

HISTORY OF DOCUMENTARY THEORY

Until 18th century Christian Church had accepted claims of the Pentateuch. Then arose deistic philosophy - the belief that reason is sufficient to prove the existence of God, with the consequent rejection of revelation and authority.

Documentary Hypothesis - Theory that the Pentateuch was a compilation of selections from several different written documents composed at different places and times over 5 centuries - long after Moses.

Benedict Spinoza (1670) - Suggests Pentateuch not written by Moses. Ezra was final composer. This suggestion largely ignored by his own generation.

Jean Astruc - Intrigued by 'Elohim' in Gen. 1 and 'Yahweh' in Gen. 2. Suggested Moses used two different written sources that gave two different accounts of creation.

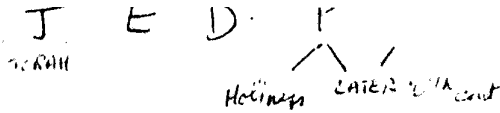
Johann Eichhorn (1780-83) - Divided all of Genesis and Exodus 1-2 between Jahwist (J) and Elohist (E) sources. At first he attributed to Moses the editorial work, but in the later editions of his book he yielded to popular view that the Pentateuch was written after the time of Moses.

Wilhelm De Wette (1805-6) - None of Pentateuch came from a period earlier than David's time. Deuteronomy was the Book of the Law found by Hilkiah in the time of King Josiah (621 BC). Thus arose Document D, separate in origin from J and E.

Johann Vater (1802) - Adopted Alexander Geddes' ^{partially true} idea of the Fragmentary Theory (1792) that the Torah was composed from many separate fragments. Vater separated Genesis into 39 fragments, dated Moses' ^{1486 BC} time to ^{685 BC} Babylonian exile. De Wette fell in line.

Hermann Hupfeld (1853) - Divided 'E' Sources into E² & E¹. E¹ earliest; E² similar to J in style, vocabulary and type of subject. E¹ roughly corresponds to what later critics renamed P (Priestly). E² came to be designated E. The correct order of documents for Hupfeld was PEJD; Hupfeld postulated a hypothetical redactor who rearranged and supplemented the whole of Genesis thru Numbers and who accounted for all the instances where J passages came up with words or phrases supposedly characteristic of E and vice versa. In other words, whenever the theory ran into trouble with the facts or ran counter to the actual data of the text itself, the bungling hand of R (the anonymous redactor) was brought into save the situation!

Karl Graf (1866) - Priestly code contained legislation which was later than Deuteronomy itself (621 BC). Order for Graf: (Historical-P, E, J, D, Legal-P.



Abraham Kuenen (1869) - Argued for one P - all later. This meant that Hupfeld's earliest portion of the Pentateuch (E) turned out to be altogether the latest! Now order was J E D P. J was original Torah, E incorporated later. D added at Josiah's time. During Exilic period the Holiness Code (H) was formulated as earliest part of P; the rest of P in 6th century.

Julius Wellhausen (1876-78) - Newer Documentary Theory. He restated the Documentary Theory with great skill and persuasiveness, supporting J E D P sequence upon an evolutionary basis. This was the age of Darwin and Hegel.

The 20th century has witnessed a vigorous reaction against the Wellhausen Theory.

Description of the 4 Documents

J - 850 BC by an unknown writer in Southern Kingdom of Judah.

E - 750 BC by an unknown writer in Northern Kingdom of Israel.

About 650 an unknown redactor combined J and E into a single document: JE.

D - 621 BC composed possibly under Hilkiah

P - From Ezekiel's time (his Holiness Code [H]) to Ezra.

EWALD (1823) Gen very early - not quite Moses. Supplementary Theory > Crystall

BLEEK (1822) Pentateuch (six diff pts.)

ILGEN (1798) Gen. 17 diff pts (2-(E)) 1-(J) authors)

FALLACIES OF DOCUMENTARY THEORY *Chapt #8 Archer's*

1. No such thing as supernatural revelation. Hence the Bible can't be a supernatural revelation. *Chandler reason.*
2. Evidence within text is consistently evaded whenever it happens to go counter to the theory. Otherwise it is accepted.
3. O.T. writers were incapable of using more than one name for God; more than one style of writing; not more than one synonym for a single idea; not more than one themetype or circle of interest. The whole structure of source division has been applied exclusively to the Pentateuch and not to any other literature of any other nation or period.
applied only to Pentateuch
4. Biblical statement is considered unreliable and suspect as archaeological evidence unless it conforms with the accepted theories. Pagan and heathen sources are automatically given preference over the Bible as historical witnesses.
5. There can be no such thing as a supernaturally revealed religion. Israel's religion like all others started polytheistic and evolved into monotheism. Any reference in the Bible to monotheism is only a "veneer" added much later to "polish up" polytheists. *Complex - The Story*
6. Whenever a text can be manipulated by interpreting it out of context to produce a "discrepancy," all explanations are rejected except diversity of sources. *(2 different authors is the only they'll accept discrepancy)*
7. Hebrew literature (alone) cannot show any repetition or duplication by the same author. Repetition and duplication betray diverse authorship.
8. Modern European critics have without proof fixed the date of composition of each document. They can freely amend the text if they do not understand or do not expect it in the given context according to their theory.
9. Modern critics can more accurately construct history than authors living either at or shortly after the recorded historical events.

APPENDIX: MAJOR WEAKNESSES UNDERLYING THE DOCUMENTARY THEORY. HIGHER CRITICISM

- 1) It posits its conclusion (the Bible is no supernatural revelation) as its underlying ^{PREMISE} premise (there can be no such thing as supernatural revelation), on the basis of which all the evidence is so manipulated as to agree with the theory it is supposed to prove. (Petitio principii.)
NO OBJECTIVE INFO. ALLOWED BY THEORY. ASSUME IT IS LIKE ALL HUMAN BOOKS.
- 2) The Theory is supposed to be constructed on the basis of the Text itself; yet whenever textual evidence is adduced to prove unity of authorship for the various "Sources," the Theory is salvaged by resorting to "interpolation" or the hypothetical "Redactor." Thus the same body of evidence which is relied upon to prove the Theory is rejected when it conflicts with the Theory. (THEY MAKE THEMSELVES BEING INTERPRETERS)
- 3) A Hebrew author (unlike any other writers known in the history of literature) was incapable of using: a) more than one name for God b) more than one style of writing c) more than one of several possible synonyms for the same idea d) more than one theme or theme-type to write upon e) more than one sphere of interest. The whole structure of Source-division has been constructed upon these assumptions demonstrable for the literature of no other nation or period.
Making children out of the PRANKS OF GODS.
- 4) All other ancient documents are considered as valid archaeological evidence except the Old Testament. In the case of discrepancies, preference is to be given to the pagan document in regard to Israelite history, rather than to the Israelite record itself. Where there is no corroborative evidence from non-Israelite or archeological sources, the Biblical statement is to be trusted only if it agrees with the Theory.
- The Hebrew religion must have originated like other religions (even though it was the only religion which ever independently produced monotheism) and must therefore have gradually evolved from primitive animism, etc., despite all documentary evidence in the O.T. to the contrary.
- 6) Wherever by Critical ingenuity a "discrepancy" can be made out in the Pentateuch, no reconciling explanation can be accepted, but it can only be accounted for by diversity of authorship. WANT TO MAINTAIN THEORY.
- 7) Although other ancient Semitic literatures show multiplied instances of repetitions and duplications by single authors in their historical narratives, this was impossible for the Hebrew literature; only diversity of authorship can account for repetitions and duplications in the Pentateuch. (Corollary: similar events could never have taken place in the lives of ancestors and their descendants.)
- 8) Critics living 3400 years after the event can (on the basis of a philosophical theory) more reliably reconstruct what actually happened and in what sequence it took place than the ancient records themselves, from which alone we have any knowledge of those events, and which by the Critics' own claim were composed no later than 600 or 1000 years afterward.
- 9) Modern Critics who have no other ancient Hebrew literature to go on than the O.T. itself can with scientific reliability substitute more common words for words in the MT which they do not understand or do not expect in the given context, and likewise discard or reshuffle phrases or verses which conflict with Occidental concepts of style generally, or with their own concept in particular, of what the text should say. THEY DECIDE AS LAW TO THEMSELVES.