<table>
<thead>
<tr>
<th>Date</th>
<th>Lecture Topic (subject to change)</th>
<th>Assignment Due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Feb 3</td>
<td>The relevance of the Pentateuch&lt;br&gt;Interpreting the Old Testament&lt;br&gt;Introduction to biblical covenants</td>
<td>Getting acquainted survey&lt;br&gt;L&amp;D 13-37 (Introduction)&lt;br&gt;Poythress 3-8&lt;br&gt;Robertson 3-66</td>
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<tr>
<td>10</td>
<td>Interpretive views of Genesis 1(&amp; 2)&lt;br&gt;Genesis: The Creation&lt;br&gt;Genesis: The Primeval History</td>
<td>L&amp;D 38-62 (Genesis)&lt;br&gt;Genesis 1-11&lt;br&gt;Merrill 19-72&lt;br&gt;Robertson 67-126</td>
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<tr>
<td>17</td>
<td>Genesis: The Life of Abraham&lt;br&gt;The Sign of the Abrahamic Covenant&lt;br&gt;Genesis: The Life of Jacob</td>
<td>Genesis 12-50&lt;br&gt;Robertson 127-166</td>
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<td>24</td>
<td>Historical Criticism &amp; the Pentateuch&lt;br&gt;Genesis: The Joseph Story&lt;br&gt;Exodus: Calling of the Covenant Mediator</td>
<td>L&amp;D 63-80 (Exodus)&lt;br&gt;Exodus 1-12&lt;br&gt;Merrill 73-109</td>
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<tr>
<td>Mar 2</td>
<td>Exam 1&lt;br&gt;Exodus: God vs. the Gods</td>
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<td>9</td>
<td>Exodus: Redemption&lt;br&gt;Exodus: Israel at Sinai&lt;br&gt;Exodus: The Tabernacle</td>
<td>Poythress 9-40&lt;br&gt;Robertson 167-199&lt;br&gt;Exodus 13-40</td>
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<td>16</td>
<td>Leviticus: Holiness in Worship&lt;br&gt;Leviticus: Holiness in All of Life&lt;br&gt;Interpreting the Tabernacle</td>
<td>L&amp;D 81-91 (Leviticus)&lt;br&gt;Leviticus 1-25&lt;br&gt;Poythress 41-68</td>
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<td>23</td>
<td>Spring break – no class</td>
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<tr>
<td>30</td>
<td>Numbers: Failure of the First Generation Army&lt;br&gt;Numbers: Preparation of the Second Generation Army</td>
<td>L&amp;D 92-101 (Numbers)&lt;br&gt;Numbers 1-25</td>
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<tr>
<td>Apr 6</td>
<td>Exam 2&lt;br&gt;Deuteronomy: Introduction &amp; Overview</td>
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<td>20</td>
<td>The Deuteronomic Law&lt;br&gt;Old Testament Law Today&lt;br&gt;Dispensationalism Then &amp; Now</td>
<td>Deuteronomy 12-34&lt;br&gt;Poythress 119-136, 311-361&lt;br&gt;Robertson 201-228</td>
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<tr>
<td>27</td>
<td>To Be Determined</td>
<td>L&amp;D 120-32 (Joshua)&lt;br&gt;Joshua 1-12&lt;br&gt;Merrill 110-159&lt;br&gt;Robertson 271-299</td>
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<tr>
<td>May 4</td>
<td>Joshua: Introduction &amp; Overview&lt;br&gt;Joshua: Analysis&lt;br&gt;Holy War in the Bible &amp; Today</td>
<td>Joshua 31-24&lt;br&gt;Poythress 137-153, 311-361</td>
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<tr>
<td>13</td>
<td>Exam week&lt;br&gt;Exam 3</td>
<td>No class -- Exegesis paper due 11:00 a.m.</td>
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2OT508—Genesis through Joshua  
Spring 2016

Instructor: Associate Professor Michael Glodo

Office hours: Tuesdays 1:00-2:00 p.m.  
Wednesdays 1:00-2:00 p.m.  
Thursdays 11:00 a.m. - Noon

If these hours make it difficult for you to meet with me, I will be glad to work out alternatives by appointment. During my published office hours I will be in or near my office or else available in one of the public campus spaces such as outside or in the book store. If I’m not in my office, there will be note on my door indicating where I am or Joyce will know.

Contact information: Professor Glodo: mglodo@rts.edu, (407)278-4476 (direct office line)  
Administrative Assistant Joyce Sisler jsisler@rts.edu, (407)278-4552

Communication: I prefer communicating in person, but email and Canvas are fine, too. If we are Facebook “friends,” please don’t use the messaging function in place of email. Please make certain that my email address is on your “safe senders list” so that no course communications get routed to your junk mail folder.

Class meeting: 8:00-10:00 a.m. and 11:00 a.m.-noon Wednesdays.

Course web page: https://rts.instructure.com/courses/1717

Course Description.

This course takes an expository approach to the major developments in the history of redemption: creation, covenant, promise, and fulfillment of the promises. This portion of the biblical revelation covers the period from Adam and Eve in the Garden of Eden to Israel in the Promised Land. (3 credit hours)

Getting Acquainted.

If this is your first course with me, please complete the Student-to-Professor introduction on the course web page.

Course Objectives.

Students meeting the course objectives will have attained...

Knowing.

• A foundational knowledge of the content of Genesis-Joshua within its historical, cultural, literary and canonical context.
• Comprehension of the place of Genesis-Joshua in the scope of redemptive history and the canon of scripture.
Being

- Belief in God’s lordship over all of creation.
- A sense of wonder at the scope and development of redemptive history, starting in Genesis.
- A love for God’s instruction (law).

Doing

- Skills in analyzing passages within Genesis-Joshua according to their various contexts and particular sub-genres.
- Ability to do exegetical research in Genesis-Joshua using trustworthy sources.

Course Requirements.

<table>
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<tr>
<th>Assignment</th>
<th>Weight</th>
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<tbody>
<tr>
<td>Short-form exegesis paper</td>
<td>25</td>
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<tr>
<td>Three hourly exams</td>
<td>75 (25% each)</td>
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<td>Total</td>
<td>100%</td>
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Assigned Reading.

The following textbook materials are to be read during the course. A total of 719 pages plus Bible reading has been assigned.

The Bible from Genesis through Joshua.


Schedule.

The course schedule indicates for which weeks particular readings are assigned. This reading is to be completed by class on the day assigned. While the lecture pace may vary from the schedule, you should keep pace with the readings as assigned since the review questions will be subject to examination according to the schedule. All assigned reading will be available in the reserve reading section of the Library or on the course web page.

Examinations.

Exams of approximately 1-1½ hours in length will be given on the dates indicated on the course schedule. Each exam will cover the reading and lectures since the previous exam and will contain objective (e.g. multiple choice, matching, true/false), fill in the blank and essay questions based on the
lecture review and reading review questions provided. No notes or Bibles will be permitted during the exams. On exam dates the class will continue after the exam is completed. A set of review questions will be distributed prior to the exam. While group collaboration in review is fine, it is not a substitute for learning the course material. If English is your second language or you have a diagnosed learning disability, you may request to begin the exam up to ½ hour early.

Short-form Exegesis Paper

Each student will write an exegetical research paper on an assigned passage within the Pentateuch. I will give instructions during class time about the research and format required. The final paper will be 10-12 pages (double-spaced) in length, not counting bibliography.

Paper submission instructions.

Your final exegesis paper is to be submitted via the course web page as an MS Word or RTF document attachment (no PDFs). Please do not email me your paper “just to be sure.” Canvas will allow you to view your upload to confirm it.

Course Materials & Lecture Outlines.

Lecture outlines and other handouts will be available for download from the course web page on the evening before each class meeting. I can provided limited hard copies for those students who require it.

Communication.

I am available during my office hours (see above) either in my office or sitting in one of the public spaces on campus (there will be a note on my door or Joyce will know where I am). I much prefer meeting in person, but welcome communication by email, Canvas or office phone as well.

Computers in Class.

Computers are powerful and can be extremely helpful or a hindrance. Computer use is allowed in class only for class purpose such as taking notes, coordinated Bible software research and referencing topics which arise. Other uses are not allowed since they degrade your attention to class, break down your ability for sustained and reflective thought, present distractions to your fellow students and don’t reciprocate to the professor the same kind attentiveness he affords you. Many students find writing notes on hard copy the most effective way for learning.

The non-use of computers outside the above-described purposes will be enforced in class.

Note Taking.

Taking notes is not the same thing as capturing information. While it can be good to take a lot of notes, be sure not to stop listening while you write/type. Knowledge, in contrast to information, involves understanding the relationships between bits of information. Critical listening requires you to understand the prioritization and connections of things you read and hear. The printed handouts are guides to follow the lecture, not the entirety of what you need to learn.
Class Recordings

Students are welcome to record class lectures for themselves. I typically record lectures and upload them to the cloud. I will give semester-long access to these recordings for students 1) for whom English is a second language or 2) who have a diagnosed learning disability. Other students who are providentially hindered from attending particular lectures may request the recordings for those lectures by providing a legitimate excuse for his or her absence.

Greek and Hebrew Fonts.

Lecture handouts will include Greek and Hebrew materials. These are in the SBL Hebrew and SBL Greek fonts which are used by Logos Bible software and which may be downloaded for free at http://www.sbl-site.org/educational/biblicalfonts.aspx. I highly recommend downloading these fonts because you will use them in Greek and Hebrew instructions and in related papers.

Reading Review Questions.

The following questions on the assigned reading will be subject to examination.


Introduction

1. What is the purpose of an OT introduction book?
2. What are the three major topics L&D will deal with in each chapter?
3. What do L&D mean when they say “biblical history is not objective history?” (p. 19)
4. What are the four traits of biblical history we must bear in mind? Briefly define each one.
5. What difference does genre make in interpreting OT narratives?
6. Briefly explain the diagram “Analysis of Narrative” found on page 33.
7. What is the difficulty in identifying a “center to Old Testament theology?”

Genesis

8. How has the traditional view of Mosaic authorship of the Pentateuch commonly qualified itself?
9. What are the four basic sources of the Pentateuch that the documentary hypothesis asserts? What are the criteria used by higher critics to identify these sources?
10. What is a “redactor?”
11. How does the use of “type scenes” contradict the divine name as a criteria for sources? How has the rise of literary analysis of the Pentateuch contributed in general to the putting aside of source criticism?
12. How do D&L summarize their final analysis of substantial Mosaic authorship?
13. When Genesis 1-2 is read in the context of ancient near eastern creation stories, it becomes clear that it is a polemic. (p. 52) What does this mean?
14. What are the “important theological motifs” in Genesis 3-11 per Westermann/Clines?
15. What is the “Protoevangelium?”

Exodus

16. What is the significance of 1 Kings 6.1 and Judges 11.26 in dating the event of the exodus?
17. How has the work of John Bimson countered arguments for a late date of the exodus?
18. What is the significance of the exodus for OT redemptive history? How is this dealt with by the NT?
19. What are the two parts of the law given at Sinai? What is the relevance of this law for the NT?
20. How did the tabernacle relate to God’s presence? How does the NT apply the tabernacle?

Leviticus

21. What is the central theological message of Leviticus and how does the sacrificial system relate to it?
22. What are the five different kinds of offerings prescribed in Leviticus?
23. What are the three most common explanations of the clean/unclean laws in Leviticus and which do D&L suggest is most helpful?

Numbers

24. What are the main geographic points in Numbers?
25. What are the three literary devices in Numbers mentioned by D&L?
26. What are the two main theological messages of Numbers?

Deuteronomy

27. With what Old Testament event did 19th century higher criticism connect the book of Deuteronomy?

Merrill, Kingdom of Priests, pp. 19-159.

Chapter 1 – Recalling Israel’s Past

1. What is the difference between history and historiography?
2. What are the two factors to consider when weighing inscriptions as historical evidence? What are the principles by which they must be interpreted?
3. Does the belief in the Bible as the revelation of God preclude reading it as human literature? Why or why not?
4. Why do the biblical data and secular history often contradict each other?
5. How is sound hermeneutics important to interpreting OT history?

Chapter 2 - Origins

6. Were Shem and Abraham likely contemporaries? Why?
7. How do the Nuzi tablets potentially support the historicity of the Abraham story?
8. How does Merrill relate the issue of syncretism to the sending of Joseph into Egyptian slavery?
9. Did Joseph rise to power in Egypt during an Egyptian of Hyksos dynasty? How does this relate to determining the length of Israel’s sojourn in Egypt?

Chapter 4 – The Conquest and Occupation of Canaan

Additional questions to be provided

10. What is herem warfare?

Poythress, Shadow of Christ, pp. 3-153, 311-361.

Chapter 1 – The Nature of the Covenants

1. How does Robertson choose to define “covenant?” Briefly explain each of the elements of his definition.

Chapter 2 – The Extent of the Divine Covenants

2. Which scripture passages weigh in favor of seeing a covenant in creation (i.e. before the fall)?

Chapter 3 – The Unity of the Divine Covenants

3. How do the points of covenant inauguration in the Old Testament demonstrate the unity of the divine covenants?
4. How is the outworking of the Mosaic covenant seen in the events of David’s life?
5. How does the concept of “Abraham’s seed” reflect unity of the divine covenants?
6. How does the New Covenant show unity with the Old Testament divine covenants?
7. What elements constitute the thematic unity of the divine covenants?

Chapter 4 – Diversity in the Divine Covenants

8. What is meant by the idea of a “pre-creation” covenant?
9. What are the terms “covenant of work” and “covenant of grace” used to describe the pre-fall and post-fall situations, respectively?
10. According to Robertson, in Galatians is Paul addressing the possibility of salvation by works or the misinterpretation/misapplication of the Law by the Judaizers?
11. What are the specific emphases of the various divine covenants?

Chapter 5 – The Covenant of Creation

12. What are the general aspects (requirements) of the covenant in creation?
13. What was the focal aspect of the covenant in creation?

Chapter 6 – Adam: The Covenant of Commencement

14. Explain what is meant that the seed of the serpent and the seed of the woman would have enmity toward one another.
15. How does the “covenant of commencement” exhibit “common grace?”

Chapter 7 – Noah: The Covenant of Preservation

16. How does the covenant with Noah show the relationship between creation and redemption?
17. Why can we properly call the covenant with Noah a covenant of preservation?
18. How does the scope of the Covenant of Preservation provide the foundation for the worldwide proclamation of the Gospel?

Chapter 8 – Abraham: The Covenant of Promise

19. What is the significance of the dividing of the animals in a covenant ceremony?
20. Is Hebrews 9.15-20 understood better as referring to a covenant or to a testament?
21. What is significant about only God passing between the pieces in the making of the Abrahamic covenant?

Chapter 9 – The Seal of the Abrahamic Covenant

22. What was the theological significance of circumcision as originally instituted?
23. What are some reasons Robertson insists that circumcision was never an exclusive ethnic sign?
24. What terms does Romans 4.11 use to describe circumcision? At what point in the life of Abraham’s descendants was this sign to be applied? What does this suggest about the chronology of the sign and the reality to which it points?
25. To what does the phrase “circumcision of Christ” refer in Colossians 2.11? [Note that this will differ from the position taken in class lecture.]

Chapter 10 – Moses: The Covenant of Law

26. What is the significance of saying that “covenant always supersedes law.” (p. 170)
27. What is distinctive about the Mosaic Covenant when compared with the other divine covenants?
28. How does the Mosaic Covenant relate to the history of redemption?
29. In what ways does “the central essence of the covenant of law [enter] vitally into the life of the believer today?” (p. 184ff.)
30. How does 2 Corinthians 3:7 interpret the significance of the veil Moses wore?

Chapter 11 – Excursus Which Structures Scripture – Covenants or Dispensations?

[Note: Robertson is basically describing what is known as “Classic Dispensationalism” in this chapter, with some references to the modifications made by Ryrie. The book was written before development of the movement known as “Progressive Dispensationalism.” We will discuss PD in class, but bear in mind that CD is much more common among the laity and popular theology than PD. Thus, the value of Robertson’s critique stands.]

31. What do Dispensationalists and covenant theologians share in common?
32. According to the “old” Scofield Bible, was Israel wise to swear the covenant made at Sinai? (p. 211)
33. What are the “dual purposes” (p. 212) of God characteristic of Dispensationalism?
34. Under Classic Dispensationalism, is there more than one way to God?
35. What are the three summary problems Robertson identifies with Dispensationalism?

Chapter 13 – Christ: The Covenant of Consummation

Additional questions to be provided

Chapter 1

1. What are Poythress’ basic principles for interpreting the OT?

Chapter 2

2. What did the tabernacle symbolize?
3. What did the furniture of the tabernacle individually symbolize?
Chapter 3

4. What was the typical sequence of events in offering OT sacrifices?

Chapter 4

5. How did the priests of Israel relate to the tabernacle and to the people of Israel?

Chapter 5

6. How are God’s presence, order and power reflected in the tabernacle?

Chapter 6

7. What does it mean that “the land was simultaneously a trust and a responsibility?” (p. 72)

Chapter 7

8. In what ways does the law of God express God’s rule?

Chapter 8

9. How can the “simple distinction between moral and ceremonial law” limit our understanding of the richness of God’s law? (p. 100)

Chapter 9

Additional questions to be provided

Chapter 10

10. How does Deuteronomy 13 inform the principles of holy war?

Additional questions to be provided
**Course Objectives Related to MDiv* Student Learning Outcomes**

Course: 2OT508 (Genesis-Joshua)  
Professor: Michael J. Glodo  
Campus: Orlando  
Date: Spring 2016

<table>
<thead>
<tr>
<th>MDiv* Student Learning Outcomes</th>
<th>Rubric</th>
<th>Mini-Justification</th>
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<tbody>
<tr>
<td><strong>Articulation (oral &amp; written)</strong></td>
<td>Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.</td>
<td>Strong</td>
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<tr>
<td><strong>Scripture</strong></td>
<td>Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.)</td>
<td>Strong</td>
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<tr>
<td><strong>Reformed Theology</strong></td>
<td>Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.</td>
<td>Moderate</td>
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<tr>
<td><strong>Sanctification</strong></td>
<td>Demonstrates a love for the Triune God that aids the student’s sanctification.</td>
<td>Moderate</td>
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<tr>
<td><strong>Desire for Worldview</strong></td>
<td>Burning desire to conform all of life to the Word of God.</td>
<td>Strong</td>
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<td><strong>Winsomely Reformed</strong></td>
<td>Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-</td>
<td>Strong</td>
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<td><strong>Preach</strong></td>
<td>Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.</td>
<td>Strong</td>
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<td>Biblical content provides corpus for preaching; application provided regularly to model application in preaching.</td>
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<tr>
<td><strong>Worship</strong></td>
<td>Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.</td>
<td>Moderate</td>
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<td>Portions of Exodus, the book of Leviticus and the Law in general provide models and norms for Christian worship.</td>
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<td><strong>Shepherd</strong></td>
<td>Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings; and encouraging a concern for non-Christians, both in America and worldwide.</td>
<td>Moderate</td>
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<td>Example of Moses elaborated at length as paradigm for biblical pastor. God’s global purposes provide the framework for understanding Christian identity and God’s outlook on the nations.</td>
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<tr>
<td><strong>Church/World</strong></td>
<td>Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.</td>
<td>Moderate</td>
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<td>Worldview construct based on Genesis 1-11 provides basis for addressing church/world issues in the contemporary world.</td>
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