

## **THE JEDP THEORY**

Put simply this concept characterised by four letters **J, E, D & P** turns on the occurrence of the divine names of *Yahweh* and *Elohim* in Moses' text and upon supposed traces of the *Priestly* hand in Coded law (Leviticus) and the addition of the *Deuteronomist* (the book of Deuteronomy) in the text which for long ages has been ascribed to Moses. Graf first published his theory in 1866. One of its early critics was Rabbi Cohen who writing in the Jewish Review of 1913 who observed that what was so recently deemed heresy became trendy with church dignitaries, in universities and by bible commentators.

## **AN EVOLUTIONARY THEORY**

This documentary Theory akin to the "descent of man" theory of Mr Darwin purports to show the evolution of the Pentateuch. It takes as QED that the J part of Moses sources from the northern kingdom and the E part from the southern in the 8th-9th centuries B.C. and that a code of ritual law D was added in Josiah's time 621BC and developed --whilst a little later whilst P came along during the exile in Babylon.

## **WELLHAUSEN LIKE DARWIN DOUBTED HIS OWN THEORY**

Wellhausen himself the high priest of the critical cult admitted that textual evidence regarding the Divine appellations is a "sore point" of the documentary theory.

To follow the higher critics is to have "Noah enters the ark four times" and find there is no "Mount Moriah" in their text. These critics misconstrued the STORY of God and His people to establish their school of nonsense.

## **A THEORY BUILT ON THE NAMES OF GOD IS TOO ARBITRARY TO BE SCHOLARLY**

It was Johannes Lepsius who declared that the separation of J and E is worthless theory. To demonstrate this he took the book of Genesis and showed that of 148 occurrences of *Yahweh* 118 in one or other of the versions are accompanied by *Elohim*.

## **VITAL DEAD SEAS CROLLS**

The gap between the 9th Century and the writing of Moses was thought unbridgeable until the discovery of the scrolls which immediately confirmed much of the OT text of Moses as we have it in the Massorah-the TORAH as read in the synagogue with the comment, "This is the Law which Moses set before the children of Israel according to the commandment of the LORD by the hand of Moses. It was that Gap that the JEDP critics sought to exploit but extensive work on the Scrolls has dispersed their effect as morning dew.

## **THE STORY NARRATIVE STYLE OF HEBREW WRITING**

More recently it has been everywhere confirmed that Jewish written material sources in stories of the people of God and that these stories of glorious divine acts in their history have been faithfully preserved through millennia. Moses wrote the saga of the earliest history of man and the Jewish people and that faithful story we have before us in the prophetic TORAH

## **THE WORD OF GOD**

Throughout my commentaries on the TORAH I have accounted of the occasions when God speaks to Moses. These speeches serve everywhere to show that the whole set of books is narrative or rehearsal from the hand and heart of Moses himself. I have taken the trouble to weight every word of each book and through the process have become convinced that under the Spirit of God the great mind and meek heart of compassion that God gave Moses throbs behind the whole narrative. The books emerge out of divine communication with a Law-giver who is first and foremost a Prophet of God.

## **A PROPHET OF GOD**

In Deuteronomy 18.15 Moses speaks of Christ as a "Prophet like himself". Peter in Acts 3.20-26 categorically allied this statement with the LORD JESUS CHRIST. Jesus grew up among the people of Israel under the Roman tyrant as Moses grew up under Pharaoh. In meekness both lived and served. Moses mediated and defended his people. They committed themselves to full obedience to God under

his leading. Peter explained that Christ would *return from heaven* to restore all things much as Moses returned from the desert to set up the theocracy. This "*restitution*" is the ultimate outworking of the death and resurrection of Christ which concern of Moses & Elijah in the mount of Transfiguration Peter would comprehend-indeed the speech of James, the LORD'S brother at the Council of Jerusalem as recorded in Acts 15.15-18 speaks in similar terms of the "*raising up of the tabernacle of David*"-namely of the Theocracy in the latter days. James claims that *all the prophets consent* to the re-emergence of this great kingdom in the end of days. So we are not to treat the TORAH as an academic script to be dissected or as a set of ancient laws to be set aside. It is the **prophetic Torah** of Moses which set all other covenant prophets on the pathway of searching when and what manner of things the Spirit of God was indicating would emerge in the sovereign purpose of God as it culminated in *the return of Christ*

*Bob Coffey*

*Aramaic Bible Companion*