



## Endnotes for *The Authority and Sufficiency of Scripture in Old Testament History*

Fall 2021 *Bible and Spade*

### Notes

<sup>1</sup> René Pache, *The Inspiration and Authority of Scripture*, trans. Helen I. Needham, from French (Chicago: Moody Press, 1969; Saint-Légier sur Vevey, Suisse: Éditions Emmaüs, 1967), 132. Citation refers to the Moody edition.

<sup>2</sup> My statement borrows some of the concepts (and words) expressed by R.C. Sproul (*Willing to Believe: The Controversy over Free Will* [Grand Rapids: Baker Books, 1997], 20) about the doctrine of sin:

A majority of professing evangelicals agree with the statement that human beings are basically good, a clear repudiation of the biblical view of human fallenness. The irony here is that while we decry the baleful influence of secular humanism on the culture, we are busy adopting secular humanism's view of man. It is not so much that the secular culture has negotiated away the doctrine of original sin, as that the evangelical church has done so.

<sup>3</sup> Carl E. Armerding, *The Old Testament and Criticism* (Grand Rapids: Eerdmans, 1983), 2.

<sup>4</sup> Cf. Paul P. Enns, *The Moody Handbook of Theology* (Chicago: Moody Press, 1997), 81; Dean R. Ulrich, "Does the Bible Sufficiently Describe the Conquest?," *Trinity Journal* 20/1 (Spring 1999): 65.

<sup>5</sup> 1800 BC represents one of the earlier potential dates for the writing of the book of Job.

<sup>6</sup> Angel Sáenz-Badillos, *A History of the Hebrew Language*, trans. John Elwolde, from Spanish (New York: Cambridge University Press, 1993; Sabadell, Spain: Editorial AUSA, 1988), 50. Citation refers to the Cambridge edition.

<sup>7</sup> Alfred J. Hoerth, *Archaeology and the Old Testament* (Grand Rapids: Baker Books, 1998), 59.

<sup>8</sup> Hoerth, 156 n. 14, 166 n. 1.

<sup>9</sup> Hoerth, 215.

<sup>10</sup> Hoerth, 225.

<sup>11</sup> Karen H. Jobes and Moisés Silva, *Invitation to the Septuagint* (Grand Rapids: Baker Academic, 2000), 147.

<sup>12</sup> Jobes and Silva, 177.

<sup>13</sup> William G. Dever, *What Did the Biblical Writers Know and When Did They Know It? What Archaeology Can Tell Us about the Reality of Ancient Israel* (Grand Rapids: Eerdmans, 2001), 118.

<sup>14</sup> Grant R. Osborne, "Historical Narrative and Truth in the Bible," *Journal of the Evangelical Theological Society* 48/4 (December 2005): 685.

<sup>15</sup> Osborne, 685 (emphasis mine).

<sup>16</sup> Duane A. Garrett, *A Commentary on Exodus*, Kregel Exegetical Library (Grand Rapids: Kregel Academic, 2014), 101.

<sup>17</sup> Garrett, 102.

<sup>18</sup> See William D. Barrick, "'Ur of the Chaldeans' (Gen 11:28-31): A Model for Dealing with Difficult Texts," *The Master's Seminary Journal* 20/1 (Spring 2009): 10 in regard to over-dependence upon Assyrian historical records and warnings to that effect from no less than Kenneth Kitchen and A. K. Grayson.

<sup>19</sup> Walter C. Kaiser Jr. and Paul D. Wegner, *A History of Israel: From the Bronze Age through the Jewish Wars*, rev. ed. (Nashville: B&H Academic, 2017), 224.

<sup>20</sup> Robert Dick Wilson, *A Scientific Investigation of the Old Testament*, repr. (Chicago: Moody Press, 1959).

<sup>21</sup> Dever, *What Did the Biblical Writers Know?*, 128.

<sup>22</sup> Dever, x.

<sup>23</sup> Dever, 21, 62–63.

<sup>24</sup> Dever, 46.

<sup>25</sup> Dever, 7. He calls them "new nihilists" (23).

<sup>26</sup> Dever, 10–19.

<sup>27</sup> Tremper Longman III, “Literary Approaches to Old Testament Study,” in *The Face of Old Testament Studies: A Survey of Contemporary Approaches*, eds. David W. Baker and Bill T. Arnold (Grand Rapids: Baker Books, 1999), 113.

<sup>28</sup> On this same matter of cultural transition and archaeological evidence, see Kaiser and Wegner, *History of Israel*, 221–24.

<sup>29</sup> K. Lawson Younger Jr., “Early Israel in Recent Biblical Scholarship,” in Baker and Arnold, *Face of Old Testament Studies*, 195–96.

<sup>30</sup> Charles E. Carter, “Opening Windows onto Biblical Worlds: Applying the Social Sciences to Hebrew Scripture,” in Baker and Arnold, *Face of Old Testament Studies*, 442–48.

<sup>31</sup> V. Philips Long, “Historiography of the Old Testament,” in Baker and Arnold, *Face of Old Testament Studies*, 165.

<sup>32</sup> Kenneth A. Kitchen, *On the Reliability of the Old Testament* (Grand Rapids: Eerdmans, 2003); David M. Howard Jr. and Michael A. Grisanti, eds., *Giving the Sense: Understanding and Using Old Testament Historical Texts* (Grand Rapids: Kregel Academic & Professional, 2003); James K. Hoffmeier and Alan Millard, eds., *The Future of Biblical Archaeology: Reassessing Methodologies and Assumptions; The Proceedings of a Symposium, August 12-14, 2001 at Trinity International University* (Grand Rapids: Eerdmans, 2004). By recommending these texts, I am not giving them any unqualified acceptance. Kitchen’s volume is disappointing in its thirteenth-century date for the Exodus. The Howard and Grisanti volume contains a highly questionable treatment of biblical numbers as mere hyperbole (David Fouts, “The Incredible Numbers of the Hebrew Kings,” 283–99). The Hoffmeier and Millard volume is a great response to minimalists, who declare that archaeology does not support the biblical accounts historically, but does not consistently uphold biblical inerrancy.

<sup>33</sup> John H. Walton, “Exodus, Date Of,” in *Dictionary of the Old Testament: Pentateuch*, eds. T. Desmond Alexander and David W. Baker, The IVP Bible Dictionary Series 1 (Downers Grove, IL: InterVarsity Press, 2003), 258–72.

<sup>34</sup> Charles Halton, ed., *Genesis: History, Fiction, or Neither? Three Views on the Bible’s Earliest Chapters*, Counterpoints: Bible and Theology, ed. Stanley N. Gundry (Grand Rapids: Zondervan, 2015).

<sup>35</sup> Daniel I. Block, *Judges, Ruth*, The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture 6 (Nashville: Broadman & Holman, 1999), 8.

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