



Genesis 3-9

University of Utah Institute

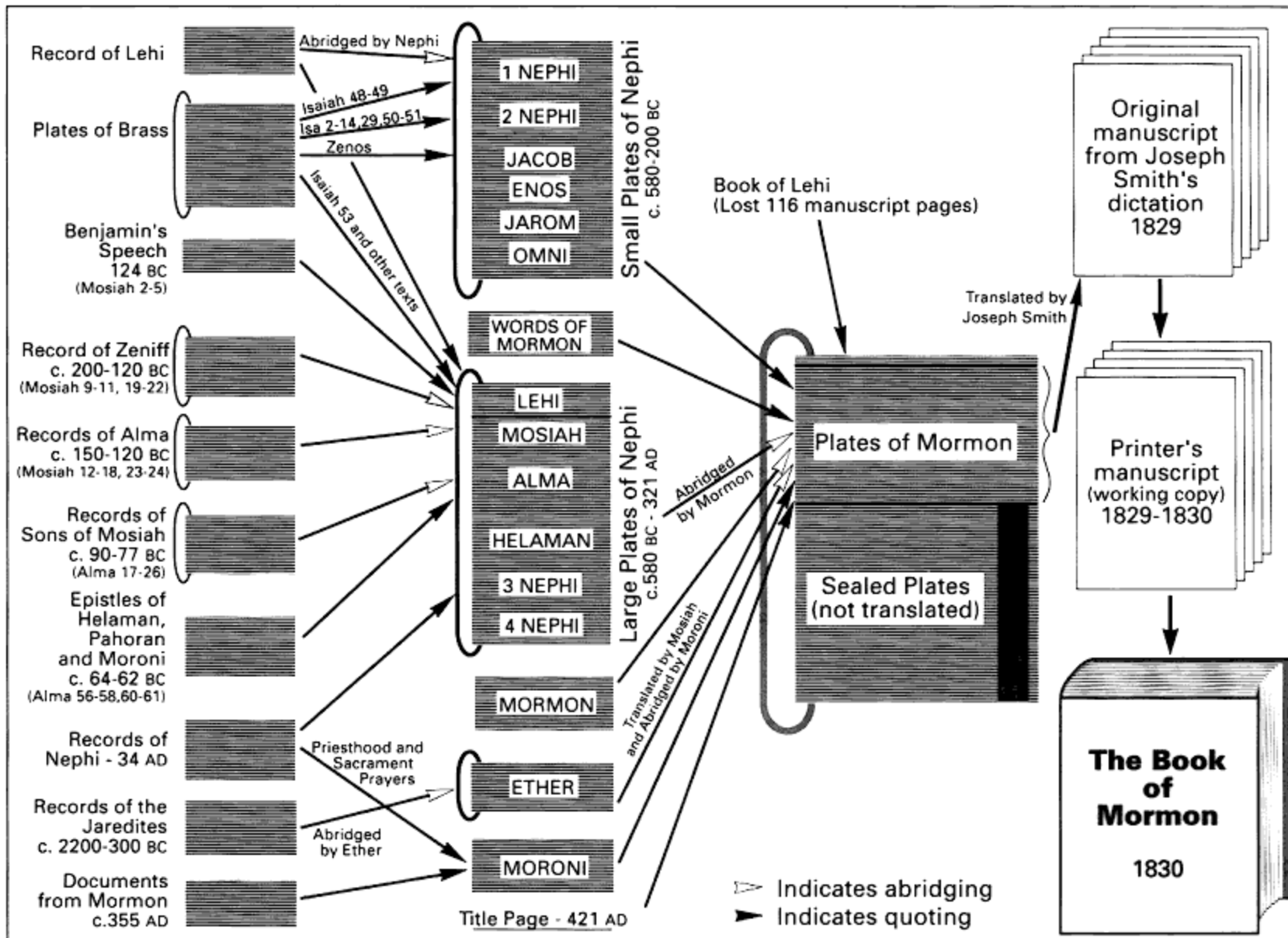
COVID 19 SPECIAL QUARANTINE EDITION

Saturday, May 16, 2020

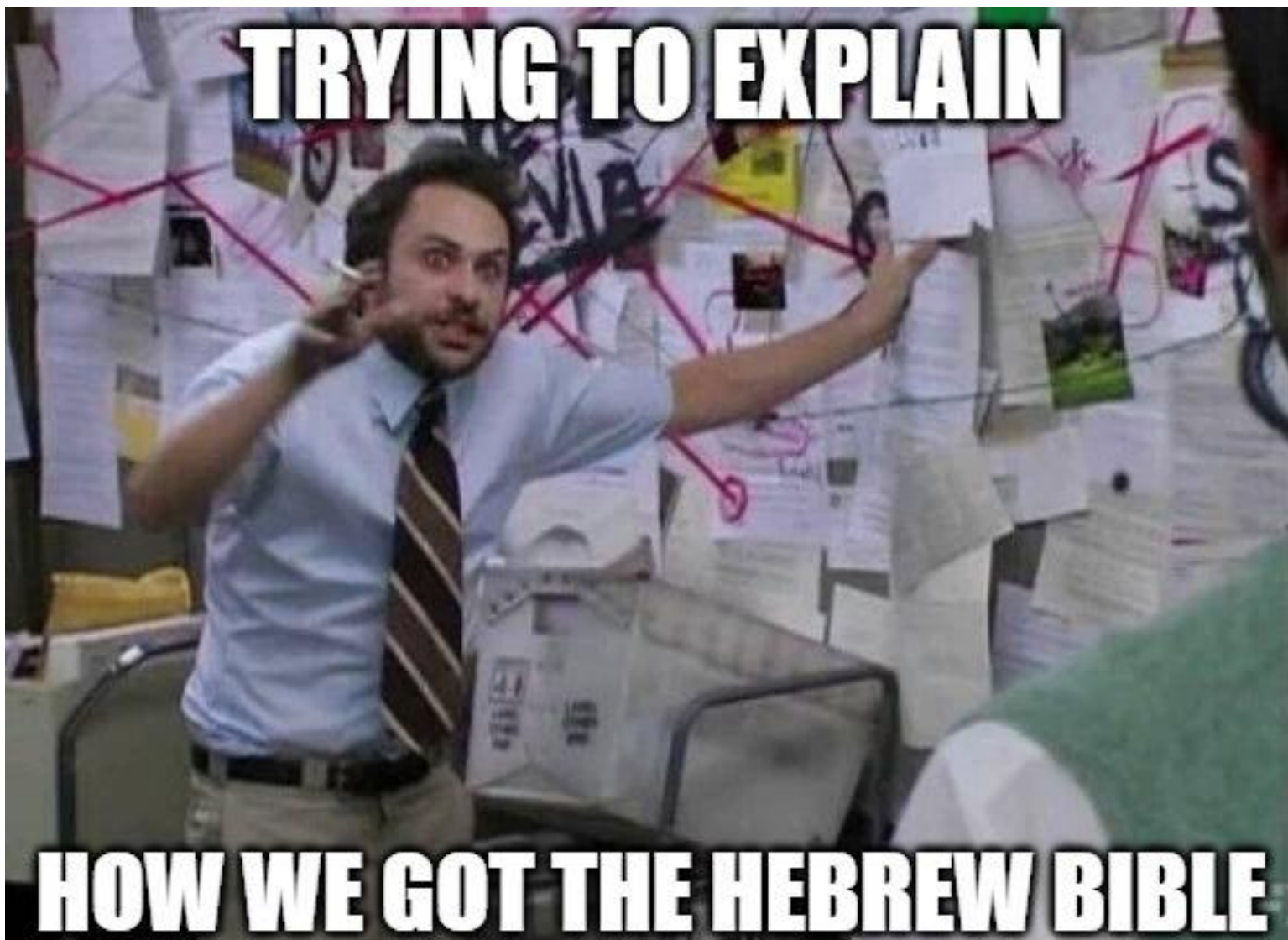
How we got the Hebrew Bible

How did we get the Book of
Mormon?

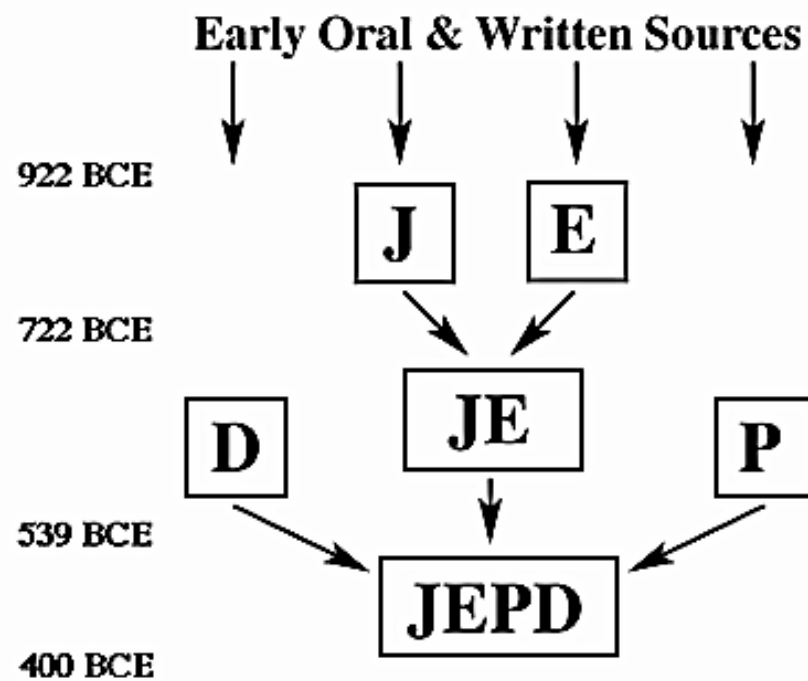




TRYING TO EXPLAIN



HOW WE GOT THE HEBREW BIBLE



In 1878, the German Bible critic **Julius Wellhausen** (1844–1918), writing in *Prolegomena zur Geschichte Israels* (*Prolegomena to the History of Israel*), popularized the idea that the first five books of the Bible, as well as Joshua, were written from the 9th century into the 5th century B.C. In order to take seriously the inconsistencies found throughout the Bible's first five books, *Prolegomena* broke up the Pentateuch into separate sources that Wellhausen dated to specific times in Israelite history.

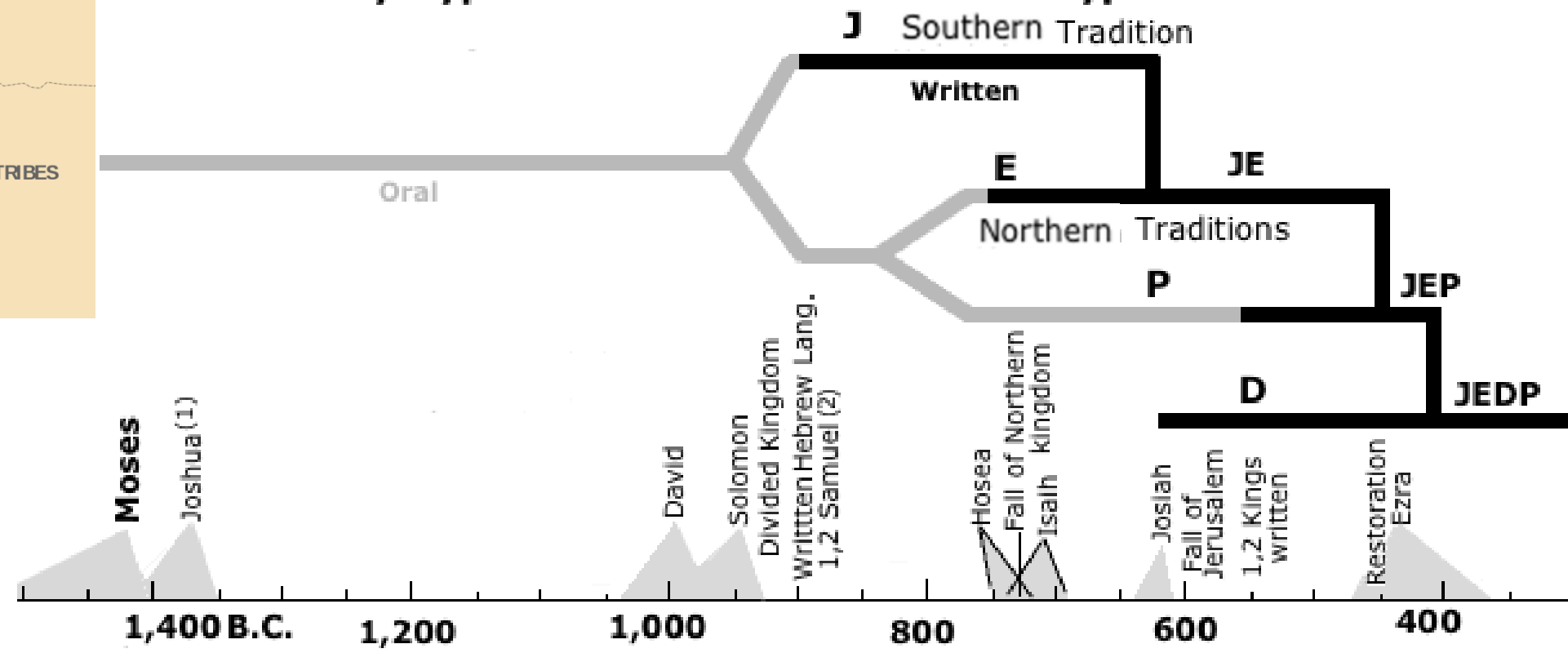
He then put those sources back together again according to his own theory regarding the evolution of Israelite religion. Though in the years that followed, not all of Wellhausen's interpretations of the development of biblical sources have been accepted, as of today almost all contemporary biblical scholars recognize that the first five books of the Bible were not written by a single author and that they are in fact a compilation of separate sources composed by different schools of thought.

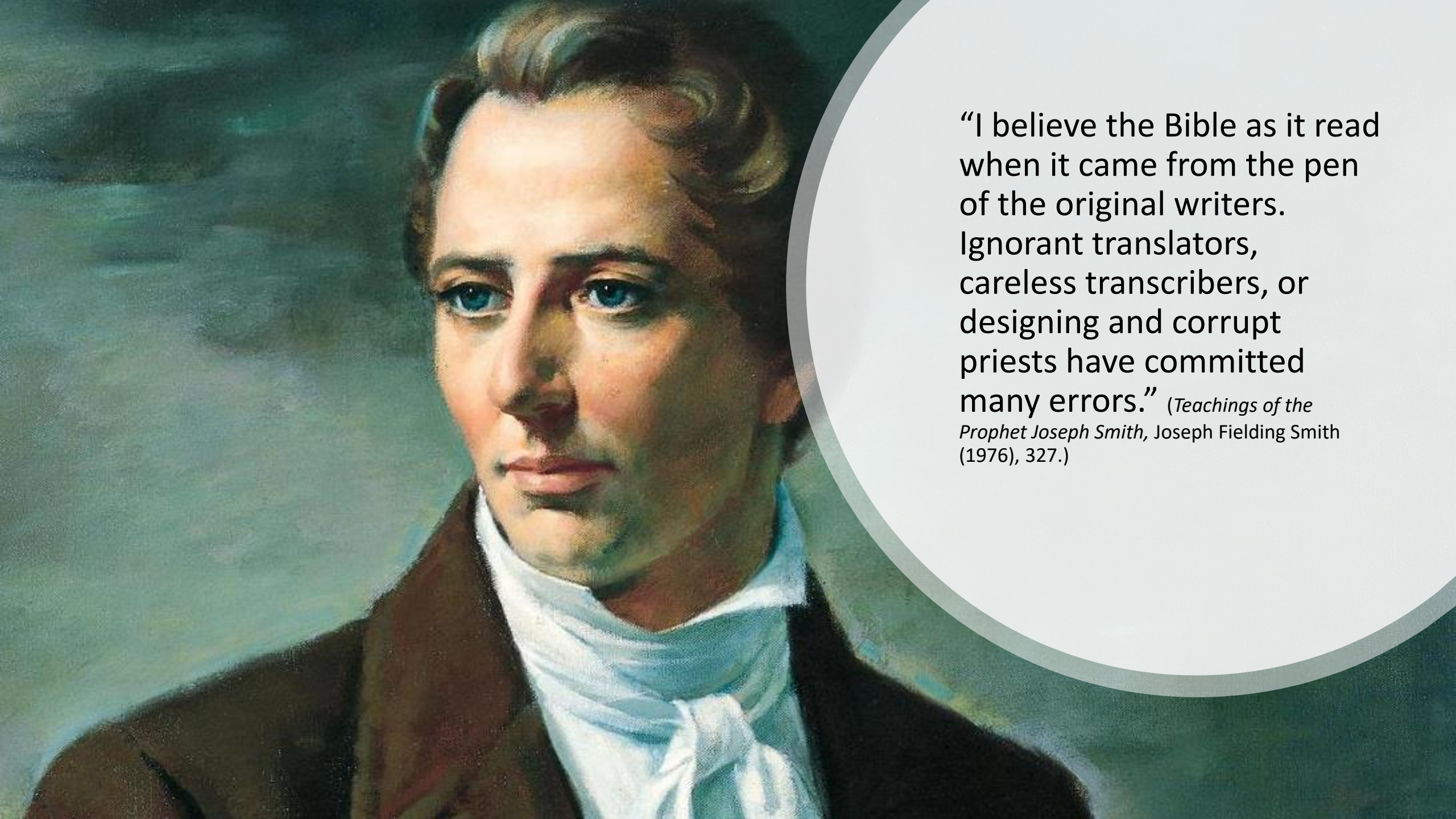
Wellhausen saw the religion of Israel as one in flux, evolving over time from tribal worship of a local god to eventual monotheism, followed with the ritual elements of the priestly author, something he saw as a decay.



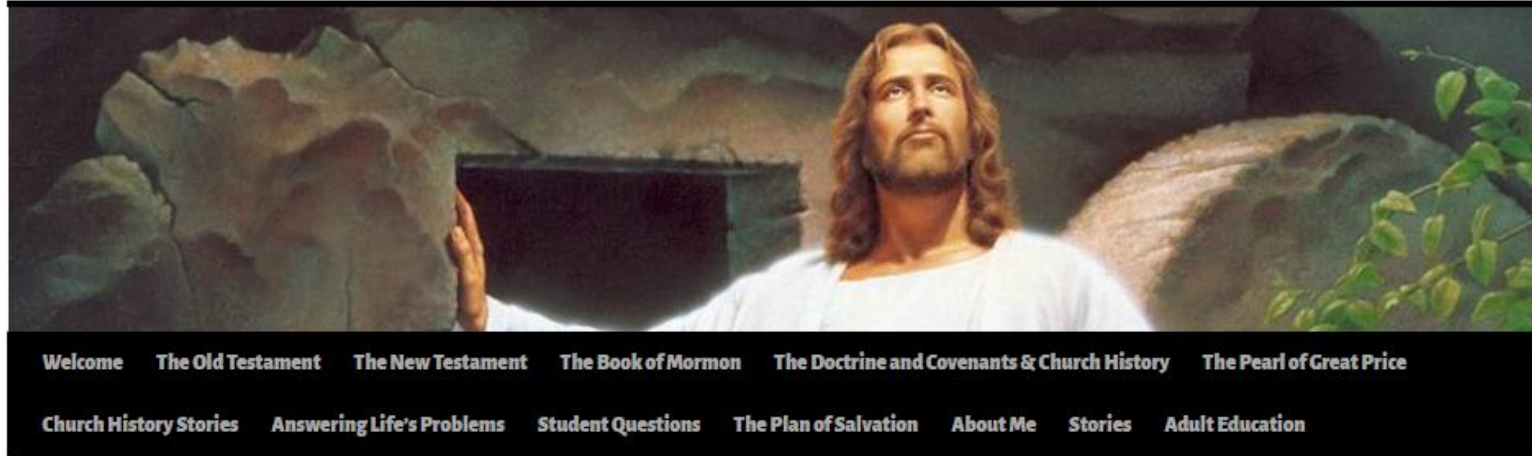


Writing of the Pentateuch (Torah) Genesis, Exodus, Leviticus, Numbers, Deuteronomy Documentary Hypothesis or Graf-Wellhausen hypothesis





“I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors.” (*Teachings of the Prophet Joseph Smith*, Joseph Fielding Smith (1976), 327.)



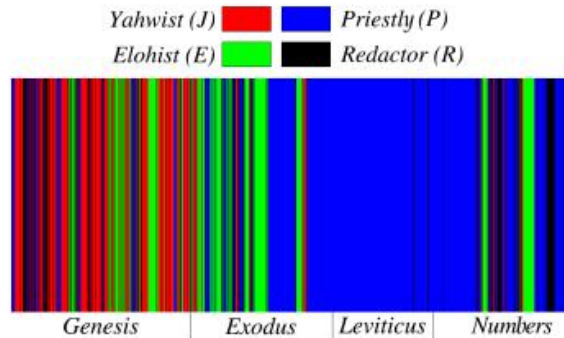
[← Slave Laws in the Old Testament](#)

[The Beautiful feet of Isaiah 52 →](#)

What is the Documentary Hypothesis? A Short Introduction

Posted on [December 14, 2018](#)

Simply put, the Documentary Hypothesis is an explanation used in Biblical scholarship that helps to explain the difficulties experienced in the Old Testament. Evidence exists in the Old Testament that shows that the first five books in the Bible are not the product of one author, rather it is of composite character. The author/editor of the Book of Mormon used various sources to assemble his work, and he tells his readers that he is doing this. We have a similar type of behavior happening in the construction of the Old Testament, except that the editors/redactors are not telling their readers that this is going on. But they are leaving us clues all over the text for the careful reader to see that this is happening.

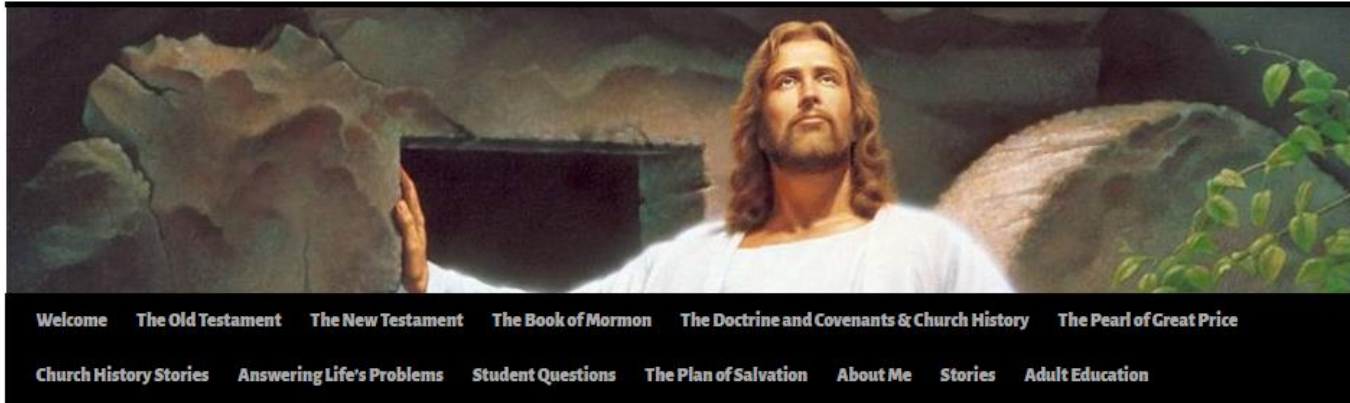


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LDS Scripture Teachings

Ideas to make the scriptures relevant in our lives



Welcome The Old Testament The New Testament The Book of Mormon The Doctrine and Covenants & Church History The Pearl of Great Price

Church History Stories Answering Life's Problems Student Questions The Plan of Salvation About Me Stories Adult Education

← The Messiness of Scripture

Revelation 12 – The Woman Flees Into the Wilderness →

 Search

Conflicting views of God in the Bible

Posted on [May 17, 2017](#)

The God of the Bible has changed over time

The use or non-use of the name of Israel's god, Jehovah or Yahweh, is not the only distinctive feature between the Yahwist and Elohist traditions when it comes to how they portray and conceptualize the deity. Right from the Yahwist's opening creation account in Genesis 2:4b-3:24, Yahweh is depicted in simple anthropomorphic language, in other words, Jehovah is portrayed as a "real" god who is like us, doing very human things, "anthropomorphic" –

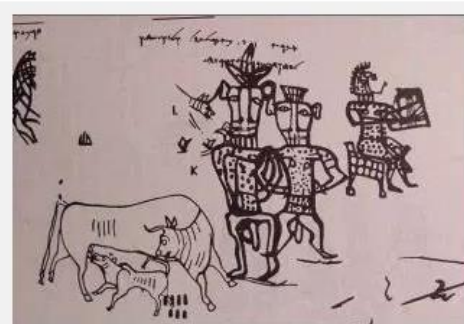


Image on pithos sherd found at Kuntillet Ajrud (a 9th/early 8th centuries BCE site in the northeast part of the Sinai peninsula) with the inscription "Yahweh and his Asherah"

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J – JAHWIST	E – ELOHIST	P – PRIESTLY	D – DEUTERONIMIC
stress on Judah	stress on northern Israel	stress on Judah	stress on central shrine
stresses leaders	stresses the prophetic	stresses the cultic	stresses fidelity to Jerusalem
anthropomorphic speech about God	refined speech about God	majestic speech about God	speech recalling God's work
God walks and talks with us	God speaks in dreams	cultic approach to God	moralistic approach
God is YHWH	God is Elohim (till Ex 3)	God is Elohim (till Ex 3)	God is YHWH
uses "Sinai"	Sinai is "Horeb"	has genealogies and lists	has long sermons



The seal impression of Baruch,
the scribe of Jeremiah,
Israel Museum,
17 x 16 mm,
6th century BC.

The inscription reads:
Belonging to Berechiah
son of Neriah
the scribe.



Old Testament Texts are Polemics

Captain Phillips – 2013 Hijacking movie



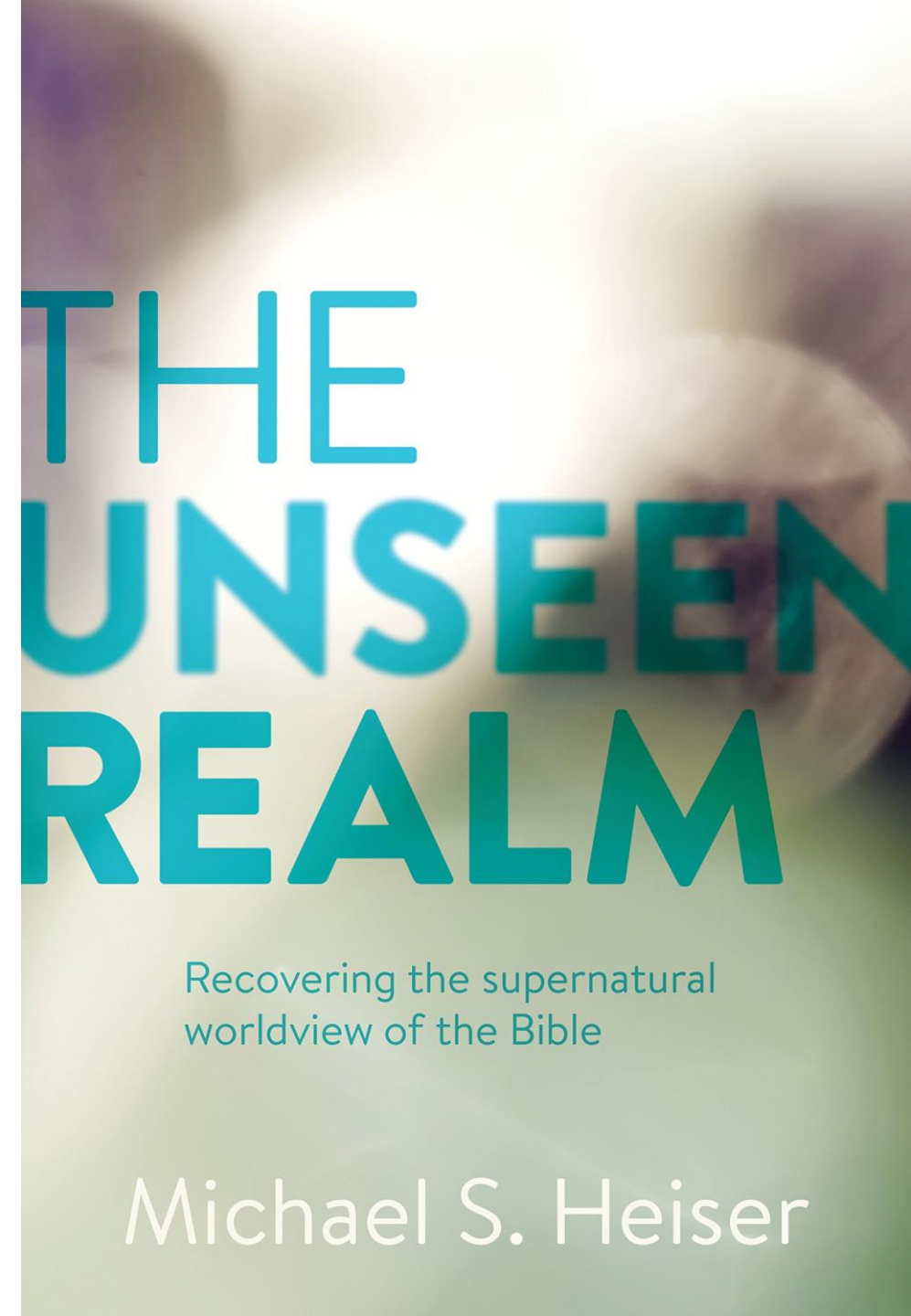


Juniors once the seniors leave....



Genesis 6.1-4 Is a Polemical Text

Genesis 6.1-4 has deep Mesopotamian roots... Jewish literature like 1 Enoch retold the story (of Gen. 6.1-4) and shows a keen awareness of that Mesopotamian context. This awareness shows us that Jewish thinkers of the Second Temple period understood, correctly, that the story involved divine beings and giant offspring. That understanding is essential to grasping what the biblical writers were trying to communicate. (Michael Heiser, *The Unseen Realm: Recovering the supernatural worldview of the Bible*, p. 102)



THE UNSEEN REALM

Recovering the supernatural
worldview of the Bible

Michael S. Heiser

Polemical

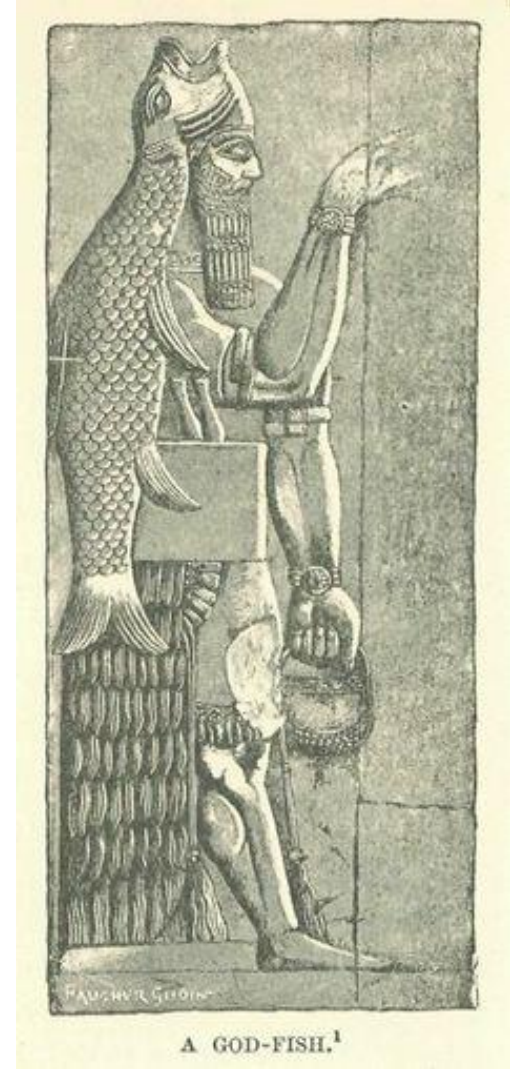
Polemical: An aggressive attack on or refutation of the opinions or principles of another. – *Merriam-Webster's Dictionary*, 2003.

Genesis 6.1-4 is a polemical; it is a literary and theological effort to undermine the credibility of Mesopotamian gods and other aspects of that culture's worldview. Biblical writers do this frequently. The strategy often involves borrowing lines and motifs from the literature of the target civilization to articulate correct theology about Yahweh and to show contempt for other gods. Genesis 6.1-4 is a case study in this technique. (Heiser, *Unseen Realm*, p. 102)

The Apkallu (Sumerian: Abgal)

Mesopotamia had several versions of the flood story, complete with a large boat that saves humans and animals. These stories include a group of sages – the *Apkallu*, possessors of great knowledge, that lived prior to the flood. These *Apkallu* were divine beings. After the flood, *Apkallu* mated with humans and produced semi-divine offspring, giants. Gilgamesh was considered one of them, a giant, a descendant of the *Apkallu*.

(Right: Adapa, a son of Ea, one of the Apkallu. Helge Kvanvig, Traditions of the Apkallu, *Primeval History: Babylonian, Biblical and Enochic: An Intertextual Reading*, Brill, 2011.)



Babylonian priests presumed that civilization had been handed down to them from before the flood to them by their gods. They connected themselves and their achievements with knowledge from before the flood. The *apkallus* were the great culture-heroes of pre-flood knowledge. They were divine sages from the past. Babylonian kings claimed to be descended from the *apkallu* from before the flood. The writers of the biblical texts disagreed. They saw Babylonian knowledge as having demonic origins. (right: Antediluvian *apkallu* portrayed as fish-men. See: <https://bit.ly/2M48QxY>)



As the Apkallu go, so go the Watchers

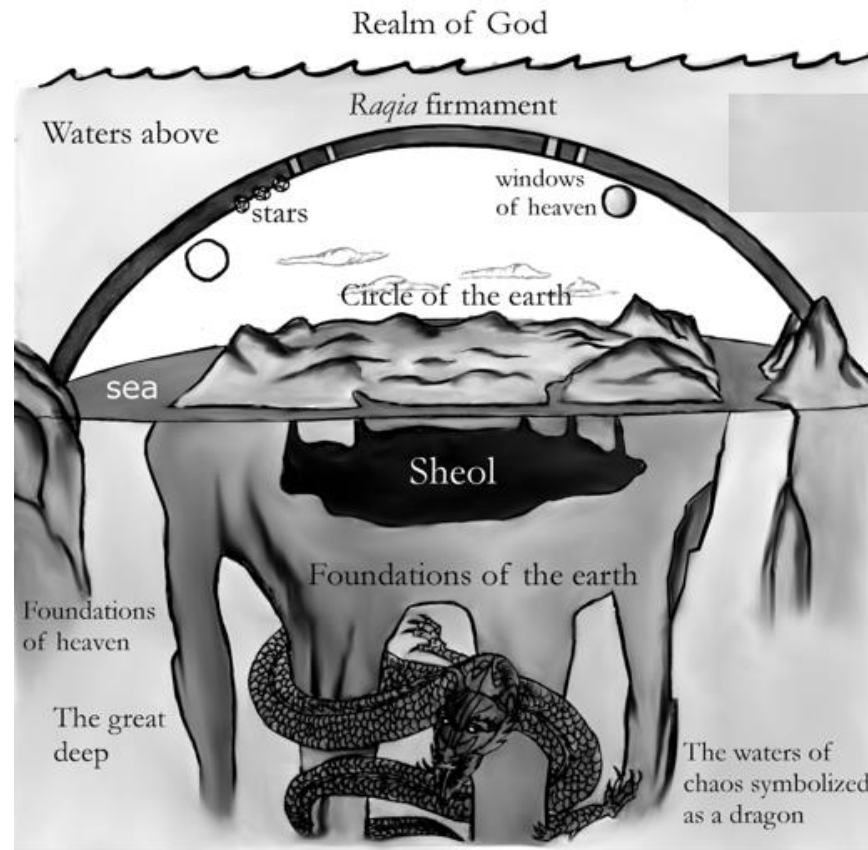
It is no understatement that, for Mesopotamians, the entire repository of knowledge that was to prove indispensable for civilization- and thus their own greatness- “was traced back to the wisdom of apkallus in its entirety.”¹ This role is precisely parallel to the Watchers of 1 Enoch, who taught humanity forbidden knowledge by which they became wicked and depraved (1 Enoch 8.1-4; 10.7-8).

1. Amar Annus, On the Origin of Watchers: A Comparative Study of the Antediluvian Wisdom in Mesopotamian and Jewish Traditions, *Journal for the study of the Pseudepigrapha*, (Vol. 19.4 (2010): 277-320), p. 289.

Azazel taught men to make swords of iron and weapons and shields and breastplates and every instrument of war. He showed them metals of the earth and how they should work gold to fashion it suitably, and concerning silver, to fashion it for bracelets and ornaments for women. And he showed them concerning antimony and eye paint and all manner of precious stones and dyes...Shemihazah taught spells and the cutting of roots. Hermani taught sorcery for the loosing of spells and magic and skill. Baraqel taught the signs of the lightning flashes. Kokabel taught the signs of the stars. Arteqoph taught the signs of the earth. Shamsiel taught the signs of the sun. Sahriel taught the signs of the moon. And they all began to reveal mysteries to their wives and to their children. (And) as men were perishing, the cry went up to heaven. (1 Enoch 8.1-4)



ANCIENT ISRAELITE COSMOLOGY



THE FIRMAMENT
Gen 1:7-8; Job 37:18;
Ex 24:10; Ezk 1:22-26

CIRCLE OF EARTH
Isa 40:22; Job 26:10;
Prov 8:27

WATERS ABOVE
Gen 1:7-8; Ps 148:4-6

FOUNDATIONS OF EARTH
Job 9:6; Ps 75:3;
102:25

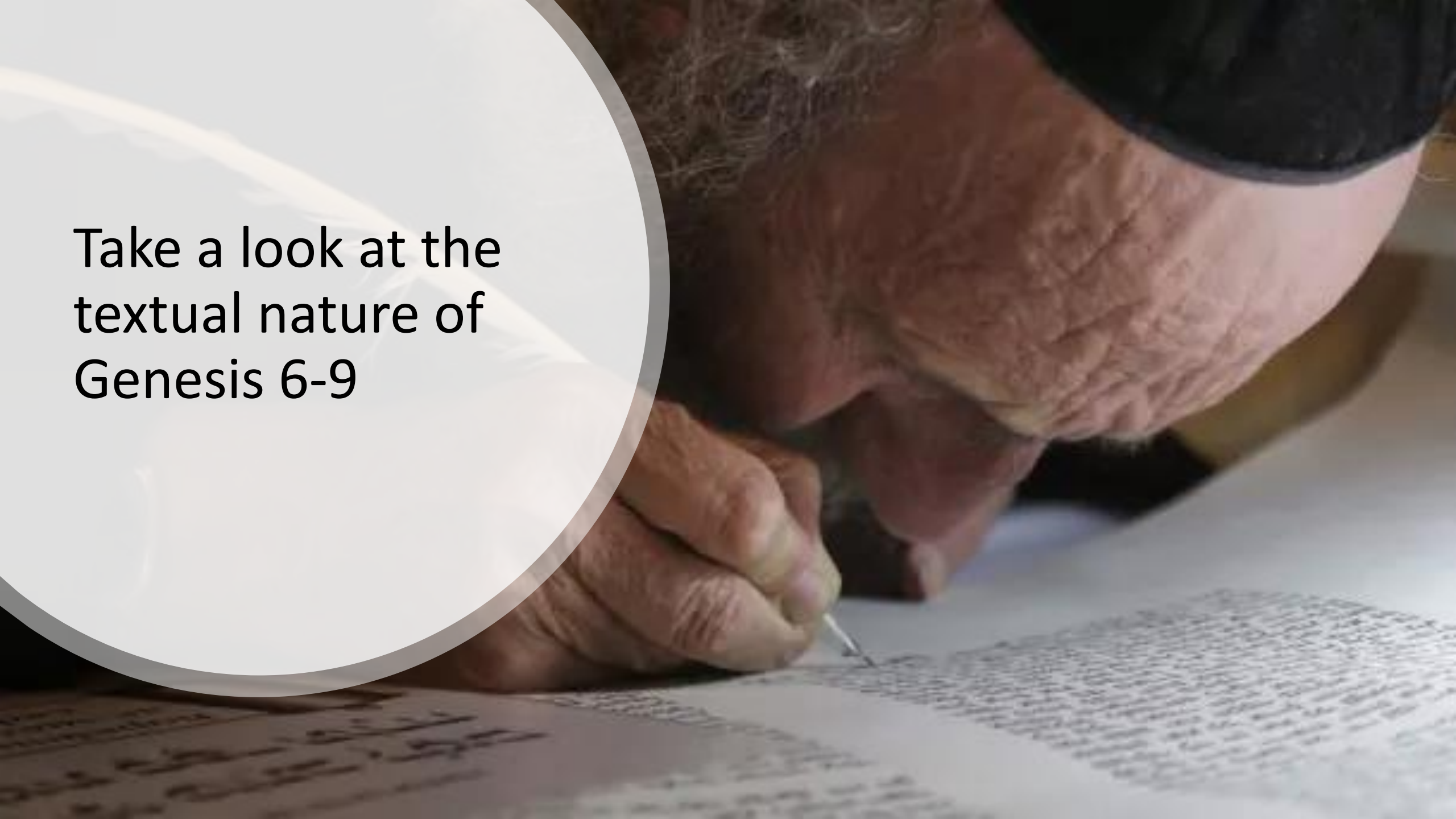
REALM OF GOD
Ps 104:2-3; 29:10;
Job 22:12-14

FOUNDATIONS OF HEAVEN
Job 26:11; 2 Sam 22:8

WINDOWS OF HEAVEN
Gen 7:11; 8:2; Is 24:18

THE CHAOS DRAGON
Ps 74:13-15; Job 7:12;
9:13; 26:12-13

Take a look at the
textual nature of
Genesis 6-9



Peshat: The literal level of meaning, the simple level, what the text actually says.

Remez: The allegorical level, what the text represents – ideas, philosophic truths, scientific principles, historical trends, and so forth.

Derash: The sermonic level, what the text means to people in terms of bettering their daily lives and spiritual situation.

Sod: The mystical level, what the text signifies to mystics and how it reveals God to them.

(Stephen M. Wylen, *Setting of Silver: An Introduction to Judaism*, 17.)

What do we learn? How do we apply this?