



The Caller

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Confidence Corner John F. Board

In this week's *Confidence Corner* we want to examine the question "Does Moses' use of "Dan" in Genesis 14:14 negate the Mosaic authorship of Genesis? As many of you may or may not know, some feel this reference to Dan in Genesis 14:14 is a problem for the Mosaic authorship of the Pentateuch.

The reason some see the mention of Dan in Genesis 14:14 as a problem for Mosaic authorship is that they believe Genesis 14:14 references a territory that at the time of Abraham was known as Laish. From this the critics of Mosaic authorship say Moses must not have penned Genesis 14:14 for the area was not called Dan until the Danites renamed it after conquering Laish (see Joshua 19:47 and Judges 18:29). Some then reason that this section of Genesis was written by someone after the time of Joshua (or added later by a scribe) and thus was not written by Moses.

Is this a legitimate challenge to Mosaic authorship? I would suggest that it is not. First, it is not at all certain that the Dan of Genesis 14:14 is the same Dan (known formerly as Laish) of Joshua 19:47 and Judges 18:29. There is a possibility that the Dan of Genesis 14:14 is the territory called Danah in Joshua 15:49. Others feel it could be the area known as Dan-jaan mentioned in 2 Samuel 24:6.

Others offer another possible solution. Murphy indicates that the name of the town was originally called Dan and was changed by the Sidonians to Laish (lion). The name of Dan used by Moses in Abraham's day would fit the historical context of Genesis 14:14. Then the Danites, after conquering the land, restored it to its original name.

Other arguments in favor of Mosaic authorship of Genesis 14:14 could be offered but remember all that is necessary is that one possible explanation be given as to how the passage can fit into the Mosaic authorship of the Pentateuch. There is really no need to question the Mosaic authorship of 14:14. Jesus, in the NT Scriptures, affirmed Moses as the author of the Pentateuch.

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In 1 Samuel 17:40-47 David is standing before the Philistine champion. The war hero seems offended when he sees the size of David. He begins to mock David and hurls insults at him. Goliath had much faith in himself and his abilities. He was already looking forward to the celebratory feast afterward.

Mitchell's Weekly Manna Mitchell Lockhart

He saw David's youth and size as little to no threat at all. He says to David, "Am I a dog, that you come to me with sticks?" Goliath didn't know that David was a man after God's own heart. Goliath didn't know that David (see verse 36) struck down both lions and bears.

Despite David being questioned of his skill and abilities because of his youth, people didn't seem to understand. They didn't understand it was David. They didn't understand that his youth and ability had little to do with him slaying the giant. David went to that Philistine with God. It was safe to say that Goliath knew the God of Israel soon after his encounter with David.

Have you ever been questioned about your age or your size? Have you ever been despised for your youth? 1 Timothy 4:12 says, "Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity."

Some people may look at your youth and assume you don't have the knowledge and wisdom. If you have a strong and holy relationship with God, age doesn't matter. Satan is constantly knocking on our door. We can slay Satan, not with a sword, spear, or javelin, but we can resist Satan because we serve the God of the armies of Christianity.

Sunday's Sermons:

**A.M. — The Love of God
Luke 15:17-24**

**P.M. — The Church
Matthew 16:13-19**

THE ANOINTED ONE

Can we be certain today that Jesus Christ was the Messiah that the Old Testament Scriptures predicted would come? In the past few years works have been written that try to establish that Jesus refused to claim that he was the Messiah, that Jesus did not come to earth to be the Messiah, and that because of a failure to understand these concepts properly, many Jews have been wrongfully persecuted. Are these claims correct? Let us examine the Scriptures together.

Mashach is the Hebrew verb from which our English term Messiah comes. *Mashach* has the meaning of “to anoint.” Of the close to seventy times the word is employed in the Hebrew Bible, it is most often used of the act of anointing a prophet (I Kings 19:16), a king (I Samuel 16:12), or a priest (Exodus 29:7). It is noteworthy that in the New Testament, Jesus fulfilled each of these roles as one person (Acts 3:22-23; Hebrews 4:14-15; Revelation 19:16). He therefore fulfilled a unique role as the “anointed” of God. In the New Testament, Jesus is called *Christos* 529 times; this term is translated as “the Anointed One” and its transliteration gives us the term “Christ.” From a linguistic point of view, there is no doubt that Jesus was and is the Messiah.

What about Jesus’ claims? An examination of only a few verses will establish that Jesus **did make** the claim of being the Messiah. In John 4:25-26, Jesus spoke with the woman at the well. In this conversation she stated, “I know the Messiah is coming (He that is called Christ): when He arrives He will declare unto us all things.” Jesus in response said, “I who am speaking to you am He.”

In Matthew 16:13-20 we read, “Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? ¹⁴And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. ¹⁵He saith unto them, But who say ye that I am? ¹⁶And Simon Peter answered and said, Thou art the Christ, the Son of the living God. ¹⁷And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. ¹⁸And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. ¹⁹I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. ²⁰Then charged he the disciples that they should tell no man that he was the Christ.” Jesus noted that it was “my Father which is in heaven” who revealed to Peter that He was the Christ, the Son of the living God. Did Jesus not agree with His own Father? Jesus even rebuked the Jews for failing to acknowledge (despite the signs that He did), that He was the Messiah (John 12:37-41).

It seems clear from an observation of just a few passages that the works that have been written to try to establish that Jesus refused to claim that he was the Messiah and that Jesus did not come to earth to be the Messiah, are not based upon evidence from Scripture. The idea that a failure to understand these concepts properly caused many Jews to be wrongfully persecuted also cannot be established.

Men inspired of Holy Spirit, whom Jesus would send to guide them into all truth, recorded as a part of that truth that Jesus was the Messiah (John 20:30-31; Acts 2:36; etc). This also proves that rather than refuse the claim of being the Messiah, Jesus continued to teach that such was the case, even after he left earth to reign in heaven.

John F. Board

Elizabethtown, KY