

# RATIO CHRISTI

Welcome to Ratio Christi



at Texas A&M

# Welcome!

Ratio Christi, meaning “reason for Christ” in Latin, serves to defend the Christian faith in honest dialogue with both our skeptical & believing friends.

**Weekly Meetings: Thursday @ 7:30pm**

**in person + via ZOOM**

RC-TAMU.org



RATIO CHRISTI

# Fall 2020: Confronting Old Testament Controversy

## How well do you know your Old Testament?

This fall Ratio Christi at Texas A&M is *Confronting Old Testament Controversy*.

Despite being the majority of the Bible, the Old Testament remains a difficult and sometime perplexing group of writings. With ancient laws, long histories, and confusing prophecies, we are often left wondering... ***what do we do with the Old Testament?*** Each week we will look at the toughest questions surrounding the Hebrew Bible:

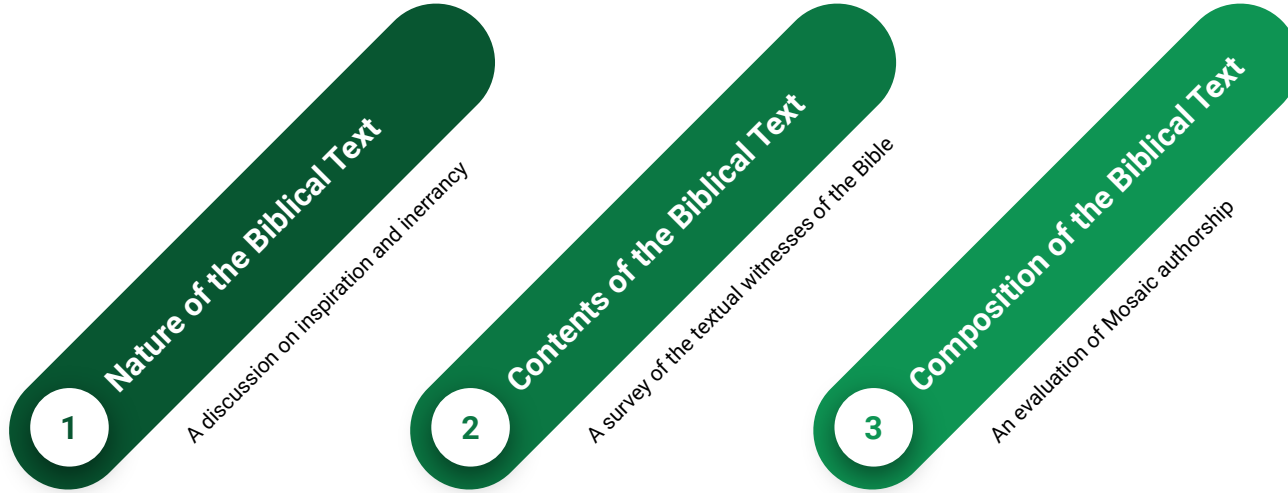
- Is the God of the Old Testament evil?
- Did the Exodus really happen? If so, when?
- Were the Israelites polytheists?
- Did Moses write the Torah?

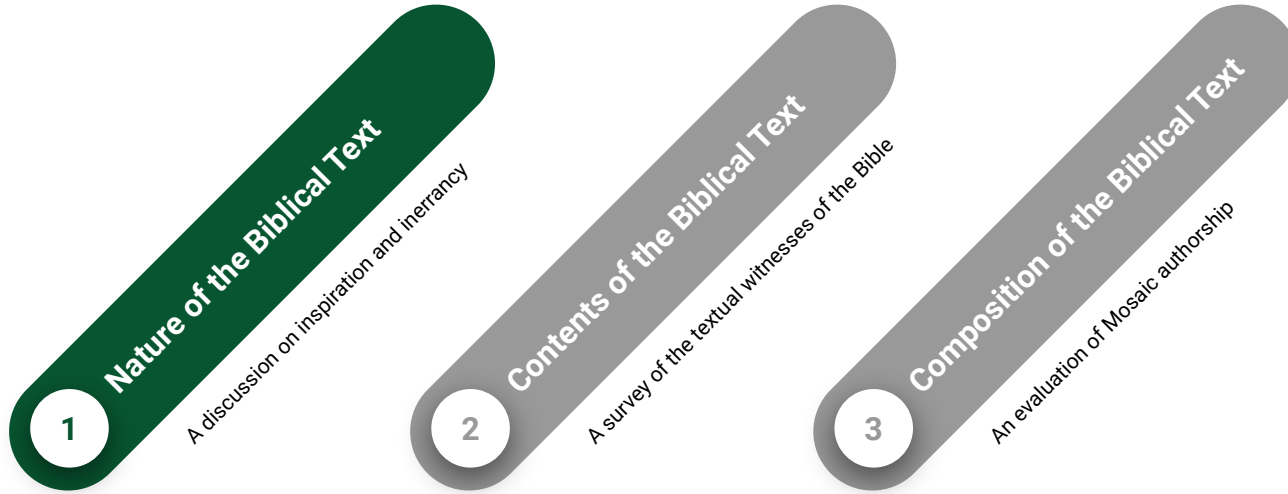
Join us each **Thursday at 7:30pm** to learn a little bit more about the old testament.

# 1 Testament, 2 Testaments, Old Testament, New Testament

*Composition and Textual History of the Hebrew Bible*







**Inspired?**

**Inerrant?**

# What is the Nature of the Biblical Text?

All Scripture is breathed out by God (θεόπνευστος) and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

- 2 Timothy 3:16-17 (ESV)

God, who is Himself Truth and speaks truth only, has inspired Holy Scripture in order thereby to reveal Himself to lost mankind through Jesus Christ as Creator and Lord, Redeemer and Judge. Holy Scripture is God's witness to Himself. Holy Scripture, being God's own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: it is to be believed, as God's instruction, in all that it affirms; obeyed, as God's command, in all that it requires; embraced, as God's pledge, in all that it promises...Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives.

- Articles 1-2, 4 Chicago Statement on Biblical Inerrancy



1. How does "inspiration" work in practice?
2. What does the Bible say about its own composition?
3. Do our definitions of inspiration & inerrancy **reflect** or **restrict** the text?

# Inerrancy Only Applies to the Originals

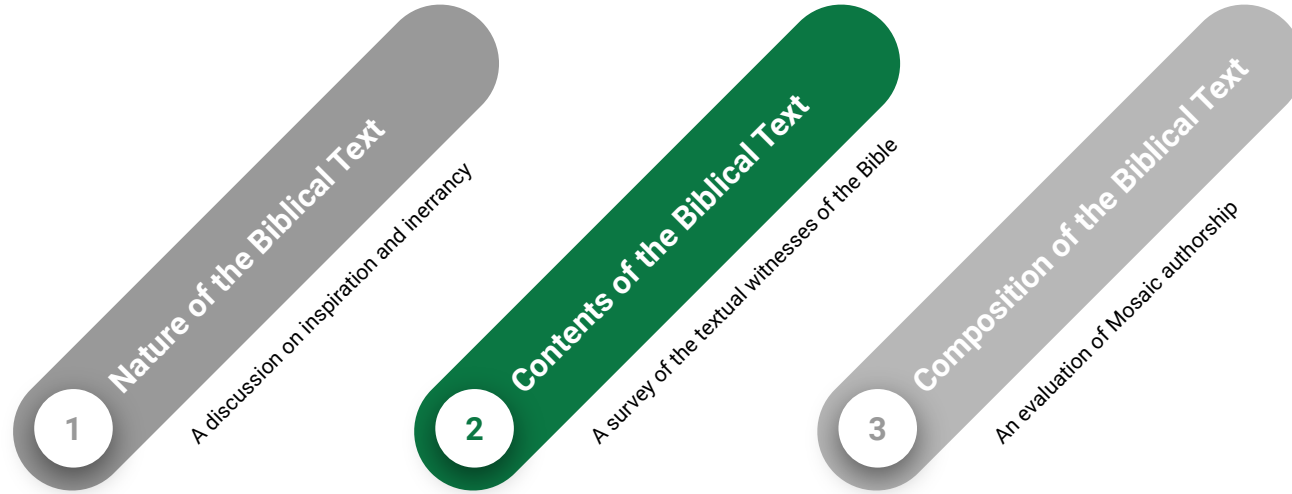
## Article X.

WE AFFIRM that inspiration, strictly speaking, applies only to the autographic text of Scripture, which in the providence of God can be ascertained from available manuscripts with great accuracy. We further affirm that copies and translations of Scripture are the Word of God to the extent that they faithfully represent the original.

WE DENY that any essential element of the Christian faith is affected by the absence of the autographs. We further deny that this absence renders the assertion of Biblical inerrancy invalid or irrelevant.

Chicago Statement  
on Biblical Inerrancy  
[defendinginerrancy.com](http://defendinginerrancy.com)





A STUDENT'S GUIDE TO  
Textual  
Criticism  
of the Bible

*Its History, Methods & Results*

Paul D.  
Wegner



## A Student's Guide to Textual Criticism of the Bible: *Its History, Methods and Results*

The Bible has been on a long historical journey since its original composition. Its texts have been copied and recopied. And despite the most careful and painstaking efforts of scribes and publishers down through the centuries, errors of one sort or another have crept in and have been reproduced. Sorting out the errors and determining the original wording is the task of textual criticism.

In fact, the task of textual criticism is so daunting and detailed that it is divided between Old Testament textual critics and New Testament textual critics. That is why nearly every book on the subject focuses on the textual criticism of either the Old or New Testament. But if you are one of those interested in a general understanding of textual criticism, this book introduces you to textual criticism of the whole Bible--the Hebrew Old Testament and the Greek New Testament.

In plain language and with ample illustration, Paul D. Wegner gives you an overview of the history and methods, aims and results of textual criticism. In the process you will gain an appreciation for the vast work that has been accomplished in preserving the text of Scripture and find a renewed confidence in its reliability.



Paul D. Wegner (PhD, Kings College, University of London) is a professor of Old Testament with a specialty in the study of Isaiah. He taught at Phoenix Seminary for eleven years and, before that, at Moody Bible Institute for nearly thirteen years. He is the author of *A Student's Guide to Textual Criticism: Its History, Methods, and Results* (IVP, 2006), *The Journey from Texts to Translations: The Origin and Development of the Bible* (Baker Academic, 2004), and *Using Old Testament Hebrew Preaching: A Guide for Students and Pastors* (Kregel Academic, 2009).

# Clarification 1: Textual Criticism as a Discipline

- Textual criticism is a branch of textual scholarship, philology, and of literary criticism that is concerned with the identification of textual variants of manuscripts. (Wikipedia)
- Old Testament textual criticism is **NOT** the same as New Testament textual criticism.
  - Different languages (Hebrew vs Greek), time periods, writing history, manuscripts, and transmission methods

# Clarification 2: Contents of the ~~Old Testament~~ Tanakh

<b>TORAH</b> "LAW"	<b>NEVI'IM</b> "PROPHETS"	<b>KETUVIM</b> "WRITINGS"
GENESIS EXODUS LEVITICUS NUMBERS DEUTERONOMY	JOSHUA SAMUEL KINGS ISAIAH JEREMIAH ETC.	PSALMS PROVERBS JOB RUTH CHRONICLES ETC.



Image: The Bible Project  
[bibleproject.com](http://bibleproject.com)

# Text Types (Versions) of the Tanakh

## Hebrew

Masoretic  
Text

Dead Sea  
Scrolls

Samaritan  
Pentateuch

Silver  
Amulets

## Translations

Septuagint  
*Koine Greek*

Coptic  
*Coptic*

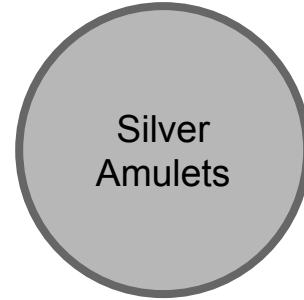
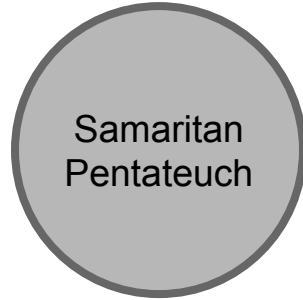
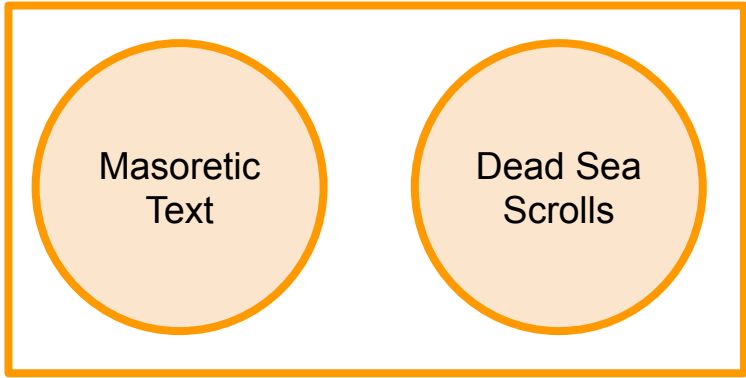
Targum  
*Aramaic*

Vulgate  
*Latin*

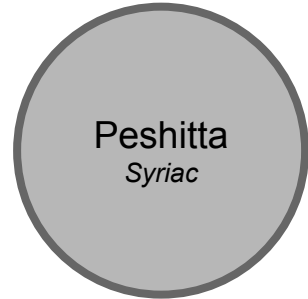
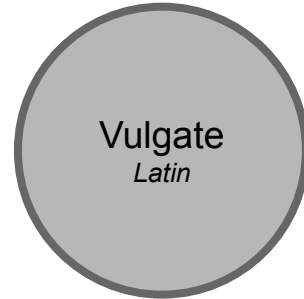
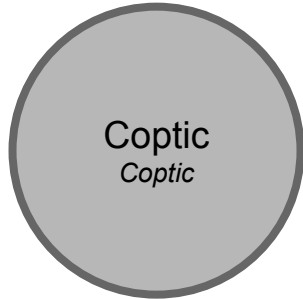
Peshitta  
*Syriac*

# Text Types (Versions) of the Tanakh

## Hebrew



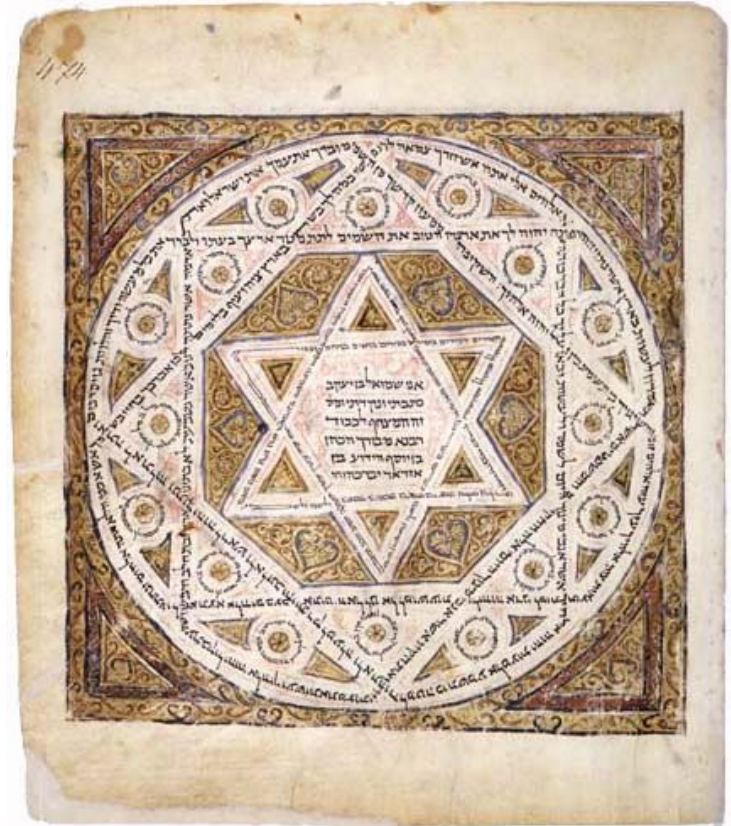
## Translations



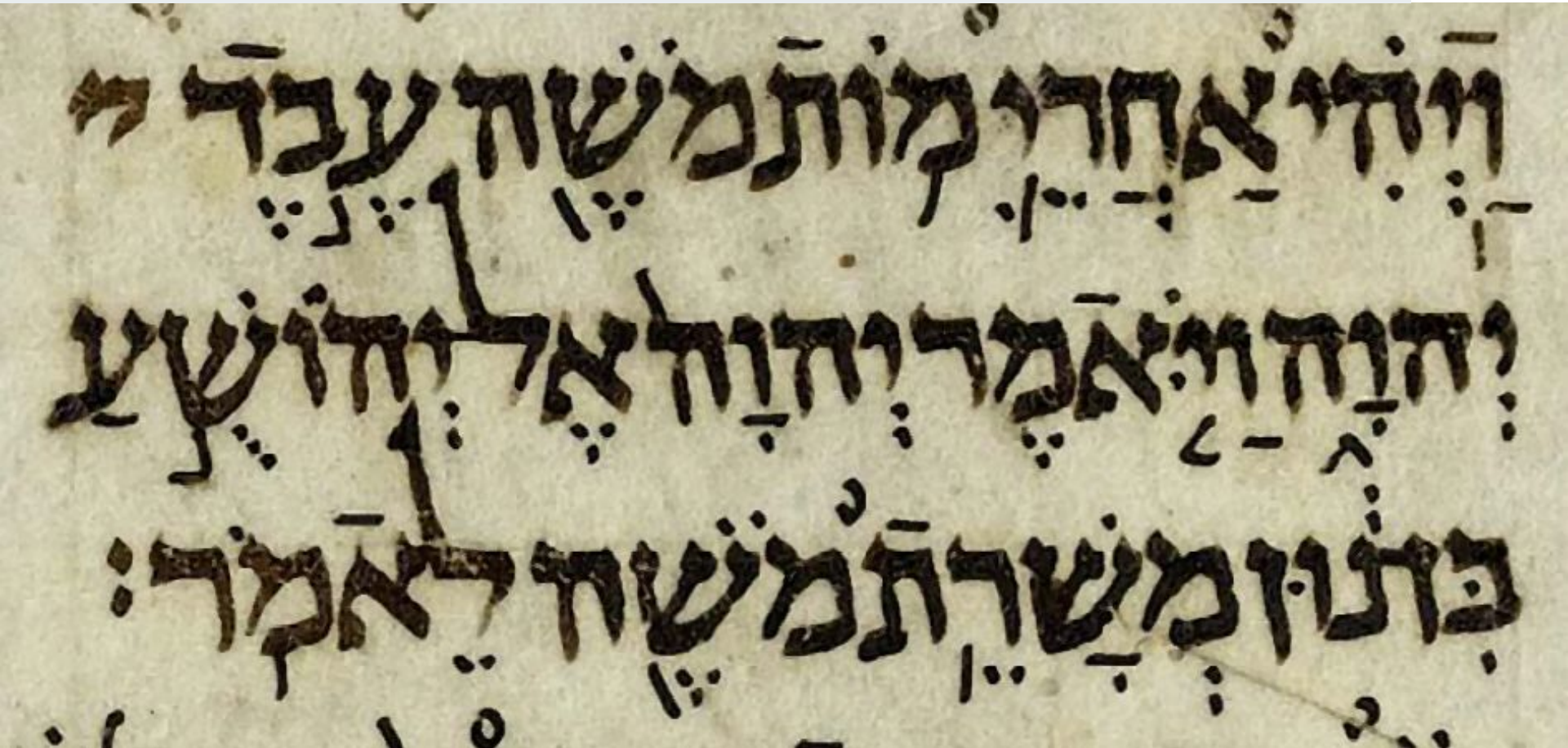


# Masoretic Text (MT)

- Transmission through the Masoretes ca. 500-1100 A.D.
- Written in block Hebrew script
- Primary textual basis of modern Bibles
- Important copies
  - **Codex Leningradensis** (1008 AD): Oldest, most complete copy. source for most recent critical editions of the Biblia Hebraica (Kittel and Stuttgartensia).
  - **Codex Aleppo** (930 AD): originally contained entire Hebrew Bible, but nearly 40% was lost in the 1947 anti-Jewish Aleppo riots



Cover of Leningrad Codex (Wikimedia)



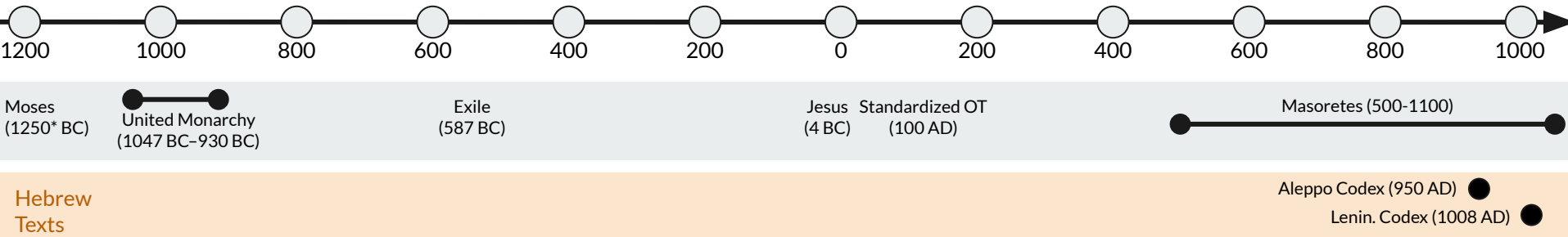
# Torah Scroll Display

- Text dates from 1750 A.D.
  - Not useful for textual criticism
- Rescued from Kristallnacht, where Synagogues were destroyed by the Nazis and 800 scrolls were burned.
- *Pasul* (invalid or unclean) and no longer worthy for daily reading at Synagogue.
- Rules
  - No touching
  - No food or drink near it



Synagogue destroyed during Kristallnacht

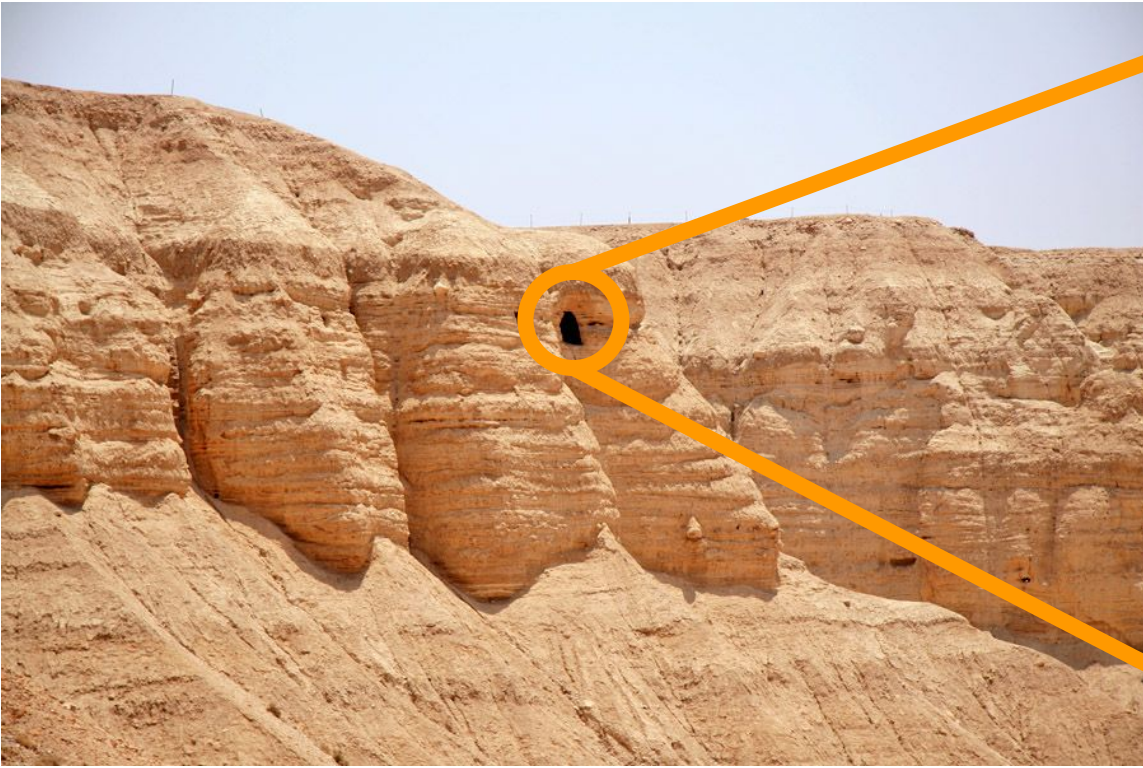
# Timeline



Hebrew  
Texts

Aleppo Codex (950 AD)  
Lenin. Codex (1008 AD)

# Dead Sea Scrolls aka Qumran Texts (DSS/QT)



A cave at Qumran (left, Wikimedia) Fragment of Isaiah scroll (right, Wikimedia)

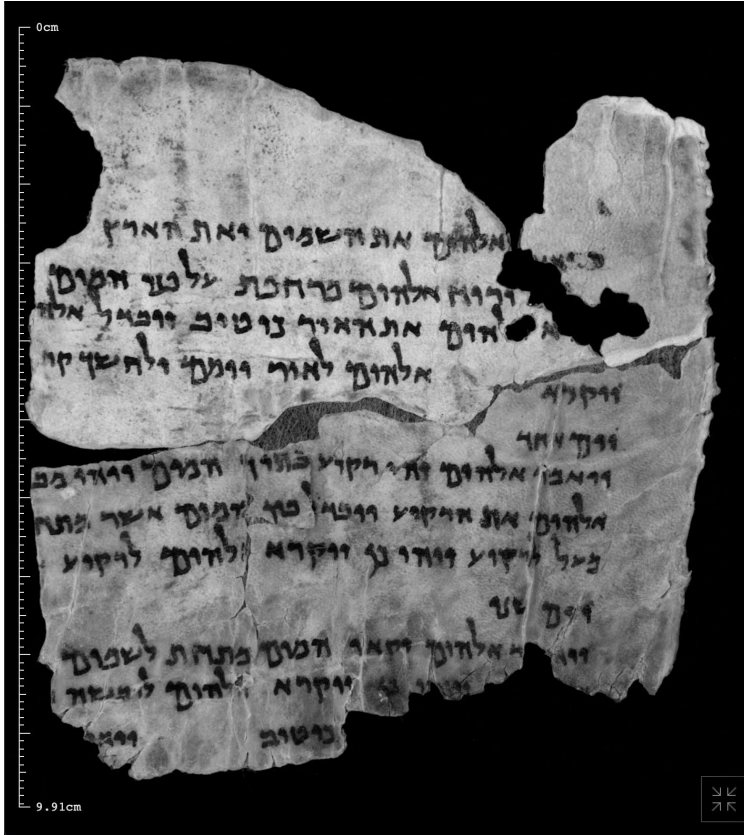
# Dead Sea Scrolls aka Qumran Texts (DSS/QT)

- Collection of scrolls retrieved from the caves of Qumran in the 1950s
- Written in **block Hebrew** and older **paleo-Hebrew** script
- Manuscripts between 350 B.C. - 100 A.D.
- Fragments of every book of the Hebrew Bible (except the Book of Esther)



Great Isaiah Scroll, dated  
between 350 B.C.-100 B.C  
(Wikimedia)

# Dead Sea Scrolls aka Qumran Texts (DSS/QT)



## GENESIS

### 4Q Genesis g

**Date:** 100–1 BCE, Late Hasmonean Period

**Language:** Hebrew

Among the oldest known copies of Genesis, the fragment of the Scroll shown here contains the description of the first three days of the creation of the world.

*“In the beginning God created the heavens and the earth. And the earth was formless and void; and darkness was upon the face of the deep; And the spirit of God moved upon the face of the waters.”*

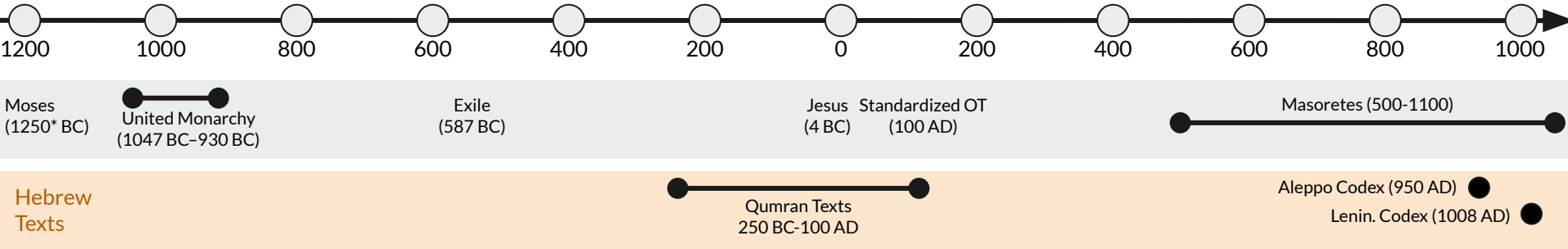
— GENESIS 1:1–2

THE LEON LEVY

**Dead Sea Scrolls**

DIGITAL LIBRARY

# Timeline



Textual criticism of the Hebrew Bible  
shifted 1000+ years overnight!



# QT vs MT: What's the Difference?

"Contrary to Emanuel Tov's analysis that fifty-five texts from Qumran are exclusively identified as textually non-aligned, a more cautious analysis of each text demonstrates that once the few ambiguous texts are excluded from the category, the remaining texts can reasonably be explained as belonging to the Masoretic tradition."

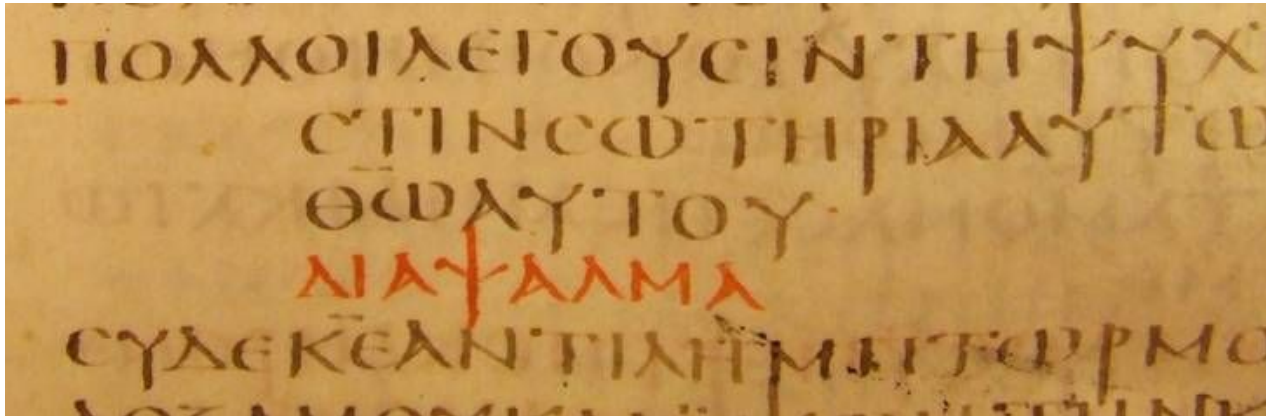
"Although the non-aligned texts from Qumran preserve many difficult readings, the majority of these texts can reasonably be understood as preserving the Masoretic tradition. When one presupposes the MT as the exemplar behind these texts, the vast majority of these differences are accounted for with recourse to common scribal tendencies (e.g., harmonization and parablepsis). Therefore, the consensus view that the OT text existed in a fluid state in the Second Temple period is not necessarily supported by the non-aligned texts; rather, these texts exhibit expected differences that, once accounted for, pave a trail to an MT-like [proto-MT] text. A unity amongst these texts aligns with what scholars know as the Masoretic text."



Ferguson, Anthony Michael. "A Comparison of the Non-aligned Texts of Qumran to the Masoretic Text." (2018).

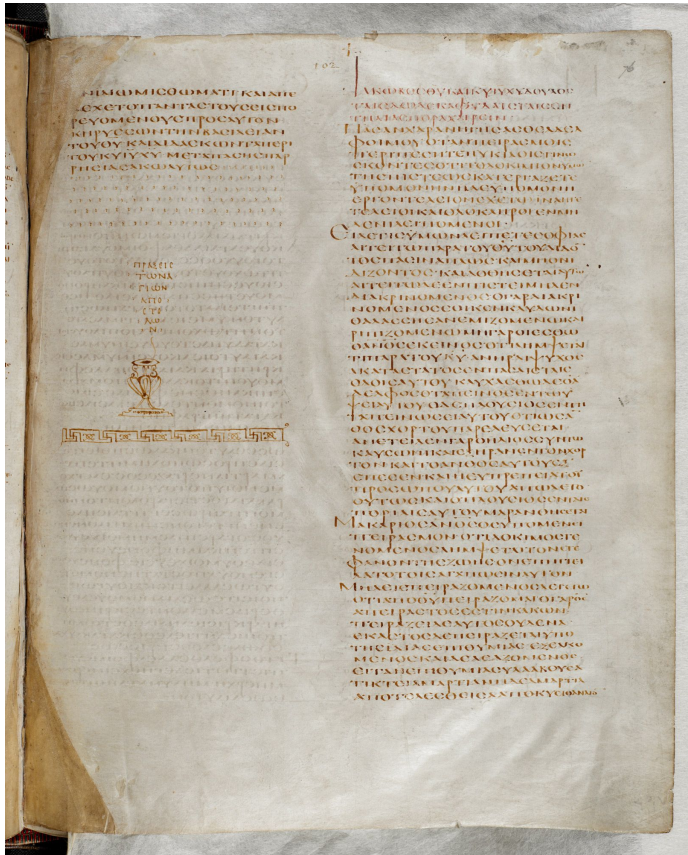
# Septuagint (LXX)

- Koine Greek translation of Tanakh
- Commissioned ca 250 B.C. (Torah), completed 100 B.C.
- Primary text of Alexandrian Jews and early Christians
- Important copies, each containing the Greek OT and NT
  - Codex Vaticanus (325 A.D.)
  - Codex Sinaiticus (350 A.D.)
  - Codex Alexandrinus (420 A.D.)



Close up of Codex Sinaiticus,  
**PSALMA** is in red.  
([codexsinaiticus.org](http://codexsinaiticus.org))

# Septuagint (LXX)

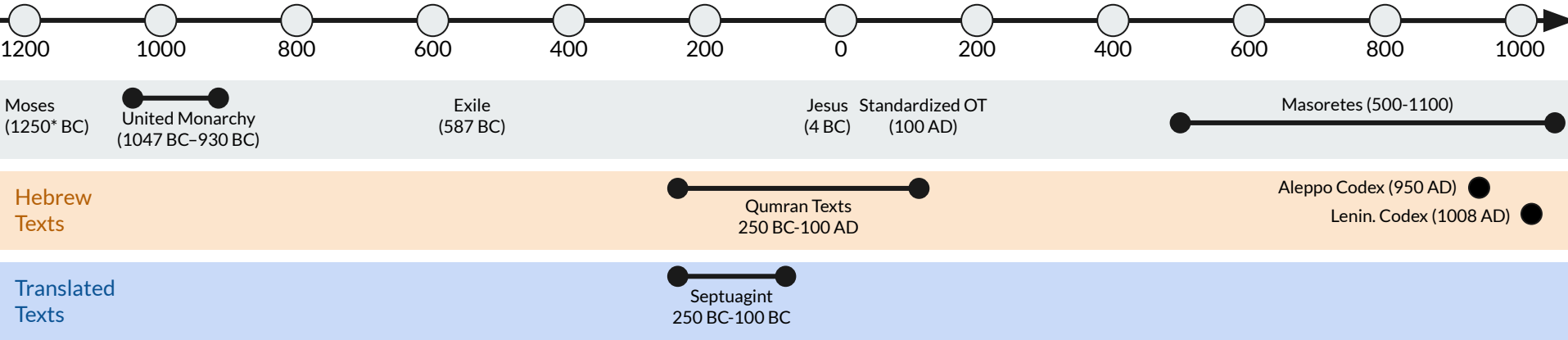


Codex Alexandrinus



Codex Vaticanus

# Timeline

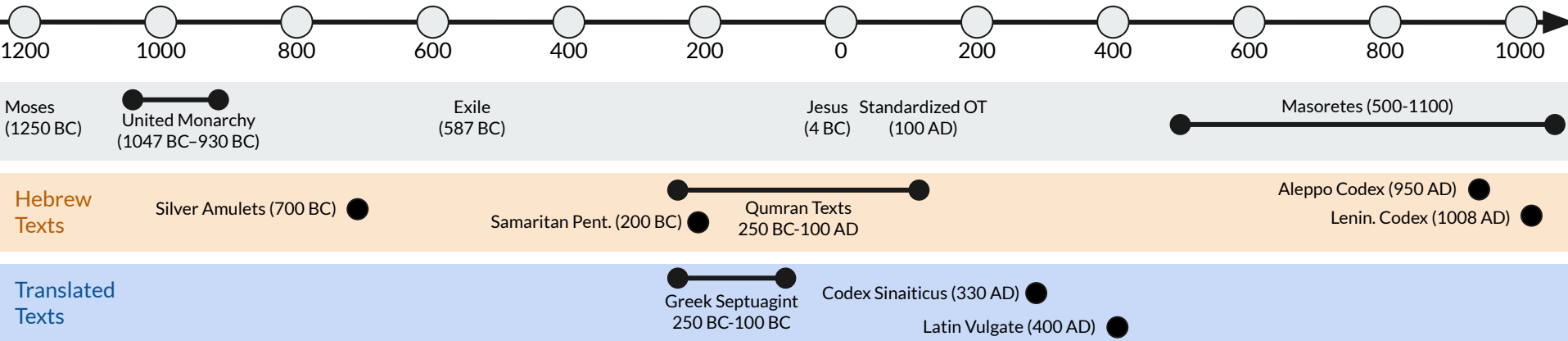


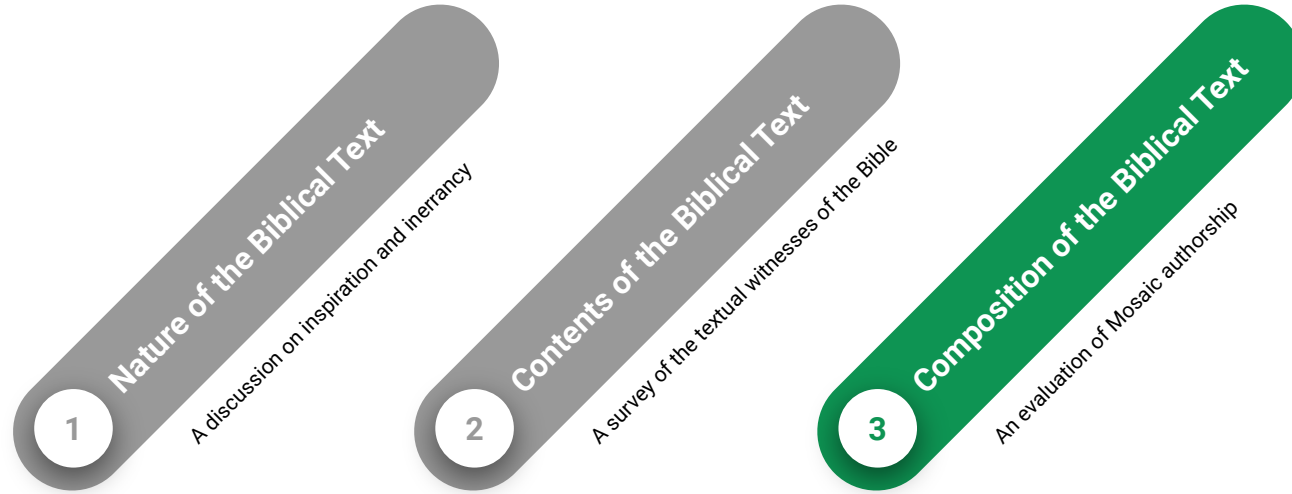
# Samaritan Pentateuch (SP)

- Samaritans split from the Judeans, primarily over the issue of worshipping at Mt. Gerizim (instead of Mt. Moriah)
- Samaritan canon is only Pentateuch, later books rejected
- Readings favor proto-MT versions, usually agrees with the LXX & DSS

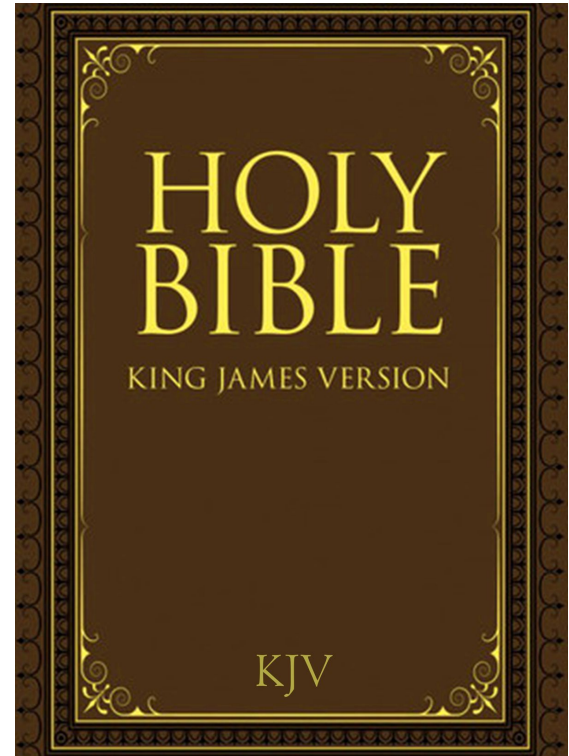
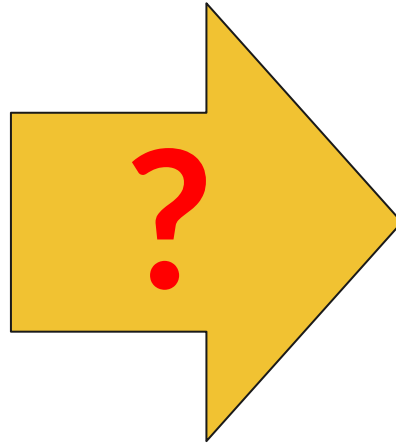


# Timeline





GOD



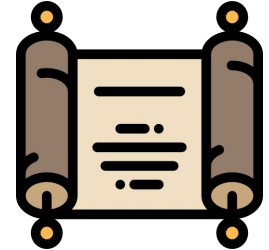
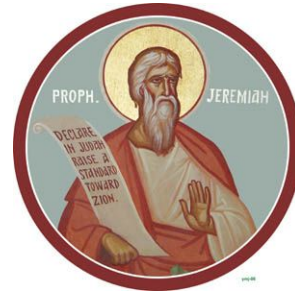
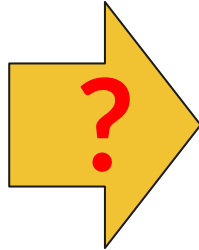


**Case Study 1:** The Book of Jeremiah

**Case Study 2:** The Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy)

# How Was the Book of Jeremiah Written?

GOD



Book of Jeremiah  
as we have it today

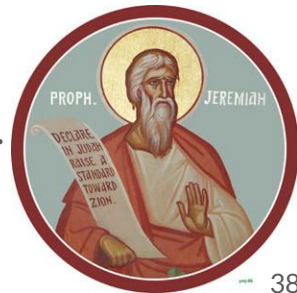
# Case Study: the Book of Jeremiah

**Ch. 1:** The words of Jeremiah son of Hilkiah...to whom the word of the Lord came in the days of King Josiah son of Amon of Judah, in the thirteenth year of his reign.

**Ch. 36:** In the fourth year of King Jehoiakim son of Josiah of Judah, this word came to Jeremiah from the Lord: Take a scroll and write on it all the words that I have spoken to you...from the day I spoke to you, from the days of Josiah until today...Then Jeremiah called Baruch son of Neriah, and Baruch wrote on a scroll at Jeremiah's dictation all the words of the Lord that he had spoken to him. [This scroll was then delivered to King Jehoiakim].

As Jehudi read three or four columns, the king would cut them off with a penknife and throw them into the fire in the brazier, until the entire scroll was consumed in the fire.

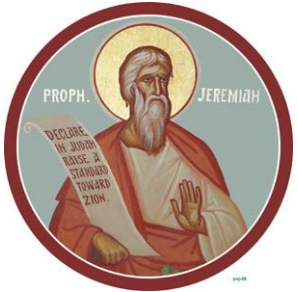
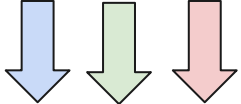
The word of the Lord came to Jeremiah: Take another scroll and write on it all the former words that were in the first scroll, which King Jehoiakim of Judah has burned. Then Jeremiah took another scroll and gave it to Neriah's son Baruch the scribe. He wrote on it, at Jeremiah's dictation, all the words of the book that Jehoiakim king of Judah burned in the fire. He also added to them many similar words. - Jer. 36 (ISV)



# Case Study: the Book of Jeremiah

# GOD

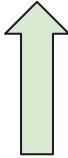
"Preach my word" (627 BC)  
 "Now write it down" (605 BC)  
 "Write another scroll"



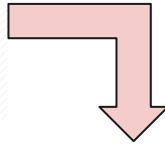
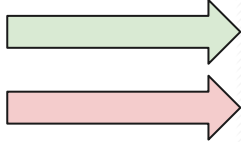
Scroll 1



King Jehoi'akim burns it



Baruch



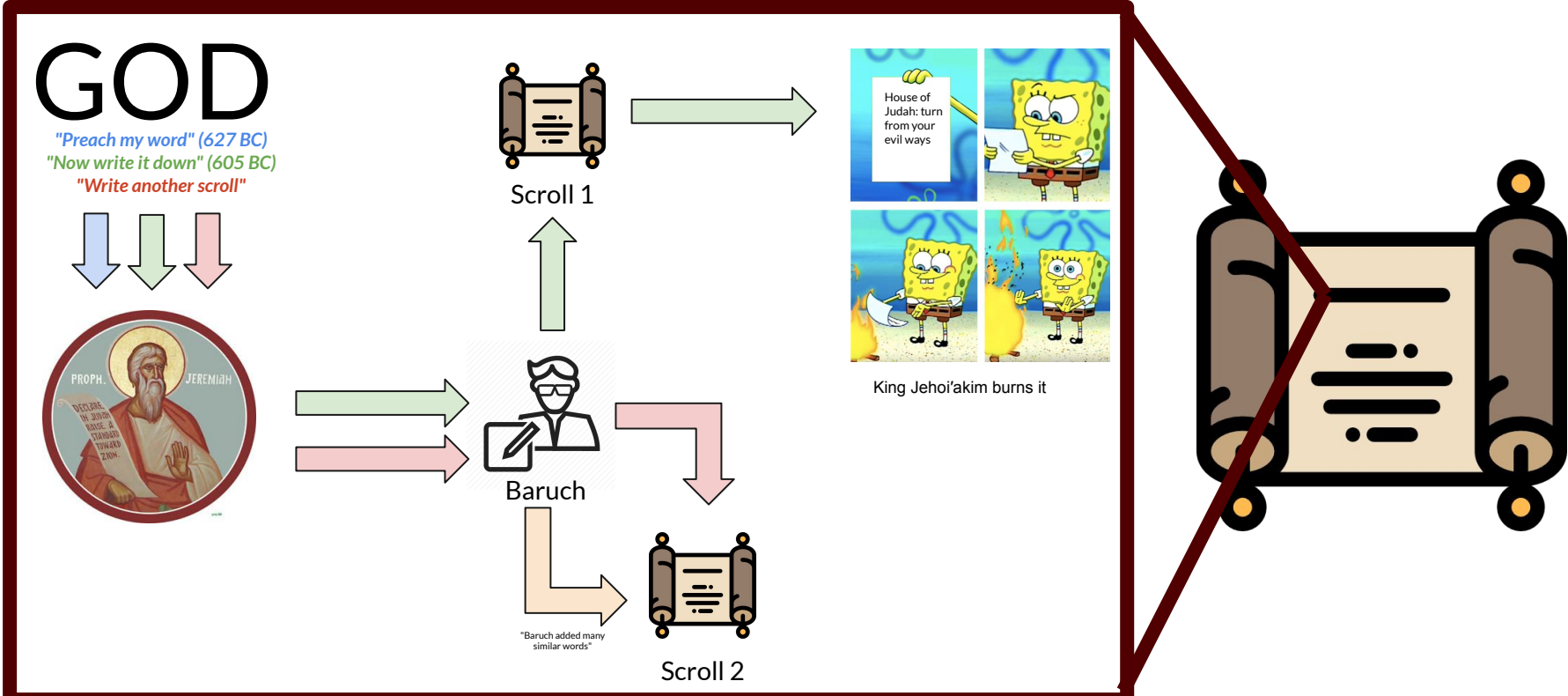
Scroll 2

"[Baruch] added many similar words"

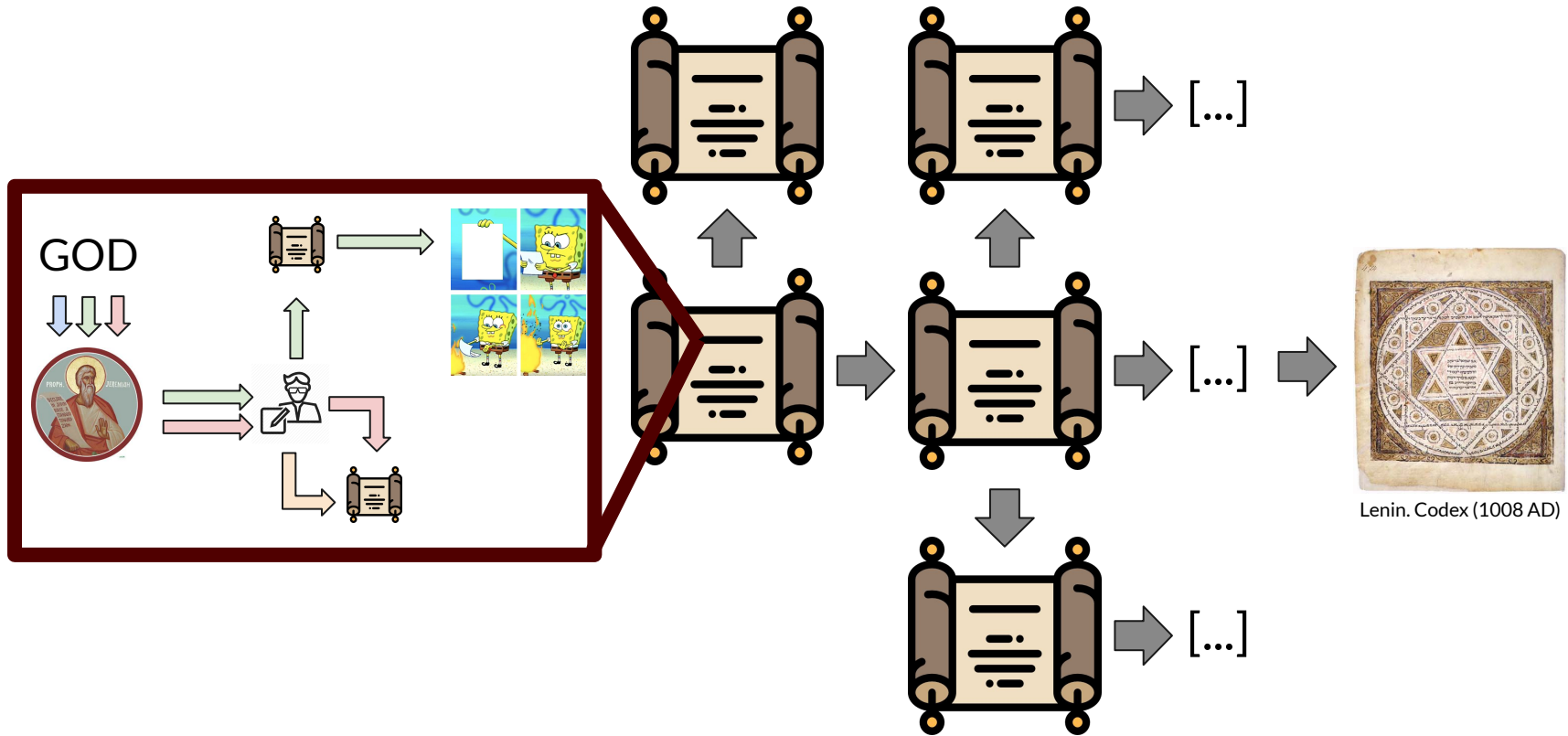
# Case Study: the Book of Jeremiah

(1) What is the "original manuscript"?

(2) What is inspired?



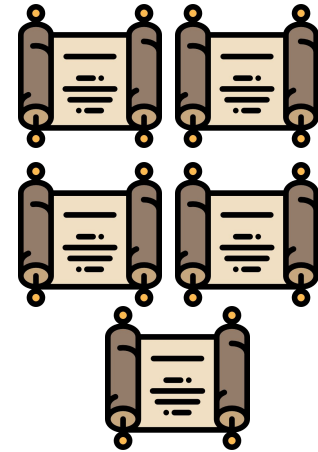
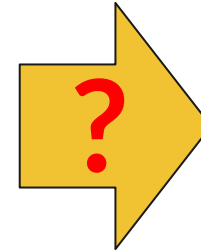
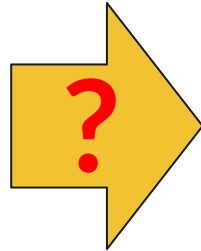
# Case Study: the Book of Jeremiah



Lenin Codex (1008 AD)

# How Was the Pentateuch Written?

GOD



All of Gen-Deut as  
we have it today



Moses came and told the people all the words of the Lord and all the rules. And all the people answered with one voice and said, “All the words that the Lord has spoken we will do.” **And Moses wrote down all the words of the Lord**

- Exodus 24:3-4 (ESV)

"...[I]f only they will be careful to do according to all that I have commanded them, and according to all the **Law that my servant Moses** commanded them.”

- 2 Kings 21:8 (ESV)





"Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom you have set your hope. For if you believed **Moses**, you would believe me; for he wrote of me. But if you do not believe his writings, how will you believe my words?"

- Jesus (Jn. 5:45-47, ESV)

"For Christ is the end of the law for righteousness to everyone who believes. For **Moses** writes about the righteousness that is based on the law, that the person who does the commandments shall live by them."

- Paul (Ro. 10:1-13, ESV)



“Now Moses was a very humble man, more humble than anyone else on the face of the earth.”

- Moses (Nu. 12:3, ESV)

“Moses the servant of the Lord died there in Moab, as the Lord had said. He buried him in Moab, in the valley opposite Beth Peor, but to this day no one knows where his grave is.”

- Moses (Dt. 34:6, ESV)

"And there has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face"

- Moses (Dt. 34:10, ESV)

# Mosaic Authorship (??)

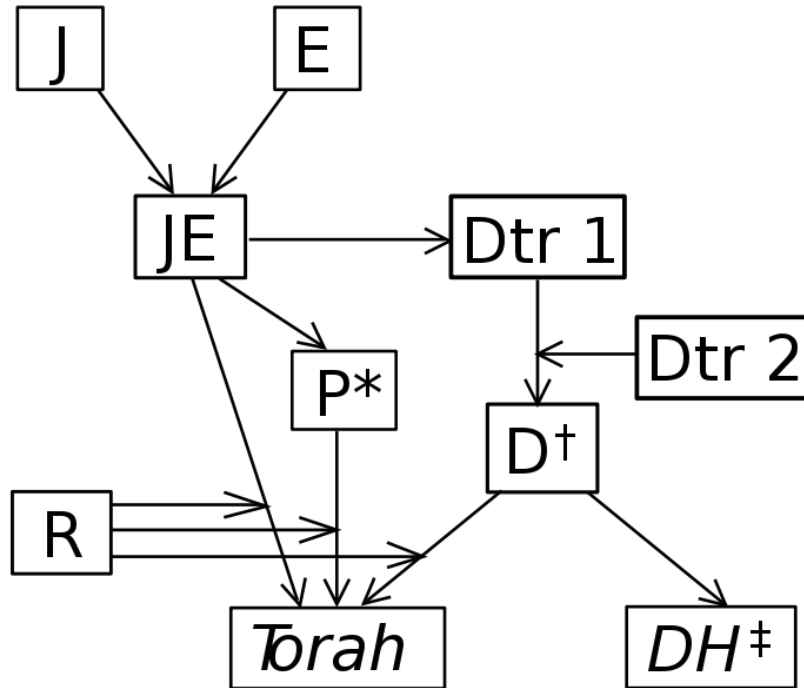
- "To this day"
  - **To this day** the people of Israel do not eat the sinew of the thigh that is on the hip socket, because he touched the socket of Jacob's hip on the sinew of the thigh. - Gen. 32:32
  - At that time the Lord set apart the tribe of Levi to carry the ark of the covenant of the Lord to stand before the Lord to minister to him and to bless in his name, **to this day**. - Deut. 10:8
  - Joshua set up twelve stones in the midst of the Jordan, in the place where the feet of the priests bearing the ark of the covenant had stood; **and they are there to this day**. - Josh. 4:9
  
- Laws reflect post-Mosaic contexts
  - Exodus 21:1-6 cf. Deut 15:12-18
  - Leviticus 23:5-8 cf. Numbers 28:16-25
  
- Different cultural context
  - Gen 1-11, Mesopotamian/Babylonian ← More on this next week!
  - Exodus, Egyptian ← More on this in 3 weeks!

# Julius Wellhausen's Documentary Hypothesis (JEDP)

- *Prolegomena zur Geschichte Israels* (1878)
- Israel's religion evolved from a simple, free religion to a highly structured, centralized religion.
- Pentateuch (4/5c. BCE) is an edited compilation of four, non-contemporary authors
  - **Jahwist** (7c. BCE) used YHWH for God
  - **Elohist** (9c. BCE) used Elohim for God
  - **Deuteronomist** (6c. BCE) wrote Deuteronomy during Josiah's reign
  - **Priestly** source (5c. BCE) supplemented with cultic particulars, e.g. Leviticus



# Julius Wellhausen's Documentary Hypothesis (JEDP)



J: Jahwist source (7th c BCE)

E: Elohist source (late 9th century BCE)

Dtr1: early (7th century BCE) historian

Dtr2: later (6th century BCE) historian

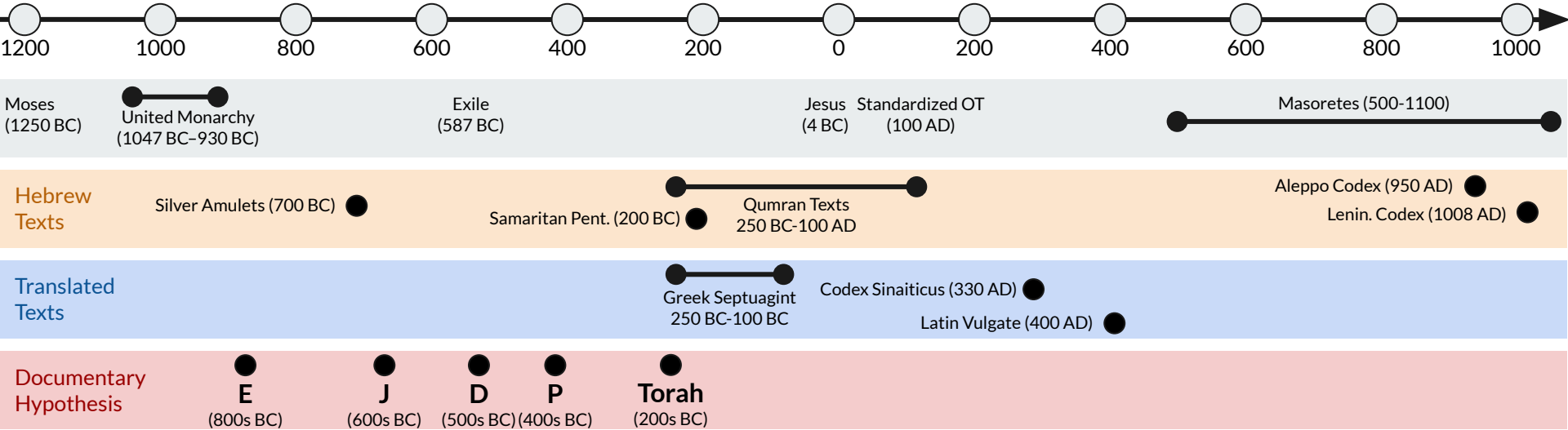
P\*: Priestly source (6th/5th c BCE)

D†: Deuteronomist source (mostly Deuteronomy)

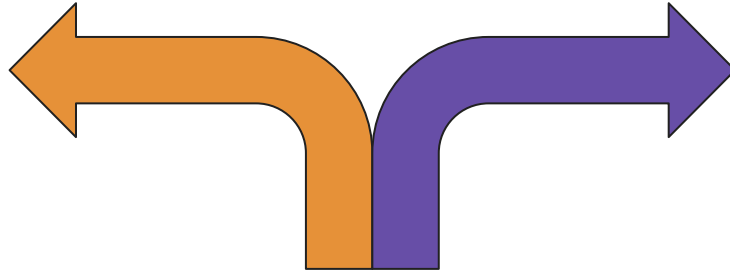
R: redactor

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

# Timeline



Moses wrote every single word of the Pentateuch as we have it today.



Moses wrote nothing and probably didn't exist.



Moses wrote every  
single word of the  
Pentateuch as we  
have it today.

Moses wrote  
nothing and  
probably didn't  
exist.





# Inerrancy Regarding Authorship

## Article XVIII.

WE AFFIRM that the text of Scripture is to be interpreted by grammatico-historical exegesis, taking account of its literary forms and devices, and that Scripture is to interpret Scripture.

WE DENY the legitimacy of any treatment of the text or quest for sources lying behind it that leads to relativizing, dehistoricizing, or discounting its teaching, or rejecting its claims to authorship.

Chicago Statement  
on Biblical Inerrancy  
*defendinginerrancy.com*



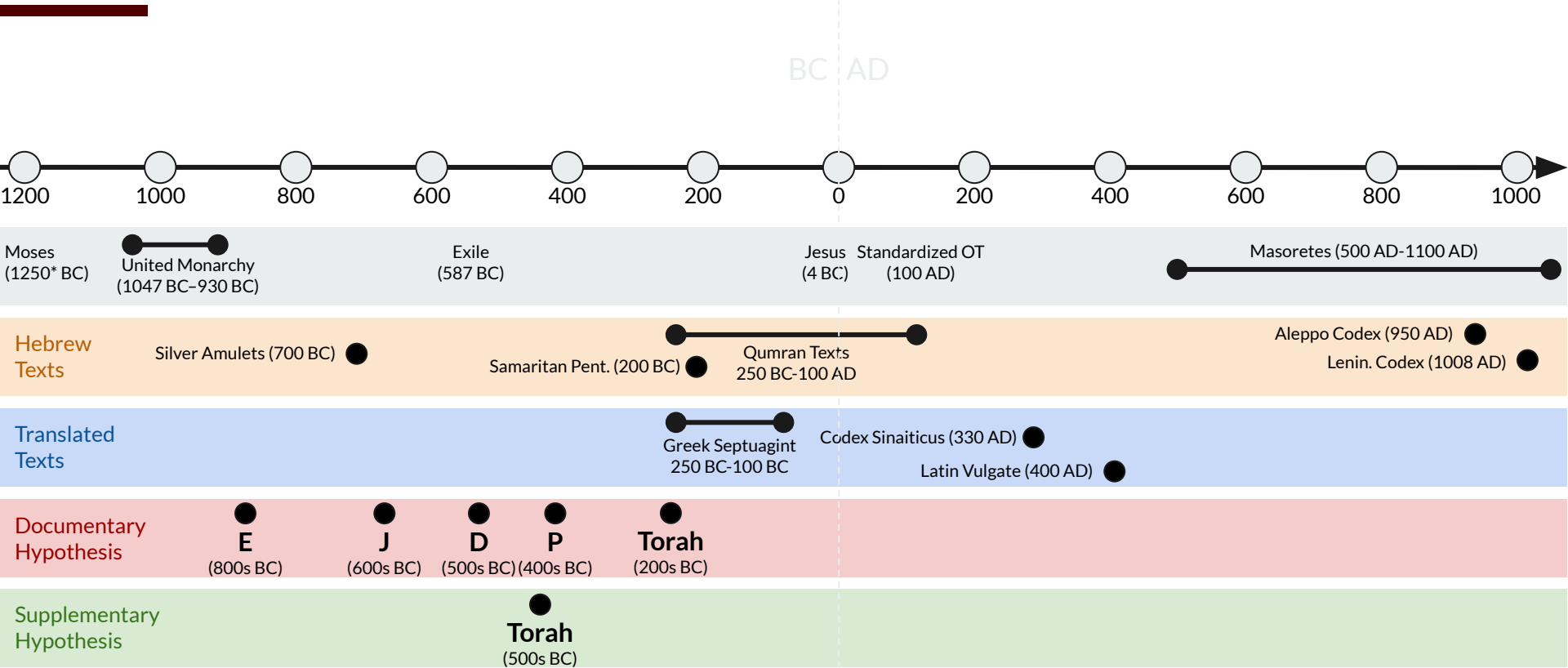
# What is the "Torah Moshe"?

- There isn't a single verse in the Tanakh where the "law of Moses" references anything in the book of Genesis. For sure the patriarchal stories are known in Exodus through Deuteronomy, but they are never associated with the "law of Moses".
- There is no verse in the HB that *unambiguously* uses the phrase "law of Moses" comprehensively i.e., referring to the five books of the Pentateuch. The same is true for other references to the law in connection with Moses.

# A Via Media? - Supplementary Hypothesis

1. Israelites before Moses preserve the patriarchal traditions via oral history.
2. Moses had more pressing matters to attend to than writing patriarchal narratives and an autobiography.
3. Moses (or someone soon after Moses' death) recorded events in Moses' life and leadership period, from the exodus, to Sinai, and through the wilderness.
4. Numbers, Leviticus, Deuteronomy are hybrid: parts Mosaic; parts later adapting Mosaic material and composing new material reflecting occupancy of the land, necessitating adaptations in laws. Thus, the material encompasses times, needs, and customs from the Mosaic period well into the monarchy. **Moses, the law, the deliverance from Egypt, and the events at Sinai are constant touchpoints; as such the collective whole is, appropriately, the "law of Moses."**
5. Genesis 1-11 was written during the exile, as it has a Babylonian flavoring in terms of what it seeks to accomplish and respond to theologically

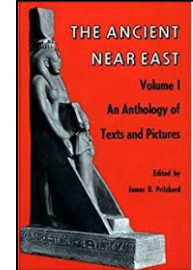
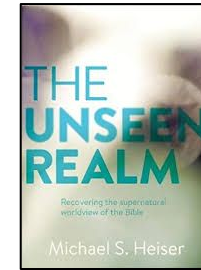
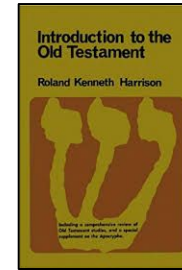
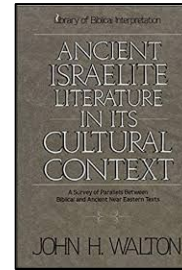
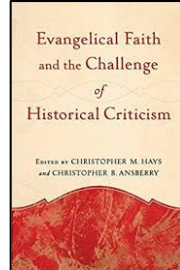
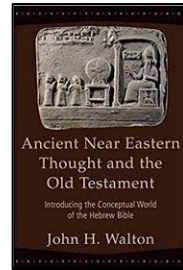
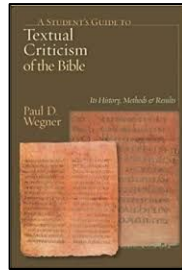
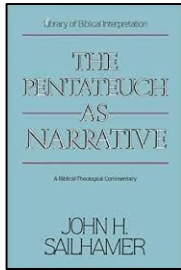
# Timeline



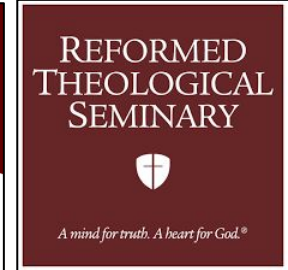
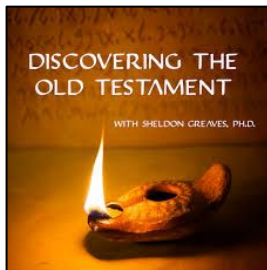
Wegner, P. D. (2006). *A Student's Guide To Textual Criticism Of The Bible: Its History, Methods And Results*. InterVarsity Press.

# Sources & Recommendations

## Books



## Podcasts & Other Multimedia



# Further Reading

- Heiser, M. S. (2008). Monotheism, polytheism, monolatry, or henotheism? Toward an assessment of divine plurality in the Hebrew Bible. *Bulletin for Biblical Research*, 1-30.
- Heiser, M. S. (2014). Monotheism and the Language of Divine Plurality in the Hebrew Bible and the Dead Sea Scrolls. *Tyndale Bulletin*, 65, 85-100.
- Heiser, M.S. (2012) "Jesus' Quotation of Psalm 82:6 in John 10:34: A Different View of John's Theological Strategy," Paper read at the 2012 regional meeting of the Society of Biblical Literature (available online)
- Walton, J. H. (2006). *Ancient Near Eastern thought and the Old Testament: Introducing the conceptual world of the Hebrew Bible*. Baker Academic.
- Walton, J. H. (1994). *Ancient Israelite Literature in its cultural context: A survey of parallels between Biblical and Ancient Near Eastern Texts*. Zondervan.
- Harrison, R. K. (1969). *Introduction to the Old Testament: with a comprehensive review of Old Testament studies and a special supplement on the Apocrypha* (Vol. 1). Eerdmans Pub Co. (note: this is a bit outdated, but an excellent review of OT studies up to 1970)
- *The Pentateuch As Narrative* by John Sailhammer
- *A Student's Guide to Textual Criticism* by Paul D. Wegner
- *Ancient Near Eastern Thought and the Old Testament* by John Walton
- *Evangelical Faith and the Challenge of Historical Criticism* ed. Christopher Hays
- *Ancient Israelite Literature in its Cultural Context* by John Walton
- *The Unseen Realm* by Michael S. Heiser\*
- Pritchard's *The Ancient Near East Anthology*
- Podcasts & Other Multimedia
  - The Naked Bible Podcast by Michael S. Heiser\*
  - The Bible Project\*
  - Sentinel Apologetics
  - Discovering the Old Testament by Sheldon Graves

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## Next Time: Creation, Evolution, & Genesis

Thursday Sep 10 / 7:30pm CST / Central Church + via ZOOM

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# Appendix



# Torah Scroll Display

- Text dates from 1750 A.D.
  - Not useful for textual criticism
- Rescued from Kristallnacht, where Synagogues were destroyed by the Nazis and 800 scrolls were burned.
- *Pasul* (invalid or unclean) and no longer worthy for daily reading at Synagogue.
- Rules
  - No touching
  - No food or drink near it



Synagogue destroyed during Kristallnacht

<b>Year</b>	<b>Event</b>	<b>Scriptural description</b>
13.8 bya	Big bang	Gen 1:1
2000 B.C.	Call of Abraham	Gen 12
1450/1250 BC*	The exodus, here there be dragons. Controversy abounds as to the dating	Exodus, <i>Prince of Egypt</i>
Exodus + 40 years	Mt. Sinai	Exodus, Lev, Num, Deut
1050 - 930 BC	United Monarchy	Samuel
884-873 BC	Reign of Omri, first king to appear explicitly by name in external sources	1 Kings 16
640-609 BC	Reign of Josiah + Deuteronomic reforms	2 Kings 22-23
586-515 BC	Babylonian Exile	2 Kings 24ff, 2 Chron, Prophets
515 BC - 70 AD	Second Temple period, beginning with the return of the exiles to the destruction of the Temple in 70 AD by Roman Empire	Last decades covered in New Testament