What are the barriers to belief in the Torah?

- The assumption of naturalism, meaning miracles cannot happen.
- A rejection of God's right to make the rules.
- Evolution as a way around the concept of God.
- A belief that the words were written too long ago to be valid today—
- Or a failure to tell the difference between **moral universals** and **moral specifics for Israel at that time.**
- **A desire to fit in with “educated people.”**

# What are the barriers to belief in the Torah?

## Barrier

The assumption of naturalism—a closed universe.

## Answer

Because God exists and cares about us, naturalism is a mistake. Naturalism cannot answer why anything exists. Naturalism has no answers as to why anything abstract, like love or goodness, even matters. Naturalism fails the self-knowledge test, as we saw in the first few lessons.

# Chunking Naturalism

- It is truly a great relief to throw away the assumption of naturalism.
- Suddenly the world becomes a much brighter place—a place where it is possible to pray to God who is real, and be heard. A place where “nothing is impossible with God.”
- The Torah gives us good reason to believe God is GOOD—and that is a great relief, too.

# What are the barriers to belief in the Torah?

## Barrier

A rejection of God's right to make the rules—a matter of self-will rather than truth.

## Answer

This is the sin of rebellion. Because God is **good**, it is very wrong.

Sometimes people reject this right of God to make the rules because they find the rules hard to follow.

Even a difficult challenge is a good thing, and brings growth.

# What are the barriers to belief in the Torah?

## Barrier

A belief that the words were written too long ago to be valid today—

## Answers

God can communicate anytime. Because His wisdom so far exceeds ours, His communication is not limited by human limitations. He can get to the heart of the matter, even when dealing with ancient things.

# We have already seen

- Than within the poetry of the first 3 chapters of Genesis, we find reasons to believe God is GOOD in spite of the evil in this world.
- The most ancient words in this ancient book give us a message of enormous hope in our troubled age.
- The ancient age of the book is no barrier for God's ability to communicate.

# What are the barriers to belief in the Torah?

## Barrier

**A failure to tell the difference between moral universals and moral specifics for Israel at that time.**

## Answers

The coordination between the Torah and Christianity is explained very well in the New Testament book of Hebrews. The New Testament clarified the transition from nation to world in this book. That transition helps with discerning universals.



# This particular difficulty

Requires further study. People don't all come to exactly the same conclusions about which things are universals, and which things are particulars. That is ok. The Book is a rich study—a study that will bless you even when you question how to interpret it.

- The New Testament says the Holy Spirit guides us into all truth. He is available for our questions. The commandment to set aside one day per week for God implies that He wants us to study, with lifelong regularity.

# What are the barriers to belief in the Torah?

## Barrier

- **A desire to fit in with “educated people.”**

## Answer

- Modernist and postmodernist education is spiritually inadequate. “Educated People” won’t find the spiritual truth they need at such universities. The better desire is a desire for truth to prevail in one’s own life and in the lives of those in one’s sphere of influence.

# The desire to find truth

Is important to God.

- John chapter 3 calls “practicing the truth” the thing one must do in order to come to the Light.
- 2 Thessalonians 2:10 describes a terrible hardening of the understanding for those who “did not receive the love of the truth so as to be saved.”
- Our humility needs to be directed toward our station before God, NOT toward fitting in with the group. We need a sturdy individualism for truth! Then perhaps we can influence the group.

# What are the barriers to belief in the Torah?

## Barrier

Evolution as a way around the concept of God.

## Comment

This item remains to be addressed, because it makes the assumption of naturalism possible. That is our topic for another course.

# Even if macro-evolution from molecules to humans

Were a certainty, that would not rule out God's guidance behind the scenes. God is able to use intermediate causes to accomplish His purposes. However, it would make the first chapters of Genesis questionable as to their value and truthfulness—because they present human beings as a SPECIAL creation of God, created in His image, and of surpassing value to Him. It would make His goodness questionable, as well, and it would make the inspiration of that part of scripture questionable.

# Modernism and Postmodernism have accepted the idea

Of unguided evolution from molecules to humans. I believe this is a BIG mistake. Much evidence exists to counter the idea. Very spotty and meager evidence exists in support of the claim. Because it is such a pervasive belief, time and study help to dispel it. A book by **Marvin Lubenow, *Bones of Contention***, uses the sum of the actual data to dispel the idea of human evolution. The human origins question is the most important question.

# Just as we saw in Class 5

that the sum of the evidence about the words of Scripture shows us that we know the words for the original,

- The sum of the evidence from the human evolution story shows us that story is **not** correct.
- Special creation of humans is the only alternative.
- If you are interested in that topic, ask for the WitnessKit Course on “God and Creation.”

# Of all the religious books in the world

- The Bible gives us the most reasons to believe it is a book from God.
- If it is His book, He was there at the beginning. He saw creation. He made it happen.



# The Choice: Is the Torah Inspired by God or not?

Do we choose the

- ▣ challenged and
- ▣ merely theoretical answer
  - of macroevolution from molecules to humans?
- ▣ Do we believe eyewitness testimony from God trumps naturalistic speculation, or not?

# The Transition from Historical Accuracy to Biblical Inerrancy

- The Torah is the most difficult to believe section of the Bible because it is the oldest and because it is more specific to an ancient civilization in its detailed laws than the remainder of the Bible.
- We have just seen good reasons to believe Moses wrote it.
- We have just seen reasons people often reject it.

# Naturalism is the underlying assumption...

- Most of those reasons to reject the Torah hinge on the assumption of naturalism, which is erroneous because God exists.
- In earlier lessons, we have seen **evidence of the Torah's truthfulness and inspiration** from archeology and from nuggets of scientific insight in the poetry of the text and from fulfilled prophecy.
- We can see validation of its honesty from Jesus Christ's words. Luke 16:31 **“But He said to them. ‘If they do not listen to Moses and the Prophets, neither will they be persuaded if someone rises from the dead.’”**

# The Torah gives the best explanation

Of all religious texts for God's goodness to be **believable** in a world where evil exists.

- ▣ God created the world as a good place
- ▣ And created people as good representatives of His image
- ▣ And created people with free choice.
- ▣ In choosing to go away from God by disobeying His rule, the humans allowed evil to enter the world.

# The Torah gives

- ❑ The best basis in history for good laws that apply to everyone equally.
- ❑ Following the basic moral law of the Ten Commandments and the Commands to love God with all the heart and mind and soul and strength, plus the law to love one's neighbor as oneself—these moral universals, when followed and allowed in human law, produce a peaceful and free society. They imply individual equality under the law, individual responsibility to obey, and individual freedom to seek God.

# The Belief that the Bible is God's True Word

**Follows logically from the goodness of God.**

- ❑ His goodness motivates Him to communicate with us.
- ❑ His goodness requires the communication to be true, but not exhaustive, communication.
- ❑ Therefore, His word is trustworthy. It does not tell us everything, but it speaks truly in the limited matters it addresses.
- ❑ If we find difficult matters in it, we can ask Him about them, and wait for insight.

# In addition

- He has made His word testable in this world. We can see that the discrepancies in the transmission of the documents are trivial.
- He set it in history, so that we can use outside sources for comparison.
- He made it possible for us to have multiple independent sources for the most important event of human history—the atoning death, burial, and resurrection of Messiah.

# All the reasons add together...

So that we are reasonable when we trust His word.

- The doctrine of inerrancy of the original manuscripts follows from these principles.
- Even if you are not sure about that doctrine, assuming the words are from God—and asking Him about them when you have a question—is a good approach to Bible study.
- We can trust God's word because we can trust God.
- He is worthy of our trust.



# Homework

Class 9

# Homework Class 9 Set 1

- How does Job 28:5 describe the state of the earth under the surface layers?
- Does this match the idea of a molten interior of the earth in modern geology?

Read Chapters 14 through 17 in **THE NEW EVIDENCE THAT DEMANDS A VERDICT.**

- Briefly describe the documentary hypothesis.
- Where and when did this hypothesis originate?
- What was the hypothesis' basis?
- What were some of its conclusions?

# Homework Class 9 Set 1

- Do you see a possible connection between the ascendancy of this hypothesis and anti-Semitism in Germany?
- The documentary hypothesis did not gain ascendancy right away in the 1800s. Did those years produce only one theory of multiple origins of the early books of the Bible, or multiple contradictory theories?

# Homework Class 9 Set 2

- How does Ezekiel 38:12 describe Israel's location?
- This book was written long before the earth was mapped, and yet we know Israel is right at the nexus of three continents: Asia, Europe, and Africa. Is it accurate to call that the center of the earth?
- Read Chapter 18 of **THE NEW EVIDENCE THAT DEMANDS A VERDICT**.
- Briefly describe at least three principles that should guide Biblical criticism.

# Homework Class 9 Set 3

Read Jonah chapter 2:1-6.

- What did Jonah report at the bottom of the sea?
- Is that an accurate description?

Read chapter 19 in **THE NEW EVIDENCE THAT DEMANDS A VERDICT**. Every theory has assumptions behind it. Those assumptions affect the conclusions of every study. It is helpful to know the assumptions behind the documentary hypothesis.

- What did Gerhardsson say about this?

# Homework Class 9 Set 3

- What was the most basic presupposition of the documentarians?
- What was their second most basic assumption?
- What was the third assumption?
- How has archaeology refuted the idea of a specific evolutionary sequence for the development of religion?
- What is the environmental conditioning assumption?

# Homework Class 9 Set 3

- What answer can be given to this idea?
- The second commandment of the Ten Commandments forbids making a graven image for the purpose of worship as a god. How did the documentarians treat this commandment?
- How can this be answered?
- What is the documentary assumption about the legal code of Moses? Answer that assumption.

# Homework Class 9 Set 3

- What is the documentary assumption about the existence of writing in the time of Moses?
- Where has such early writing been found?
- How has archaeology supported details of the Bible stories about Abraham?