



Low resolution pictures

From your Blog to a Book.

thedochypothesis.blogspot.com

Contents

1	2016	5
1.1	March	5
	(2016-03-16 17:55)	5
	(2016-03-28 22:07)	6
1.2	April	6
	Blog #3 (2016-04-09 17:01)	6
	(2016-04-14 00:30)	8
	Blog #5 (2016-04-15 15:36)	9

1. 2016

1.1 March

(2016-03-16 17:55)

Blog #1

Traditionally, Moses was considered the author of the Torah. However, in the 17th century, increased speculation arose around this topic. Originally, religious scholar Thomas Hobbes proposed that Moses could not have written some parts of the Torah such as Gen 12:6 and Deuteronomy 34:6 because the author must have lived after Moses' death. Soon after, Baruch Spinoza expanded upon this theory stating that with so much evidence of later authorship it was "irrational" to believe Moses was the author of the Pentateuch. Richard Simon, a Catholic Priest, wrote a book explaining how Moses could not have written the Torah because it contains too much information he couldn't have known about., Jean Astruc, a court physician to King Louis XV, noticed the words 'Yahweh' (the Lord) and 'God' (Elohim) were both being used as a term for God in Genesis. He concluded that for Moses to have written Genesis, he would have had two separate sources in front of him. With further inspection of the different usage in the divine name, defining characteristics between them arose. With all of the knowledge of his predecessors, Julius Wellhausen coined the famous Documentary Hypothesis. In short, he describe the Pentateuch as being composed of four sources (none being moses) labeled 'J', 'E', 'D', and 'P' written roughly in this order. He uses these sources to describe the development of religion in ancient Israel. Each source or document corresponds with a distinct group of people living in a region of Israel throughout 950- 500 BCE.



[1]

Works Cited

Coogan, Michael D. "The Formation of the Pentateuch." *The Old Testament*. 3rd ed. New York: Oxford UP, 2008. 49-51. Print.

1. http://www.cartoonistgroup.com/properties/speedbump/art_images/sb1061027.jpg

John Crow (2016-03-17 20:30:30)

Good start on looking at the documentary hypothesis.

Ben Rowley (2016-03-21 23:28:30)

Thanks

(2016-03-28 22:07)

Blog #2

Genesis 1:1 – 3:23 of the Hebrew bible attempts to explain the origins of our world. Most religious scholars believe that this consists of two narratives; Genesis 1:1-2:4a and Genesis 2:4b-3:23, written by the 'P' and 'J' sources respectively. Arguments that support this assertion include slight confictions, different interpretations and relations to God, and the different word choice and literary style used throughout the whole narrative.

Genesis 1:1 – 2:4, consisting of the 7 day creation account, has been attributed to the 'P' or Priestly source. This source was concerned with priestly matters including rituals, law, genealogy, and the importance of priests and can be characterized by very structured, repetitive writing on these subjects. In this text, God would first speak of an aspect of creation, the next line would describe it happening, and then there would be an evening followed by morning, concluding one of the days. For example Genesis 1:3 reads, "Then God said, "Let there be light"; and there was light." This is followed by, "And there was evening and there was morning, the first day." (Gen 1:5) This very formal pattern repeats for seven days until the Genesis 2:4. This 'P' document demonstrates a transparent, almighty interpretation of God, only needing to speak to separate our world from the chaotic waters, and create everything on it.

The story of Adam and Eve and the Garden of Eden lies in Genesis 2:4b – 3:23. Scholars accredit this to the 'J' or Yahwist source, getting its name from its frequent use of Yahweh in reference to God. It's the oldest source, with themes of increased human corruption, and a description of a more anthropomorphic god written in a folkloric literary style. Picking back up after the Priestly source, the Yahwist source starts to contradict the order of creation in the 7 day account. One example occurs in Genesis 2:7. "Then the Lord God formed man from the dust of the ground." Not only is this the second time that humans have been created, but they were also created in a different way. God no longer "said" anything for it to be created. Instead he "breathed into his nostrils the breath of life". This is an original, vivid description personifying God as having a nose. Parallels to this are also illustrated in (Gen 8). Here, God is portrayed as walking through the Garden of Eden and having to look for Adam and Eve. This 'J' document has the plethora of the anthropomorphic descriptions of God that contradict parts of the 7 day narrative in a story-like style.

Recognizing the differences in the structure, interpretation of God, and contradictions between these parts of the narrative, it is evident that Genesis 1-3:23 is not written by a single author. The Documentary Hypothesis theorizes the narrative was written by the independent 'P' and 'J' sources and is widely accepted because it explains the clear differences in the narrative, while simply and effectively separating it accordingly.

Works Cited

Coogan, Michael David., Marc Zvi. Brettler, Carol A. Newsom, and Pheme Perkins. "Genesis." *The New Oxford Annotated Bible: With the Apocryphal/Deuterocanonical Books*. New York: Oxford Up, 2001. 11-16. Print.

1.2 April

Blog #3 (2016-04-09 17:01)

Blog #3

While the creation narratives in Genesis were an example of the 'J' document being introduced right after the 'P' to create two stories, some texts are the result of a combination both sources to form one story. A great example of this occurs in the familiar flood narrative (Genesis 6:5-8:22).

Despite the fact the sources are interwoven in this narrative, there are still inconsistencies characteristic of the 'J' and 'P' sources. One apparent contradiction is the amount of animals that Noah brought on the ark. The Yahwist source instructs Noah to take seven pairs of *clean* animals (Genesis 7: 2-3), while the Priestly source refers to only one pair of animals per species. Many scholars suggest the 'J' sources instructs bringing extra animals to be able to make a sacrifice after the flood (Genesis 8:20) without causing the extinction of a species. The Priestly source does not include bringing extra clean animals because Noah is not a priest and shouldn't be able to make a sacrifice. Portraying priests as the only people holy enough to make sacrifices is a distinct attribute of the 'P' source.

Another notable difference

between the sources consists of the length of the flood. The 'J' source clearly states the flood lasted 40 days (Gen 7:12, 17, & Gen 8:6), whereas the 'P' source states it was 150 days (Gen 7:24 & Gen 8:3). Similar to the creation narratives, these distinct contradictions in the text strongly support the theory that multiple authors created this narrative as described by the Documentary hypothesis.

Analyzing the discrepancies throughout in the flood narrative through the scope of the Documentary Hypothesis suggest there multiple works being merged together to create one story. Although it is not typical for sources to be woven together, this was done (in the case of the flood narrative) to avoid the possible interpretation of two floods. To accomplish this, the 'J' and 'P' sources were formed into one flood story that encompasses both of their slightly different concerns: the Yahwist source describing an anthropomorphic God whose frustrated at human wickedness, and the Priestly source's emphasis on the importance of the priest and portrayal of a mysterious God.

J is GREEN and in Italics

P is PINK and in Bold

Genesis 7

1 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.
2 Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female.
3 Of fowls also of the air by sevens, the male and the female, to keep seed alive upon the face of all the earth.
4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.
5 And Noah did according unto all that the LORD commanded him.
6 And Noah was six hundred years old when the flood of waters was upon the earth.
7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.
8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth.
9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.
10 And it came to pass after seven days, that the waters of the flood were upon the earth.
11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.
12 And the rain was upon the earth forty days and forty nights.
13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;
14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.
15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.
16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.
17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.
18 And the waters prevailed, and were increased greatly upon the earth, and the ark went upon the face of the waters.
19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.
20 Fifteen cubits upward did the waters prevail; and the mountains were covered.
21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.
22 All in whose nostrils was the breath of life, of all that was in the dry land, died.
23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark.
24 And the waters prevailed upon the earth an hundred and fifty days.

[2]click here for the full narrative separated by its sources

Works Cited

Coogan, Michael David., Marc Zvi. Brettler, Carol A. Newsom, and PHEME Perkins. "Genesis." *The New Oxford Annotated Bible: With the Apocryphal/Deuterocanonical Books*. New York: Oxford Up, 2001. 11-16. Print.

Pringle, Bill. "The Flood Story." *Documentary Hypothesis*. Jan. 1999. Web. 07 Apr. 2016.

1. https://3.bp.blogspot.com/-L8hu-_ajZs/Vwfd4jxqouI/AAAAAAAAAD0/CKNnX9Vwju8dx-0rryK95iHj5j6dd67kg/s1600/Flood%2BStory.png

2. <http://billpringle.com/talks/flood.html#gen6>

(2016-04-14 00:30)

Blog #4

The 'E' or Elohist source comes from its frequent use of the word "El" or "Elohim" (meaning a general deity) when referring to God until Exodus. Unlike the 'J' source, God is not portrayed anthropomorphically. Instead, the 'E' source described God impersonally - often communicating through dreams, angels, and prophets. A couple familiar narratives characterized by the 'E' source include the Burning Bush (Exodus 3) and Jacob's Ladder (Genesis 28).

In the story of Jacob's Ladder, Jacob dreams of angels are described as climbing up and down a ladder. After waking, he recognizes this land must holy, marks it with a pillar, and names the newly claimed area Bethel. In the text, the name "Bethel" ("house of El") is described as "the house of God" (Gen 28:17). In this narrative, God is sending

a message to Jacob through his dream. Communicating through dreams and referring to God as “El” are both characteristic of the ‘E’ source.

In Exodus 3, Moses encounters God in the form of a burning bush on Mount Horeb. This symbolized depiction of God is typical of the ‘E’ source. Moses is instructed to go to the Israelites of Egypt and free them on behalf of God. However, Moses needs to know God’s name when talking to the Israelites. At this point, God refers to himself as “The Lord” (“yhwh” meaning Yahweh) for this first time in the Bible (Exodus 3:7).

The Elohist source consists of much of the Patriarchal Narrative (Abraham, Isaac, Jacob, and Joseph) and Exodus. Common themes associated with the ‘E’ source are its very abstract interpretations/encounters with god, as well as its reference God as “Elohim” until His revealing as “Yahweh” in Exodus. The Documentary Hypothesis labels the ‘E’ source as the second oldest source, (850 BCE) being written in the Northern Kingdom of Israel.

Works Cited

Coogan, Michael David., Marc Zvi. Brettler, Carol A. Newsom, and PHEME PERKINS. "Genesis." The New Oxford Annotated Bible: With the Apocryphal/Deuterocanonical Books. New York: Oxford UP, 2001. 11-16. Print.

Blog #5 (2016-04-15 15:36)

Blog #5

The ‘D’ (Deuteronomistic) source gets its name from the book of Deuteronomy. This source is different from the others for a multitude of reasons. The ‘D’ source is attributed with the composition of almost all of Deuteronomy and nothing else in the Torah. Also, scholars classify it as more of a school of thought rather than a group of authors. This school of thought originated from a group of Levite Priests who are less concerned about ritual practices and priestly duties than the Priestly source.

Deuteronomy is a covenant that has the literary structure of suzerainty vassal treaties from the Ancient Near East. This covenant has a reoccurring theme of oneness: exclusive worship of one God at a single centralized place (Jerusalem), for the sole nation of Israel. At the core of Deuteronomy is the Law Code (Deut 12-26). Important aspects of the laws include the destruction false idols (Deut 12), and limitations on the Kings power (Deut 16), and curses/blessings given by God (Deut 27-28). These parts of the Law Code stress the importance of monotheism for the notion of the “Fear of God”. Deuteronomy was composed after the Babylonian exile as an explanation for it. Since Israel was unfaithful to God, they were severely punished by God. The end of the law code encompasses the focal point of the book, solidifying with the covenant between Israel and God (Deut 27-28).

Much of Deuteronomy was written in the 7th Century BCE under King Josiah. The Deuteronomists school of thought focused was on ridding false idols and centralizing the religion in Jerusalem around the “Book of the Law” (2 Kings 22-23). It was also intended to be a reminder of the benefits and implications that result from the Israelite’s consideration towards the covenant.

Works Cited

Coogan, Michael David., Marc Zvi. Brettler, Carol A. Newsom, and PHEME PERKINS. "Genesis." The New Oxford Annotated Bible: With the Apocryphal/Deuterocanonical Books. New York: Oxford UP, 2001. 11-16. Print.



BlogBook v0.9,
 \LaTeX 2 ϵ & GNU/Linux.
<https://www.blogbooker.com>

Edited: April 15, 2016

