

**Introduction**  
*to Critical Studies*  
*in the Old Testament*

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# Distinguishing Terms (Merrill, "Intro")

## Introduction

## Criticism

### *Traditional Meaning:*

- |  |   |
|--|---|
| <ul style="list-style-type: none"><li>• Preliminary study</li><li>• Survey</li><li>• Content</li></ul> | <ul style="list-style-type: none"><li>• Assessing nature</li><li>• Negative, destructive</li><li>• Evaluation</li></ul> |
|--|---|

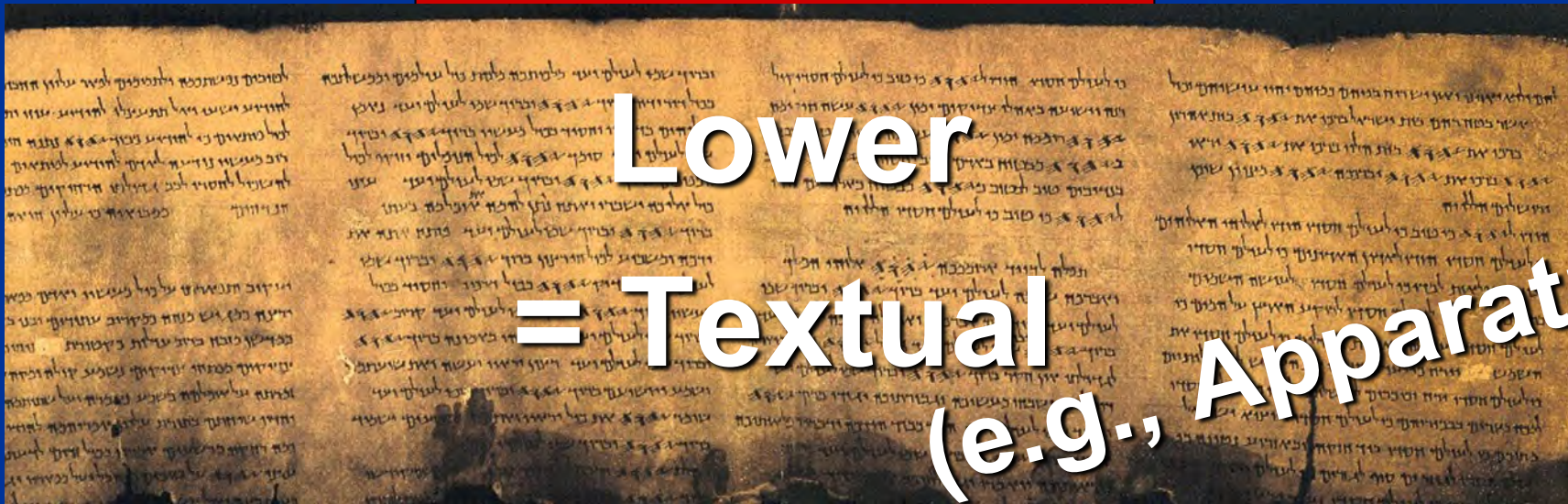
### *Biblical Scholarship Meaning:*

- |  |   |
|--|---|
| <ul style="list-style-type: none"><li>• Leads into content</li><li>• Focus on familiarity</li><li>• Focus on understanding</li><li>• Origin, text, history</li></ul> | <ul style="list-style-type: none"><li>• Merrill avoids the term</li><li>• Legitimate (not source)</li><li>• Essential/sacred: form, redaction, rhetorical, "new literary" criticism</li></ul> |
|--|---|

# Types of Criticism

**Higher**  
**= Literary**  
(e.g., JEDP)

**Lower**  
**= Textual**  
(e.g., Apparatus)



# Did God really give the Ten Commandments?



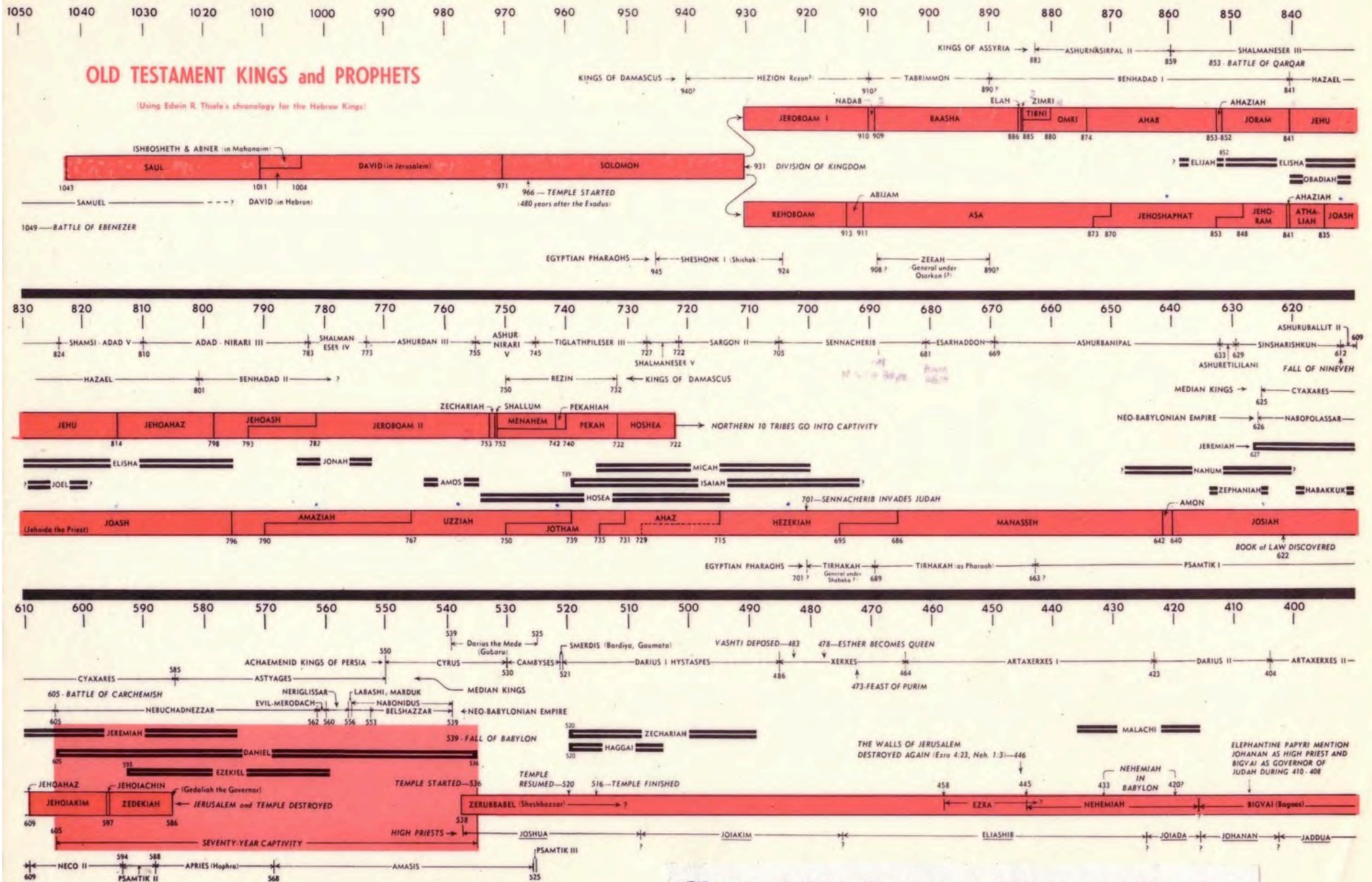


# Is the OT Reliable?

*Many say “no”:*

- *Secularists*
- *Muslims*
- *OT Scholars*

# Chart of OT Kings & Prophets 65c



**Chart of Old Testament Kings and Prophets**  
 (John C. Whitcomb, 4th rev. ed., Winona Lake, IN: BMH Books, 1962, 1968, p. 2)



# Is the Chronology of Israel's Kings Necessary?

- ◆ Whether David and Solomon even lived was doubted by “Biblical Minimalists” in the July/Aug 1997 issue of *BAR*

## Two Questions on Righteous Suffering (Answer based on 1 Peter 3:13-17)

1. *What does a selfless lifestyle **look like** for the believer undergoing injustice?*
2. *What specific **rewards** do we receive when we respond to unjust treatment selflessly?*

# Righteous Suffering (1 Peter 3:13-17)

## 1. *Selflessness is shown in:*

- Being eager to do good for others (3:13)
- Suffering for doing what is right (3:14a, 17)
- Submitting to the Lordship of Christ (3:15a)
- Defending the faith (3:15b)
- Being gentle and respectful (3:15c)

## 2. *Rewards for the selfless sufferers:*

- Blessed (3:14a)
- Freedom from the fear that afflicts persecutors (3:14b)
- Hope to share with others (3:15)
- Clear conscience (3:16)

Who fears more?



Persecutors?

Persecutees?

"Do not fear **what they**  
[persecutors] **fear...**"  
(1 Peter 3:14b)

# 1 Peter 3:15-16 (NIV)

**"But in your hearts set apart Christ as Lord. Always be prepared to **give an answer** to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, <sup>16</sup> keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander."**



ON THE  
RELIABILITY  
OF THE  
OLD TESTAMENT

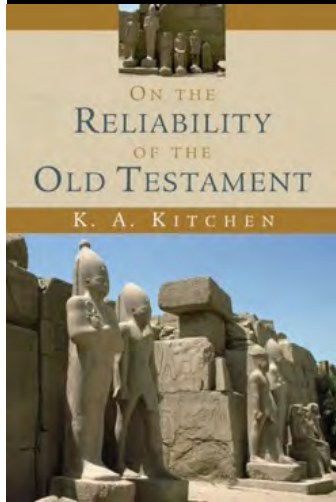
K. A. KITCHEN



# Kitchen is a British Evangelical

## Chapter 1: What's in Question?

# **How** Do Scholars Doubt the OT?



**They say the OT was written just before the Dead Sea Scrolls:**

**"Those who most decidedly dismiss this whole story point to the date of our earliest discovered MSS of its texts, namely, the Dead Sea Scrolls of the second century B.C. onward. They would take the most minimal view, that the biblical books were originally composed just before the time of the Dead Sea Scrolls, i.e., in the fourth/third centuries B.C. (end of Persian, into Hellenistic, times)."**

# Significance of the DSS

**When was the OT written?**

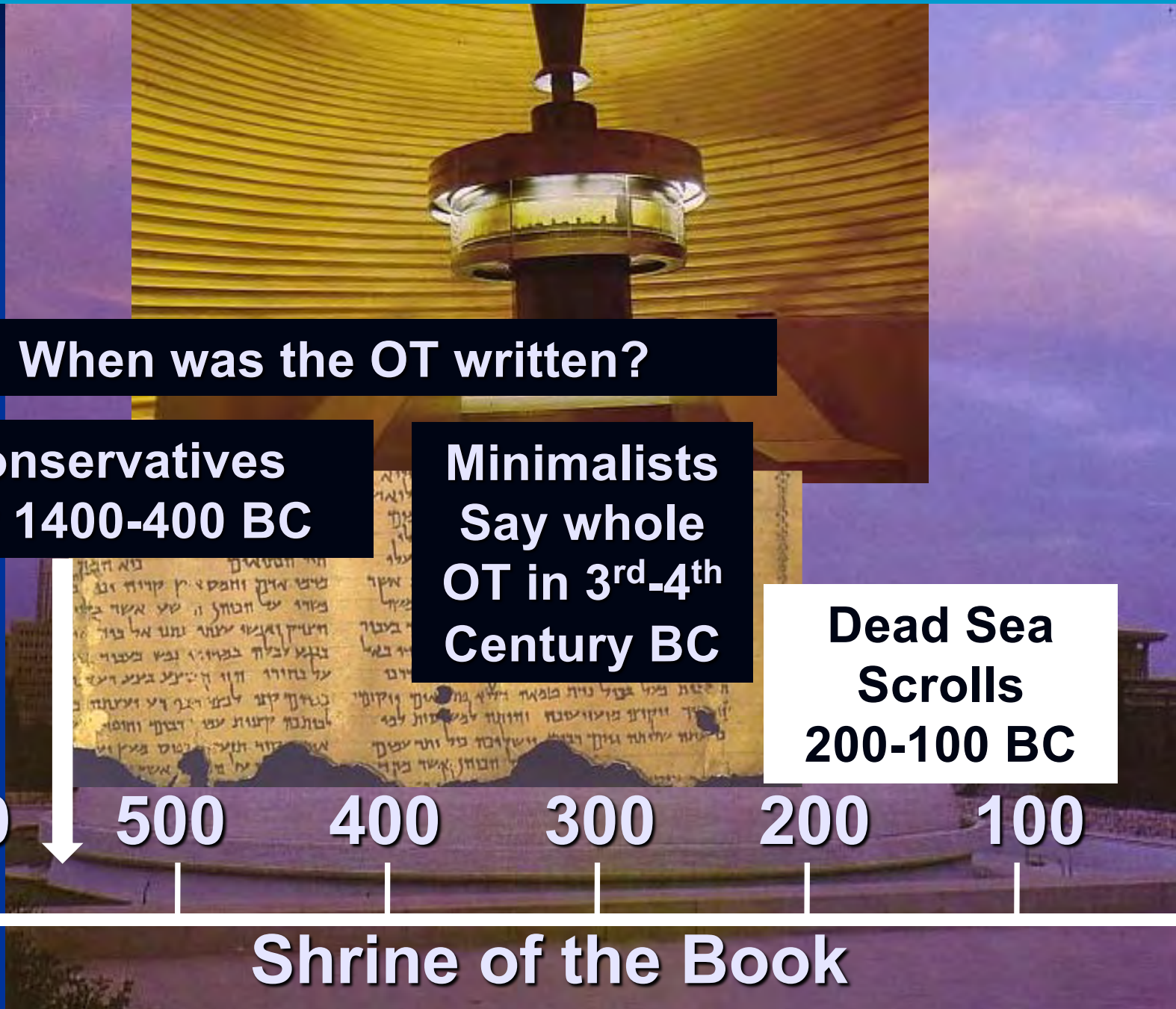
**Conservatives  
say 1400-400 BC**

**Minimalists  
Say whole  
OT in 3<sup>rd</sup>-4<sup>th</sup>  
Century BC**

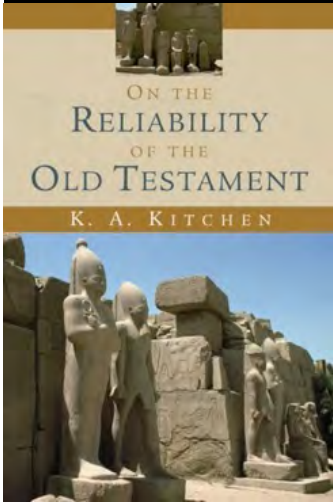
**Dead Sea  
Scrolls  
200-100 BC**

600 500 400 300 200 100 BC

**Shrine of the Book**



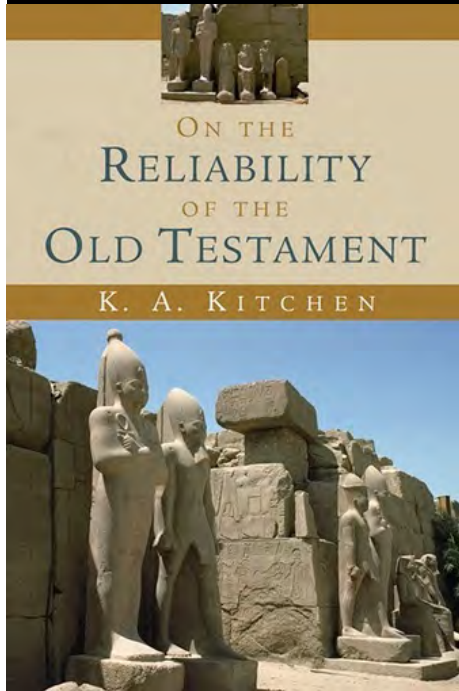
# **How** Do Scholars Doubt the OT?



**They say the OT was written just before the Dead Sea Scrolls:**

**" · With that late date they would couple an ultralow view of the reality of that history, dismissing virtually the whole of it as pure fiction, as an attempt by the puny Jewish community in Palestine to write themselves an imaginary past large, as a form of national propaganda."**

# **Why** Do Scholars Doubt the OT?

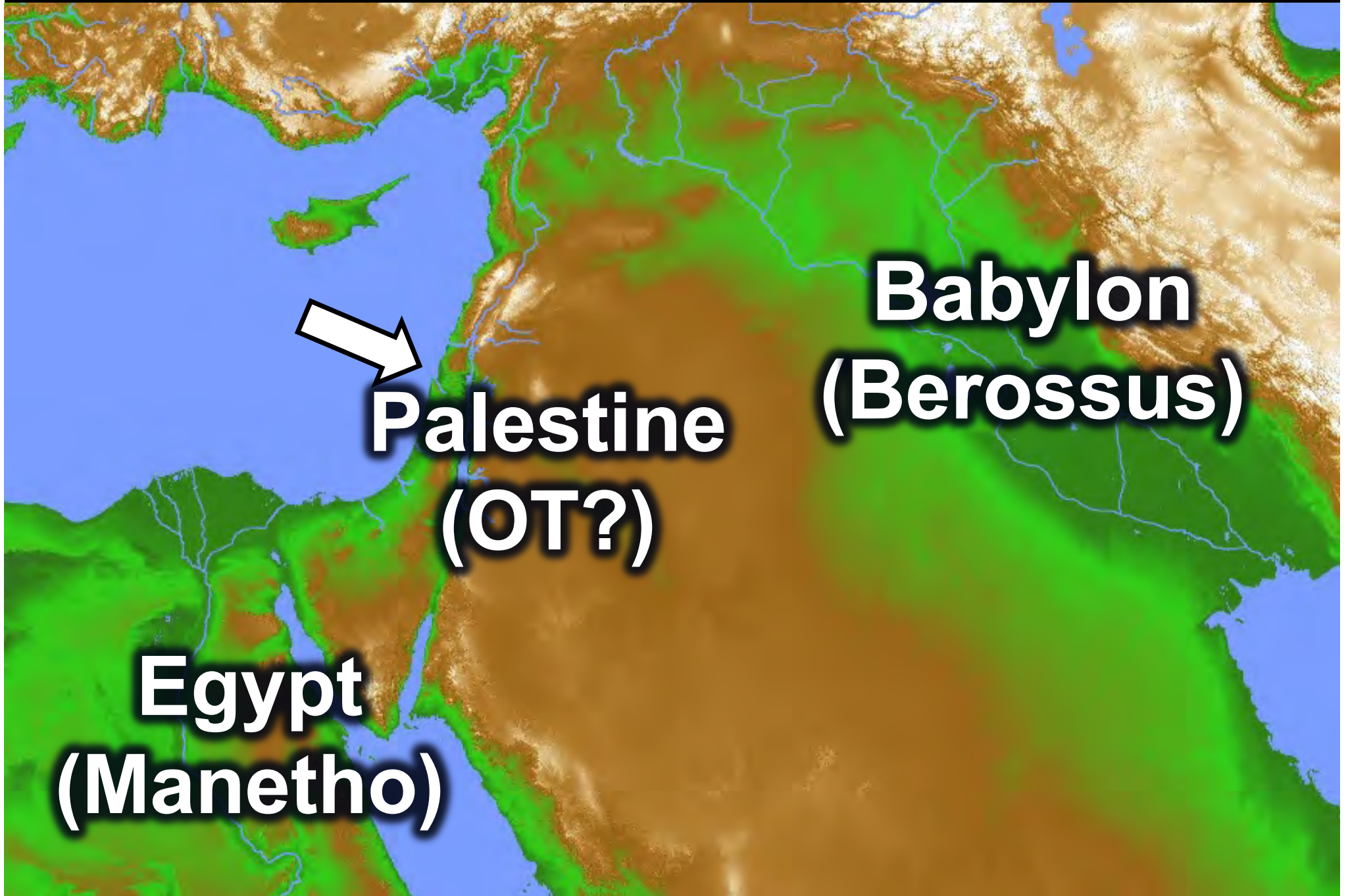


Other societies were inventing history at the time:

- **Manetho, *Aegyptiaka* (History of Egypt) under Ptolemy II**
- **Berossus, *Chaldaika*, Babylon, under Antiochus I**

**So why not Hellenistic Jews from 400-200 BC?**

# Inventing "History"



**DSS prove conservative dating of OT books**

**When was Daniel written?**

**Conservatives  
say 560 BC**

**Minimalists  
say whole  
OT from  
400-200 BC**

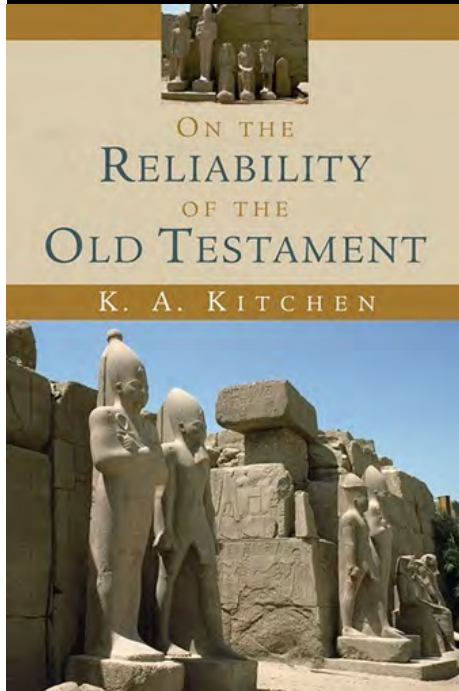
**Liberals  
say 164 BC**

**DSS Daniel  
copy  
200-100 BC**

600 500 400 300 200 100 BC

**Shrine of the Book**

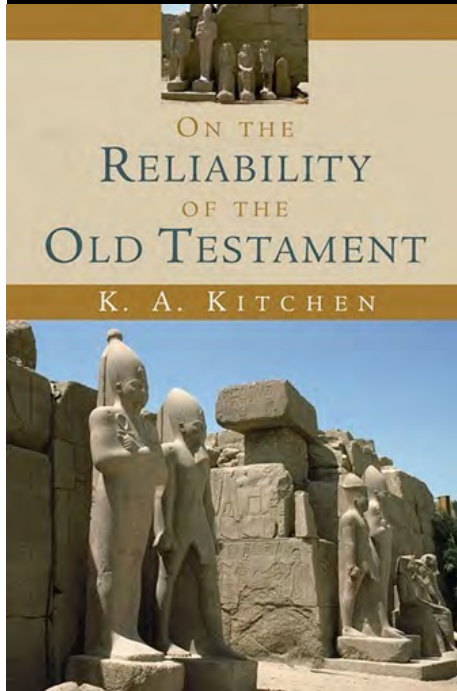
# ***Problems*** Doubting the OT



**Were Jews inventing history like other societies at the time?**

- 1. Jews wrote in Hebrew for their own community (Greek translation came later)**
- 2. Jews could not draw upon authentic history and sources like Manetho & Berossus**

# Our Quest



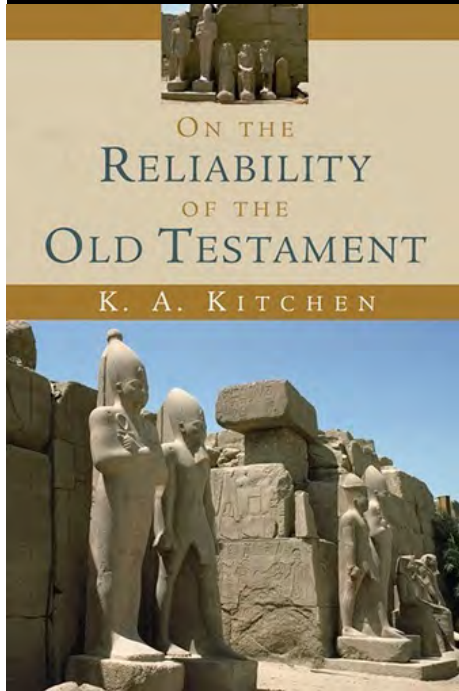
What **evidence** supports genuine OT information from 2000 (Abraham) to 400 (Malachi) BC?

—Not speculations

—Not convictions

—But **evidence** by going back to 2000–400 BC

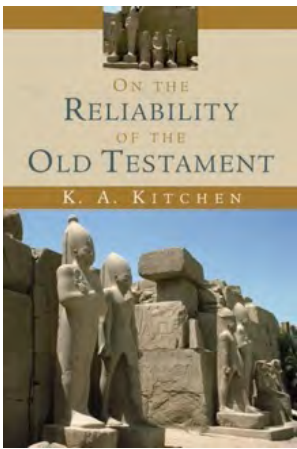
# Our Evidence



- Tells
- Literature
- Inscriptions
- Old Testament

## Types:

- Implicit (disciplines of Egyptology, archaeology, etc.)
- Explicit (Hezekiah noted in Sennacherib annuals or state seal impression—bulla, covenant styles)

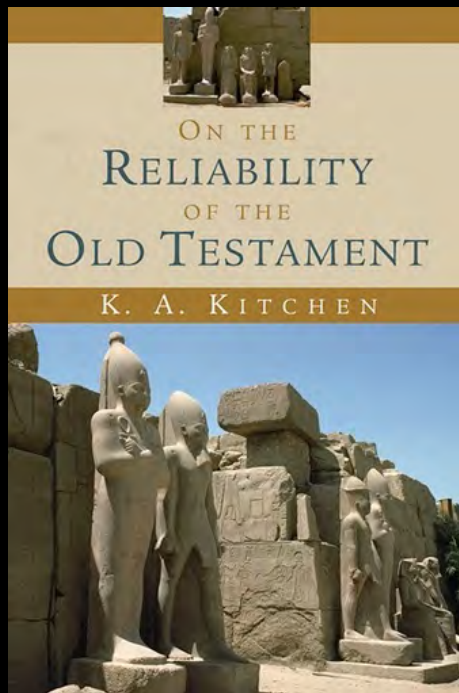


# Table 1. The Seven Segments of Traditional Biblical “History”

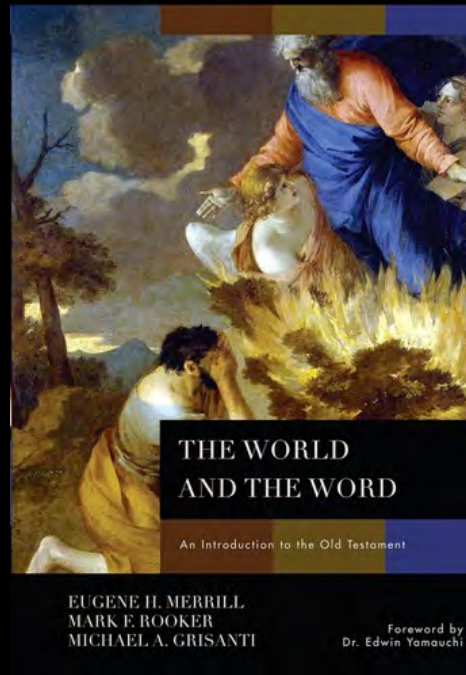
1	2	3	4	5	6	7
<b>Primeval Proto- History</b>	<b>The Patriarchs</b>	<b>Egyptian Sojourn and Exodus</b>	<b>Settlement in Canaan</b>	<b>United Monarchy</b>	<b>Divided Monarchy</b>	<b>Exile and Return</b>



# Updating Evangelical Introductions



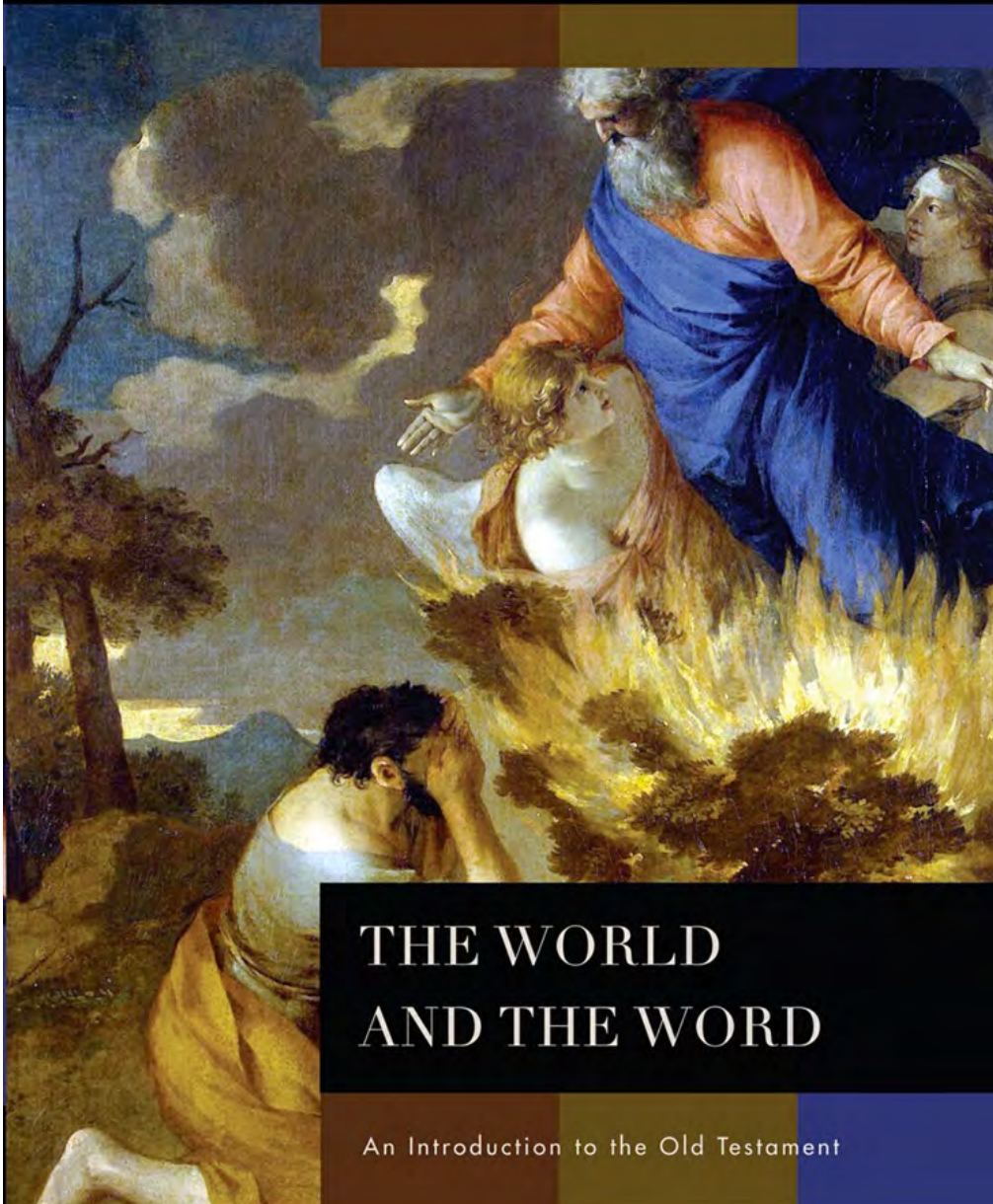
**Kitchen  
2003**



**Merrill *et al*  
2011**

## TWO GOALS:

- Distinguish data & interpretations
- Integrate theology



# THE WORLD AND THE WORD

An Introduction to the Old Testament

EUGENE H. MERRILL  
MARK F. ROOKER  
MICHAEL A. GRISANTI

Foreword by  
Dr. Edwin Yamauchi

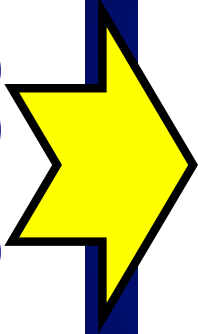
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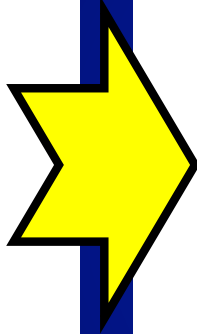
1. World of OT
2. Text of OT
3. Approaches to Study the OT
4. Pentateuch
5. Historical Books
6. Prophetic Books
7. Poetic Books

## Epilogue

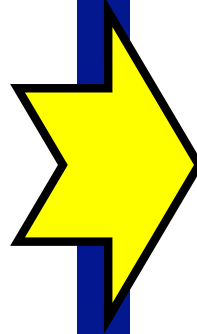
**INTRODUCTION**



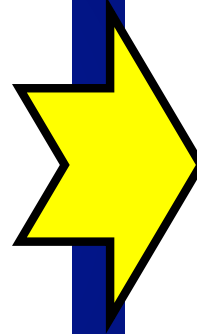
**CREATION**



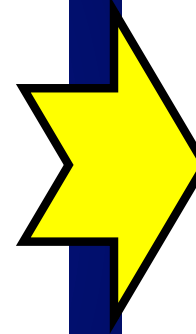
**CHRONOLOGY**



**AUTHORSHIP**

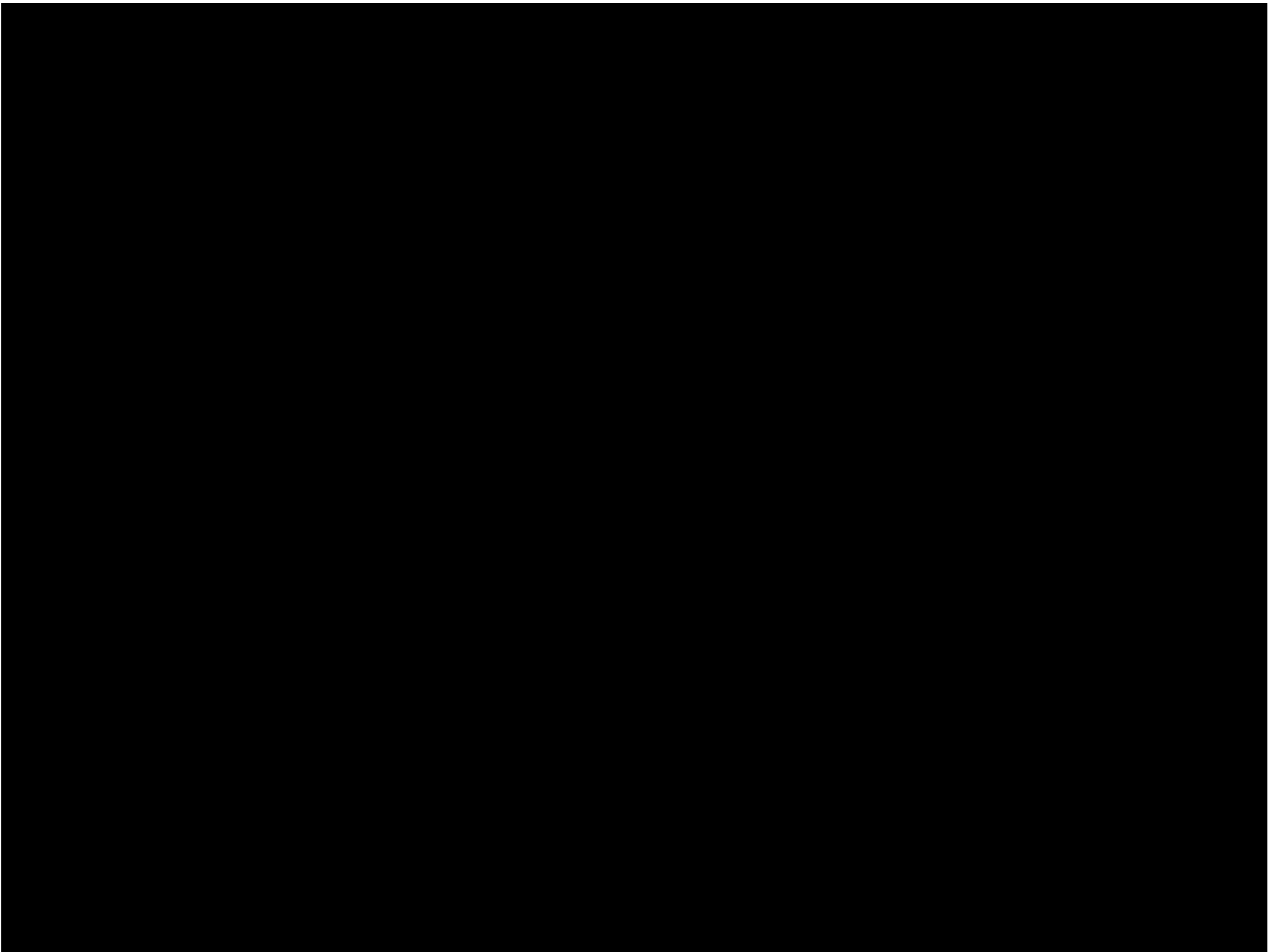


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