

Defending Textual Authenticity



by Elder Jacob O. Meyer

Assault on the veracity of the inspired biblical texts has led to a plethora of false doctrine and cult type groups.

This study traces such practices to their source—the Graf-Wellhausen Hypothesis—and lays it to rest forever.

Published by
Assemblies of Yahweh

P.O. Box C • Bethel, PA 19507
U.S.A.

Copyright © 2020 Assemblies of Yahweh
All rights reserved



Demolishing the Great- Wellhausen Documentary Hypothesis

by Elder Jacob O. Meyer

The liberalism, skepticism, and doubt permeating this worldly system can readily be perceived. It has not served to better the moral fabric of the world. This conclusion is predicated upon many points of reference, among them being Bible prophecy.

The Apostle Peter tells us, *“This is now, beloved, the second letter that I write to you; and in both of them I stir up your sincere mind by putting you in remembrance; that you should remember the words which were spoken before by the holy prophets, and the commandment of the Master and Savior through your apostles: knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? For, from the day that the fathers fell asleep, all things continue as they were from the beginning of creation.”* (2 Peter 3:1-4).

Paul predicts that in the last days *“...they will turn away their ears from the truth, and turn aside to fables.”* (2 Timothy 4:4). The Apostle Peter furthermore prophesies that false prophets would infiltrate True Worship and privately bring in

destructive heresies, **denying even the Master that bought them** and bring them upon themselves swift destruction. Many would follow their lascivious doings (the great falling away of 2 Thessalonians 2:3) and bring a reproach upon the truth of Yahweh, 2 Peter 2:1-3.

Time after time, the Scriptures warn us that the undermining of the supernatural inspiration, the authenticity, the authority, and the veracity of the sacred Scriptures would accompany the events of the last days. See for example 2 Timothy 4:1-4, Jeremiah 6:16, and 2 Peter 3:1-7. Breaking loose from the firm restraints established by the sacred text would send humankind in a direction of doubt, skepticism, and unrestrained evil, Psalm 2.

As it turns out, many of these prophecies are fulfilled by theologians and ministers today through

their rejection of the veracity and authenticity of the sacred Scriptures. Most theological educational institutions have departed from the belief in the infallibility of the sacred Scriptures. Few are the institutions educating today's ministers that allow the Bible to speak for itself with any degree of authority as the Word of the Most High, and fewer still are willing to obey its teachings.

Obedience Versus Antagonism

The basic underlying reason why theology dissects the sacred Scriptures hinges upon the fulcrum of Paul's statement in Romans 1:20-23. ***“For the INVISIBLE THINGS of him since the creation of the world are CLEARLY seen, being PERCEIVED THROUGH THE THINGS THAT ARE MADE, even his everlasting power and***

majesty; THAT THEY MAY BE WITHOUT EXCUSE: because that, knowing Yahweh, they did not glorify him as Elohim, neither gave thanks; but became VAIN IN THEIR REASONINGS, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible Elohim for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things." Paul summarizes by saying *"And even as they REFUSED TO HAVE ELOHIM IN THEIR KNOWLEDGE, Elohim gave them up to a REPROBATE MIND...."* The term *reprobate* means *to reject or abandon the Almighty so as to be beyond hope of salvation.*

If one could prove that there is no Almighty, then the book which is called His Word, the sacred Scriptures or the Bible, would have no impact whatsoever upon their lives. Consequently, man could do exactly as he pleases with no fear of punishment.

Therefore, rebellious man has for many centuries, reaching far back into antiquity, sought to disprove the existence of a creator. This attack upon the Almighty has taken many different avenues. Here are just a few.

The Bible has been viewed by sceptical people as being merely a collection of **ancient myths** which superstitious people believed. Such an approach is stated by Dr. Julius A. Bewer, a professor teaching at Union Theological Seminary in New York several decades ago. In his book, **The Literature of the Old Testament**, he made the following statement. *"Long before any one in Israel thought of writing in literary form, people sang songs and told stories, delighted in riddles and wise sayings, and handed them down from generation to generation in oral tradition. The few of these that have come down to us embedded as quotations in our prose books, are all in poetry. They have been conceived*

in enthusiastic moods and had often been recited or sung on festive occasions, when the rhythmic form of some classes like the war songs and paeans of victory was accentuated by dancing and accompanying clapping of the hands or by crude music. Certain men were especially interested in these folk songs. We read of ballad singers or reciters of poems in early Israel (Numbers 21:27) and may be sure that in course of time they felt the need of committing their repertoire to writing...." (page 1). Questioning the inspiration of the sacred Scriptures has led to the method of Bible analysis called "higher criticism." Popular theology thrives on doubting the Almighty and His authorship of the sacred Scriptures.

To show how critical scholars think, we can turn to page 30 of this same book, in the chapter entitled "Early Laws," which begins as follows: *"HEBREW tradition attributes to Moses, the great founder of Israel's religion, the authorship of its entire legislation in the Pentateuch. That is impossible [?], for laws as a rule embody customs and grow gradually in history. As conditions change and insight deepens, customs vary and laws are modified. If a leader like David decides a matter differently from the usual way, and it commends itself to the judgment of the people by its fairness, it becomes henceforth a precedent with all the force of a law. Thus David changed the custom of dividing the booty and made his own arrangement 'a statute and ordinance for Israel unto this day' (1 Samuel 30:21-25; cf. p. 25). And yet in Numbers 31:25ff, Moses is credited with this law! Of course, an element of truth underlies the tradition that Moses gave the whole law to Israel. He had given the fundamental principles on which the entire legislation was built, the insistence on the exclusive worship of Yahweh as Israel's only [Mighty One] and on obedience to His will which refers especially to social morality within the nation. The whole subsequent development*

of religion in Israel presupposes these principles from the beginning." [Emphasis ours.]

The author of the book, Dr. Bewer, would have sought desperately to force an interpretation that supported his views, that David made a **new law**. But, the principle was originally a law imposed during the rule of Moses. However, we must remember that David in his early years occasionally exhibited weakness in his knowledge and application of Yahweh's law. Perhaps this is illustrative of many people in the world today. They **THINK they know the Bible**, but in actuality they **DON'T**. It was later that David studied the Bible very thoroughly after the death of Uzzah, 2 Samuel 6. (Compare 1 Chronicles 14:12-15.) Consequently, we must conclude that David was a righteous king who wanted to do right, and he ruled fairly and justly on this issue which had arisen among his soldiers. In handing down this ruling on war booty, he followed the principles established centuries previously by Moses, but David expressed his judgment in more simple terms. Without doubt, Moses had received the covenant Torah (law) directly from Yahweh in a corpus of material—but liberal theologians will not accept that premise.

The usual doctrinal statement made by Bible believers concerning the authenticity of the sacred Scriptures reads somewhat along the lines of the following: **"The books which form the canon of the Old and New Testaments as originally given are plenarily inspired and free from all error in the whole and in the part. These books constitute the written word of [Yahweh], the only infallible rule of faith and practice."** To this doctrinal statement, the True Worshiper can subscribe.

But over the years, modernistic liberals who teach the Bible have **undercut** the statement that the Bible is inerrant as Dr. R. K. Harrison has pointed out in his noteworthy work, **Introduction**

to the Old Testament. (This subject was also thoroughly discussed in the two books by Dr. Harold Lindsell—**Battle for the Bible** and **The Bible in the Balance**.) This process has taken an extensive period of time. Dr. Harrison points out that the early believers maintained an unswerving stand in supporting the conclusion that the writings of the Old Testament possess an authority of such high degree as to conclude that it could be produced only with supernatural inspiration and authorship. “*As such the Scriptures demanded implicit belief and obedience on the part of all those who accepted and venerated them,*” (page 3). But such a strong conviction began to be diluted even in the first century C.E.

In Acts chapter 8, we find the historical reference to Simon Magus (Simon the Magician). Much is said in the writings of the ante-Nicene fathers about this heretic who sought to undermine the message of the Bible. But in addition, Marcion, in the second century, continued the tradition of Simon Magus and criticized the Bible severely, arriving at the conclusion that the Almighty was weak, unjust, lacking in prescience, and essentially fickle. Therefore, Marcion rejected the Old Testament and called the Almighty of the New Testament a different Mighty One, a Mighty One simply of LOVE.

Further attacks upon the authenticity of the Scriptures occurred over the centuries until the time of the Reformation. “*Luther excluded four compositions [from his Bible] generally considered canonical (Hebrews, [Jacob], [Judah], and Revelation),*” (Harrison, page 8). Luther insisted that writings purporting to be scriptural stood or fell according to the extent in which they promoted the Messiah. Martin Luther, the Great Reformer, himself, was not above rejecting portions of the Bible.

Already in the 15th century, attacks were made upon the Mosaic authorship of the Pentateuch by such men as Andreas Rudolf Bodenstein (a contemporary of Luther).

Hugo Grotius argued against the inspiration of various passages in the sacred Scriptures. Thomas Hobbes (following in 1588-1679), viewed the Scriptures as being **deistic**.

The Jewish philosopher, Benedict Spinoza (1632-1677), continued with the concept espoused by Hobbes. Starting with a premise that no speculative or scientific investigation ought to be regarded as putting religion in jeopardy, he formed what could be designated the modern discipline of Bible criticism. As had Ibn Ezra to some extent, Spinoza

Martin Luther, the Great Reformer, himself, was not above rejecting portions of the Bible.

rejected the Mosaic authorship of the Pentateuch.

The 18th century ushered in an era which is usually known by its German designation, *einleitung* (or *aufklarung*)—*enlightenment*. The researchers into the Bible cast an accusing eye upon the text themselves and began what is known as “source criticism.” The Enlightenment was intended to concentrate exclusively on scientific investigation, but, frequently, conclusions are based on wrong information. It ushered in the age of German Rationalism, with all of its attacks against the foundations upon which the ages past are structured.

As Dr. Harrison comments, “*The Age of Enlightenment was characterized by the **enthroning of human reason**, accompanied by a **REVOLT against external authority**. One offshoot of this situation was the claim that the Old Testament ought to be subject to the same principles*

*of careful scrutiny as those applied to secular writings generally. This attitude crystallized largely as the result of the work of J. G. Eichhorn (1752-1827), a rather conservative **Rationalist** who had fallen somewhat under the influence of Herder,*” (pages 11-12). [Emphasis ours.] Eichhorn wrote a three-volume introduction to the Old Testament writings entitled **Einleitung in das Alte Testament**, a work which earned him the title of “father of Old Testament criticism.”

From that point, various other critics followed Eichhorn. A Catholic theologian named Geddes wrote a work entitled **Critical Remarks**. J. S. Vater postulated the existence of as many as 40 separate fragmentary sources underlying Pentateuchal writings. W. M. L. De Wette wrote a book to support the fragmentary theory of Pentateuchal origins, **Beitrag zur Einleitung in das Alte Testament**. Wilhelm Vatke insisted that the Grundschrift (“Foundation Document”) could be dated as late as the exile.

J. C. F. Tuch maintained that the Pentateuch had two documentary sources based upon the two divine Names, Elohim and Yahweh. Thereafter, scholars ran in this direction contending that there was J document (for Yahweh—German spelling is Jahweh); an E document (for Elohim); a Priestly source (designated as P); and a Deuteronomic source (noted by the capital letter D).

The work of all these scholars was eventually combined in the work of Julius Wellhausen, who simply tore the Bible to shreds.

But, not every Bible scholar ran in the direction of these wild theories on **source criticism**. Among the major Bible scholars maintaining a clear view of the inspiration and authenticity of the Bible was Dr. E. W. Hengstenberg who specialized in Old Testament study. He disliked every form of rationalism, and throughout his lifetime constantly challenged biblical liberalism.

Then came another line of liberal scholars such as Eduard Reuss,

and his student K. H. Graf. They assigned the biblical documents to a late date around the era of Ezra.

The quotes you will read in the following pages clearly reveal the weaknesses in the source critical method in the scholars own words. Please take the time to read them carefully and think about what you are reading.

The following is a quote which will help you get a clearer perspective of this subject from the book **Handbook of Biblical Criticism**, by Richard N. Soulen. This quote clearly, concisely, and simply defines the methodology for which Julius Wellhausen is responsible.

*"The term Criticism in the sense here used dates only from the 17th cent.; the judgment it represents, however, goes back to ancient Greece and above all to Aristotle's Poetics. Early Greek scholars of the church practiced Literary Criticism when they questioned the authorship of books of the Bible on the basis of linguistic and stylistic factors; e. g., on these grounds Origen (ca. 185-254) doubted the Pauline authorship of the book of Hebrews, and his pupil Dionysius of Alexandria disputed the common authorship of the [Evangel] of John and the book of Revelation. When Martin Luther in the 16th cent. called for the interpretation of Scripture according to its literal meaning (**Sensus Litteralis**), or when he called the Epistle of James an "epistle of straw" and wished the book of Revelation had never been written, he was making literary (value) judgments, although they included judgments concerning content (Ger.: Sachkritik; see: **Sachexegese**) and interpretation (see: **Hermeneutics**).*

*"As the **anticlerical, antidogmatic spirit** of the 17th and 18th [centuries] (particularly in France and England) placed Scripture more and more under the scrutiny of reason, critical literary observations began to **accumulate**. Radical shifts in content, style, point of view, and vocabulary, the presence of contradictions, repetitions, and*

*interjections, all within a single book (e. g., Genesis), pointed, it seemed, either to the use of multiple sources in composition, or to the hand of a later redactor or compiler. With the rise of historical reason, especially in the 19th [century] (see: **Historical Criticism; Historical Critical Method**), historical questions concerning the authorship, origin, and historical setting of the writings and their component parts were added to the above purely literary observations.*

*"Since the answer to THESE HISTORICAL QUESTIONS was DEPENDANT UPON THE DELINEATION OF SOURCES WITHIN SCRIPTURE, Source Criticism as a special focus of Literary Criticism was developed, particularly with regard to the first five books of the Old Testament (the Pentateuch), and to the first three books of the New Testament (the synoptic [Evangel]). The 19th century solution to the origins of the Pentateuch was called the DOCUMENTARY HYPOTHESIS (see: Graf-Wellhausen Hypothesis); the solution to the synoptics was called the **Two Source Hypothesis**. [Source Criticism] was eventually applied to virtually all the books of the Bible. Sometimes IT WAS CARRIED TO ABSURD EXTREMES, with multiple sources purportedly lying behind a single verse, but nevertheless lasting discoveries occurred (e. g., see: **Deutero-Isaiah; Q**).*

"19th century Literary Criticism was shaped not only by historical methodology but by the philosophical idealism of the age, by ideas of individualism, moral progress, and social evolution. The author as a creative spirit was more the object of literary inquiry than the work he produced. Thus, Literary Criticism of the Old Testament, esp. as epitomized by Julius Wellhausen (1844-1918), FUNCTIONED WITH TWO MAJOR ASSUMPTIONS NO LONGER CONSIDERED VALID. First, that the redactor (editor) of the Pentateuch worked with written documents which were the liter-

*ary products of singularly creative individuals; and, second, that the literature of Israel evolved through ever higher stages which reflected the evolution of Israelite religion itself. Both were erroneous. The sources behind the Pentateuch have been shown by 20th cent. **Form Criticism and Tradition Criticism** to be mainly ancient oral [sic] traditions which were preserved in a variety of forms (psalms, laws, creeds, sagas, etc.) and which stem from diverse situations in life,"* (pages 99-100). [Emphasis ours.]

If you read the above quote carefully and note the emphasized sections, you will certainly comprehend that the Wellhausen method is no longer well accepted, although the idea of doubt about the truthfulness of the sacred Scriptures remains.

Dr. Soulen indicates that the dissection of the Bible was taken to absurd extremes. The author himself has seen color-coded versions of the Pentateuch based upon the Wellhausen source critical methodology. In actuality, the absurd is demonstrated, as even some verses are divided on a seemingly arbitrary basis.

But, it was Julius Wellhausen (1844-1918) who studied theology under Ewald at the University of Gottingen, who drew all the ideas of the source critical studies together. Wellhausen followed Vatke in adopting the **evolutionary concepts** characteristic of the philosophy of Hegel, and was also influenced to some extent by the views of Herder on the Old Testament.

Wellhausen occupied a position in the field of Old Testament criticism similar to that of **Darwin** in the area of biological science. The effects of the Graf-Wellhausen theory of the sources of the Bible being of late date have reverberated around the religious educational institutions of the world.

Dr. Soulen also includes the following concise definition in his **Handbook of Biblical Criticism** that you will find helpful. Please read it carefully since the explana-

tion is important.

“Graf-Wellhausen Hypothesis. A theory concerning the origins of the Pentateuch which, though having numerous antecedents, was most persuasively argued by K. H. Graf (1866) and Julius Wellhausen (1876-1884); it added to the existing hypothesis the argument that written documents, combined and revised over several centuries from varying historical and theological points of view, could be (fairly) precisely dated and placed in an evolutionary sequence. A J (Yahwist) document (ca. 850 [B.C.E.] and an E (Elohism) document (ca. 750 [B.C.E.]) were, according to this hypothesis, combined by a redactor (R^{JE}) around 650 [B.C.E.]; the Deuteronomistic Code (621 [B.C.E.], called D) was added by a redactor (R^D) around 550 [B.C.E.]; the Priestly Code (ca. 450 [B.C.E.]) constituted the final document added by a redactor (R^P) around the 400 [B.C.E.] Numerous revisions of this hypothesis, which dominated Old Testament criticism until the rise of Form Criticism, have been proposed.”

You will notice that the **Source Critical Documentary Hypothesis** is heavily based upon what scholars call a “scissors and paste editing job (Redaction means editing).” It depends heavily on **believing** (like faith!), that the Bible (especially the Pentateuch) is compiled and revised by an editor from two or more fundamental texts. It depends on **SEPARATING** the Sacred Name Yahweh **from the title Elohim**. Yet the Hebrews called their Mighty One Yahweh Elohim.

When the Almighty spoke, He called Himself Yahweh (His Name) and Elohim (His title). The Scriptures speak in perfect unity. Notice how dogmatic Paul speaks in 2 Timothy 3:13-16. **“But evil men and imposters shall become worse and worse, deceiving and being deceived. But remain in the things which you have learned and have been assured of, knowing of whom you have learned them; and that from a babe you have known the sacred**

writings which are able to make you wise to salvation through faith which is in the Messiah Yahshua. Every scripture Yahweh breathed is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness....”

The Apostles and Prophets, including the Messiah Himself, quoted copiously from the Old Testament and evidently viewed the Sacred Scriptures as a unity. Notice Mark 12:29 and the Messiah’s quote of the Shema. His quote corresponds with the Massoretic text and forthrightly rejects the dual source theory. **“Yahshua answered, The first is, Hear, O Israel; Yahweh is our Elohim, Yahweh is one....”** See also Luke 4:8 and 12, where the Messiah quotes Old Testament

Scriptural passages and, in so doing, would have used the terms *Yahweh* and *Elohim* in combination. The Messiah is the Word made flesh, and He would have known the True Word, using the correct terminology Yahweh the Father taught Him.

No, friends, the Graf-Wellhausen theory of multiple sources falls flat on its face! It cannot be proven historically. It actually traces from pagan methodology. It leaves doubt in its wake and does not build faith. It was never accepted by the Messiah or the Apostles.

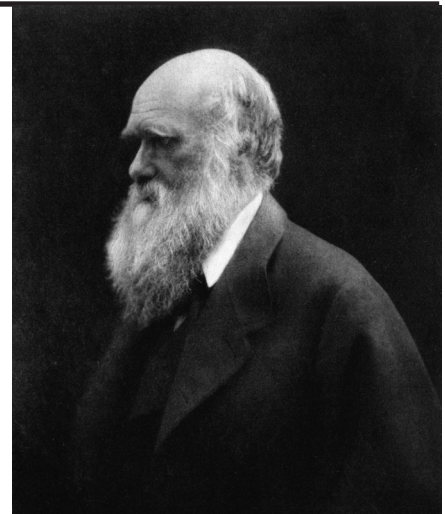
Actually, the Messiah and the Apostles quote at least 24 passages of Scripture where the terms *Yahweh* and *Elohim* appear in combination. Their witness is truth, and the present author believes every word that was written and handed down to us

Darwin and Evolution

The Enlightenment concentrated primarily in the universities of Germany sent Academia on a new course. Turning away from the old, long-established standards set by religion, the Enlightenment insisted that the universe is founded upon reason. The attack upon the supernatural authorship, authority, authenticity, unity, and inerrancy of the Sacred Scriptures received great impetus from the emerging theory of Evolution. The new direction in scholarship now became the contention that the worship of the Hebrews “evolved” from pagan religions (especially that of Baal and other ancient Middle Eastern religions), and that these pagan myths were consolidated in the Bible to become a new truth. **But, in fact the very opposite is the truth.**

The major proponent of the theory of evolution was Charles Darwin, whose famous grandfather, Erasmus Darwin (1731-1802) had accepted Carolus Linnaeus’ radical ideas of sexuality in plants and had completed the grand epic, “The Botanic Garden.”

Charles Darwin, at age 22, signed on as the naturalist on the ship **H.M.S. Beagle**, which departed from England



on December 27, 1831. From that voyage of five years to map the coasts of South America, came Darwin’s theory of evolution. The theory took shape over a period of 20 years in letters and papers and culminated in the book **Origin of Species**. Ironically, Darwin had been dedicated by his parents to become a clergyman, as were other scholars who turned into paths of skepticism and doubt, eventually developing a hostility to the Sacred Scriptures.

Conversely, we can prove the truthfulness of the Sacred Scriptures and the Assemblies of Yahweh will maintain our dedication to Yahweh and His Word.

***“But sanctify
in your hearts
the Messiah as
Sovereign: ready
always to give an
answer to every
man that asks
you a reason
concerning the
hope that is in
you, yet with
meekness and
fear: having a
good conscience;
that, in what
you are spoken
against, they
may be put to
shame that
revile your good
manner of life in
the Messiah.”***

1 PETER 3:15-16

in the sacred Scriptures. Don't you? If our spiritual predecessors quoted from the Old Testament as we have it today, we can depend on their example (see 1 Peter 2:21), and we will follow their example because they were inspired, 1 Peter 3:15-16. They know the truth, and they did not correct the Massoretic Hebrew text in any way!

Nevertheless, Wellhausen conceded that the rationalism which

he had embraced so avidly in the earlier years of his life had made havoc of his own faith in the authority and authenticity of the Old Testament. Just before his death, he acknowledged that his faith in the Almighty and His Word had been substantially weakened rather than strengthened by his approach to Bible study. Just like the evolutionary theories of Charles Darwin, the **Documentary Hypothesis of Wellhausen** has demolished the faith in a creator being that has stabilized society for centuries.

The Magnum Opus (great work) written by Julius Wellhausen is entitled **Prolegomena to the History of Ancient Israel**. The original volume appeared in 1878 and has been translated into English. (The author has a copy of the English version in his library and quotes from it as follows.)

Wellhausen makes the following assertions in the introduction to his book. “*The question to be considered is whether that law is the starting-point for the history of ancient Israel, or not rather for that of **Judaism**, i.e., of the religious communion which survived the destruction of the nation by the Assyrians and Chaldeans,*” (page 1). [Emphasis ours.]

He continues: “*In dogmatic theology Judaism is a mere empty chasm over which one springs from the Old Testament to the New; and even where this estimate is modified, the belief still prevails in a general way that the Judaism which received the books of Scripture into the canon had, as a rule nothing to do with their production, **by far the larger portion is demonstrably post-exilic**... Daniel comes as far down as the Maccabean wars, and Esther is perhaps even later,*” (page 1). [Emphasis ours.]

But, read again our comments above. Wellhausen takes the opposite approach to what can be rationally and logically reasoned.

Regarding the sources of criticism, he gives the following historical comments. “*The hypothesis usually*

associated with Graf's name is really not his, but that of his teacher, Eduard Reuss. It would be still more correct to call it after Leopold George and Wilhelm Vatke, who, independent alike of Reuss and of each other, were the first to give it literary currency. All three, again, are disciples of Martin Lebrecht de Wette, the epoch-making pioneer of historical criticism in this field. He indeed did not himself succeed in reaching a sure position, but he was the first clearly to perceive and point out how disconnected are the alleged starting-point of Israel's history and that history itself. The religious community set up on so broad a basis in the wilderness, with its sacred centre and uniform organisation, disappears and leaves no trace as soon as Israel settles in a land of its own, and becomes, in any proper sense, a nation. We now find the Book regarded as the Foundation of all higher life, and the Jews, to borrow the phrase of the Koran, are “the people of the Book.”

Actually, you are beginning to get the idea that these German Rationalistic scholars were anti-Semitic! This could have been the covert reason for the documentary hypothesis.

He continues on page 6 with the following quotes: “*For the Law, if by that word we understand the entire Pentateuch, is no literary unity, and no simple historical quantity. The five Books of Moses and the Book of [Yahshua] constitute one whole. Out of this whole, the Book of Deuteronomy, as essentially an independent law-book, admits of being separated [!] most easily. Of what remains, the parts most easily distinguished belong to the so-called ‘main stock’ (‘Grundschrift’), formerly also called the Elohist document, on account of the use it makes of the divine name Elohim up to the time of Moses, and designated by Ewald... When this fundamental document is also separated out as well as Deuteronomy, there remains the Jehovistic history-book, which, in contrast with the two others, is*

essentially of a narrative character, and set forth with full sympathy and enjoyment the materials handed down by tradition. Hupfeld demonstrated in certain parts of Genesis, which until then had been assigned partly to the “main stock” and partly to the Jehovist, the existence of a third continuous source, the work of the so-called younger Elohists. involves an unproved assumption, and besides, is no longer required for distinction’s sake, now that the ‘main stock’ is no longer referred to under so unsuitable a name as that of Elohists.”

After reading these assertions by Wellhausen, one can see the direction in which these thoughts would lead. Read the following and see! In the book, which we have already perused, **Literature of the Old Testament** by Bewer, he makes the following statement. “*It was inevitable that by the time we come to literate records, the tales should have been more or less modified in the long oral process of tradition. Stories that were originally not **Israelitish** but **Canaanitish** or **Babylonian** had been made **Israelitish**. Thus religious tales, originally connected with the **Canaanitish [mighty one] Baal** or the **Babylonish [mighty one] Marduk** or with some other [mighty one], were now told of **Yahweh**. How far this transforming process had gone by the time of EliYah, we do not know. But about that time (ca. 850 [B.C.E.]) an author gathered the various stories and groups together for a great work, in which he told the story of Israel from its origin to the conquest of Canaan and showed why and how his people came into the possession of the land.*” [Emphasis ours.]

The same author, Dr. Bewer, continues with chapter 6, page 74, on his discussion of the Elohists. “*The story of Sarah in Pharaoh’s harem as told by J had left an unfavorable impression of Abram upon the reader. E corrected this in his version (Genesis 20:1-17), which placed her in the harem of King Abimelech at Gerar and emphasized that nothing had*

happened to her, because [Yahweh] had warned the king early enough in a dream. But E’s special concern was that in J’s story Abram had told a lie when he said that Sarah was his sister. E pointed out in his version that he had not really lied, because Sarah was indeed his sister, the daughter of Abram’s father, though not of his mother.”

These liberal, rationalistic scholars really labor hard at undermining the veracity of the sacred Scriptures—but we need not fall prey to their adroit pronouncements.

Restoring Conservatism

The Graf-Wellhausen theory of Bible development turned toward a more conservative viewpoint in the early 1900s. Hermann Gunkel took it upon himself to attempt to trace the basic religious ideas of the Hebrews as incorporated in the Massoretic text, back to their original “oral” form. His Bible study method is entitled **Sitz im Leben des Volkes** [life setting of the people]. He was followed also by Sigmund Mowinckel (who incidentally died during World War II). Gunkel was a German. Mowinckel was from what is known as the Scandinavian School of Bible Scholars.

The Gunkel and Mowinckel method is based upon the term *Gattungen*. The word *Gattungen* means *literary types* (like poetry, prose, prophecy, eschatology, parables, etc.). These types identify some aspect of Israelite religion.

The Place of the Qumran Texts in Bible Study

It was after the World War II that the library at Qumran (located along the northwest shore of the Dead Sea) came to light. Discovery of these ancient documents from the library of an Essene-like sect had been hidden for centuries, began to point more clearly toward a conservative stance in Bible study. Some scholars believed that the first discoverer of the hidden Qumran library of biblical texts had been

Origen, who described how he came into possession of an ancient manuscript near Jericho.

Taking the documents of the Qumran community and viewing them alongside the Massoretic text has been a source of great inspiration to the Bible student. In these documents, we find the Name of Yahweh written in the paleo-Hebrew script showing a great reverence for it. The term *Elohim* appears in the documents alongside the Name of Yahweh and in combination with it.

The surprising thing is that the Qumran documents very closely resemble the Massoretic text. The textual variations are rare, minute, and inconsequential where doctrine is concerned. For example, the large Isaiah scroll is very similar to the Massoretic Isaiah and reveals few textual differences.

One would think that since the Qumran community was considerably interested in researching the Bible carefully, if there had been two different sources, they would have undoubtedly pointed this out. But, the text of the Scriptures remained virtually the same as the Massoretic text.

Can there be two or more sources for the Old Testament Pentateuch, the Former and Latter Prophets, and the Wisdom Literature? The author does not believe that this is possible.

The Colophons Important

We must point out that the Hebrew text of the Old Testament begins with the account of creation. In Genesis chapter 1, the term *Elohim* is the first to appear. The Name Yahweh and Elohim are linked together at the beginning of the second chapter of Genesis, but the entire first chapter of Genesis excludes the Name Yahweh, causing some noted scholars to argue for the E texts to be more ancient.

However, the author has been teaching that Moses undoubtedly accumulated a considerable amount of written literature before he wrote the Pentateuch. He may have found

this literature in the possession of his father-in-law Jethro, who was the priest of Midian. Midian was the fourth of six sons begotten by Abraham from his second wife, Keturah, Genesis 25:1-4.

THE AUTHOR DOES NOT SUBSCRIBE TO ORAL TRADITION. But, rather, he has reached the conclusion that when Almighty Yahweh taught Adam all he needed to know, He also taught him how to write. Writing is very ancient, and this can be proven rather easily when we cleanse our minds of the idea of evolution. The main difference between the Israelite faith and pagan religions is that the Israelites had WRITTEN sacred texts.

Writing is very ancient, and the author is led to conclude **that the book of Genesis is also very ancient.** (See Judges 8:14 where the translation described does not correctly render the Hebrew word *katab*—which means *to write*.) Some of these documents that were incorporated into the book of Genesis may have even been written by the original man Adam and passed down through Noah and his family after the flood.

Throughout the book of Genesis, we find words which punctuate passages, such as follows: **“these are the generations.”** This practice of punctuating a document is called a “colophon”. These colophons are scattered throughout the book of Genesis and allow us to determine the documents that were combined to form the entire completed work.

Dr. R. K. Harrison in his book, **Introduction to the Old Testament**, very thoroughly discusses the colophon and their importance (pages 544-553).

In addition, P. J. Wiseman authored a book titled, **Ancient Records and the Structure of Genesis, A Case for Literary Unity**. It was later revised and updated by his son D. J. Wiseman, and includes a preface by Dr. R. K. Harrison. The book discusses the literary unity of the book of Genesis and how the colophons

are of great significance. Dr. Wiseman shows that by understanding the colophons we may recognize at eleven sections to the book of Genesis that were originally separate books or cuneiform tablets. Some of these bear the names of people such as Adam, Noah, the sons of Noah, Shem, Terah, Ishmael, Isaac, Esau, and Jacob. Here is a list for your perusal.

- 2:4 These are the generations of the heavens and the earth.

- 5:1 This is the book of the generations of Adam [the origins of mankind].

- 6:9 These are the generations of Noah.

- 10:1 These are the generations of the sons of Noah.

- 11:10 These are the generations of Shem.

- 11:27 These are the generations of Terah.

- 25:12 These are the generations of Ishmael.

- 25:19 These are the generations of Isaac.

- 36:1 These are the generations of Esau.

- 36:9 These are the generations of Esau.

- 37:2 These are the generations of Jacob.

Perhaps this formula allows us to conclude that these men wrote the sections Moses incorporated into the book of Genesis or had a scribe write it for them. We believe, however, they were written by the individual.

But someone will say, “Are you not, Elder Jacob O. Meyer, going in the same direction as modern liberal scholarship?”

No, of course not! I am insisting on the **literary unity of the book Genesis**. Here is how I reason:

Moses had access in the home of

his father-in-law Jethro, Ruel, the priest of Midian, to the documents that were written by the **ancient prophets of Yahweh** who actually lived and experienced the **history of the created world**. He incorporated these documents, passed down from the patriarchs, into the first book of the Pentateuch. You must remember that Moses went to the top of Mount Sinai several times and repeatedly had **personal access to Almighty Yahweh. It is Almighty Yahweh who ultimately wrote the books of Moses:** Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, with Deuteronomy being Moses’ final sermon of instruction to Israel before His death. With Moses having face to face communion with the Almighty, Moses was obviously INSTRUCTED TO WRITE THIS BOOK. This thought greatly thrills the author because we can depend upon the authorship of Moses to be **totally accurate** and to **recognize** that we have the very genuine history of the world directly from heaven incorporated in an inspired book—the Bible!

Let us look for a moment at the book of Genesis. Genesis begins with the word *bereshith*. This word has been discussed and argued about and studied on many occasions by scholars. But verse 1 should stand by itself. The word *bereshith* constitutes a **preposition** and **feminine** noun, and it should be seen as a proper noun—*Absolute Beginning*. Therefore, we could translate, “*In the Absolute Beginning, Elohim created the heavens and the earth.*”

Therefore, we perceive the use of the proper noun, *Elohim*. The word *Elohim* is a word derived from the Semetic root for strength, and means *strong ones* or *mighty ones*. The author, who inspired the book of Genesis to be written, wanted us to understand that the creation, the Absolute Beginning was done by a group of strong, powerful beings. Throughout the Bible, we understand that this group of powerful beings has a specific Name, Yahweh, and that it is the Father and Son.

There were two Yahwehs described in the Bible. Notice the following verse: ***“Then Yahweh rained upon Sodom and upon Gomorrah brimstone and fire from Yahweh out of heaven,”*** Genesis 19:24. A Yahweh stood on earth in Genesis 18, and He represented a Yahweh in heaven. The plural pronoun is used on several occasions. (Please see Genesis 1:26; 11:7; etc.) It cannot be conclusively argued that this is only the *Pluralis Majestatis* pronoun (the pronoun of majesty), but, rather, it recognizes the duality of the majesty on high.

The correct understanding of Exodus 6:3 indicates that the patriarchs recognized the Almighty Yahweh as El Shaddai, their strong one to

preserve them in times of need. But, they did not comprehend or know or experience the full impact of the covenant Name Yahweh. This will occur at the resurrection when they are given eternal life in the Name of Yahweh.

Summary

As the evidence set forth above clearly reveals, the **Source Critical Documentary Hypothesis** of Graf-Wellhausen is determined to cut the Bible in pieces merely to support a theory grounded in evolutionary concepts. The Wellhausen methodology is also rooted in the ideas of German rationalism. Additionally, Wellhausen appears to subscribe to anti-Semitism.

As the author has clearly proven to himself, the Bible is a complete unit. It was written by men under the inspiration of the Holy Spirit. The five books of Moses were then compiled by this great prophet and approved by Almighty Yahweh, therefore, we can say that the Bible is **doubly reliable and inspired**. Furthermore, Yahshua the Messiah, the Word made flesh, quoted from the Hebrew Old Testament and quoted faithfully as we know the text. Therefore, we could say that the Graf-Wellhausen theory of Bible development is effectively demolished by the very text itself and by those inspired men of Yahweh who believed and taught it.

The Graf-Wellhausen Documentary Hypothesis in Retrospect

A Sequel

“But the Spirit says expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron....” (1 Timothy 4:1-2).

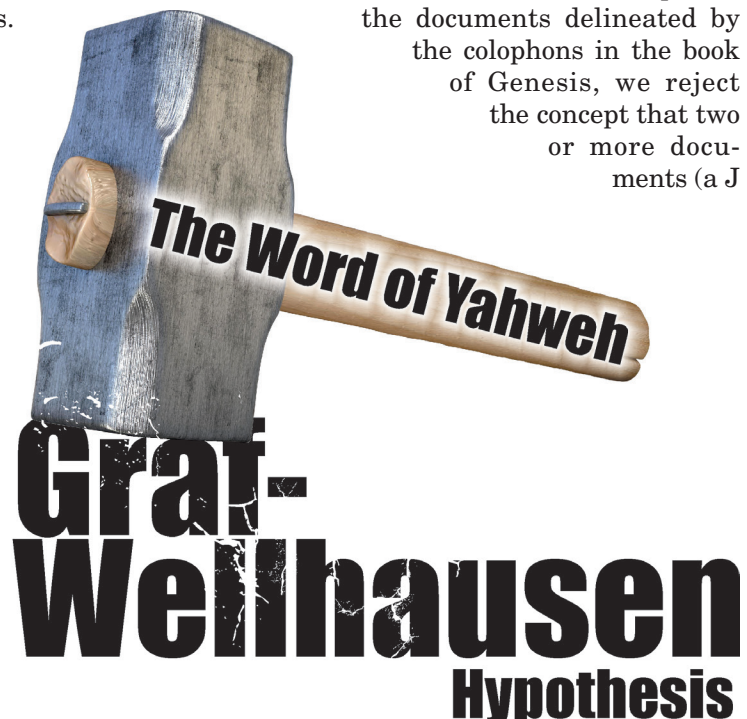
“But there arose false prophets also among the people, as among you there shall be false teachers, who shall privately bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. And many shall follow their lascivious doings; by reason of whom the way of truth shall be evil spoken of. And in covetousness they shall with feigned words make merchandise of you: whose sentence now from of old lingers not, and their destruction slumbers not.” (2 Peter 2:1-3).

Apathy is the obvious characteristic of the religious world today which we encounter all too frequently. Most likely, this pervasive apathy is rooted in skepticism or doubt. We constantly hear of ministers who are beset by doubt, and, therefore, they can preach only a doctrine of love or an acceptable standard of morality. There are many ministers, priests, and rabbis who are so filled with doubt and skepticism that they even question whether an Almighty really exists and whether the Bible is true and authentic. Some have even confessed to being atheists.

The Assemblies of Yahweh stands firmly upon the truth of the sacred Scriptures as revealed from heaven and inspired to be set down by the pens of men. Men spoke from Yahweh as they were moved by the Holy Spirit (2 Peter 1:20). It is our sincere belief based upon facts and reasons that the Holy Spirit caused these holy men of old to write down the true and sound doctrines authentically. These ancient saints were faithful to their commission, and even when evil men with knives thought to **cut up**, or **carve up** and burn the sacred Scriptures, the Holy Spirit of Yahweh on High caused His own prophets to remember and repeat their writings. See Jeremiah 36:20-24. Similarly today, the doubts fostered by modern-day liberalism will try to carve up the sacred Scriptures. The Holy Spirit of Yahweh condemns such acts. We must not be as Jehoiakim's

colleagues, but we must resist. We have been able to answer the objections launched against the inspired authority of the sacred Scriptures by the modern liberal theology based upon a two-document hypothesis. In a former article, of which this is the sequel, we published many quotes from scholarship in which the authors forthrightly denounce the theory that the main body of sacred Scriptures was the product of fragmentary writing assembled and merged together by a redactor (editor).

The Assemblies of Yahweh stands upon the premise that the Bible is one complete unit from Genesis to Revelation. Except for the documents delineated by the colophons in the book of Genesis, we reject the concept that two or more documents (a J





The wonders of nature cannot possibly be the result of random chance or evolution. Nor can the Bible! In the Sacred Scriptures, as in nature, the mighty hand of Yahweh is clearly visible for all to see!

mining the Word of Yahweh. They seemingly find some sadistic satisfaction in casting aspersions upon it. They try to sow their skepticism and doubt throughout the world. The reason for this approach is that many of their lives are filled with sin. They do not wish to obey the entire Scriptures, because the Bible points out their sin. Consequently, they attempt to undermine its veracity.

If the Bible is fully proven to be the true revealed Word of the Almighty, and if there is an Almighty in the heavens who wrote the book and is at the control of this system of things, then His Word must be obeyed. This is the approach taken by the Assemblies of Yahweh.

And, the Bible must be obeyed completely from cover to cover, from Genesis to Revelation. Those who would slice up the Bible and cast doubts upon its message, obviously are doing so for a purpose. Some of these critics are doing it to divide the **religious world** so that it may be conquered. Thereby, they serve as instruments of Satan the adversary. Others do so for personal aggrandizement or to undermine the labor of others.

However, the author of this article continues to insist that **WE CANNOT CORRECT THE BIBLE, BUT WE MUST ALLOW THE BIBLE TO CORRECT US**. As a matter of fact, we must seek such correction eagerly and willingly submit ourselves to the authority of the sacred Word since it is the **Word**, the **will** and

[Yahweh] and an E [Elohim] document) were edited and dove-tailed together to form the Pentateuch. Close investigation of the Word of Yahweh and scholarship will support this contention.

We also proved that the short documents in the book of Genesis, written by the Patriarchs under the inspiration of Yahweh's Holy Spirit, were included by Moses and were obviously approved by Yahweh. This makes the book of Genesis doubly inspired!

But it seems as though scholars like to venture controversial ideas in order to sell publications. Just recently a major news headline insisted that Yahshua the Messiah did not compose the model prayer of Matthew 6:9-13 and Luke 11:1-4. Nevertheless, the Bible itself tells us that Yahshua taught His disciples to pray. In this case, it would seem to the author that the scholars are using unfounded arguments to foster sensationalism.

Liberal scholars delight in under-

the **desire** of Almighty Yahweh.

Scholarship tells us that there never appeared serious questions concerning the unity and the authorship of the Bible until recent centuries. Even the Apostle Paul tells us that the oracles of Yahweh (the Word of Yahweh) were entrusted to the Jews. Therefore, we must conclude that Paul supported the volume that was protected by the Jews. We can therefore insist that Yahweh be found true, but every man is a liar, just as Paul did. (See Romans chapter 3.)

We must therefore conclude that the Jews accurately preserved the Word of Yahweh. As they preserved the sacred Hebrew Scriptures, we cannot slice it up, cut up, or dissect it in any way. We must allow it to speak to us, because it has been proven to be the accurate Word of the only true and living Elohim.

Some misguided individuals will point to the Ugaritic texts which were discovered in the Tel of Ras Shamra, in the country of Lebanon, and they will perceive somewhat of a similarity between what some of those texts set forth and what the Israelites recorded in the sacred Scriptures. But, should this association present such a stumblingblock to the True Worshiper that he will begin to slice up the Bible? Let us see.

We must remember that there was some interaction and communication between the Israelites and the Canaanites during biblical history. This should become obvious when we notice that Hiram, king of Tyre (Lebanon), respected, admired, and loved David Hamelek (David the King), who was the father of Solomon. It was Hiram who assisted Solomon to build the Temple of Yahweh and his own palatial residence in Jerusalem (1 Kings 5:1-6).

Notice how Hiram replies to Solomon. ***“And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be Yahweh this day, who has given to David a wise son over this great people.***

And Hiram sent to Solomon, saying, I have heard the message which you have sent to me: I will do all your desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon to the sea; and I will make them into rafts to go by sea to the place that you shall appoint me, and will cause them to be broken up there, and you shall receive them; and you shall accomplish my desire, in giving food for my household. So Hiram gave Solomon timber of cedar and timber of fir according to all his desire. And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year. And Yahweh gave Solomon wisdom, as he promised him; and there was peace between Hiram and Solomon; and THEY MADE A LEAGUE TOGETHER.” (1 Kings 5:7-12).

Without doubt, a noted ruler as prominent in international affairs as was Hiram, would take a great interest in understanding the religion of his neighbors to the south (the nation of Israel) who were becoming more prosperous constantly. He would want to know who their Mighty One was that was blessing them. Was it another baal such as was worshiped in the area of Lebanon (Tyre and Sidon)? Would not Hiram have seen truth in a Torah which David would have sent him, and then he would have probably adopted some of the teachings that he saw in the sacred texts and associated them with the worship of his own mighty one. Remember that the Canaanite rulers thought of themselves as the **chief priest of Baal**. (See 1 Kings 16:30-33.)

Prominently mentioned in the sacred Scriptures is the term *Elohim* or *El*. The Ugarit pantheon begins with the Almighty Father whom they called the name of El, the root or abbreviation of the word *Elohim*. So there is a definite connection

proved in the sacred Scriptures between the Canaanites and the Israelites, and this connection is fairly late.

But we have also seen a relationship developing between Abraham and the Canaanites. It is our opinion that this interaction began on a purely economic basis—trading one commodity for another. Nevertheless, the Canaanites must have known that Abraham worshiped Yahweh Elohim. Abraham would have witnessed his faith to them because they recognized him as a great prince among them, Genesis 23:6.

To begin with, when Noah and his family were spared from destruction in the great deluge, in the ark was Noah and his wife, their three sons (Shem, Jepheth, and Ham), and their wives. Ham was the progenitor of the Canaanites, the Egyptians, and some of the Babylonians. (See Genesis 10:6-14.) All these ethnic groups regularly came into contact with the Israelites. But the Israelites were supposed to be **THE LIGHT** to the nations of the world. They were to witness the true Mighty One. They worshiped Yahweh Elohim. But, the **nations customarily take from the sacred Scriptures only what they wish to obey**.

Crucial to our understanding of the correct and sound doctrines of the Bible is that we must conclude that it did not originate through an evolutionary process. The Bible did not evolve upwards from paganism into the finished product we have today. Rather, **paganism degenerated and defected from the sound doctrines of the Bible**. The theory of evolution proposed by Charles Darwin was applied to the explanation of the origins of the Bible by K. H. Graf and Julius Wellhausen. Before Darwin, it was much more difficult to propose so controversial a thesis as the fragmentary origin to the sacred Scriptures.

We know that other cultures coming into contact with the true Israelite faith accepted only a part

of the Israelite faith and with an admixture of their traditions and imaginations, they created a pagan religion. The same is also true today. All the religions of the world have seemingly come into contact with the true Israelite faith of the Bible over the years. From this contact, there has developed the religions of our time—Catholicism, Protestantism, Mohammedanism, and the religions of the Far East, etc.

The Dead Sea community known as Qumran, where an important treasure of ancient texts was discovered following World War II, must come under scrutiny here. These people who lived in the Qumran community were somewhat critical of the establishment religion of Judaism. They even developed some books of their own which they were presenting as being inspired. Inasmuch as they were seeking to undermine the foundations of the truth of Judaism during the time when Yahshua the Messiah walked this earth, they would have hesitated to tear the Torah to bits to assist them in proving their point had something like that seemed possible. But, we find that the Isaiah scroll contains the term *Yahweh Elohim* and only in a few minor points differs from the authoritative document in the Masoretic text. Their book of Psalms closely resembles the Psalter in the Masoretic text.

Yahshua Quoted Hebrew Text

When Yahshua the Messiah quoted the sacred Scriptures, He was evidently quoting what was written in the Hebrew text. This should be clear when we consider the quote from the Shema (Deuteronomy 6:4-6; Matthew 22:37; Mark 12:29-30). We can see that although the passage appears in the Greek New Testament, He was quoting

what appears in the Hebrew text. We can also see the Shema quoted by Yahshua the Messiah in Luke 4 verse 8. (Please see also verse 12.)

Most assuredly, then, we must conclude that Yahshua the Messiah did not support a two document hypothesis. In His quote He said, “Yahweh Elohim,” just as the Hebrew texts have it. Certainly Yahshua the Messiah would have

***Just as in the days of
Noah, there is only one
truth and one path of life
which Yahweh commands
men everywhere to follow!***

corrected the Hebrew texts were they not accurate. Had there really been a “scissors and paste” editing job, Yahshua would have corrected the texts. We would have to conclude that Yahshua the Messiah would certainly have given us the correct translation because He represents the truth of Almighty Yahweh.

Did Paul quote accurately from the sacred Scriptures? Evidently, he had no doubts regarding the written Word as the Hebrew text handed it down. Please see Romans 14:11, a quote from Isaiah 45:21-22.

The writer of Hebrews also disagrees with liberal scholars, since in Hebrews 1:8-9, the passage quoted from Psalm 45:6-7 contains both the Name Yahweh and the title Elohim. The same is also true of Hebrews 8:8-12 which repeats the new covenant of Jeremiah 31:31-34. Please compare these passages.

Here is what the scholars say on the subject of following Wellhausen. These quotes are taken from the book entitled, **A Survey of Old Testament Introduction**, written by Gleason L. Archer, Jr., published in 1974.

“UNTIL THE RISE of deistic

philosophy in the eighteenth century, the Christian church had always taken at face value the claims of the Pentateuch to have been composed by the historic Moses of the fifteenth century B.C.” (p.81)

“The documentary hypothesis—the theory that the Pentateuch was a compilation of selections from several different written documents composed at different places and times over a period of five centuries, long after Moses—had its beginning with Jean Astruc, a French physician who became interested in the literary analysis of Genesis. He was intrigued by the way in which G-d was referred to only as Elohim (G-d) in Genesis 1 and mostly as Jehovah (or Yahweh) in Genesis

2. In his Conjectures Concerning the Original Memoranda Which It appears Moses Used to Compose the Book of Genesis (1753), he tried to account for this phenomenon by the supposition that Moses used two different written sources which gave two different accounts of creation. He contended that in composing these two chapters, Moses quoted one author who knew of G-d only by the name of Elohim (presumably the earlier writer) and another author who referred to Him only as Jehovah. While Astruc’s proposal found little immediate favor, it set forth a criterion of source division which before long met with a response from a scholarly world (which was similarly involved in the dissection of Homer’s epics into many different sources) and furnished the first basic assumption of the documentary hypothesis, the criterion of [sublime] names.

“The next stage came from the Einleitung (introduction to the Old Testament) of Johann Gottfried Eichhorn, published in 1780-83. He divided the entire book of Genesis, plus the first two chapters of Exodus (up to Moses’ interview with [the Almighty] at the burning bush)

between the Jahwist and Elohist (J and E). He attempted to correlate the supposedly divergent "parallel accounts" and "doublets" (e.g. the "two accounts" of the flood) with these two "sources" and isolate the characteristic traits of each. He at first attributed to Moses the editorial work of combining these "pre-Mosaic" written materials, but in later editions of his *Einleitung* he at last yielded to the growingly popular view that the Pentateuch was written after the time of Moses. Thus was the J-E division extended to much of the Pentateuch." (p. 81-82)

"Strictly speaking, however, De Wette did not belong to the documentary school, but rather to the fragmentary theorists. The fragmentary theory of the origin of the Pentateuch was first propounded in 1792 (Introduction to the Pentateuch and Joshua) by a Scottish Roman Catholic priest named Alexander Geddes. Geddes held that the Torah was composed in the Solomonic era from many separate fragments, some of which were as old as Moses, or even older.

"Geddes' views were adopted by Johann Vater (*Kommentar über den Pentateuch*, 1802), who analyzed the book of Genesis alone into no less than thirty-nine fragments (which of course involved the division of E into diverse elements). While some fragments dated from the Mosaic age, the final combination and arrangement did not take place until the time of the Babylonian exile (587-538 B.C.). De Wette fell in line with this type of source analysis, alleging that the historical records of Judges, Samuel, and Kings did not betray the existence of Pentateuchal legislation (since the laws of Moses were consistently ignored as if non-existent). Therefore there could not have been any such laws until the later Jewish monarchy." (p. 83)

"In 1853 appeared the epoch-making work of Hermann Hupfeld, *Die Quellen der Genesis* (the sources of Genesis). His contribution to the discussion resulted in what has been termed the "Copernican revolution

in the history of the documentary theory.' In the first place he subjected document E to a thorough reexamination, and distinguished in it two distinct sources: one (E) consisting of those rather considerable portions of the Elohist which greatly resembled J in style, vocabulary, and type of subject matter, and which occasionally seemed to contain allusions to material also found in (the presumably later) J. Indeed, if it were not for the [sublime] name (Elohim), it would be very difficult to tell such passages from J. (It should be observed that the admission of the existence of such passages as these dangerously undermined the soundness of using the [sublime] names Elohim and Jahweh as a criterion for source division.) Hupfeld therefore segregated such portions (beginning at Gen 20) from the rest of the E corpus, which latter he adjudged to be the earliest and called the "Grundschrift" (basic document) and designated as E. This E document roughly corresponds with what later criticism renamed P, or the priestly code. The later E (which later came to be designated simply as E) was still a bit earlier than J (the Jahwist). D the Deuteronomic work) was of course the latest (dating from Josiah's time). Therefore the correct order of the "documents" was for Hupfeld as follows: PEJD." (p. 85-86)

"After the work of Hupfeld, Graf, and Kuenen, the stage was set for the definitive formulation of the newer documentary theory by Julius Wellhausen, whose most important contributions were *Die Komposition des Hexateuchs* (the composition of the Hexateuch), which appeared in 1876, and *Prolegomena zur Geschichte Israels* (introduction to the history of Israel), which came out in 1878 (Berlin: Druck & Verlag von G. Reimer). Although Wellhausen contributed no innovations to speak of, he restated the documentary theory with great skill and persuasiveness, supporting the JEDP sequence upon an EVOLUTIONARY basis. This was the age in which Charles Darwin's

Origin of Species was capturing the allegiance of the scholarly and scientific world, and the theory of development from primitive animism to sophisticated monotheism as set forth by Wellhausen and his followers fitted admirably into Hegelian dialecticism (a prevalent school in contemporary philosophy) and Darwinian evolutionism. The age was ripe for the documentary theory, and Wellhausen's name became attached to it as the classic exponent of it. The impact of his writings soon made itself felt throughout Germany (claiming such luminaries as Kautzsch, Smend, Giesebrecht, Budde, Stade, and Cornill) and found increasing acceptance in both Great Britain and America.

"In England it was William Robertson Smith (*The Old Testament in the Jewish Church*, 1881) who first interpreted Wellhausenism to the public. Samuel R. Driver gave it the classic formulation for the English-speaking world (*Introduction to the Literature of the Old Testament*, 1891), although he was personally of somewhat more conservative theological convictions than the architects of the documentary theory had been. The same is true of George Adam Smith, who counted himself an Evangelical in theology and yet devoted his skilled pen to a popularization of the documentarian type of approach to the Old Testament prophets (notably Isaiah and the minor prophets, for which he wrote the exposition in the *Expositor's Bible* edited by W. R. Nicoll). In the United States the most notable champion of the new school was Charles Augustus Briggs of Union Seminary (*The Higher Criticism of the Hexateuch* [New York: Scribner's, 1893]), seconded by his able collaborator, Henry Preserved Smith." (p. 87-88)

"J--written about 850 B.C. by an unknown writer in the Southern Kingdom of Judah. He was especially interested in personal biography, characterized by vivid delineation of character. He often portrayed or referred to G-d in

anthropomorphic terms (i.e., as if He possessed the body, parts, and passions of a human being). He also had a prophet-like interest in ethical and theological reflection, but little interest in sacrifice or ritual.

"E-written about 750 B.C. by an unknown writer in the Northern Kingdom of Israel. He was more objective than J in his narrative style and was less consciously tinged with ethical and theological reflection. He tended rather to dwell upon concrete particulars (or the origins of names or customs of particular importance to Israelite culture). In Genesis, E shows an interest in ritual and worship, and he represents G-d as communicating through dreams and visions (rather than through direct anthropomorphic contact, after the fashion of J). In Exodus through Numbers, E exalts Moses as a unique miracle worker, with whom G-d could communicate in anthropomorphic guise.

"About 650 B.C. an unknown redactor combined J and E into a single document: J-E." (p. 89)

"Paul Volz and Wilhelm Rudolph cooperated in 1933 in the publication of a study entitled *Der Elohist als Erzähler: ein Irrweg der Pentateuchkritik?* (the elohist as a narrator: a mistake in Pentateuchal criticism?). After a careful reexamination of the E passages, these scholars drew the conclusion that there were really no good grounds for making out a separate, coherent E source. They were simply parts of J or supplements to it. Volz proposed to do away with separate J and E sources and return to something comparable to the old supplement hypothesis. In Genesis we have only a single story writer (J), and E was no more than a later editor of this J work who may possibly have inserted a few sections of his own. As for P, no stories at all emanate from him; he was only the recorder of legislation and the composer of doctrinal sections such as Genesis 1 and 17.

"The contribution of Mowinckel (p.94) may be referred to here. E was to him no separate document from

J, but simply a Judahite religious adaptation of the Jehovistic material. E was more of a process than a document. Likewise, Pedersen's approach (p.97) involved a complete denial of the separate existence of J and E. Both represent oral material going back to the earliest time, and together they received written form after the exile." (p. 100-101)

"The documentary theory has been characterized by a subtle species of circular reasoning; it tends to posit its conclusion (the Bible is no supernatural revelation) as its underlying premise (there can be no such thing as supernatural revelation). **That premise, of course, was an article of faith with all Western intelligentia back in the eighteenth century Enlightenment** (l'Eclaircissement in France, die Aufklärung in Germany); it was implicit in the **prevailing philosophy of deism**. Unfortunately, however, it rendered impossible any fair consideration of the evidences presented by the Scripture of supernatural revelation. Furthermore, it made it absolutely obligatory to find rationalistic, humanistic explanations of every miraculous or G-d-manifesting feature or episode in the text of Scripture. But this attempt to deal objectively with literary data from an antisupeanaturalistic bias was foredoomed to failure. It is like the attempt of persons who are color blind to judge the masterpieces of Turner or Gainsborough. The first fallacy, then, was petition principii (begging the question)."

"The Wellhausen theory was allegedly based upon the evidence of the text itself, and **yet the evidence of the text is consistently evaded whenever it happens to go counter to the theory**. For example, the documentarians insisted, "The historical books of the Old Testament show no recognition of the existence of P legislation or a written Mosaic code until after the exile." When in reply to this claim numerous references to the Mosaic law and P provisions were discovered in the historical books, the reply was made,

"Oh well, all those references were later insertions made by priestly scribes who reworked these books after the exile.' This means that the body of evidence which is relied upon to prove the theory is rejected when it conflicts with the theory. Or to put it in another way, whenever the theory is opposed by the very data it is supposed to explain, the troubleshooting team of Redactor and Interpolator, Inc. is called to the rescue. Elusive tactics like these hardly beget justifiable confidence in the soundness of the result. (p. 105-106)

"The Wellhausen school started with the PURE ASSUMPTION (which they have hardly bothered to demonstrate) that Israel's religion was of merely human origin like any other, and that **it was to be explained as a mere product of evolution**. It made no difference to them that no other religion known (apart from offshoots of the Hebrew faith) has ever eventuated in genuine monotheism; the Israelites too must have begun with animism and crude polytheism just like all the other ancient cultures. The overwhelming contrary evidence from Genesis to Malachi that the Israelite religion was monotheistic from start to finish has been evaded in the interests of a **preconceived dogma—that there can be no such thing as a supernaturally revealed religion**. Therefore all the straightforward accounts in Genesis and the rest of the Torah relating the experiences of Abraham, Isaac, Jacob, and Moses have been subjected to a cynical re-analysis intended to show that a monotheistic veneer has been applied to those old polytheistic worthies by so-called Deuteronomists or the late priestly school." (p. 107)

"When all the data of the Pentateuchal text have been carefully considered, and all the evidence, both internal and external, has been fairly weighed, the impression is all but irresistible that Mosaic authorship is the one theory which best accords with the facts." (p. 109)

"The Pentateuch itself testifies to

“The Wellhausen school started with the PURE ASSUMPTION (which they have hardly bothered to demonstrate) that Israel’s religion was of merely human origin like any other...”

Moses as having composed it. We find these explicit statements (ASV): Exodus 17:14: “And [Yahweh] said unto Moses, Write this for a memorial in a book that I will utterly blot out the remembrance of Amalek.” Exodus 24:4: “And Moses wrote all the words of [Yahweh]”; and verse 7: “And he took the book of the covenant, and read in the audience of the people.” Exodus 34:27: “And [Yahweh] said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.” Numbers 33:1-2: “These are the journeys of the children of Israel. And Moses wrote their goings out according to their journeys.” Deuteronomy 31:9: “And Moses wrote this law, and delivered it unto the priests;” and verse 11: “When all Israel is come to appear before [Yahweh] thy G-d thou shalt read this law before all Israel in their hearing.

“In other Old Testament books we find such references as these: Joshua 1:8: “This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon that thou mayest observe to do according to all that is written therein.” (In v. 7 this was described as “the law which

Moses my servant commanded thee) Joshua 8:31: “As it is written in the book of the law of Moses, an altar of unhewn stones--” (i.e., Ex 20:25). In verse 32: “And he [Joshua] wrote there upon the stones a copy of the law of Moses.” First Kings 2:3 “And keep the charge of [Yahweh] according to that which is written in the law of Moses” (David being the speaker here). Second Kings 14:6 (referring to King Amaziah): “But the children of the murderers he put not to death; according to that which is written in the book of the law of Moses, as [Yahweh] commanded” (quoting Deu 24:16). (The date of this episode was ca. 796 B.C.) Second Kings 21:8 (referring to the reign of Manasseh, 696-642): “If only they will observe to do according to all the law that my servant Moses commanded them.” Other references are found in the Old Testament record from the time of Josiah onward (when, of course, Deuteronomy had been published, and possible also JE, according to the Wellhausen hypothesis). The authorship of the Torah is always attributed personally to Moses. Such references are: Ezra 6:18; Nehemiah 13:1; Daniel 9:11-13; Malachi 4:4.” (p. 109-110).

(Gleason L. Archer, Jr., **A Survey of Old Testament Introduction**, Moody Press: Chicago, 1964.)

What more could be said or added to this very authoritative explanation by this noted scholar and educator?

The Assemblies of Yahweh therefore has no alternative but to stand upon the firm foundation of the entire Bible, from cover to cover, from Genesis to Revelation, as the revealed and inspired Word of Almighty Yahweh. If there are textual difficulties manifested, then we return to the original texts (the autographs) as closely as we can return to them. **We do not in any way correct the sacred Scriptures, but we allow the sacred Scripture to correct us. The Bible is proven to be one complete unit from Genesis to Revelation and the Assemblies of Yahweh base**

our doctrines securely upon the Word of Yahweh.

Conclusion

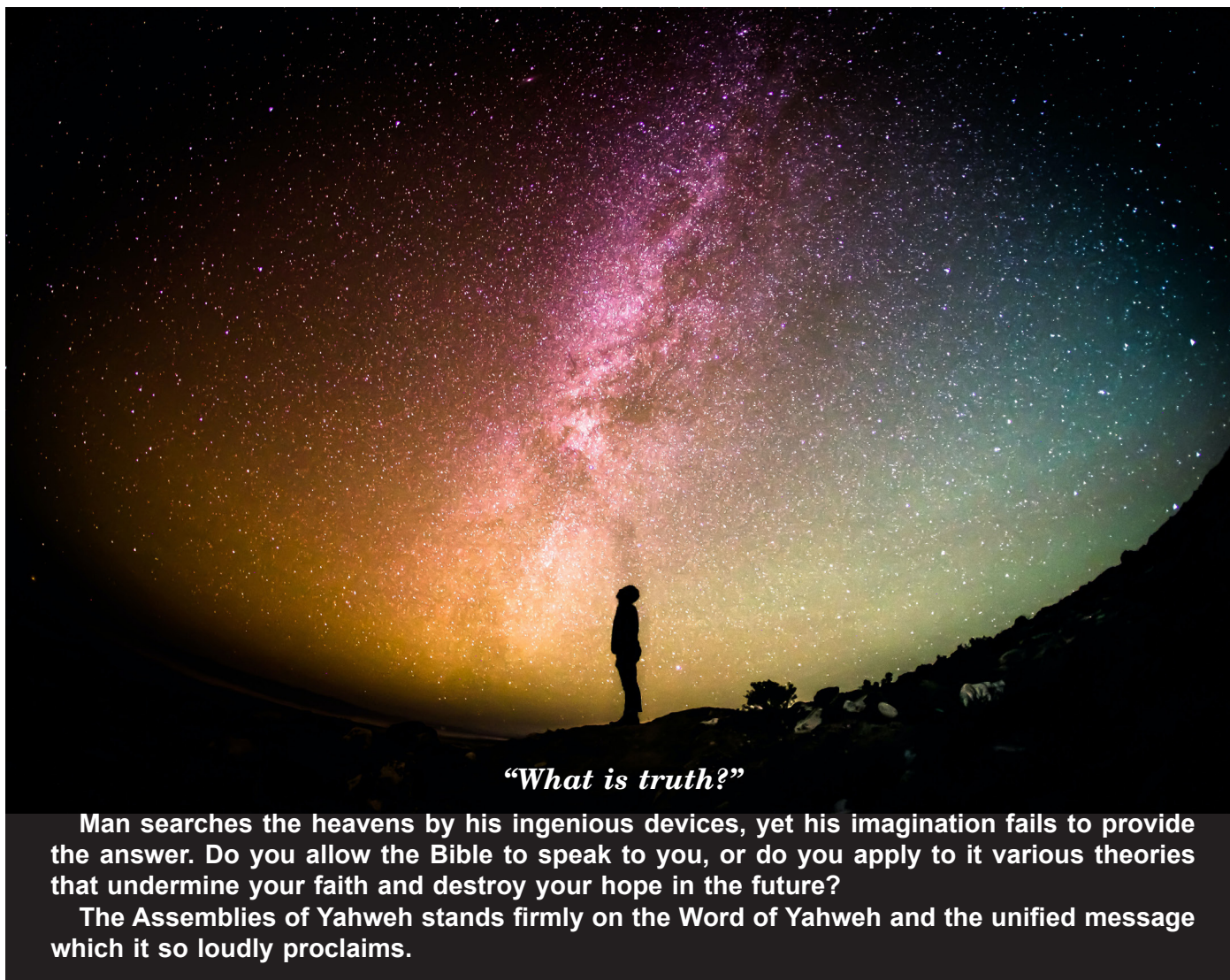
Friends, we must deal with an absolute element in our Bible Studies. We have been given the **Hebrew Scriptures** which are the **foundation** of our faith. We must deal with what has been preserved and handed down to us. **We cannot become critics of the Word of Yahweh. We must become obedient Obadiah's (servants of Yahweh).** We must have some firm footing for establishing doctrine.

The unconverted people of the nations continue to ask the question, **“What is truth?”** (John 18:38). This is the perplexing question of the unstable people of the nations. Pilate asked it, but Yahshua did not answer him. The unconverted people continue to be in a state of confusion over this question. **“What is truth?”** No one can seemingly decide with accuracy. The usual belief is that what is truth today may not be truth tomorrow.

But Yahshua the Messiah did explain the truth in His great high priestly prayer. Yahshua said, **“your word is truth.”** (John 17:17).

But notice what He explained in John 4:22-24. **“You worship that which you know not: we worship that which we know; for salvation is from the Jews. But the hour comes, and now is, when the true worshipers shall worship the Father in spirit and truth: for such does the Father seek to be his worshipers. Yahweh is Spirit: and they that worship him must worship in spirit and truth.”** Yahweh Elohim is the Truth! His Word is Truth! The world does not know what they worship. There is a veil of confusion that continues to cover the nations.

“And in this mountain will Yahweh of hosts make to all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the



face of the covering that covers all peoples, and the veil that is spread over all nations. He has swallowed up death for ever; and the Sovereign Yahweh will wipe away tears from off all faces; and the reproach of his people will he take away from off all the earth: for Yahweh has spoken it.” (Isaiah 25:6-8).

It is the hope of the author that you are not one of those with a veil still separating you from the Truth of Yahweh.

The world does not know what they worship. The world remains doubtful, critical, and skeptical, but the Son of Yahweh came to bring us faith and hope. Perfect love for

Yahweh casts out fear, because fear has torment.

The people of the world do not know what they worship, but the Jews do! Yahshua said it, ***“Salvation is of the Jews.”*** He says to the Samaritan woman, ***“You worship that which you know not.”*** The Samaritans were a Mongrel race. They espoused ideas and concepts contrary to what is taught in Judaism.

But Yahshua said, ***“...Salvation is from the Jews.”*** Why should salvation be of the Jews? Because to the Jews have been entrusted the words of Almighty Yahweh. He has entrusted His chosen people to preserve His Word and to do so

accurately.

Worldly religions cast doubt on the Bible itself so they can pick and choose what they believe and obey. We have no power to change the inspiration of the Bible. With his fabricated and selective arguments, Wellhausen has given contemporary religions a scholarly reason **not** to obey Yahweh or His Word.

Let us never forget that WE must deal righteously and justly with the sacred Scriptures. We are called upon not to criticize them to our own liking, but, rather, to **submit** ourselves to their teaching and to **obey the Word of Yahweh.**

What will YOU do? ■