

Course: The Pentateuch

Series: The Pentateuch

Discussion Forum One: Introduction to the Pentateuch

- 1. Why is it important for evangelicals to become familiar with critical approaches to the Pentateuch?**
 - a. David T. Lamb - Biblical Theological Seminary **(00:40)**
 - b. Gordon H. Johnston - Dallas Theological Seminary **(01:50)**
 - c. Carol Kaminski - Gordon-Conwell Theological Seminary **(04:45)**
- 2. Do critical methods for interpreting the Pentateuch have any value?**
 - a. Don Collett - Trinity School for Ministry **(08:10)**
 - b. Robert B. Chisholm, Jr. - Dallas Theological Seminary **(09:05)**
- 3. Critical scholarship often assumes that ancient religions were lower and less evolved. How should evangelicals evaluate this critical mindset?**
 - a. David Talley - Talbot School of Theology **(09:55)**
 - b. Craig S. Keener - Asbury Theological Seminary **(11:45)**
 - c. Erika Moore - Trinity School for Ministry **(12:10)**
 - d. Don Collett - Trinity School for Ministry **(14:05)**
 - e. John Oswalt - Asbury Theological Seminary **(15:35)**
- 4. How do you explain the variation in the names for God in the Pentateuch?**
 - a. Thomas Egger - Concordia Seminary **(16:50)**
 - b. David T. Lamb - Biblical Theological Seminary **(20:15)**
 - c. John Oswalt - Asbury Theological Seminary **(21:30)**
 - d. Carol Kaminski - Gordon-Conwell Theological Seminary **(23:25)**
- 5. Why do so many scholars teach that there are contradictory theological viewpoints in the Pentateuch?**
 - a. Don Collett - Trinity School for Ministry **(28:00)**
 - b. John Oswalt - Asbury Theological Seminary **(29:15)**
 - c. Erika Moore - Trinity School for Ministry **(31:00)**
 - d. Mike Glodo - Reformed Theological Seminary, Orlando **(33:30)**
- 6. Why is belief in supernatural events so important for a proper understanding of the Bible?**

- a. Larry J. Waters - Dallas Theological Seminary **(35:20)**
 - b. Michael Walker - Highland Park Presbyterian Church, Dallas **(36:30)**
 - c. Stephen J. Bramer - Dallas Theological Seminary **(38:40)**
 - d. Douglas Stuart - Gordon-Conwell Theological Seminary **(39:40)**
- 7. Why should we interpret the Pentateuch as coming from the days of Moses?**
- a. John Oswalt - Asbury Theological Seminary **(41:45)**
 - b. Thomas Egger - Concordia Seminary **(43:45)**
 - c. Craig S. Keener - Asbury Theological Seminary **(46:00)**
- 8. What source materials did Moses have available to him when he wrote Genesis?**
- a. Cyprian K. Guchienda - Highland Park Presbyterian Church, Dallas **(48:00)**
 - b. Mike Glodo - Reformed Theological Seminary, Orlando **(49:45)**
 - c. David Talley - Talbot School of Theology **(51:15)**
- 9. Did Moses use any written documents as sources for the content of the Pentateuch?**
- a. Erika Moore - Trinity School for Ministry **(52:50)**
 - b. Tom Petter - Gordon-Conwell Theological Seminary **(54:00)**
- 10. Should we be troubled by the fact that the Pentateuch reflects a form of Hebrew that is much later than the time of Moses?**
- a. Gordon H. Johnston - Dallas Theological Seminary **(57:30)**
 - b. Brian Russell - Asbury Theological Seminary, Orlando **(1:00:30)**