



## **Birmingham Theological Seminary**

2200 Briarwood Way

Birmingham, Alabama 35243

(205) 776-5650

### **OT 1005 Old Testament I (Pentateuch) Syllabus - Huntsville Intensive**

<b>Semester</b>	Fall 2025	<b>Course</b>	OT 1005 Old Testament I
<b>Day &amp; Time</b>	October 16-18, 2025	<b>Room</b>	Huntsville Intensive
<b>Professor</b>	Jud Davis	<b>Credits</b>	2 hours
<b>Email</b>	jud.davis@bryan.edu	<b>Phone</b>	423-227-6983

And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?" And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled." Then he opened their minds to understand the Scriptures.

**-Luke 24:44**

### **Course Description**

This class is an examination of the Pentateuch and its relationship to a whole-Bible, Biblical Theology. It focuses on the redemptive-historical approach to the Bible as God's revelation to his Church. It seeks to take sound exegesis and situate the teachings of the Pentateuch in service of Christ's ministry to his Church. It will empower the students also to develop and understand a history of interpretation of Old Testament passages.

### **Course Objectives**

Upon successful completion of this course, the student will be able to:

1. Situate and articulate the idea of the teaching of the Pentateuch as foundational to the metanarrative of all Scripture.
2. Identify, understand, and articulate some of the main stories, covenants and characters in the Pentateuch.
3. Analyze selected portions of the Pentateuch and explain how those sections fit into the new covenant.
4. Assess various other approaches to the Pentateuch.

5. Produce empowerment material for preaching and teaching within the local Church.
6. Grow in one's love for God and his word.

### Methods of Instruction<sup>1</sup>

The Methods of Instruction will include the following:

1. Preparatory Readings. Each student will read through the text of the Prophets before the start of the class and take notes along the way. This will cover both the Biblical texts as well as the textbook readings. Here is the link for the [notebook template](#).
2. Final Paper: The student will synthesize the Bible, textbook readings and discussions in a final 12-page exegetical paper on "The Garden of Eden and a Whole-Bible, Biblical Theology." Here is a link to [the paper guidelines](#).

### Required Texts

#### Required

Logos Bible Software and the Professor's Notes (in Dropbox).

### Bibliographic Resources

Each student will need a good translation of the Bible. These are particularly good: ESV, NIV, NLT, NASB 1995 updated edition. The NASB is the most literal. The NIV is the most readable. The ESV balances between literal translation and readability. The NLT is helpful on hard-to-understand passages, though I do not always agree with its translation.

Each student enrolled in the class should read through the Pentateuch at least one time in the semester. Then remaining reading pages will come from the resources below.

#### **Best Overall Resources for the Pentateuch**

\*Alexander, T. Desmond. *From Paradise to the Promised Land: An Introduction to the Pentateuch*. Fourth Edition. Grand Rapids, MI: Baker Academic: A Division of Baker Publishing Group, 2022.

This is a great metanarrative introduction to the Bible.

Van Pelt, Miles V., ed. *A Biblical-Theological Introduction to the Old Testament: The Gospel Promised*. Wheaton, IL: Crossway, 2016.

This is from the RTS faculty. There are great summaries of recent scholarship on each book of the Old Testament. There is a companion volume on the New Testament.

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<sup>1</sup> The best commentary on the Bible is the Bible. God is an effective communicator. Therefore, the main emphasis in this class will be the careful study of Scripture itself. The Scriptures will be the primary textbook in this class.

Fee, Gordon D., and Douglas K. Stuart. *How to Read the Bible Book by Book: A Guided Tour*. Grand Rapids, MI: Zondervan, 2002.

This is a classic standard. It is short and easy to read.

### **Best Commentaries on the Pentateuch**

Sailhamer, John H. *The Pentateuch as Narrative: A Biblical-Theological Commentary*. Edited by Gary Lee. Grand Rapids, MI: Zondervan Publishing House, 1992.

This earlier work from Sailhamer is one of his very best. It is great for hard sections in the Pentateuch. I like it much better than his more recent work.

Alexander, T. Desmond. *Exodus*. Edited by David W. Baker and Gordon J. Wenham. Vol. 2. *Apollos Old Testament Commentary*. London; Downers Grove, IL: Apollos; InterVarsity Press, 2017.

Ainsworth, Henry. *Annotations on the Pentateuch or the Five Books of Moses ; the Psalms of David ; and the Song of Solomon*. Blackie, 1843.

One of the best commentaries on the Pentateuch. Logos has all the PDFs for under two dollars! I use this text all the time. I believe that even Brevard Childs talks about its value.

Gill, John. *An Exposition of the Old Testament*. Vol. I–VI. The Baptist Commentary Series. London: Mathews and Leigh, 1810. Available online for free.

Gill may be the best commentator on the whole Bible and the ancient primary sources. He is one of my go-to scholars on difficult texts.

### **Summaries of Ancient Commentators**

Louth, Andrew, and Marco Conti, eds. *Genesis 1–11*. Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press, 2001.

This volume and the series it is in are accessible summaries of early Christian interpretation of the Pentateuch. This series is available for the whole Bible.

Sheridan, Mark, ed. *Genesis 12–50*. Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press, 2002.

Lienhard, Joseph T., and Ronnie J. Rombs. *Exodus, Leviticus, Numbers, Deuteronomy*. Ancient Christian Commentary on Scripture OT 3. Downers Grove, IL: InterVarsity Press, 2001.

### **Judaica on the Pentateuch**

#### **How did Ancient Jews Understand the Texts?**

Carasik, Michael, ed. *Genesis: Introduction and Commentary*. Translated by Michael Carasik. The Commentators' Bible. Philadelphia: The Jewish Publication Society, 2018.

This work, also called Mikraoth Gedoloth, is a collection of ancient Jewish interpretation of the Old Testament.

### **How did Ancient Jews Translate the Texts?**

Cathcart, Kevin, Michael Maher, and Martin McNamara, eds. *The Aramaic BibleA: Targum Neofiti 1: Genesis*. Translated by Martin McNamara. Vol. 1. Collegeville, MN: The Liturgical Press, 1992.

The "Aramaic Bible" series is a collection of ancient translations of the Hebrew Bible into Aramaic. They at times are interpretive translations.

Cathcart, Kevin, Michael Maher, and Martin McNamara, eds. *The Aramaic Bible: Targum Pseudo-Jonathan: Genesis*. Translated by Michael Maher. Vol. 1. Collegeville, MN: The Liturgical Press, 1992.

Cathcart, Kevin, Michael Maher, and Martin McNamara, eds. *The Aramaic Bible: Targum Neofiti 1: Deuteronomy*. Translated by Martin McNamara. Vol. 5. Collegeville, MN: The Liturgical Press, 1997.

Cathcart, Kevin, Michael Maher, and Martin McNamara, eds. *The Aramaic Bible: Targum Pseudo-Jonathan: Deuteronomy*. Translated by Ernest G. Clarke and Sue Magder. Vol. 5. Collegeville, MN: The Liturgical Press, 1998.

Cathcart, Kevin, Michael Maher, and Martin McNamara, eds. *The Aramaic Bible: The Targum Onqelos to Genesis*. Translated by Bernard Grossfeld. Vol. 6. Collegeville, MN: The Liturgical Press, 1990.

Pietersma, Albert, and Benjamin G. Wright, eds. *A New English Translation of the Septuagint (Primary Texts)*. New York; Oxford: Oxford University Press, 2007.

This is the scholarly translation of the LXX into English.

Lamsa, George M. *Holy Bible: From the Ancient Eastern Text: George M. Lamsa's Translation from the Aramaic of the Peshitta*. San Francisco: Harper & Row, 1985.

This is a free translation available on the internet several places.

### **Metanarrative Summaries of the Whole Bible**

\*Alexander, T. Desmond. *The City of God and the Goal of Creation*. Edited by Dane C. Ortlund and Miles Van Pelt. Short Studies in Biblical Theology. Wheaton, IL: Crossway, 2018.

Alexander, T. Desmond, and Simon J. Gathercole. *Heaven on Earth*. Carlisle [England: Paternoster Press, 2004.

### **Reference Works on the Old Testament**

Alexander, T. Desmond, and David W. Baker, eds. *Dictionary of the Old Testament: Pentateuch*. Downers Grove, IL: InterVarsity Press, 2003.

Alexander, T. Desmond, and Brian S. Rosner, eds. *New Dictionary of Biblical Theology*. Electronic ed. Downers Grove, IL: InterVarsity Press, 2000.

### Study Bibles

Crossway Bibles. *The ESV Study Bible*. Wheaton, IL: Crossway Bibles, 2008.

Carson, D. A., ed. *NIV Biblical Theology Study Bible*. Grand Rapids, MI: Zondervan, 2018.

### Course Requirements

Attendance and Interaction during online training Sessions 150 points  
See the passages below.

Pentateuch Notebook 350 points

Each student should turn in the Pentateuch Reading Notebook by December 11, at 11:59pm. The readings should be done before the intensive, but each student may add to that completed notebook after the intensive.

Exegetical Paper 350 points

Each student should write a 12-page paper as outlined above. This is in lieu of a final exam.

Memory Verses 150 points

Memorize [Ezekiel 36:22-36 in a literal translation](#) and explain how Ezekiel 36-37 as the new covenant connects all the portions of the Bible into one grand metanarrative and the Pentateuch in particular. Students may use the literal translation linked above or the ESV, NIV, NLT, New American Standard, NKJ, or KJV. This is due by the end of the semester.

### Grading System

#### Grading Scale

A	96-100	=	4.0 Quality Points
A-	90-95	=	3.5 Quality Points
B	85-89	=	3.0 Quality Points
B-	80-84	=	2.5 Quality Points
C	75-79	=	2.0 Quality Points
F	Below 75	=	0.0 Quality Points

### BTS Plagiarism / Generative AI Policy

In addition to the BTS plagiarism policy, BTS is implementing a new Generative AI policy. Unless clearly directed by the instructor, the students should submit their own work, independent of artificial intelligence tools. Use of generative AI to write papers or to write significant portions of assignments is considered an ethical violation of our Student Code of Conduct and to be a violation of general academic integrity, which could result in a zero on

the assignment and/or a lowered letter grade for the course by the professor. If determined to be an egregious violation, it could lead to further sanctions administered through the Academic Committee, including expulsion from BTS.

### Three Day Intensive Schedule

Week	Passages	Discussion Questions
<b>Thursday</b>		
1.	Where is the Garden of Eden/What is the Kingdom of God? How do all the passages of the Bible relate to the idea of Eden and/or restored Eden? Does the Bible have an idea of a new Eden? Does the Bible describe God's justice against the wicked? Comparing Eden, the Eschaton <sup>2</sup> and the Temple. How does the earthly Tabernacle/Temple compare with the Garden of Eden and with the Eschatological New Jerusalem mentioned at the end of the Bible?	Genesis 2:10-14; Ezekiel 47 and Revelation 21-22; Psalm 1:1-3; Psalm 46:4-5; Psalm 36:8; Zechariah 13:1; 14:8; Isaiah 55:1; Jeremiah 2:13; Joel 3:18; Psalm 16:11 Exodus 25-28; Ezekiel 42-46 and Revelation 11
2.	God Clothing Adam and Eve—Salvation by Grace. How is God's provision of a sacrifice for Adam and Eve like the rest of the stories in the Bible? How is God (as priest) clothing Adam and Eve like God's command to his people to clothe the poor and to care for the widow and orphan? How is all of this related to "putting on the Lord Jesus"?	Genesis 2-4; Leviticus 7:8; Romans 13:12-14
3.	Yahweh and Elohim in the OT—Monotheism and Plurality. When the Bible speaks of the unity of the one God, is that a simple unity, or does the Bible present God as a plurality within a unity?	Genesis 1:1-5; John 1:1-5; 2 Corinthians 4:6; Isaiah 9:1-7
<b>Friday</b>		
4.	The "Raqia" [Firmament] and Salvific Space: How does the Bible develop the theme of Salvation in the Midst of Deadly Waters? Is there a unified theme here? How does all of it relate to Jesus and the salvation he offers every person?	Genesis 1:6-8; Exodus 14-15; Joshua 3; Ezekiel 1, 10; Revelation 15:1-3

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<sup>2</sup> "Eschaton" means "last." The Eschaton in theology is the idea of the final consummation of God's plan. I.e., the Eschaton is what it is like after God judges and stops all rebellion against him.

5.	The Sons of God and the Daughters of Adam. How is the idea of the "Sons of God" and "Daughters of Adam" related to a whole-Bible Biblical Theology? Does the Bible ever teach that some people are just inherently good?	Genesis 6:1-11; Psalm 14, Psalm 53; Genesis 18:16 and Genesis 19:28
6.	Noah finding Grace in God's Eyes—Why Noah? Did God save Noah because he was more righteous than other people? Or did God save Him by grace and then make Him righteous? What exactly does "grace" mean? Are the eight people who survive the flood inherently good people apart from God's grace?	Genesis 6:8; Deuteronomy 7:7-8; Genesis 12-17; Look carefully at Genesis 8:21-22 Genesis 6-9; Exodus 2 (the Hebrew work for "Ark" and "Basket" are the same words).
7.	Blessing all the Nations through Abraham: I.e., What is God's stated plan in regard to the nations in the Old Testament? How many of the nations will be blessed? What about the Canaanite curse? I.e., Are the Canaanites included or excluded from God's promised blessing of Abraham? Is God just to be angry against sin? Does Jesus ever interact with a Canaanite? So what happens to the Canaanite curse?	Genesis 10-12; Acts 2; Matthew 28:18-20 Deuteronomy 7:1-10; Genesis 9:18-29; Deuteronomy 21:22-23; Joshua 8-10; Matthew 15:22-28; Galatians 3:13
<b>Saturday</b>		
8.	A Look at the Life of Abraham: Was Abraham perfect after God called him? Did he always perfectly obey God? How does God interact with Abraham in regard to problems in Abraham's life?	Genesis 18-21
9.	When God asks the Impossible: How does Genesis 22 fit in with a whole-Bible, Biblical Theology? Does Abraham change over time? Is his obedience to God greater later in life than at the beginning? How is all of Genesis 22 like Jesus and God the Father?	Genesis 22; Leviticus 7:8; Romans 13:12-14; Matthew 3:17; Mark 9:7
10.	Sodom and Gomorrah and the Levite's Concubine: Did Israel ever struggle with the sins of Genesis 18-19? Were their sins worse than Sodom and Gomorrah?	Genesis 18-19; Judges 19-21; Romans 1:16-32, 9:29



This class is number 1 in the following sequence.

OT1005 Old Testament Studies I (Pentateuch)

OT1006 Old Testament Studies II (Histories Joshua - Esther)

OT1007 Old Testament Studies III (Wisdom Literature)

OT1008 Old Testament Studies IV (Prophetic Literature)

	Supplemental Discussions	
	Jacob as the new Adam. What are his successes? What are his failures? How is Jacob like all people who are saved? Joseph and Judah: How does the life of Judah compare to the life of Joseph? Why then does God bless Judah so much? Do Judah and Joseph point beyond themselves to a greater spiritual truth in the Bible?	Genesis 25:23-31:54 Genesis 37-38; Leviticus 18 (particularly 18:15)
	Passover and Biblical Theology. What are the details of the Passover? Do you see any connection between the Passover and other stories in the Bible?	Exodus 12; John 12; John 18-19; 1 Corinthians 5:7
	God's Self Revelation. What are some of the things these passages tell you about God? Does Exod. 17:6 imply that God allowed Moses to strike him? How does all this relate to Jesus?	Exodus 17:6; Numbers 20; 1 Corinthians 10; 2 Corinthians 3
	The New Covenant and the Prophetic Promise. How does the New Covenant relate to the Mosaic covenant? Do New Covenant people obey God's law?	Ezekiel 36-37; Jeremiah 31:31-34; Luke 22:20; Hebrews 8-9 and 12:24
	The Eschatology of the OT. What was the eschatological expectation in the Old Testament?	Genesis 1:26-28; Psalm 2; Isaiah 9; Daniel 2-4; Habakkuk 2:14; Isaiah 11:9

**Attendance Policy:**

Students are expected to demonstrate punctuality and attend all class sessions. Any absences should be communicated to the professor beforehand. Students may miss up to three classes with impunity.

**Video Conference Policies and Procedures:**

- Please utilize the BTS “Best VC (Video Conference) Practices” information for the course.
- Laptops/Desktops are the preferred method of attending a video conference course. Information will be shared on the screen, so phones will be less useful.
- In Video Conference, it is preferable for the student to keep their video on (when possible) so that students and faculty may engage with one another. Extended periods of dark screen will result in follow-up and potential removal from class.
- Other electronics should be used sparingly.

## GRADING CRITERIA AND ASSESSMENT RUBRIC

A to A-	B to B-	C to C-	D to D-
Correct spelling and grammar/punctuation	Minor errors in spelling or grammar/punctuation	Multiple errors in spelling or grammar/punctuation per page	Difficult to read due to English writing errors
Smooth writing that provides for effective and efficient reading	Writing is acceptable, but not as organized and coherent	Writing is not smooth, sometimes confusing and inconsistent	Writing lacks clarity, focus, structure, and is incoherent
Person and format are proper for assignment	Person and format are inconsistent	Person and format are not appropriate	Person and format are totally inappropriate
Scripture, paraphrases, quotes, and summaries are appropriately used, cited, and clearly supports main argument	Scripture, paraphrases, quotes, and summaries are appropriate but need more depth and use of critical thinking	Scripture, paraphrases, quotes, and summaries are inadequate for main argument and do not reflect understanding	Scripture, paraphrases, quotes, and summaries are improperly used, over used, under used, or cited in error
Paper completely conforms to Turabian's <i>Manual for Writers</i>	Paper generally conforms to Turabian's <i>Manual for Writers</i>	Paper somewhat conforms to Turabian's <i>Manual for Writers</i>	Paper does not conform to Turabian's <i>Manual for Writers</i>

## BTS Outcomes Evaluation

Please rank each outcome on a scale of 1-5

- 1: this outcome is not covered in this class
- 2: this outcome is only touched on in this class
- 3: this outcome is discussed in conjunction with class material
- 4: this outcome lightly assessed as part of course assessment (one assignment)
- 5: this outcome is fully integrated into the assessment of this course (multiple assignments)

1. Scripture: Students will effectively articulate the truth of Scripture and Scripture as truth, engaged with learning biblical knowledge and reformed principles of the supremacy of Scripture as God's word.
2. Reformed Theology: Students will be able to engage and reproduce the primary and essential elements of Reformed Theology.
3. Local Church: Students will be engaged in applied ministry projects in the local church
4. Wisdom: Students will grow in character; increasing in their demonstration of wisdom and its fruits.
5. Discipleship: Students will be able to understand and articulate the nature and importance of discipleship—both ordinary (means of grace) and extraordinary (biblical counseling).
6. Communication: Students will grow in the efficacy of their communication (articulation, teaching/speaking, and preaching—respective to various departments) both in content knowledge and rhetorical strategies.
7. Worldview: Students will demonstrate a growing ability to apply God's word to all spheres of life, evidenced through class discussion and other assigned assessments.
8. Leadership: Students will grow in their understanding of godly leadership and ability to lead others in service of the local church.

Outcome	Rank	Rational (one sentence)
Scripture	5	The class is about Scripture.
Reformed Theology	3	Most of the exegesis will be in light of Reformed Theology.
Local Church	2	Scripture touches on all of life.
Wisdom	2	Scripture touches on all of life.
Discipleship	2	Scripture touches on all of life.
Communication	3	Empowerment Sheets do this.
Worldview	2	Scripture touches on all of life.
Leadership	2	Scripture touches on all of life.