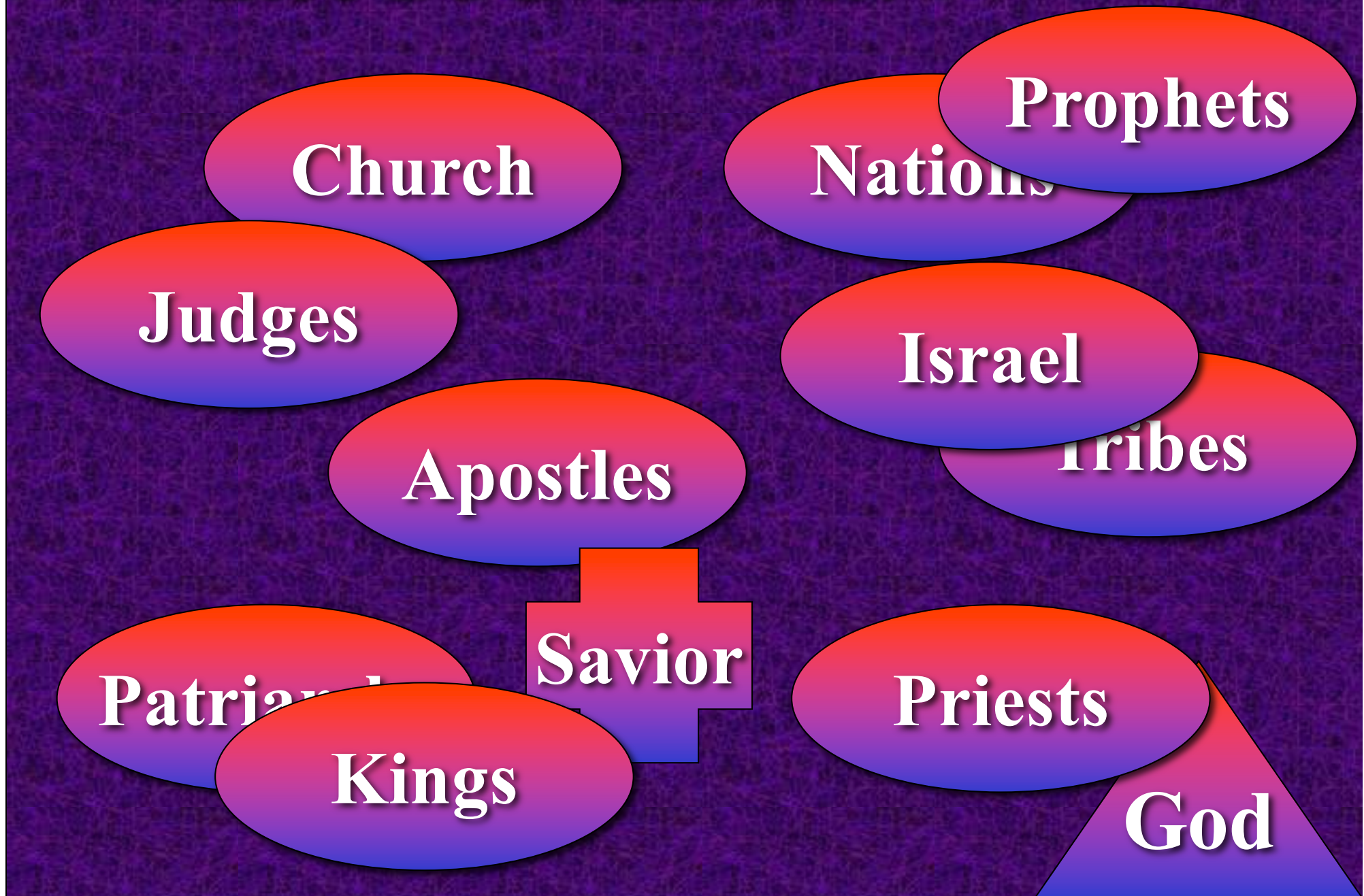


**DRESSING
THE
STAGE**

The Pentateuch

**Five Books That
Changed the World**

Where Do Events Fit?



Pentateuch

The Pentateuch
is Foundational

God

Church

Nations

Apostles

Patriarchs

Savior

Tribes

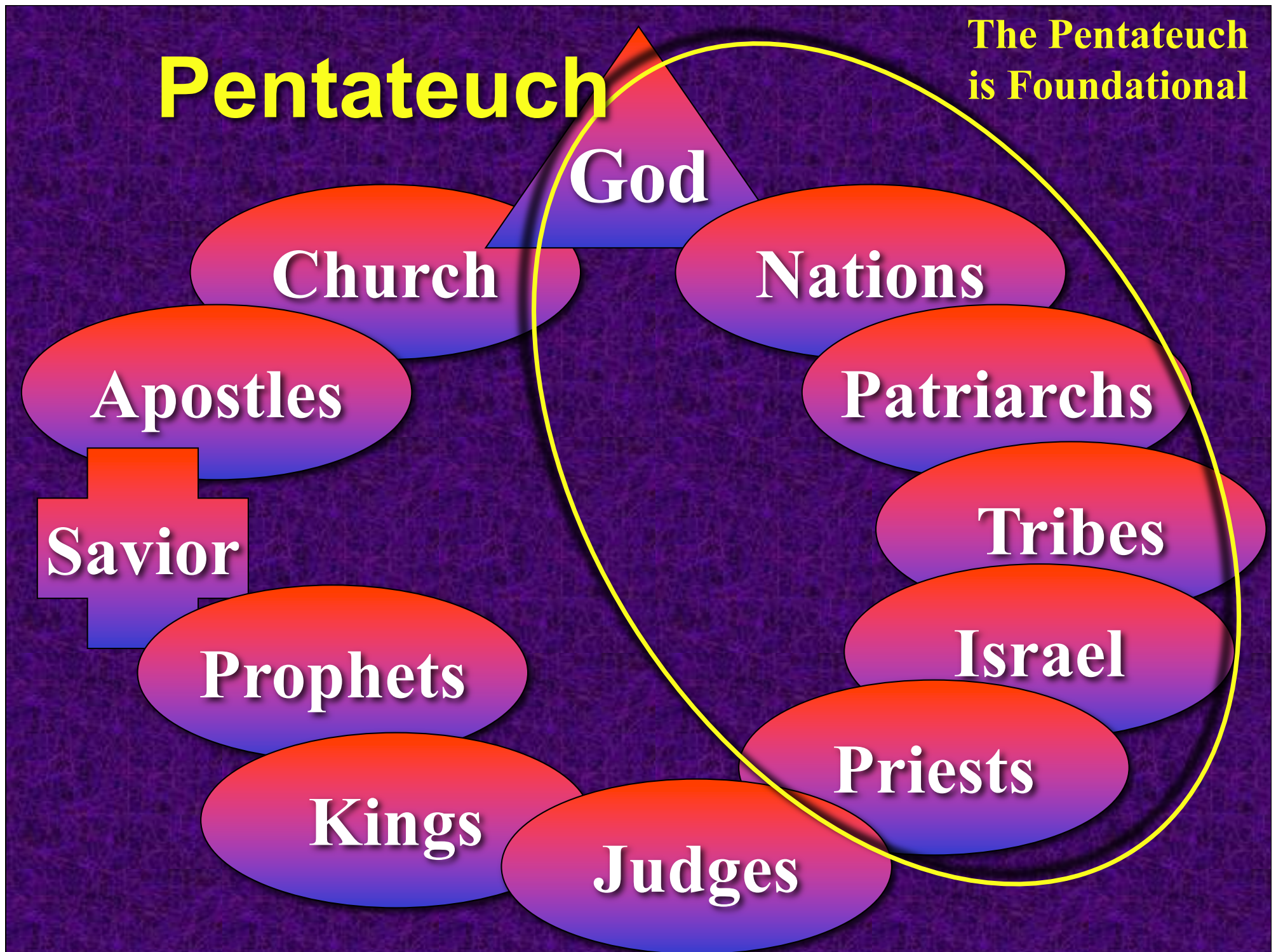
Prophets

Israel

Kings

Priests

Judges



A Timeline of History

Creation

New

Creation

Jesus

David

Abraham

Flood

Today

Kings

Church

Tribes

3

2

1

0

1

2

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EXODUS

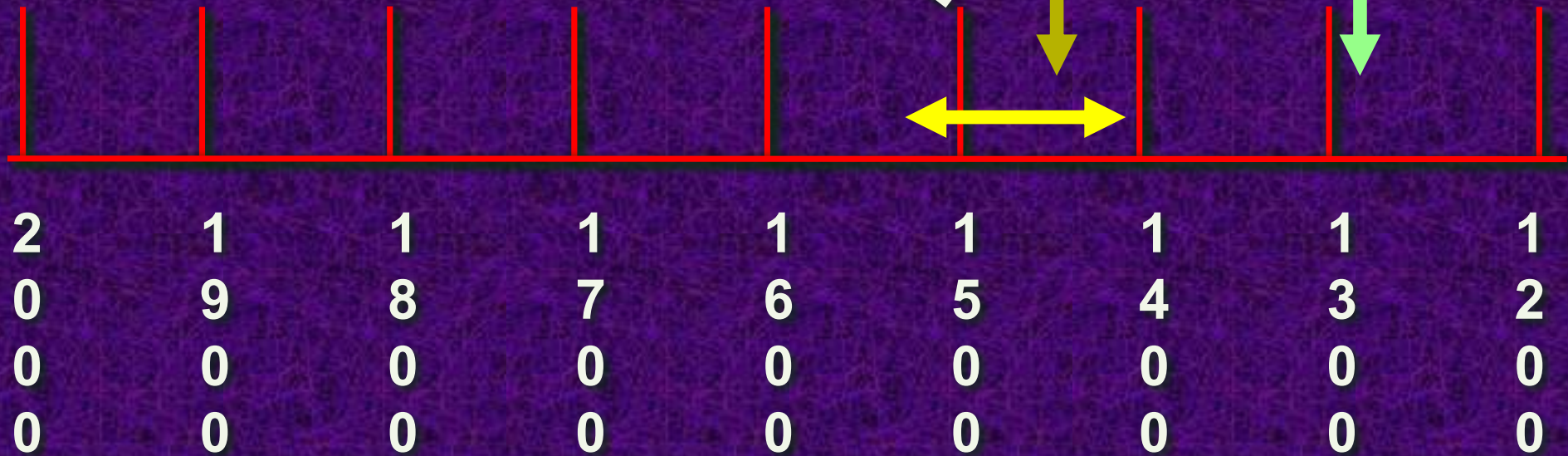
Abraham (2166-1991)

Joseph (1915-1805)

Moses (1525-1405)

1445

1290



Abraham to Moses Timeline

**DRESSING
THE
STAGE**

What About Geography?

Geography of the Pentateuch

Thought Question:

What were the major geographical movements of the Pentateuch? Where did each book begin?

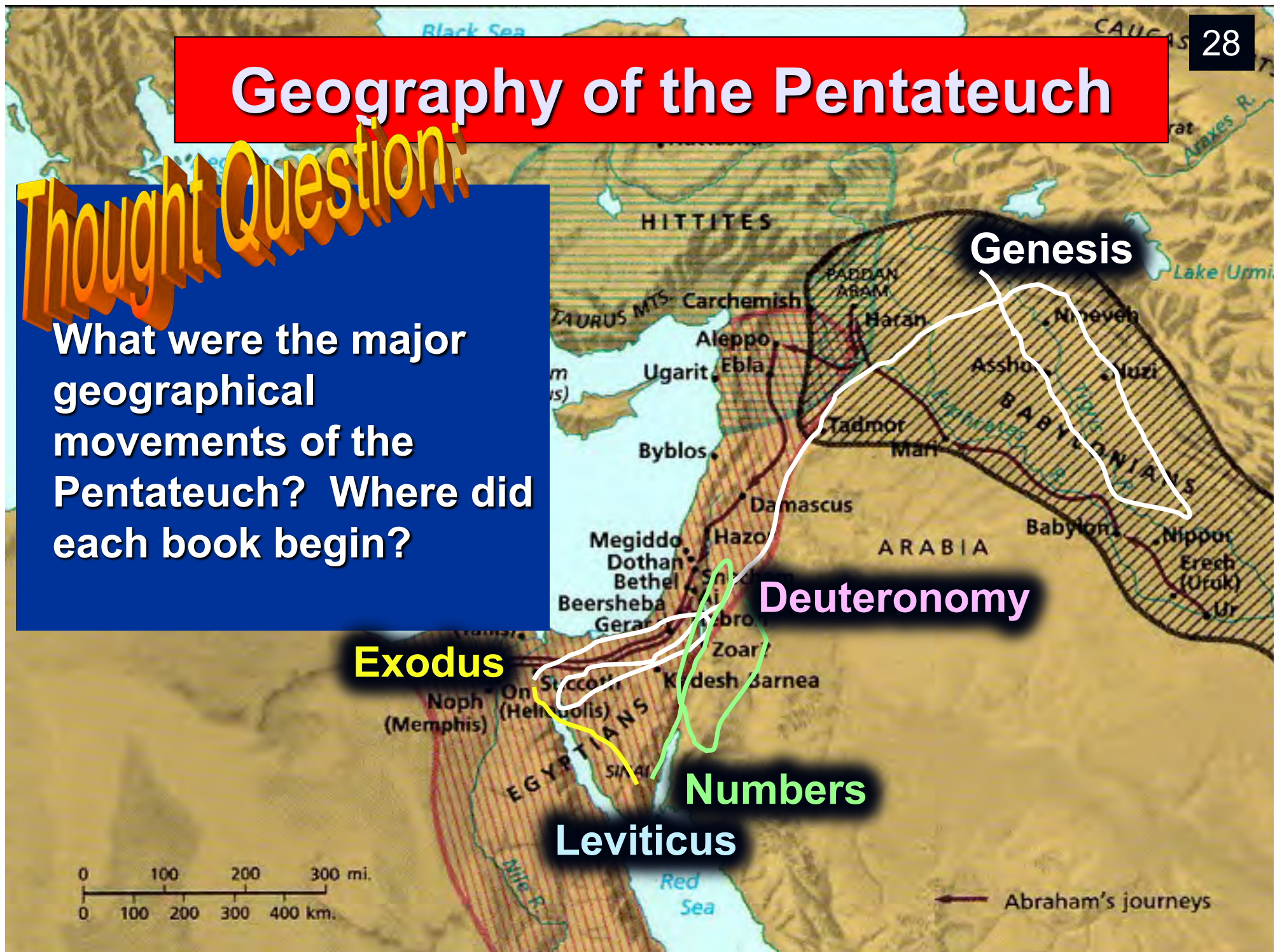
Exodus

Numbers

Leviticus

Deuteronomy

Genesis



Names for the Pentateuch



Penta + teuch = five scrolls

The Law

Book(s) of the Law

Book(s) of Moses

Torah ("instruction, teaching")

Names: the first word of each "book"

Divisions in Christian OT

HOW?

Old Testament

Genesis - Malachi

• History (17)

• Poetry (5)

• Prophecy (17)

Major Minor

English



Divisions in Hebrew OT

51

HOW?

Old Testament

Genesis - Chronicles

- Law (5)

- Prophets (8)

- Writings (11)

Former Latter

Masoretic

ROMANS 15
10 And again he saith, Rejoice, ye Gentiles, with his people.
11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.
12 And again, Esai'as saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.
13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.
14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.
15 Nevertheless, brethren, I have written the more boldly to you in some sort, as putting you in mind, because of the grace that is given to me of God,
16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.
17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.
18 For I will not dare to speak of any of those things which Christ hath not wrought by me to make the Gentiles obedient by word and deed,
19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.
20 Yea, so have I strived to preach the gospel, not with ambition or with riches, but with the gospel of Christ.
21 As it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand.
22 For which cause also I have been much hindered from coming to you.
23 But now having no more place, and since many years I have desired to see you, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.
24 Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.
25 But I desire to see you, that I may deliver you from all unbelief, that ye may perfectly be brought to the fullness of the gospel of Christ.
26 For I will not be ashamed to preach the gospel of Christ in the synagogues and to the multitude of the Jews, and to the Greeks.
27 For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to all that believe: to the Jews first, and then to the Greeks.
28 For the promise of the Lord is unto us, that he will give us the kingdom.
29 For we are his people, the people of his inheritance, the people of his covenant.
30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;
31 That I may come unto you with joy by the will of God, and with you be refreshed.
32 Now the God of peace be with you all. Amen.

The extensiveness of Paul's preaching
10 Salute Apel'les approved in Christ. Salute them which are of Aristobu'lus' household.
11 Salute Hero'dion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.
12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.
13 Salute Rufus chosen in the Lord, and his mother and mine.
14 Salute Asyn'critus, Phlegon, Hermas, Pat'robas, Hermes, and the brethren which are with them.
15 Salute Philolo'gus, and Julia, Ne'reus, and his sister, and Olympas, and all the saints which are with them.
16 Salute one another with an holy kiss. The churches of Christ salute you.
17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.
18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of simple men.
19 Therefore shall our Lord Jesus Christ be ashamed, when he shall come, to find us so, that we have not loved one another truly, nor received the truth, nor given glory unto the Father, nor have fellowshiped with them that do such things.
20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.
21 Timothe'us my workfellow, and Lucius, and Jason, and Sosip'ater, my kinsmen, salute you.
22 Salute the brethren which are with you. Greet the household of Nymphas.
23 Salute the brethren which are with you. Greet the household of Nymphas.
24 Salute the brethren which are with you. Greet the household of Nymphas.
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29 Salute the brethren which are with you. Greet the household of Nymphas.
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31 Salute the brethren which are with you. Greet the household of Nymphas.

Paul sendeth divers salutations
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31 Salute the brethren which are with you. Greet the household of Nymphas.

ROMANS 16
10 Salute Apel'les approved in Christ. Salute them which are of Aristobu'lus' household.
11 Salute Hero'dion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.
12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.
13 Salute Rufus chosen in the Lord, and his mother and mine.
14 Salute Asyn'critus, Phlegon, Hermas, Pat'robas, Hermes, and the brethren which are with them.
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30 Salute the brethren which are with you. Greet the household of Nymphas.
31 Salute the brethren which are with you. Greet the household of Nymphas.

**It's better to give the Law a
classification of its own...**

Jewish: Christian:

- | | |
|------------|------------|
| • Law | • Law |
| • Prophets | • History |
| • Writings | • Poetry |
| | • Prophets |
| (24 books) | (39 books) |

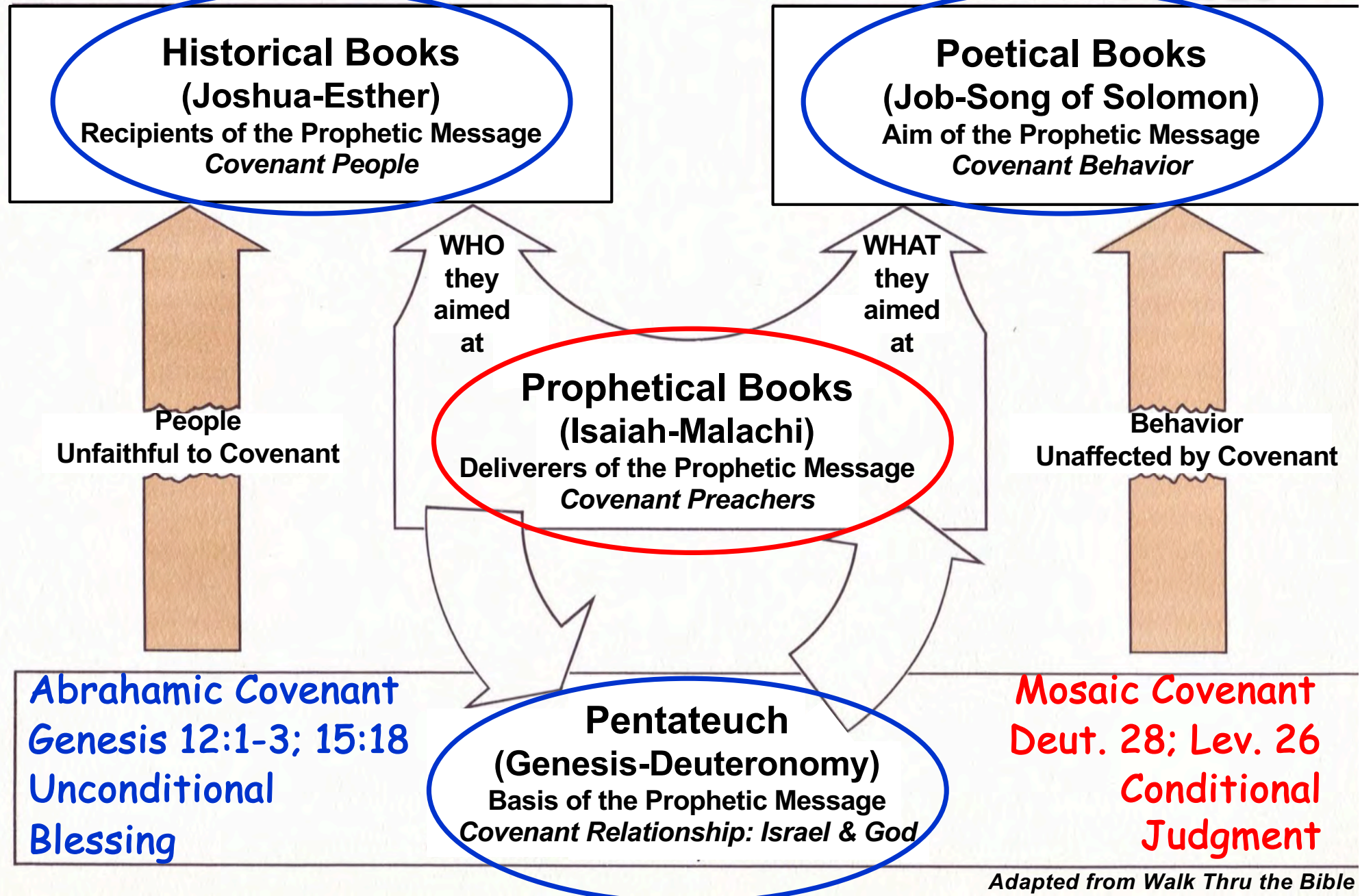
Pentateuch Theology

Themes about
God, man,
redemption,
etc.



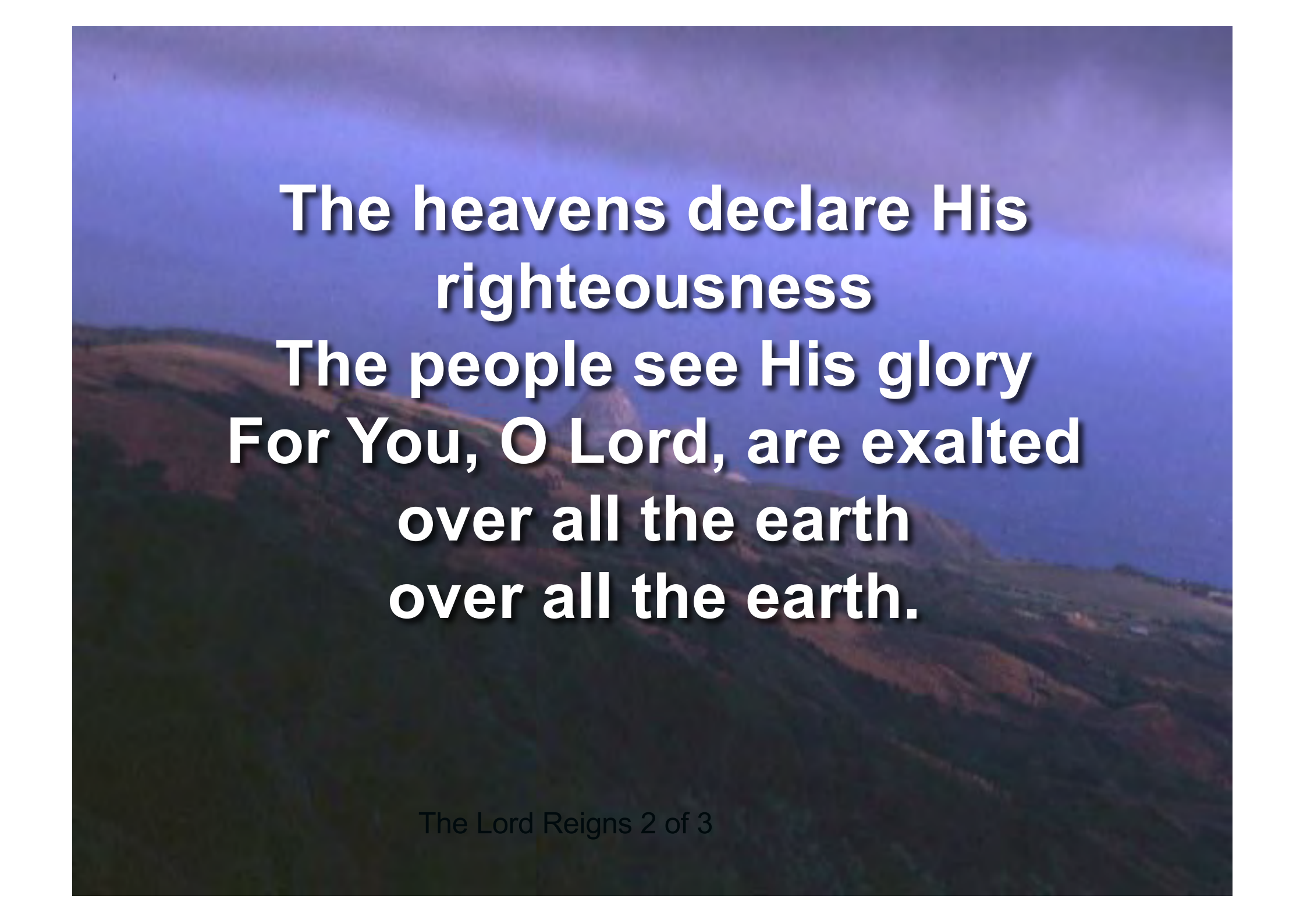
The Pentateuch Foundation

OTS 53a, 440
Pent 23

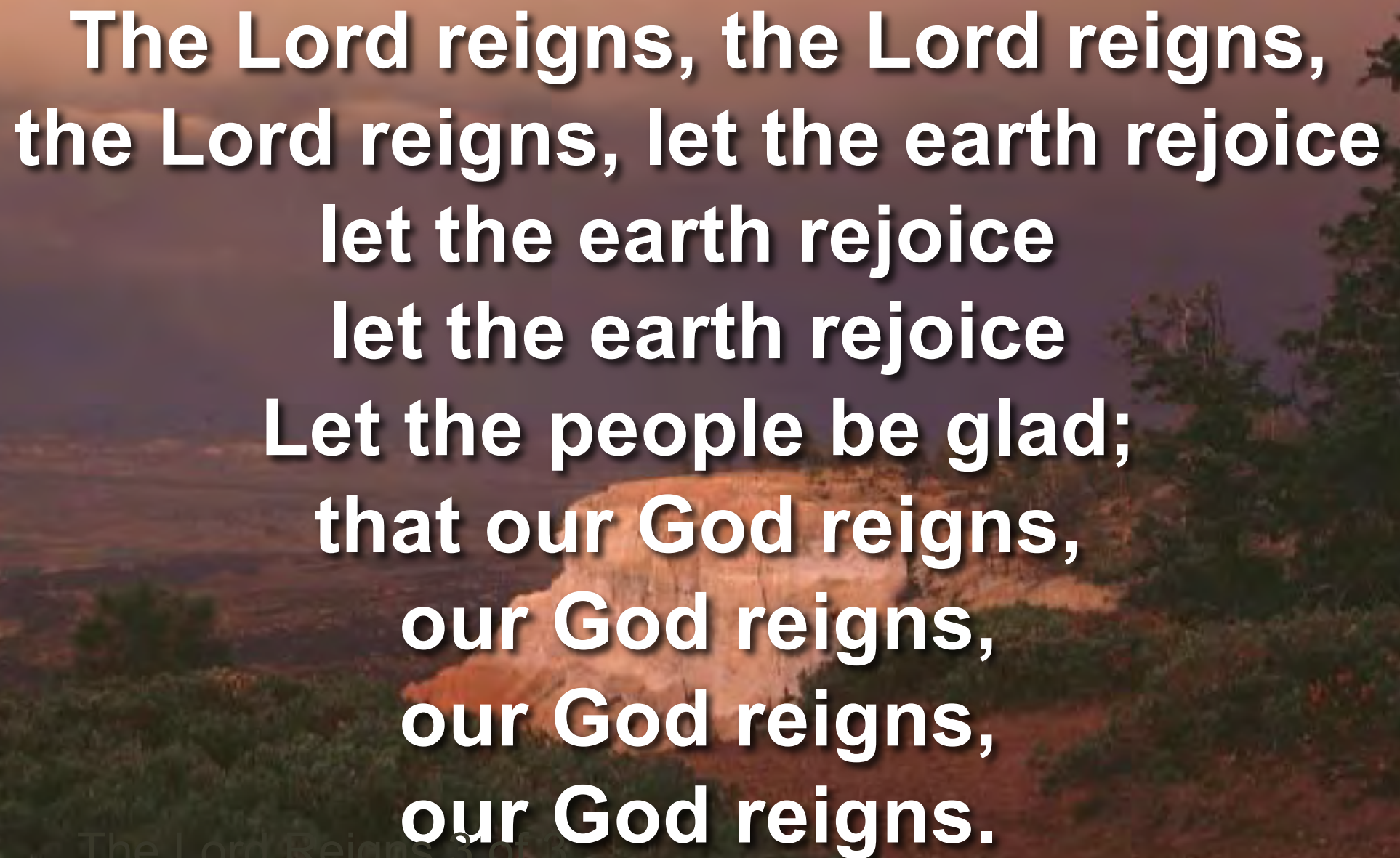


The Lord Reigns

**The Lord reigns, the Lord reigns,
the Lord reigns, let the earth rejoice
let the earth rejoice
let the earth rejoice
Let the people be glad;
that our God reigns.
*(repeat)***

The background of the slide is a photograph of a mountain landscape. A prominent mountain peak is visible in the distance, partially obscured by mist or low clouds. The sky is a deep, vibrant purple and blue, suggesting a twilight or dawn setting. The foreground shows the dark, silhouetted ridges of a mountain range.

**The heavens declare His
righteousness
The people see His glory
For You, O Lord, are exalted
over all the earth
over all the earth.**

The background of the image is a scenic landscape. In the foreground, there is a large, light-colored rock formation, possibly a butte or mesa, with some sparse vegetation. The sky is a mix of orange, yellow, and purple, suggesting a sunset or sunrise. The overall mood is peaceful and majestic.

**The Lord reigns, the Lord reigns,
the Lord reigns, let the earth rejoice
let the earth rejoice
let the earth rejoice
Let the people be glad;
that our God reigns,
our God reigns,
our God reigns,
our God reigns.**



An All-Encompassing Theme

Genesis 1:26-28

"Then God said, 'Let us make man in our image, in our likeness, and let them rule over the fish ... birds ... livestock ... all the earth, and over all the creatures that move along the ground...' God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.'"

Revelation 22:5

"There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever."

The Bible's Theme: God extends His rule to man

Command



Covenants



Fulfillment

Kingdom & Covenants Timeline



22

Dr. Rick Griffith • BibleStudyDownloads.org

Kingdom Teaching...

Adam rules with God (Gen. 1:26, 28; 2:19)

Satan begins rule as god of this world (Gen. 3:15; 2 Cor. 4:4)

God covenants with Abraham to reestablish man's rule via Israel as a "kingdom of priests" (Gen. 12:1-3; Exod. 19:6)

Israel's failure to witness to nations as a kingdom of priests is judged via exile under foreign rule

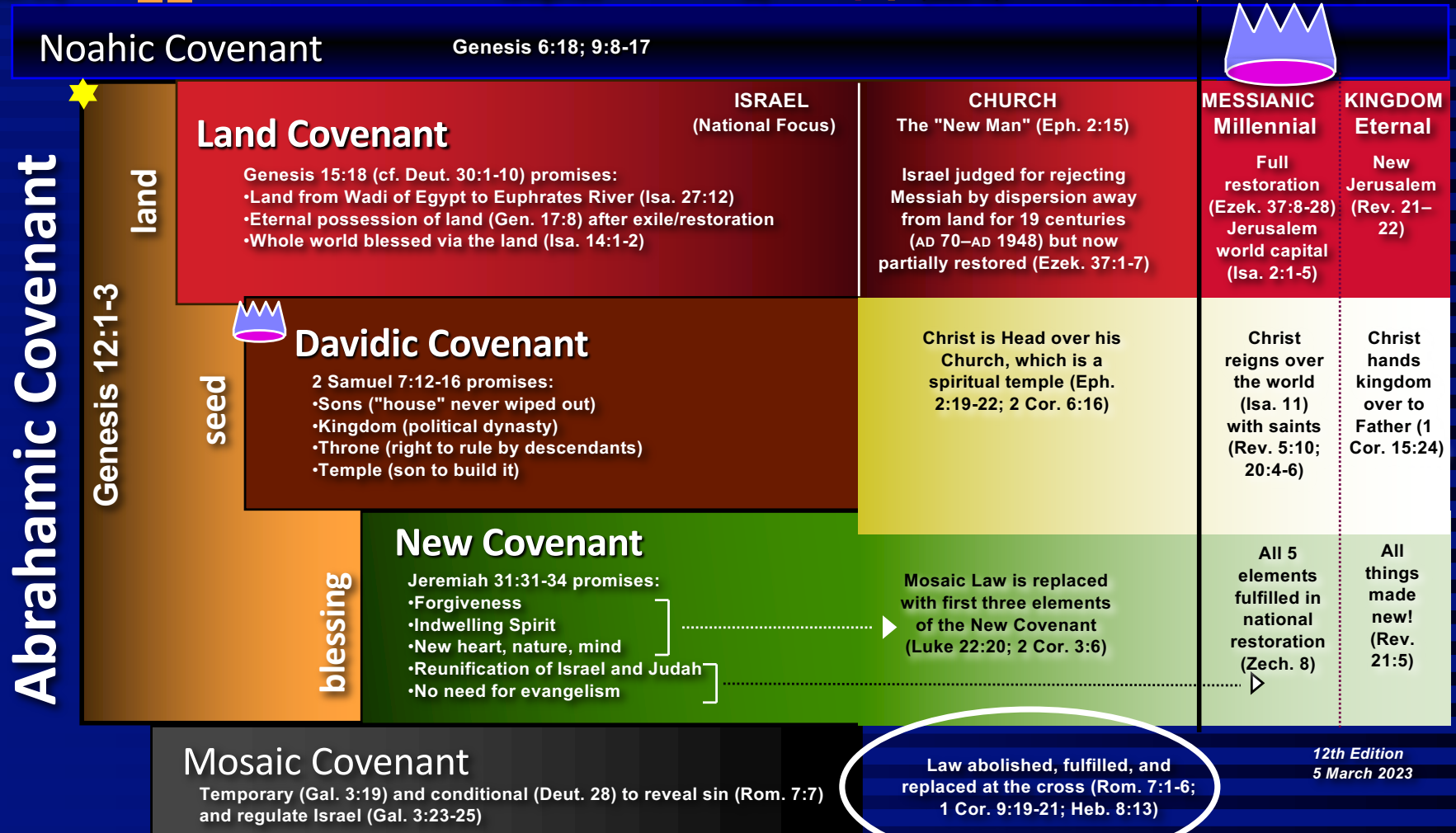
Israel rejects Messiah's offer of kingdom (Matt. 12:41-42; 23:37-39)

Jesus extends His kingdom in mystery form to the Church (Matt. 13)

Christ subdues Israel's enemies and nation believes (Rom. 11:26-27)

Christ rules over everything with saints (Eph. 1:9-10; Rev. 20:1-6; 22:5b)

Fall of Man (Gen. 3)



12th Edition
5 March 2023

Scripture has a dual kingdom-covenant theme. Israel's role from Abraham to Christ expands to include the Church (continuity) yet the Church never replaces the nation as the "new Israel" (discontinuity). Israel will enjoy world prominence after trusting Christ at His second coming.

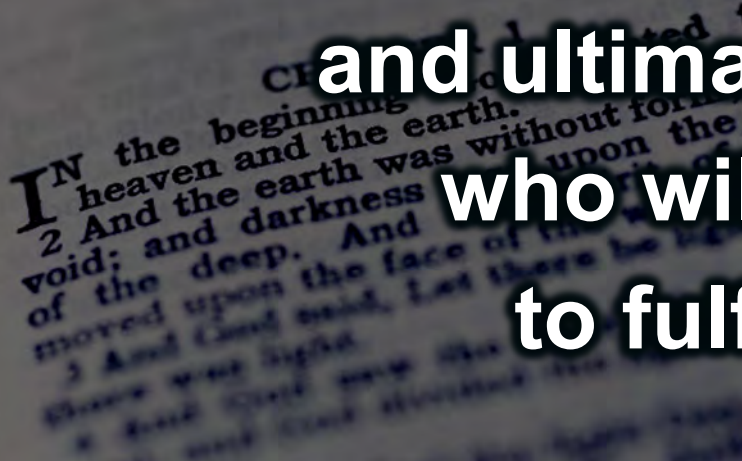
My View of the OT's Theme

OTS
33

The Old Testament narrates


God's restoring man to participate in His kingdom rule for His own glory

mandated in Eden but lost in the Fall
and accomplished by redeeming man
through Israel as a kingdom of priests
and ultimately through the Messiah,
who will reign as Saviour and King
to fulfill the Abrahamic Covenant



IN the beginning
1 And the earth was without form
2 And the earth was void; and darkness
of the deep. And
moved upon the face of the
3 And God said, Let there be light
4 And God saw that
5 And God divided the

The Kingdom in Genesis 1

- 
- **Uncreated God (1:1)**
 - **Creation by Word alone (1:4)**
 - **Creation with ease**
 - **Sun and moon [gods] created (1:16)**
 - **Shared rule with man (1:26)**

Pentateuch Authorship

Traditional View: Moses

Critical View: JEDP

J

***Jehovah
(LORD)
850 BC***

E

***Elohim
(God)
750 BC***

D

***Deuteronomistic
School
550 BC***

P

***Priestly
Code
450 BC***

JEDP Formulation

*Southern
Traditions*

J

850 BC

*Northern
Traditions*

E

750 BC

JE

650 BC

*Josiah's
Reform
Book*

D

621 BC

JED

550 BC

*Exilic
Priestly
Materials*

P

450 BC

JEDP

400 BC

JEDP Problems

OTS 57
Pent 23

- Violates internal self-claims of Pentateuch
- Ignores ANE archaeological evidence
- Based on inaccurate 19th-century evolution
- Too subjective
- Rejects NT evidence

Some Terms...

- **Lower Criticism:** Constructive textual studies
- **Higher Criticism:** Attacks the inspiration and authenticity of the Scriptures.
- **Interpretive Problems:** Honest differences of opinion exist as to possible answers to problems of scriptural interpretation.

WHO WROTE THE PENTATEUCH?

Some still claim it was...

The Documentary Hypothesis

Document

Definitions

J

Jehovah/Yahweh

E

Elohim

J-E

Combined edition

D

Deuteronomic

P

Priestly

Document

Contents

J

Genesis 2

E

Genesis 1

J-E

Genesis-Numbers

D

Deuteronomy-Kings

P

Genesis-Numbers

Document

Dates

J

850 B.C.

E

750 B.C.

J-E

650 B.C.

D

621 B.C.

P

570-445 B.C.

Document

Origins

J

S. Kingdom

E

N. Kingdom

J-E

Unknown redactor

D

Hilkiah the High Priest

P

Ezra

Document Themes

J	Personal biography, vivid delineation of character, portrays God in human terms
E	
<i>J-E</i>	
D	
P	

Document Themes

J

E

J-E

D

P

Objective, deals with
concrete particulars such
as ritual and sacrifice

Document Themes

J

E

J-E

D

P

Reflects Josiah's reform efforts to centralize worship in the temple in Jerusalem

Document

Themes

J

E

J-E

D

P

Origins and institutions of
the theocracy,
genealogies, rituals and
sacrifices

The "Sources" of Genesis 6–9

6:5–8

J

7:10

J

6:9–22

P

7:11

P

7:1–5

J

7:12

J

7:6

P

7:13–16a

P

7:7–8

J

7:16b–17

J

7:9

P

7:18–21

P

The "Sources" of Genesis 6–9

7:22-23

J

8:13b

J

7:24-8:2a

P

8:14-19

P

8:2b-3a

J

8:20-22

J

8:3b-5

P

9:1-17

P

8:6-12

J

8:13a

P

Problems of the Documentary Hypothesis

57

- 1. Anti-supernaturalism bias**
- 2. Circular reasoning:
posits its conclusion**

***"There can be no such thing as
supernatural revelation;
therefore, the Bible is not a
supernatural revelation."***

Hypothesis

- 3. Subjectivity in applying the theory results in conflicting explanations**
- 4. Ignores stylistic variation within an author**

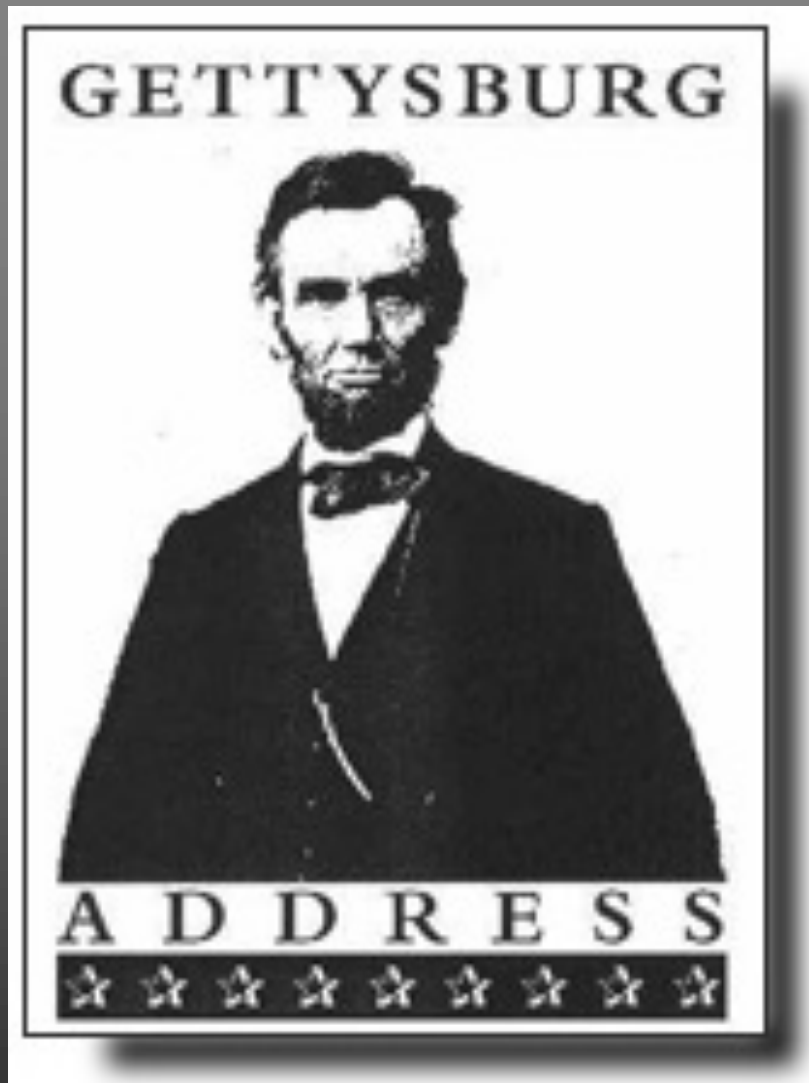
Evidence for Mosaic Authorship

- 1. The author of Genesis and Exodus shows a thorough acquaintance with Egypt.**
- 2. Eyewitness details are included in the exodus account.**
- 3. There is a unity of arrangement underlying the entire Pentateuch.**

Gleason Archer, *A Survey of Old Testament Introduction*

Evidence for Mosaic Authorship

- 4. The Pentateuch itself testifies to Moses as the author (Exodus 17:14; 24:4; Deut. 31:9).**
- 5. Other OT books refer to Moses as the author (Josh. 1:7-8)**
- 6. The NT identifies Moses as the author (John 5:46-47; Rom. 10:5)**



THE STIFF-COLLAR COMMENTARY

**Applying the insights of
higher criticism to the
Gettysburg Address,
given by Abraham
Lincoln on November
19, 1863 at the
dedication of the
battlefield cemetery.**

Rev. LeRoy Koopman, *Christianity Today*, 1965

Executive Mansion.

Four score and seven years ago

This phrase is the work of E, an English professor and friend of Lincoln who had a propensity for utilizing ornate language. Lincoln, simple and uneducated man that he was, would have said, "**eighty-seven.**"

Four score and seven years ago our fathers brought forth upon this continent, a new nation, conceived in liberty and dedicated to the proposition that "all men are created equal."

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to this spot of ground to dedicate a new cemetery, where we may, in all propriety do, in a large measure, what we came here to do. Consecrate—we can do here, the ground—the brave men, living and dead, who struggled here, have hallowed it, far above our poor power to add or detract. The world will little note, nor long remember what we say here; while it can never forget what they did here.

It is rather for us, the living, to stand here,

dedicated to the great tasks remaining before us—these honored dead we to live in increased devotion to that cause for which they here gave the last full measure of their lives—that the government of the people, by the people, for the people, shall not perish from the earth.

Executive Mansion,

our **fathers** brought forth on this continent a
new nation, **conceived** in liberty

"**Fathers**" is a faulty translation of the
original "forefathers." The use of
"**conceived**" points to redactor M,
presumably Mary Todd Lincoln, who
proofread his speech and added her
female bias.

Executive Mansion,

and dedicated to the proposition that all men are created equal.

"Proposition" - by M. Use of "created" indicates a third author, p¹, a priest accompanying Lincoln on the train to Gettysburg. Since Lincoln was only a layman, it was natural that he should seek clerical help in adding theological terminology. A second priest, p², also added a few glosses.

Executive Mansion,

Now we are engaged in a great civil war,
testing whether **that nation**

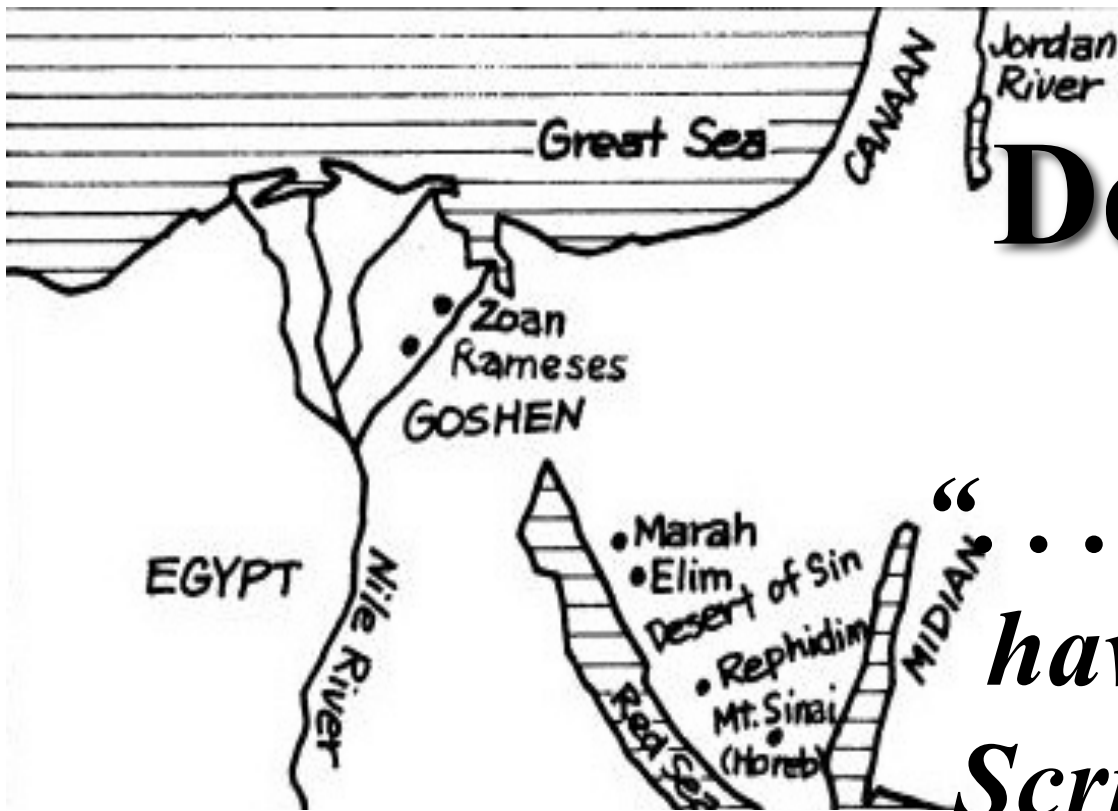
"That nation" — some scholars see here
the work of one foreign-born (C?). An
American would have said "this nation."

How score and seven years ago our fathers brought
for in liberty, and dedicated to the proposition that
"all men are created equal."
Now we are engaged in a great civil war, testing
whether that nation or any nation so conceived
and so dedicated can long endure. We are here
on a battlefield, and here we have gathered to
come to dedicate a portion of it, as a final resting
place for those who died here, that the nation
might live. This we may, in all propriety do. But, in a
larger sense, we can not dedicate — we can not
consecrate — we can not hallow, this ground —
the brave men, living and dead, who struggled
here, have hallowed it, far above our poor power
to add or detract. The world will little note, nor long
remember what we say here; while it can never
forget what they did here.

It is rather for us, the living, to stand here,

Executive Mansion.
*or any nation so conceived and so
dedicated can long endure.*

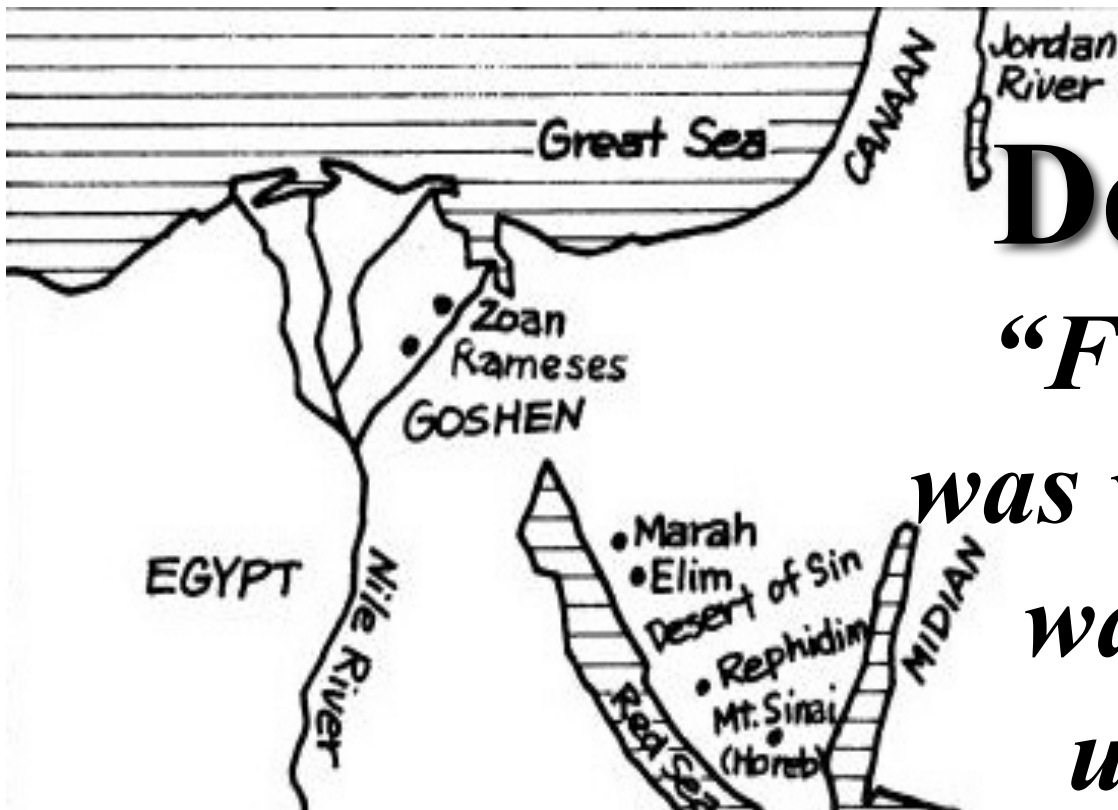
"Conceived"
-- M's
favorite
interjection.



Deuteronomy

“ . . from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.”

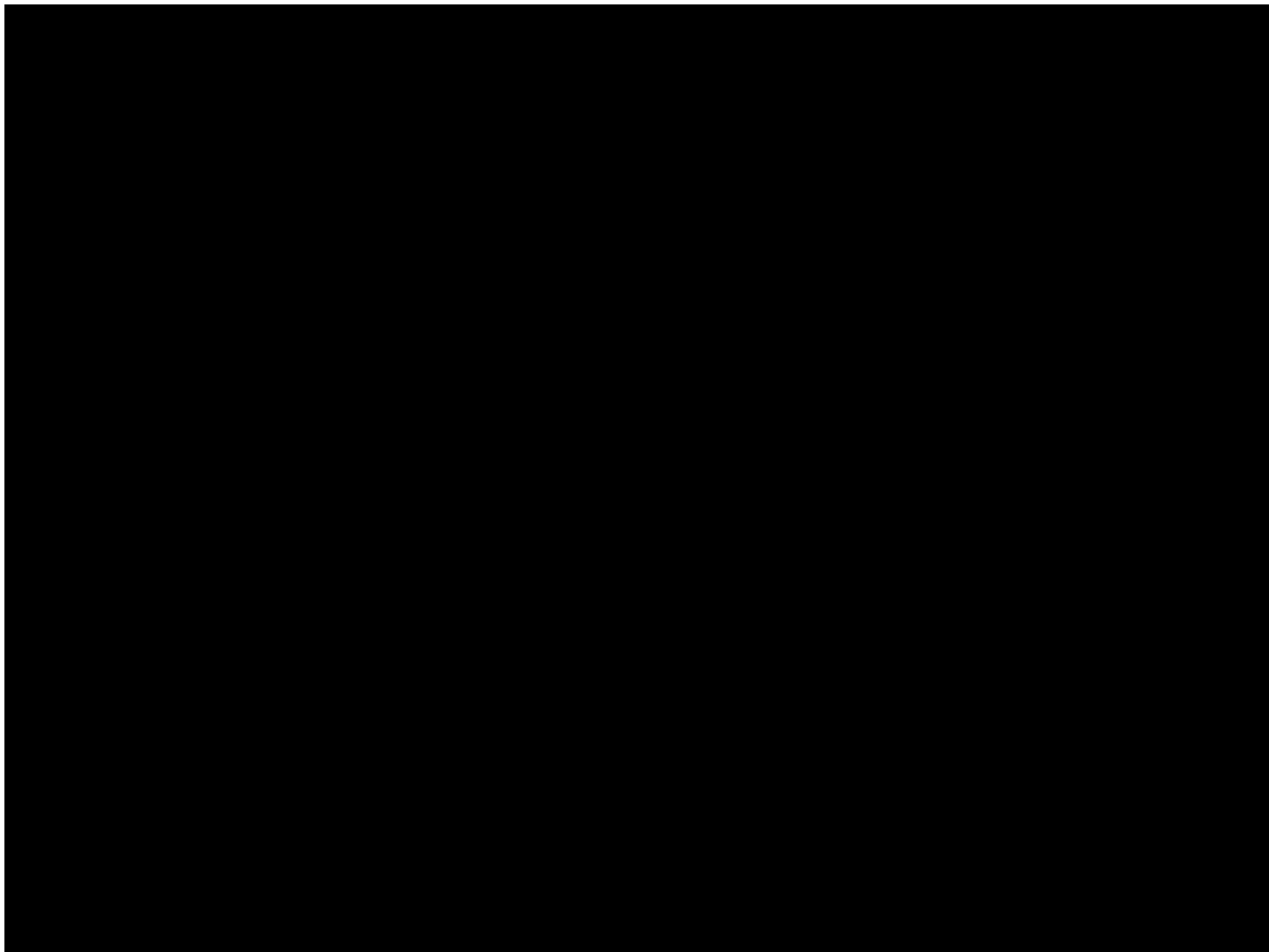
2 Timothy 3:15 (NIV)



Deuteronomy

*“For everything that
was written in the past
was written to teach
us, so that through
endurance and the
encouragement of the
Scriptures we might
have hope.”*

Romans 15:4 (NIV)




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