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)