



# Genesis Authorship

*Who Wrote the Pentateuch?*

Dr. Rick Griffith • Jordan Evangelical Theological Seminary  
[BibleStudyDownloads.org](http://BibleStudyDownloads.org)



# Did Moses wrote Genesis—and the entire Pentateuch?



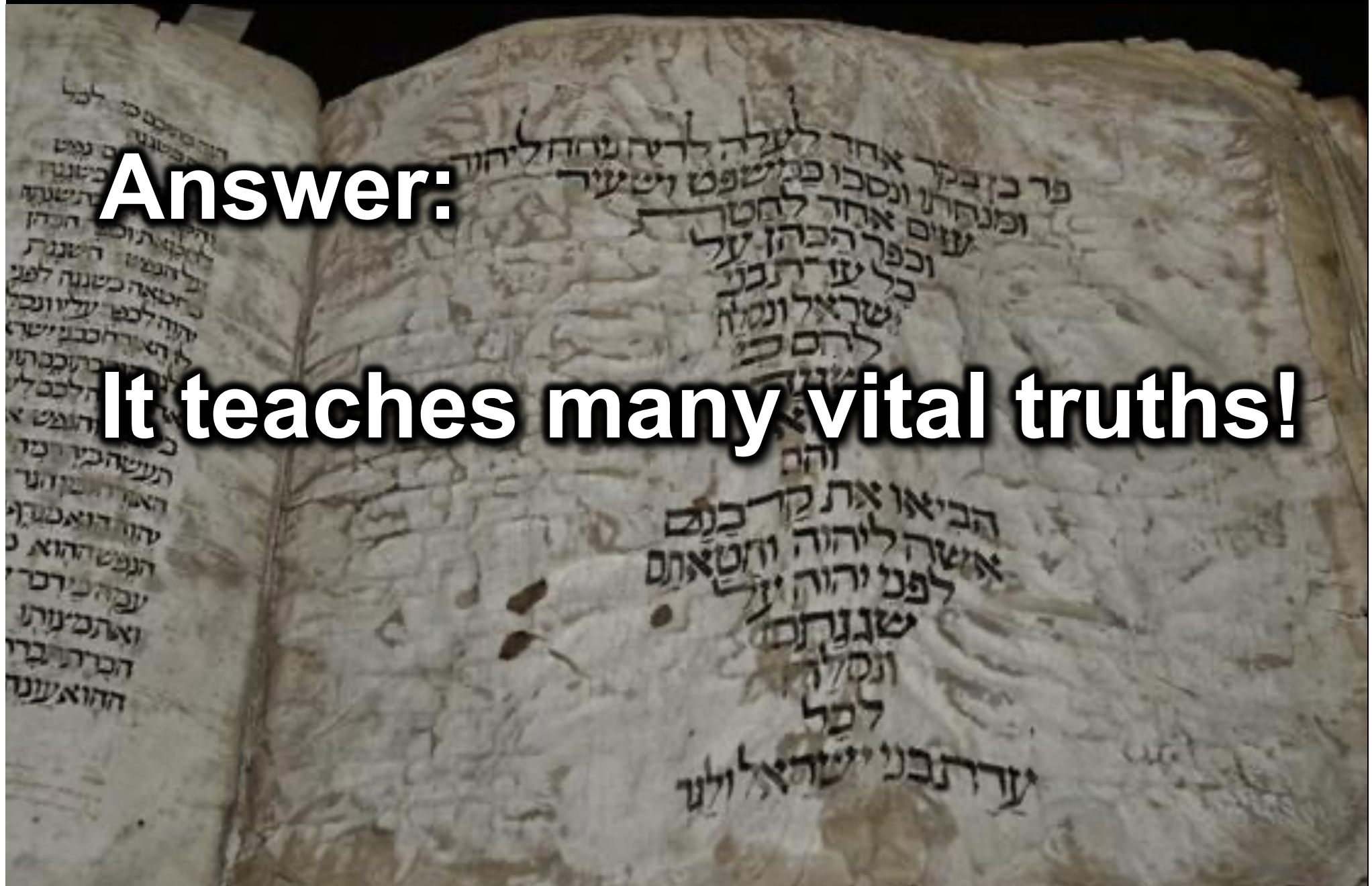
**Critical OT scholarship says no.**



# Why do they attack Genesis?

**Answer:**

**It teaches many vital truths!**







***"In the  
beginning"***





## **Baby Pictures of Adam & Eve**





# Adam & Eve with the Serpent

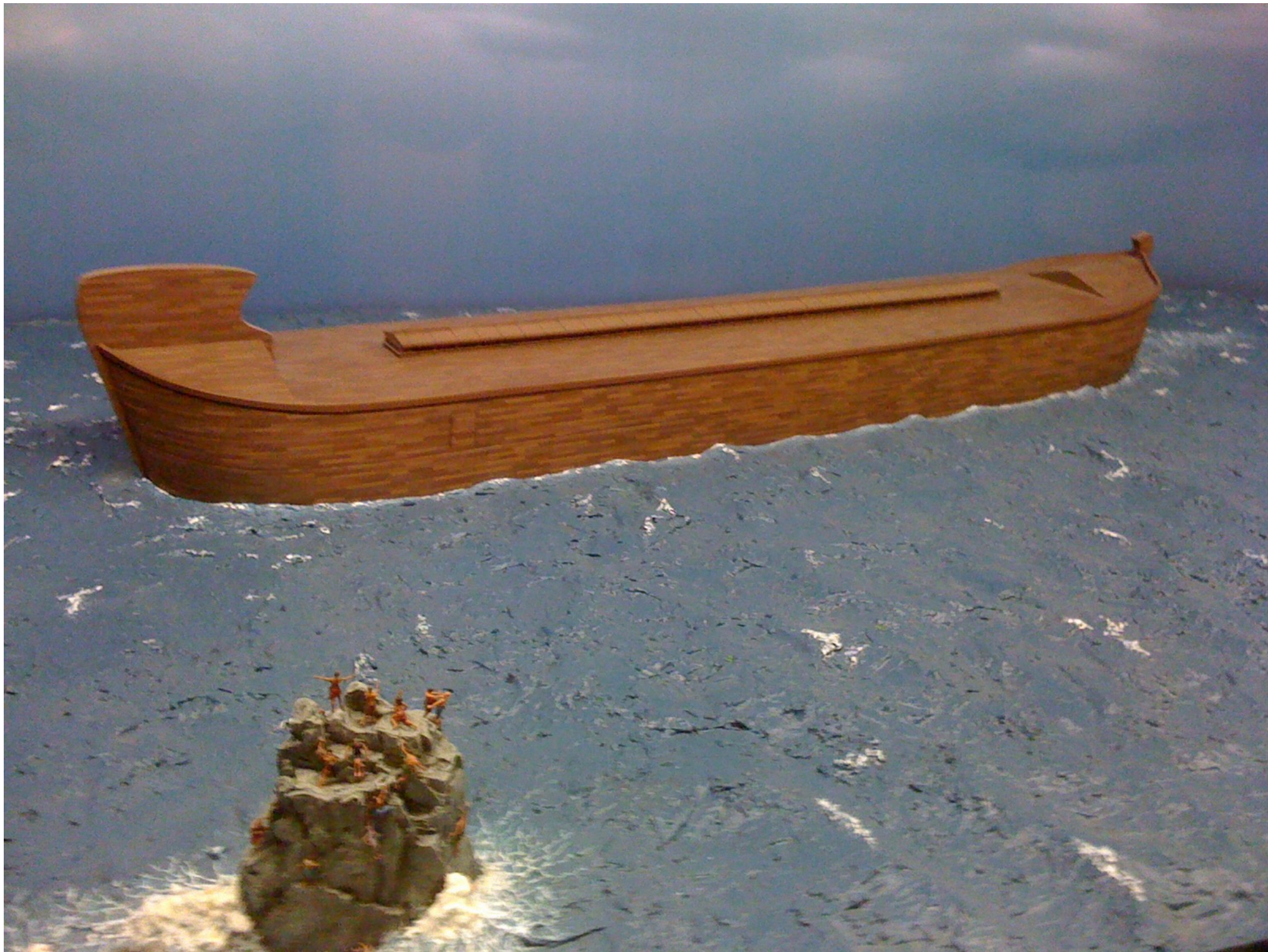




# Is Genesis 1–11 Real History?

1. **Myths don't teach "deep truths" better** than history
2. A non-historical approach is very **subjective**
3. They have **vital information** otherwise not known
4. They fit into the book's **argument** emphasizing election
5. Events are **presented as historical**
6. **Science** confirms the Genesis 1–11 historical record
7. **Christ** affirmed their historicity







# TOWER OF BABEL





¡Hola!

Spanish

Привет!

Russian

Ciao!

Italian

Bonjour!

French

“Hello!”

ACROSS THE GLOBE

Hallo!

German

Oi!

Portuguese

喂

Traditional Chinese

أهلا

Arabic

Japanese

Het hallo!

Dutch

Γειάσου!

Greek



# Jacob's Blessing His 12 Sons Was Prophetic (Gen. 49)





# **Christ Descended from Judah**

**Since  
Jacob's  
blessing in  
Genesis  
49:9-10, the  
lion has  
depicted a  
king...**

**"Judah, my son, is a young lion  
that has finished eating its prey.  
Like a lion he crouches and lies  
down; like a lioness—who dares  
to rouse him?"**

**<sup>10</sup>The scepter will not depart  
from Judah, nor the ruler's staff  
from his descendants, until the  
coming of the one to whom it  
belongs, the one whom all  
nations will honor" (NLT).**



A dramatic landscape featuring a bright sunburst breaking through a dense sea of clouds. The sun is positioned in the center of the frame, casting a powerful glow and creating a lens flare effect. The clouds are thick and layered, with the lower layers appearing more illuminated by the sun's light. Above the sea of clouds, the sky is a deep blue with scattered, wispy clouds. In the foreground, a green, grassy hill slopes upwards from the bottom left towards the center, its surface textured with grass and small plants. The overall scene conveys a sense of divine light and promise.

**God promised believers  
like us blessings of the  
Abrahamic Covenant.**



# The Bible's Chiasm

*Repeated Patterns in Reverse Order*

**Christ's  
Redemption**

**Christ's  
Rule**

**Man's  
Rule  
Lost at  
Fall**

**Man's  
Rule  
Restored at  
Millennium**

**Creation**

**New  
Creation**





# Support for Mosaic Authorship

**External**

**External**



**External**

**External**

**External**



# Support for Mosaic Authorship

**External**

**External**



**External**

**External**

**External**



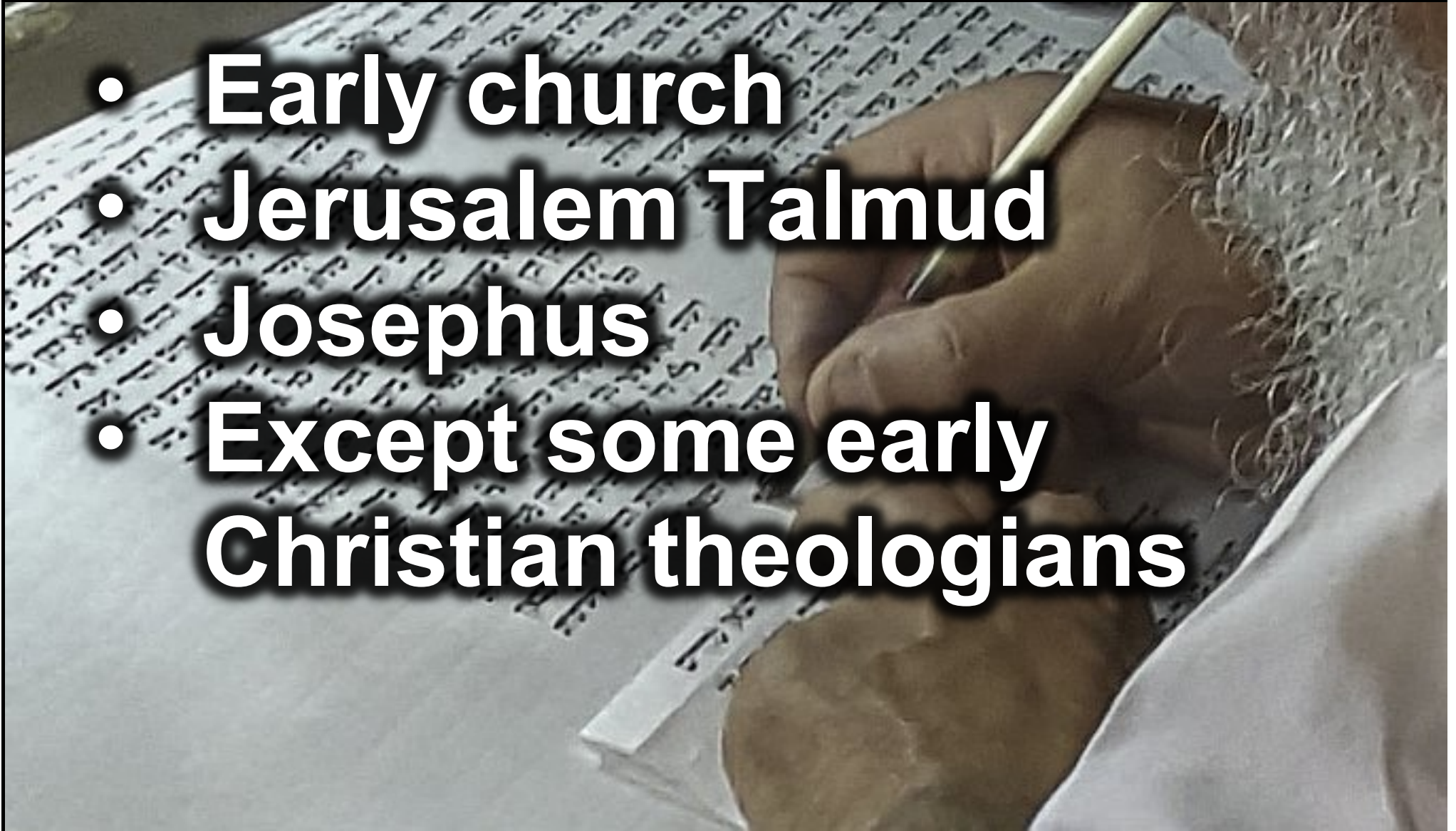
**"After the victory, the LORD instructed Moses, 'Write this down on a scroll as a permanent reminder, and read it aloud to Joshua: I will erase the memory of Amalek from under heaven'"  
(Exodus 17:14 NLT).**





# Tradition Supports Moses

- Early church
- Jerusalem Talmud
- Josephus
- Except some early Christian theologians





# Support for Mosaic Authorship





# Qualifications of Moses





**"Moses was educated in all the wisdom of the Egyptians" (Acts 7:22 NLT).**



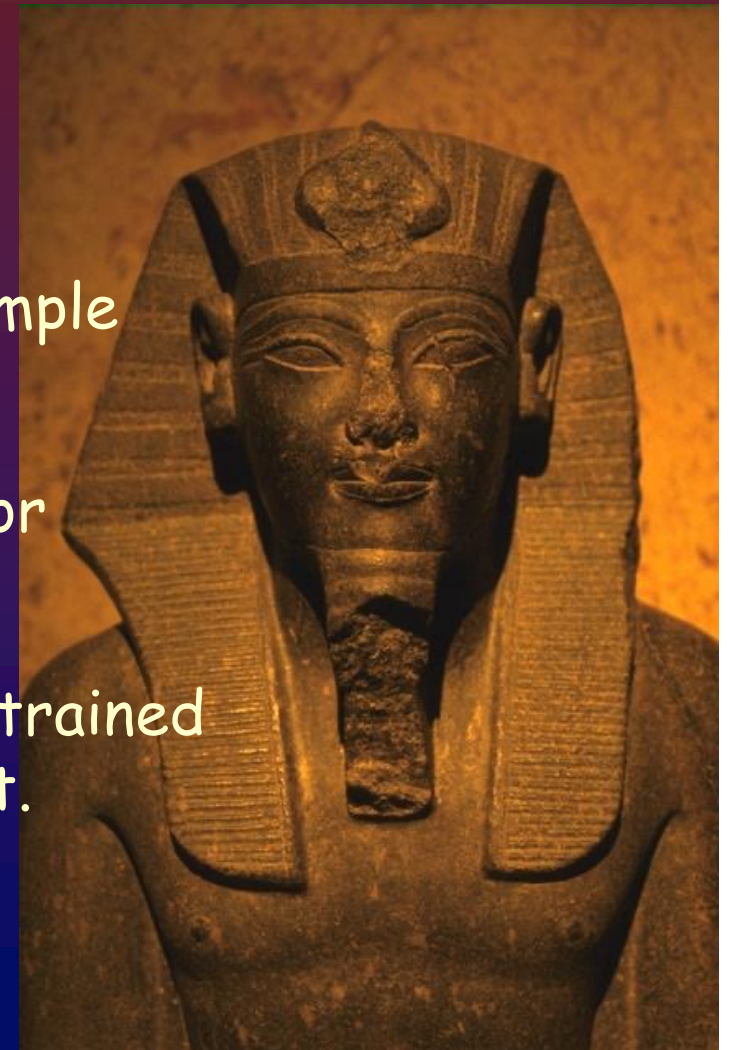


## 2. Moses to Pre-Kingdom (Egyptians)

Acts 7:22 Moses was educated in all the wisdom of the Egyptians and was powerful in speech and action.

### Education in Ancient Egypt

1. Schools for priests connected with temple and taught magic, medicine and religion.
2. The royal court equipped young men for positions of authority (incl. Moses)
3. Schools sponsored by the royal court trained people for smooth running of government.
4. Subjects taught included arithmetic, geography, poetry and astronomy.





# Education in the Time of Moses

Moses learned Egyptian hieroglyphics and Canaanite Script in his training.

He was able to record the laws and commandments of God for the people of Israel.

---

During the wilderness wanderings, no formal system of education existed.

Families were responsible for passing down the trade and skills of their livelihood and the teaching of the laws.

2700-2600  
B.C.

ca. 1500  
B.C.























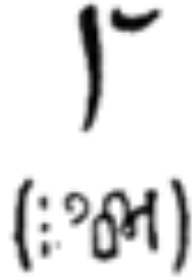
ca. 1500  
B.C.

ca. 1900  
B.C.

ca. 200  
B.C.

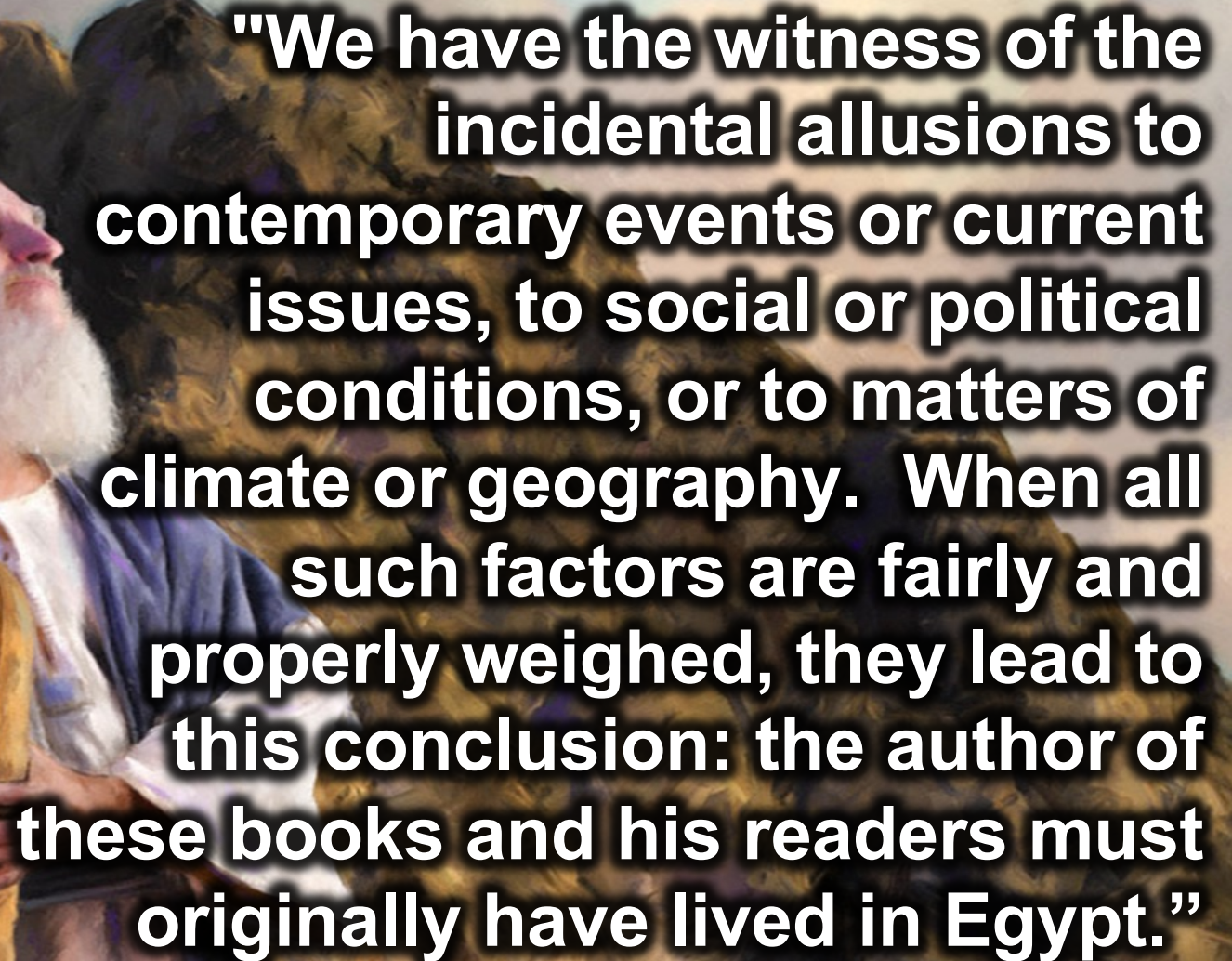
400-100  
B.C.



Hieroglyphic		Hieroglyphic Book Hand	Hieratic		Demotic
					
Egyptian Hieroglyphics					
					
					
					
2700-2600 B. C.	ca. 1500 B. C.	ca. 1500 B. C.	ca. 1900 B. C.	ca. 200 B. C.	400-100 B. C.



# Qualifications of Moses

A painting of Moses, an elderly man with a long white beard, wearing a blue robe and a white head covering. He is holding two large, dark, rectangular tablets (the Ten Commandments) in his hands. He is looking upwards and to the right, with a serious expression. The background is a dark, rocky landscape with a bright light source, possibly the sun or moon, creating a dramatic effect.

**"We have the witness of the incidental allusions to contemporary events or current issues, to social or political conditions, or to matters of climate or geography. When all such factors are fairly and properly weighed, they lead to this conclusion: the author of these books and his readers must originally have lived in Egypt."**

**Gleason Archer, *Encyclopedia of Bible Difficulties*, 46**



# Abram & Lot



- Gomorrah?
- Sodom?
- Zoar

"Lot took a long look at the fertile plains of the Jordan Valley in the direction of Zoar. The whole area was well watered everywhere, like the garden of the LORD or the beautiful land of Egypt. (This was before the LORD destroyed Sodom and Gomorrah.)" (Gen 13:10 NLT).





"Lot took a long look at the fertile plains of the Jordan Valley in the direction of Zoar. The whole area was well watered everywhere, like the garden of the LORD or **the beautiful land of Egypt**. (This was before the LORD destroyed Sodom and Gomorrah.)" (Gen 13:10 NLT).

# **The JEDP Attack on Mosaic Authorship**





# Genesis Authorship

57

*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*

***"Documentary Hypothesis"***

# Moses? or Moseses?



One case where four part harmony doesn't work



# 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*

# 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**

# Two Accounts of Creation

## Genesis 1

Use of "God" (*Elohim*)

Days 1-6

Creation of Everything

"In the beginning..."



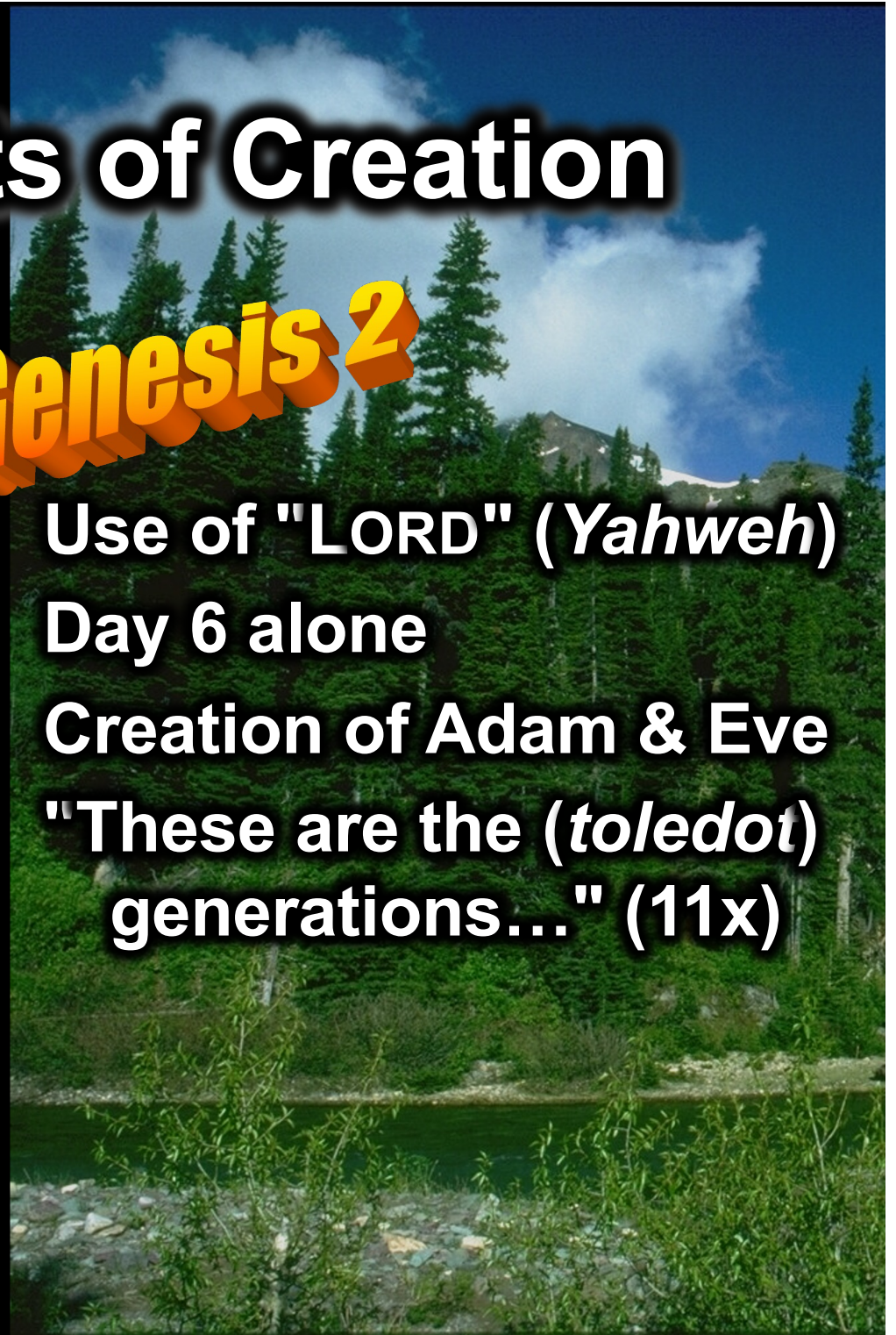
## Genesis 2

Use of "LORD" (*Yahweh*)

Day 6 alone

Creation of Adam & Eve

"These are the (*toledot*) generations..." (11x)





## 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

E

*J-E*

D

P

Personal biography, vivid  
delineation of character,  
portrays God in human  
terms

# 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**

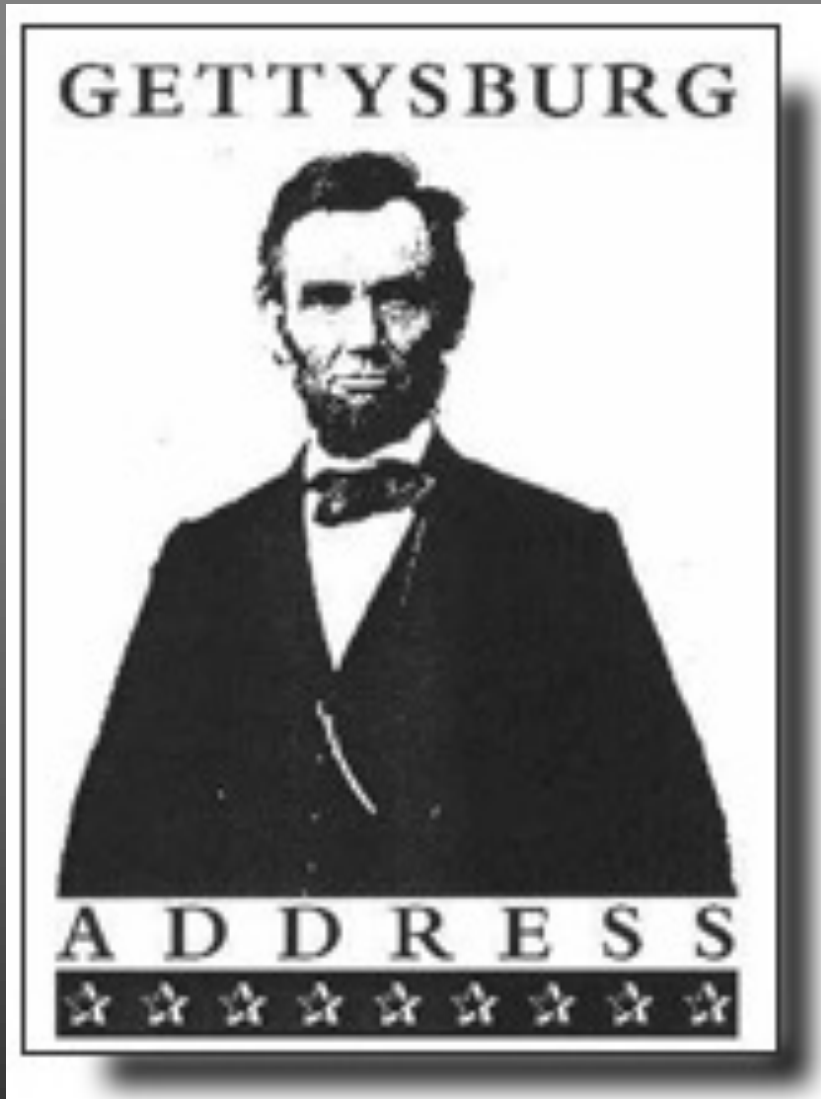
**8:6-12**

**J**

**8:13a**

**P**





# **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.**

*The "Document" of the Gettysburg Address*

**Rev. LeRoy Koopman, *Christianity Today*, 1965**

Executive Mansion.

**Four score and seven years ago**

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."

**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."**

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 have come to this great battlefield of Gettysburg, and here we are gathered to consecrate it to the memory of 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, and

devote to the great task remaining before us—these honored dead—we take in increased devotion to that cause for which they gave the last full measure of their lives—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have the

freedom of all men. That we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have the freedom of all men. That we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have the freedom of all men.



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.

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



Executive Mansion.

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

**"Proposition"** - by M. Use of "created" indicates a third author, p<sup>1</sup>, 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, p<sup>2</sup>, also added a few glosses.

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



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."

Now, four and seven years ago our fathers brought  
forth this Declaration of Independence, in which they  
declared 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  
on a great battlefield, and here we have  
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.



# JEDP Problems

OTS 57  
Pent 23

- A. Violates internal self-claims of Pentateuch**
- B. Anti-supernatural bias**
- C. Based on inaccurate 19th century evolution**
- D. Lack of unanimity among scholars**
- E. Subjective with circular reasoning**
- F. No manuscript evidence**
- G. Ignores ANE archaeological evidence**
- H. Rejects NT evidence**

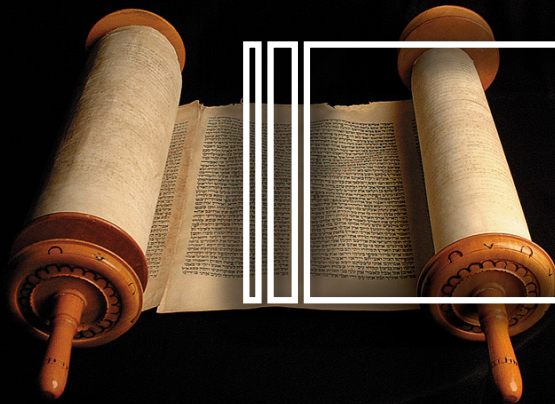
# Editorial Activity





# Hebrew Consistency

**Why does the whole OT show a consistent use of Hebrew so that the Pentateuch does not look like it was written 1000 years before Malachi?**



**Pentateuch**  
**1400 BC**



**Poetics**  
**1000 BC**



**Malachi**  
**400 BC**

# The Land of Canaan (2000 BC)

5 Kings

**Abraham**



“When Abram heard that his relative had been taken captive, he called out the 318 trained men born in his household and went in pursuit as far as **Dan**” (Genesis 14:14 NIV).



Mediterranean Sea

# City of Avaris



**“Egyptians...  
forced them to  
build the cities  
of Pithom and  
Rameses as  
supply centers  
for the king”  
(Exod 1:11).**



**Beneath  
Rameses**

**City of  
Avaris**

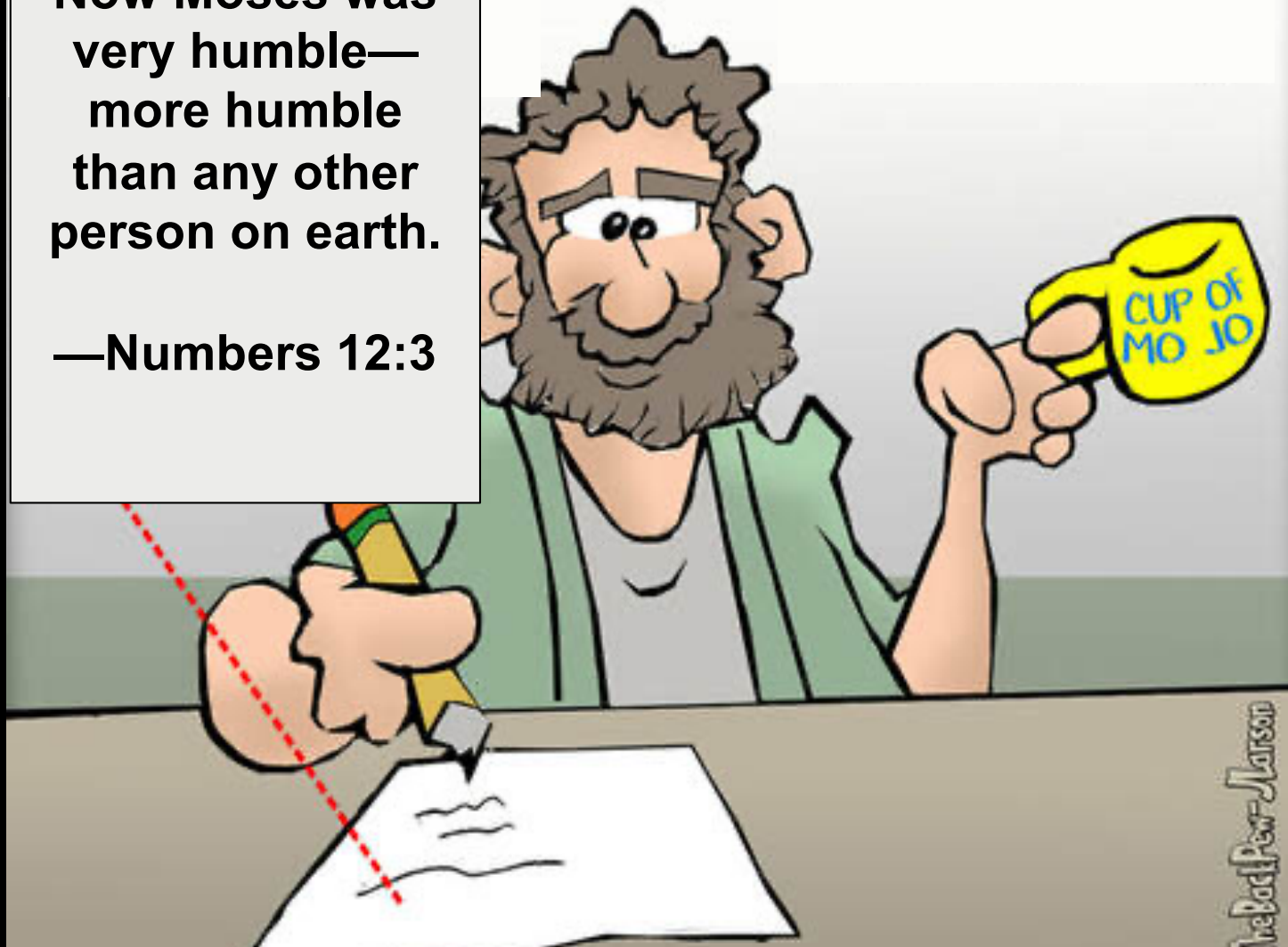
**"Patterns of Evidence" is a film by Timothy Mahoney (Thinking Man Films, 2015) that presents amazing archaeological evidence for the Early Exodus discovered by Dr. David Rohl, an agnostic Egyptologist.**



***Yes... I like it!***

**Now Moses was  
very humble—  
more humble  
than any other  
person on earth.**

**—Numbers 12:3**



**After writing best sellers Genesis, Exodus, & Leviticus, Moses's confidence was obvious as he penned the book of Numbers.**

# Unlikely Statements

**Numbers 12:3 has an interesting parenthesis:**

**“(Now Moses was very humble—  
more humble than any other person on earth.)”**

**How would you explain this as written by Moses?**

**This seems to be an addition since  
for Moses to say it would be self-contradictory.**



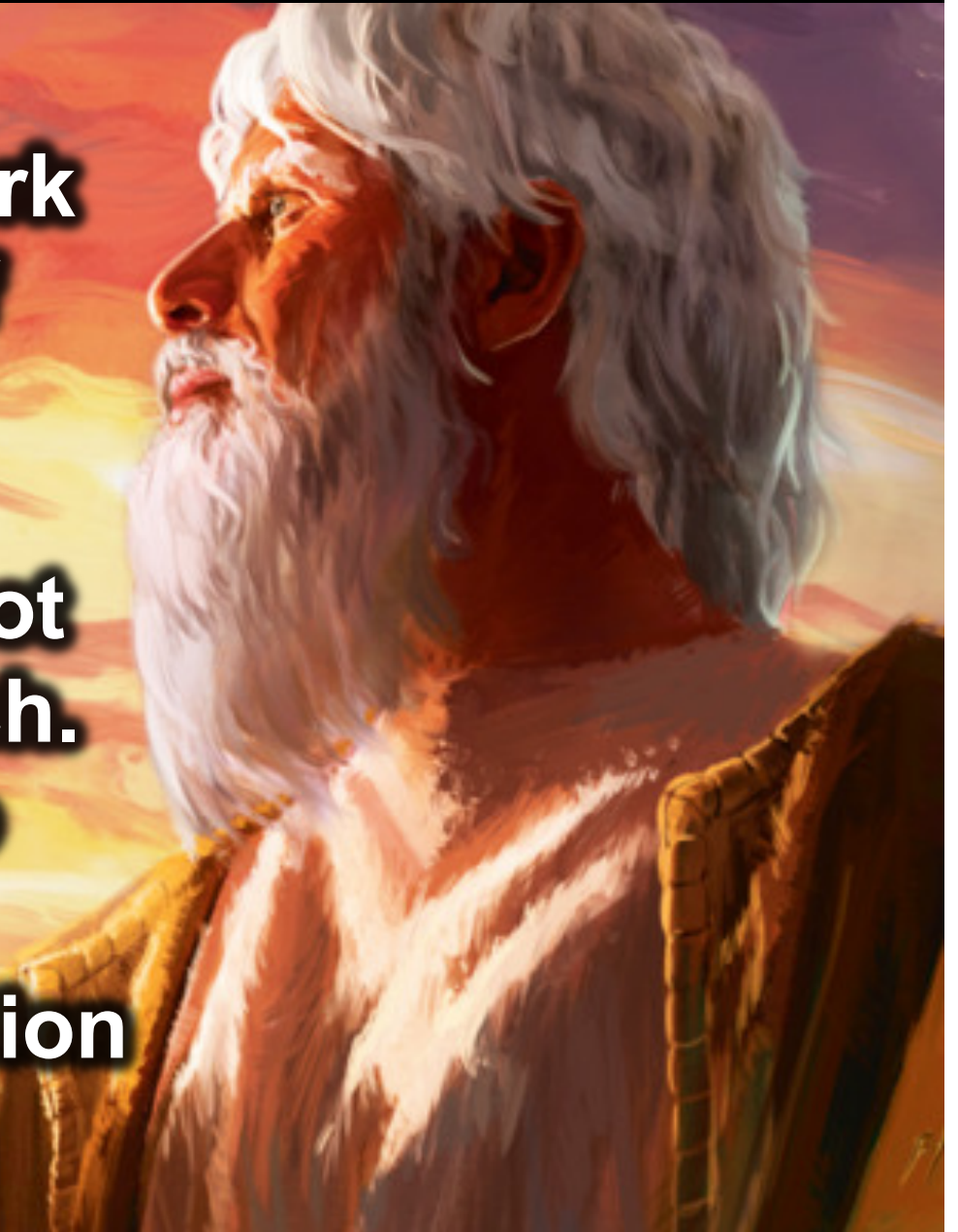
# **The Death of Moses (Deut 34:1, 5)**

**"Then Moses went up to Mount Nebo from the plains of Moab and climbed Pisgah Peak, which is across from Jericho. And the LORD showed him the whole land... So Moses, the servant of the LORD, died there in the land of Moab, just as the LORD had said."**



# Conclusion

**While others may have done some editorial work under the inspiration of the Holy Spirit, no substantial evidence exists that Moses did not compose the Pentateuch. To think otherwise is to contradict the clear testimony of both tradition and Scripture.**





The background of the image is a close-up of dark, weathered wooden planks arranged horizontally. The wood has a rich, dark brown to black color with visible grain patterns and some lighter, worn areas. The word "Supplements" is centered in the middle of the image in a large, bold, white sans-serif font. The text has a subtle black outline or drop shadow, making it stand out against the dark, textured background.

# Supplements

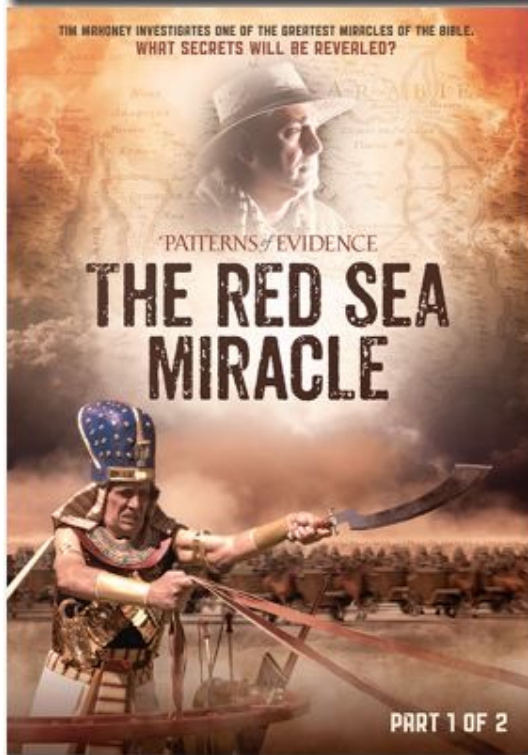
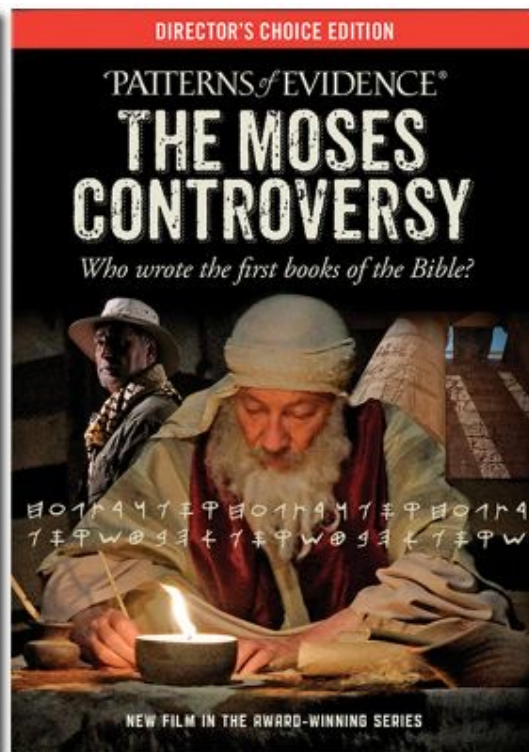
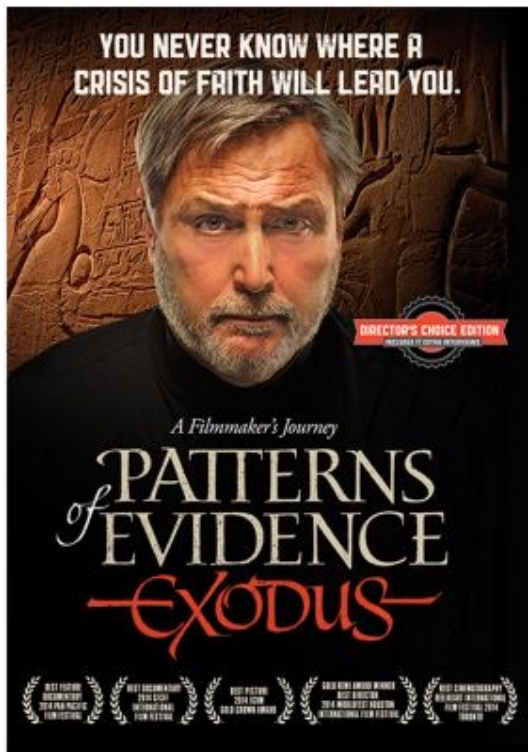


**A recent movie supporting  
authorship by Moses...**

*PATTERNS* *of* EVIDENCE  
**THE MOSES CONTROVERSY**







# Recent Movies Supporting Moses

# 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**

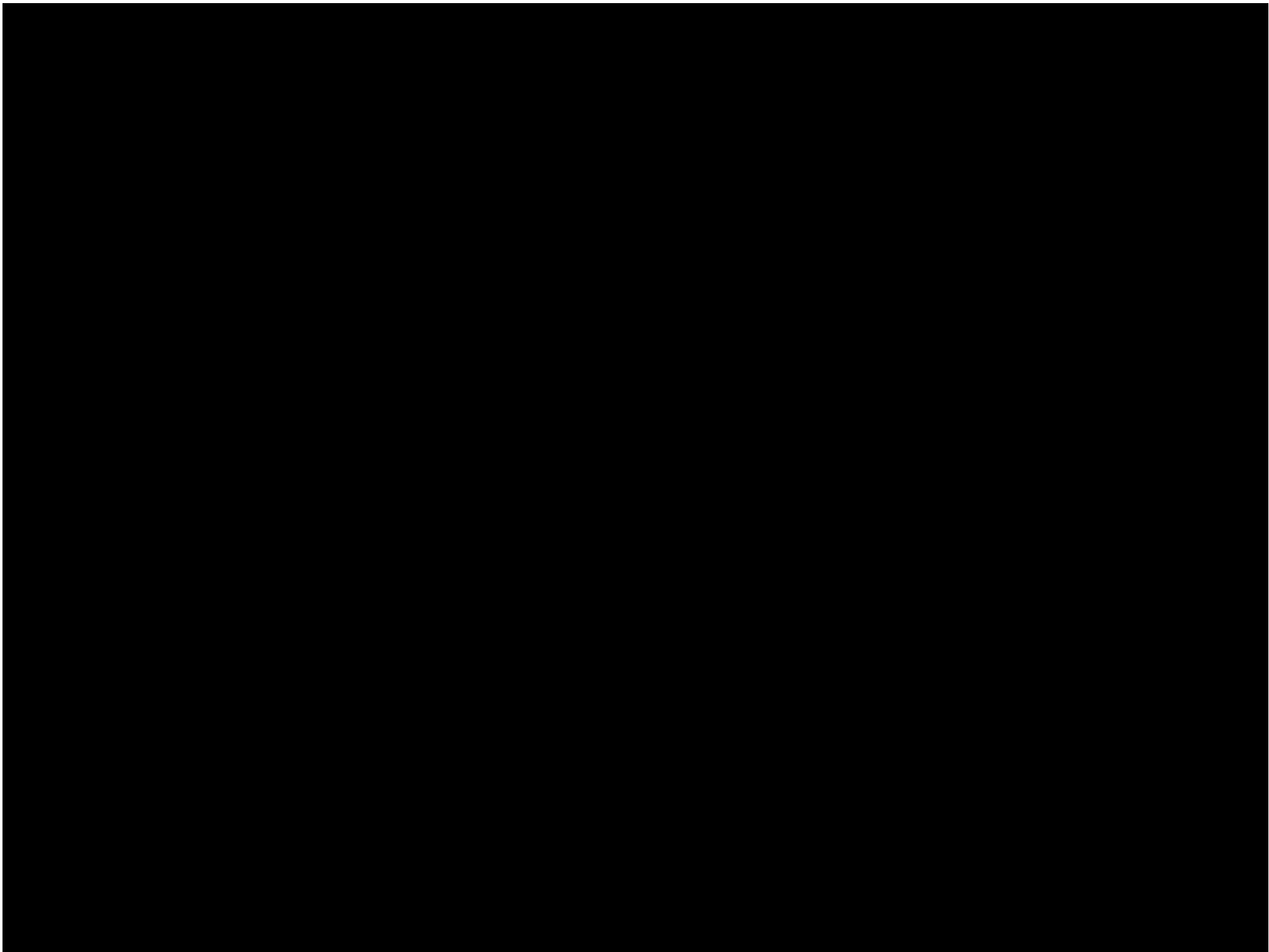
# **Evidence for Mosaic Authorship**

- 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.**



## **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; Neh. 1:7-8)**
- 6. The NT identifies Moses as the author (John 5:46-47; Rom. 10:5)**





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