Contact Me
I’m usually in my office until 4:00pm, and you are welcome to drop by. If you need other ways to contact me:
By email: bgault@rts.edu
By phone: 601.923.1671

Introduction
As twenty-first century Americans (with apologies to the international students among us) our current cultural moment dominated by consumerism and reality TV focuses exclusively on the “You” in the “Now”—“You” in isolation and “Now” without reference. Evangelical Christianity rarely deviates from this cultural milieu. “It’s just the Bible, Jesus, and me” could be the motto of many evangelical movements in our country. Have you ever felt that there was something more?

Why do we love stories so much? On Netflix, I’ve rated some 967 movies (and counting). Perhaps for you, your love of the story manifests itself differently. Perhaps you’re captivated by biography, enthralled by history, fascinated by the novel, or mesmerized by mystery. Perhaps you have a favorite relative or friend who spins a yarn with such excellence that you would sit and listen to their stories for hours, or maybe you love actually telling the tale. Regardless, there’s something about the fabric of our being as we are created in the image of God that is perpetually and tirelessly drawn to story.

Why are we so drawn to story? Why do we feel that there’s more than the “You” in the “Now”? We are drawn to story because the great eschatological meta-narrative of Redemptive History has been etched on our hearts. We long for story because as human beings created in the image of God the truth of the story, the Great Story, echoes in our being. We want story because we know that we play a part in that Great Story, even if we are in rebellion against it, and it gives our life meaning as we belong to something outside ourselves.

The Great Story can be summarized simply: God saves sinners. From the beginning of time, the utterly holy and unimaginably powerful God of the universe has unabashedly and unyieldingly pursued a people who have gone out of their way repeatedly to thumb their noses at him. That has not caused him to
divert or change his course. He has not abandoned his people even at their absolute worst. Rather, he has given them all that they need to enter into relationship with him, especially his Son, as covenant mediator and Passover lamb, high priest and sacrifice, covenant curse and covenant blessing, in order to win us to himself.

Like all stories, the Great Story has a beginning. The Pentateuch or Torah (its Hebrew name), comprised of the first five books of the Bible, written by Moses, is the beginning of the Great Story. The Story begins in Genesis with “In the beginning” and is continued in Exodus, Leviticus, and Numbers, which are each joined to the preceding book by the conjunction “and” to show the unity of the literary work. Deuteronomy, then, is a sermon from the great covenant mediator, Moses, to God’s people awaiting the beginning of life in the land. The Torah moves (to borrow from Alexander) from Paradise to the Promised Land.

The Torah is about the beginning of time, the beginning of the world, the beginning of the curse, the beginning of the promise, the beginning of a people, the beginning of the covenants, the beginning of the law, the beginning of a nation, the beginning of worship, and the beginning of possession of a land. From the outset, God promises to bless all the families of the ground through the coming seed of the Woman who would crush the serpent’s head in his role as king. Along the way, in order to preserve and bless the world, God separates a people and gathers them to himself, gives them promises which they embrace through faith, ensures those promises by means of covenant when his people doubt, delivers his people from slavery, establishes them as a nation, imparts a law for their governance and for their instruction, institutes protocols and regulations so that an unholy and unclean people can worship a holy God, disciplines his people for their growth and his glory, and bestows a manual for how to enter and live in the Promised Land.

This course will introduce students to the beginning of the Great Story. We will investigate Genesis, Exodus, Leviticus, Numbers, and Deuteronomy as individual literary works and how they fit together as a unified whole. We will investigate the major themes that establish the trajectory of Redemptive History, that are developed throughout the rest of the OT, that find fulfillment in Christ, and that give meaning to our life today. We will seek to place key historical figures in their appropriate historical context. We will encourage the student to think through particular issues that arise in the Torah by engaging them in writing and discussion.

Understanding the genre of story (i.e., narrative) is vital to understanding the Torah. This course will give students a basic understanding of how to read Hebrew narrative by developing a hermeneutical model and then applying that model in multiple assignments in the text. The goal is to get the students into the text in a significant way in order to apply the text in their own life. Then, with the tools to mine the rich text of narrative, my prayer is that the student would teach, use, and apply this Scripture throughout their daily life and ministry before the face of God.
Textbooks
God, et al. *The Holy Bible*. (Please use a more literal translation: NAS, ESV, NIV are preferred.)

Articles from the Journal of the Evangelical Theological Society on the current issues:

Written Requirements
You will turn in 4 written assignments (see Schedule & Due Dates below for when material is to be turned in):
- **Preaching Christ from Genesis Paper.** After reading assigned selections from Greidanus’s *Preaching Christ from Genesis*, write a 7- or 8-page paper about the seven ways that Greidanus gives to preach Christ from the Old Testament. For each way to preach Christ from the OT, 1) clearly define that particular way to preach Christ, 2) illustrate it with an example used by Greidanus in Genesis 37-50 (no passage should be used more than once—7 passages for 7 ways), and 3) explain how Christ is appropriately preached from that passage using that particular way.
- **Literary Analyses on Genesis 12:10-20 and Numbers 17:1-11 (Heb: 17:16-26).** Each Literary Analysis should include two steps (please choose between an application outline and a preaching outline):
  1. **Literary Analysis.** Students are required to answer the questions from the handout, *A Tool for Literary Analysis*, in some detail. The goal is to understand the narrative, uncover the structure of the passage, and determine the original meaning of the passage.
  2. **Application Outline.** Understanding the passage, how does it apply to us today? Specifically, how would you apply this passage in life? You may customize your outline to your situation (e.g., counseling, teaching, etc.) as long as you clearly define the nature of your situation. Your outline should be detailed enough that I get the gist of your application, without going into all the details. Be sure to include the main theme of your outline, so I know the one point you are trying to drive home.
The outline should not be a simple restating of the historical fact or literary observation, but should be oriented towards application. E.g., instead of “The Psalmist’s fragile faith” your point should be “Our fragile faith,” if the application is appropriate to us today. **OR**

**Preaching Outline.** Understanding the passage, how does it apply to us today? Specifically, how would you preach this passage? Your outline should be detailed enough that I get the gist of your sermon, without going into all the details. Remember the basic preaching principle of “State, Illustrate, Apply.” Be sure to include the main theme of your sermon, so I know the one point you are trying to drive home. The outline should not be a simple restating of the historical fact or literary observation, but should be oriented towards application. E.g., instead of “The Psalmist’s fragile faith” your point should be “Our fragile faith.”

- **Hebrew Translation.** If you have completed Hebrew 1 and 2, for this assignment you will be translating 4 passages: the 2 associated with the literary analyses (Gen 12:10-20; Num 17:16-26 in the Hebrew text (1-11 in English)) that will be turned in with the literary analyses; Gen 15:1-6; Num 14:27-34. You should print the Hebrew, write out your translation beneath it, and parse the verbs (I can provide a worksheet upon request). **OR**

- **The Genesis Debate Position Paper.** If you have not completed Hebrew 1 and 2, write a 7- to 10-page paper that summarizes each of the three views in The Genesis Debate: the 24-Hour view (Duncan & Hall), the Day-Age view (Ross & Archer), and the Framework view (Irons & Kline), allowing approximately two or three pages for each view. Then, reading through the responses and replies articulate briefly (you only have a page left) which argument you found most convincing and why. *(I am considering organizing a debate in lieu of this paper if there is a 2/3 majority among the non-Hebrew participants. This decision will be made at the beginning of class.)*

**Discussion Lunch Requirements**

Significant discussion over key issues should be a vital part of any graduate level class. However, in light of the vast amount of material we need to cover in this class in such limited time, this discussion cannot happen during class time. Further, any in-class discussion would be dominated by a few vocal students and would not have time for participation from everyone. In order to have substantial discussion around certain issues with every student, you will sign up for two discussion groups over lunches. At this discussion group, you should be prepared:

1. To discuss all the material to be covered (i.e., have it all read), and
2. To give a brief summary (no more than 5 minutes) of the item for which you signed up.

For these Discussions, you will receive **one of two grades**, either a “100” for having read the material and participating in the discussion or a “0” for not attending the discussion or not participating. If you are forced to miss the
discussion because of incapacitating illness or family tragedy, you must notify me beforehand. There will be no excuses afterward (only “0”s).

We will meet in the TV Room at Patterson’s Porch. Please be there ready to begin with the materials we will be covering no later than 12:10. You will be responsible for your own lunch.

The two discussions will cover:

- **JETS Reading Discussion.** This discussion will cover two major topics: Beale’s Temple article and Beale’s critique and Enns’ defense of Enns’ *Inspiration and Incarnation*.

- **5 Issues Discussion from An Introduction to the OT Pentateuch.** You should be able to state your position (in light of the other positions) on each of the following issues presented in Wolf’s *Introduction*: (1) Authorship of the Pentateuch (pp. 59-92), (2) Identity of the “Sons of God” (pp. 115-119), (3) the Extent of the Flood (pp. 119-125), (4) the Date of the Exodus (pp. 168-177), and (5) the Meaning of “Clean” and “Unclean” in Leviticus (pp. 208-211).

**Testing Requirements**

**Final Exam.** A comprehensive final exam will be given during exam week. The exam will include both comprehensive essay and factual data. I encourage you to take pay attention in class and take good notes so you don’t get smoked.

**Protocols**

1. **Anonymity.** In order to help me be as objective as possible in the grading process, all assignments should be turned in with your RTS ID instead of your name. This way I won’t know that the work I’m grading is yours until after I grade it (and that could be to your advantage).

2. **Attendance.** Attendance is expected and we will begin on time, so please be prompt. If you cannot make class due to family emergency, please inform the instructor in advance. If the timing of the class infringes on your mid-morning nap, I recommend Barq’s Root Beer or McAlister’s Sweet Tea for the appropriate dose of caffeine (McAlister’s Tea has the added bonus of guaranteeing you’ll go to the bathroom at least once during class).

3. **Required Reading.** It is expected that the student will complete the reading by the date due so that the student will be prepared for class. The reading will coincide with what we do in class, so to come to class without having completed the reading is to come unprepared. But there will be no “Reading Report” at the end of the class (so you won’t be put in that
awkward spot of having to define what “reading” really is). However, the reading will be loosely covered on the Final Exam.

4. **Late Assignments.** Late assignments will be docked one letter grade per day.

5. **Grading.** The grading scale will follow the catalog’s insanity (e.g., an 87 is a B-), but letter grades will fall out over a normal curve.

**Time Allotment & Grade Weight**

Pentateuch is a three-semester hour course, which will meet for 39 hours of the course of this semester. Using the two-hours-out-of-class-for-every-hour-in-class standard, there will be roughly 78 hours of work outside of class.

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<th>READING</th>
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<tbody>
<tr>
<td>Genesis</td>
<td>46</td>
<td>15</td>
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<td>Exodus</td>
<td>39</td>
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<td>28</td>
<td>15</td>
<td>1.9</td>
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<td>Numbers</td>
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<td>33</td>
<td>15</td>
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<td>JETS Readings</td>
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<td>25</td>
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<td>He Gave Us Stories</td>
<td>280</td>
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<td>The Genesis Debate</td>
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<td>Preaching Christ from Genesis</td>
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<tr>
<td>7 to 10-page Ways Paper</td>
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<td>Genesis 12</td>
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<td>Application Outline</td>
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<td>Numbers 17</td>
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<td>Literary Analysis</td>
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<td>Application Outline</td>
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<td>Hebrew Translation</td>
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<td>35 Verses</td>
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<tr>
<td>Genesis Debate</td>
<td>OR</td>
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<td>7 to 10-page Position paper</td>
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<td>JETS Readings Discussion</td>
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<td>Enns’ Myth/Beale’s Temple</td>
<td>2/2</td>
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<td>Introduction to the Old Testament</td>
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<td>Final</td>
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**GRADE WEIGHT**

- Issues Discussion: 5.0
- JETS Discussion: 5.0
- Genesis 12 LA: 15.0
- Numbers 17 LA: 15.0
- HT or GD Paper: 15.0
- Preaching X Paper: 15.0
- Final: 30.0
- Total: 100.0

**Out of Class Hours**: 79.2
Schedule & Due Dates

Week 1: AUGUST 25, 2010
Due: I'm not mean enough to say "Welcome to class, you're behind."
Topic: Syllabus, Canonical Theology, Hermeneutics of Narrative

Week 2: SEPTEMBER 1, 2010
Due: Read Gen 1-3, Read HGUS 4, 6-10
Topic: Genesis

Week 3: SEPTEMBER 8, 2010
Due: HGUS 11, 13-16
Topic: Genesis/Missions Conference

Week 4: SEPTEMBER 15, 2010
Due: Read Gen 4-11, Turn in Genesis 12 Literary Analysis
Topic: Genesis

Week 5: SEPTEMBER 22, 2010
Due: Read Gen 12-16, JETS Articles, JETS Discussion Groups #1-3
Topic: Genesis

Week 6: SEPTEMBER 29, 2010
Due: Read Gen 17-25, Selections from Preaching Christ from Genesis, JETS Discussion Group
Topic: Genesis

Week 7: OCTOBER 6, 2010
Due: Read Gen 26-50, Turn in Preaching Christ from Genesis Paper
Topic: Genesis

Week 8: OCTOBER 13, 2010
Due: Reading Week: Now I can say "You're behind." But I'll give you this week to catch up.
Topic: Family & Friends

Week 9: OCTOBER 20, 2010
Due: Read Exodus 1-18, Selections from The Genesis Debate
Topic: Exodus

Week 10: OCTOBER 27, 2010
Due: Read Exodus 19-40, Turn in The Genesis Debate Position Paper (non-Heb)
Topic: Exodus

Week 11: NOVEMBER 3, 2010
Due: Read Leviticus, Introduction 59-92, 115-125, 168-177, 208-211, 5 Issues Discussion
Topic: Leviticus

Week 12: NOVEMBER 10, 2010
Due: Groups #1-3
Topic: Exodus

Week 13: NOVEMBER 17, 2010
Due: 
Topic: Leviticus

Week 14: NOVEMBER 24, 2010
Due: 
Topic: Exodus

Week 15: DECEMBER 1, 2010
Due: 
Topic: Leviticus

Week 16: DECEMBER 8, 2010
Due: 
Topic: Exodus

Week 17: DECEMBER 15, 2010
Due: 
Topic: Leviticus
Week 12: NOVEMBER 10, 2010  
Due: Read Numbers 1-19, 5 Issues Discussion Groups #4-6, HT Num 14:27-34  
Topic: Numbers

Week 13: NOVEMBER 17, 2010  
Due: Read Numbers 20-36, Turn in Numbers 17 Literary Analysis  
Topic: Numbers

Week 14: NOVEMBER 24, 2010  
Due: Read Deuteronomy 1-26, Study for Final  
Topic: Deuteronomy

Week 15: DECEMBER 1, 2010  
Due: Read Deuteronomy 27-34, Study for Final  
Topic: Deuteronomy
Selected Bibliography


# Course Objectives Related to MDiv* Student Learning Outcomes

**Course:** Genesis - Deuteronomy  
**Professor:** Brian Gault  
**Campus:** Jackson  
**Date:** Fall 2010

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<th>MDiv* Student Learning Outcomes</th>
<th>Rubric</th>
<th>Mini-Justification</th>
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| **Articulation (oral & written)** | Strong | 1. OT theology of Covenant Promise and Law, book structure & themes  
2. Discussion of contemporary issues in Torah studies in small groups  
3. One or two academic papers |
| **Scripture** | Uber-Strong | 1. This class exegetes the biblical text  
2. Original languages are used in class and required in translation assignments  
3. Two Literary Analyses develop tools to dig into Scripture, determine original meaning and appropriate application |
| **Reformed Theology** | Strong | 1. Covenant Theology central, Traditional Reformed categories are used to explain OT law  
2. Creation, fall, redemption  
3. References to WCF |
| **Sanctification** | Moderate | 1. Many personal applications  
2. Focus on the awe-inspiring character of God and his great love for us |
| **Desire for Worldview** | Moderate | 1. Multi-faceted applications are made from biblical texts, e.g. environment, politics, work, Sabbath |
| **Winsomely Reformed** | Strong | 1. Common grace interaction with historical-critical scholars and others who hold differing views is required in two small group discussions, paper |
| **Preach** | Strong | 1. Paper on Ways to Preach Christ from Genesis  
2. Two Literary Analyses result in substantial preaching outlines for text |
| **Worship** | None | 1. Biblical knowledge and hermeneutical skill is major factor in this category of church life |
| **Shepherd** | Moderate | none |
| **Church/World** | | |

*In order to measure the success of the MDiv curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the MDiv outcomes.*