

Le Nouvel Esprit:
A Video Series on the Theology of
the Body

TOB 2, General Audience of Sept. 12, 1979

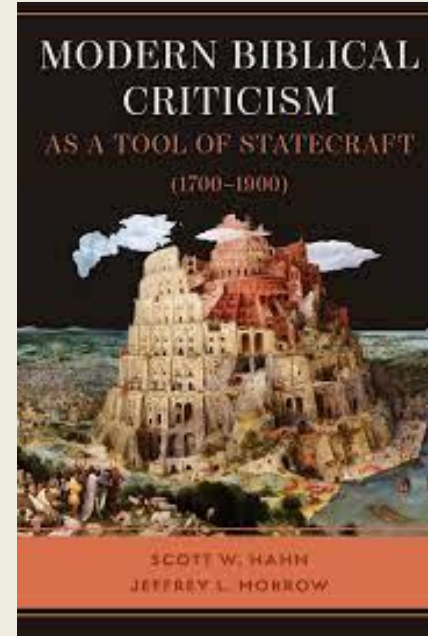
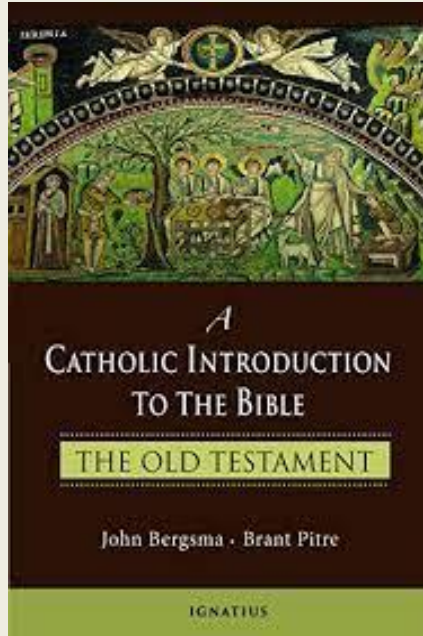
The Documentary Thesis

- Julius Wellhausen (1844-1918)
 - Moses is not a historical character
 - Proposed the Documentary Thesis
- The Documentary Thesis
 - Rejected Mosaic authorship of the Pentateuch in favor of several authors from different times
 - Pentateuch = the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers, Deuteronomy
 - Purpose: explain the development of the Bible like Darwin did to Scripture
 - Give a scientific approach and explanation to Bible, moving from simple to complex

The Documentary Thesis

- The Four Sources
 - (J) Yahwist: used “Yahweh” as the word for God
 - God is understood in simple terms and anthropomorphically, emphasis on Abraham’s faith
 - (E) Elohist: used “Elohim” as the word for God
 - God is understood in more formal, distant concepts
 - (D) Deuteronomist: emphasized the theme of covenant
 - (P) Priestly: focused on ritual, ceremony, and regulation

Further Resources on The Documentary Thesis



The Cosmological Character

- Man is created on earth together with the rest of visible creation
- Man is placed into the world
- From God's ordering of creation follows man's co-ordering, God orders man to rule the earth
- Verse 27: "image and likeness" means that man is distinct from the rest of the creatures
- There is a natural progression of creation, but God halts before creating man

The Theological Character

- “God created man in his own image, in the image of God he created him; male and female he created them.” Gen. 1:27
- Verse 27 image and likeness informs us that man is defined in relation to God
 - This means that it is impossible to reduce man to the world
- Man having a body means he is a member of the visible world, yet he cannot be explained in full depth in terms of the visible world
- Verse 27 also informs us that this equally applies to male and female
- The first creation account defines the objective reality of man

The Metaphysical Character

- Objective reality of man in Genesis 1 has three characters: cosmological, theological, and metaphysical
- Man is defined in terms of being and existing
- Mystery of man's creation includes procreation, his coming into existence into the world and time
 - These entail that man is a contingent being
- After the creation of man, creation itself is “very good” (verse 31)
 - Means that man is the high point of creation
 - Foundation for metaphysics, anthropology, and ethics
 - Being and goodness are convertible

Thank You for Watching

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