
Genesis through Joshua

Lectures by

Richard P. Belcher, Jr., Ph.D.

REFORMED THEOLOGICAL SEMINARY
Virtual Campus

COURSE SYLLABUS
Genesis through Joshua, OOT508 3 hours
Dr. Richard P. Belcher, Jr.
Reformed Theological Seminary, Virtual

Professor

Dr. Richard Belcher, Jr. is the Associate Professor of Old Testament. He was a pastor for ten years in Rochester, New York. His pastoral experience in an unusual and challenging setting gives him great insight into the practical, modern issues that will be faced by future pastors studying with him at RTS. He graduated from Covenant College and received the MDiv. from Covenant Seminary. He also received an S.T.M. from Concordia Theological Seminary and his Ph.D. is from Westminster Theological Seminary. He is an ordained minister in the PCA. He is currently working on a book on Christ and the Psalms and has an interest in Ecclesiastes and wisdom literature.

Course Description

This course covers creation to the promised land through literary, historical, and theological analysis. Major themes are traced through redemptive history as each biblical book is examined. Important theological issues, such as creation, fall, covenant, and law, are examined in the context of the ANE and Israel's own historical setting. Such analysis is foundational for understanding the rest of Scripture and for how this section of Scripture has meaning for God's people today.

Course Objectives

- To acquire a general knowledge of the content of the first six books of the Bible.
- To help the student look at the broad picture of this section of the canon.
- To understand the foundational importance of the Pentateuch for the rest of Scripture.
- To appreciate the richness of the Pentateuch in light of the culture and history of the ANE.

Required Reading

- Dillard, R., and T. Longman, III, *Introduction to the Old Testament*. 2nd Ed. Grand Rapids: Zondervan, 2006. Chapters 1-7.
- Poythress, Vern., *The Shadow of Christ in the Law of Moses*. P&R, 1991. Chapters 1-11, 17, and Appendices A and B.
- Robertson, O.P., *Christ of the Covenants*. Baker Books, 1980. The whole book.
- Sandy, D. Brent, and Ronald L. Giese, Jr., eds., *Cracking Old Testament Codes*. Nashville: Broadman & Holman, 1995. Chapters 1, 4-6.
- Walton, John H., *Ancient Israelite Literature in its Cultural Context*. Grand Rapids: Zondervan, 1989. Introduction, Chapters 1-5.
- PCA Creation Report: *Provided as a PDF download in the Virtual Classroom*
- Howe, F.R., "The Age of the Earth: An Appraisal of Some Current Evangelical Positions, Part 1," *BSac* 142 (1985): 23-37 (located on course cd).
- _____. "The Age of the Earth: An Appraisal of Some Current Evangelical Positions, Part 2," *BSac* 142 (1985): 114-129 (located on course cd).

COURSE REQUIREMENTS
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Online Student Handbook

The Online Student Handbook contains additional information for participation in this course. Needed forms may be downloaded and printed from this the handbook. You will find it located at the RTS/Virtual website at the Resources link.

Summary of Requirements

- * Complete all reading assignments.
- * Listen to all recorded lectures
- * Participate in Forum Discussions (both with other students and with the professor).
- * Midterm Exam.
- * Final Exam.
- * Biblical Books Reading Requirement.
- * Research Paper.
- * Mentor Report / Course Application Paper.

Forum Discussions (10%)

The student is to participate in forum discussions in the Virtual Classroom. The student must respond to the four Topical Discussion Forums during the weeks they occur. The student may then pose a question of their own to the Professor regarding either the research paper topic or course content in the Student to Professor forum. The student must then post five interactions with fellow students in the Student to Student forum.

Examinations (Midterm 25%, Final 25%)

There are two examinations for this course. No helps are allowed, including Bibles. The midterm examination will cover the lectures and readings from Lessons 1-10. The final examination will cover the lectures and readings from Lessons 11-22. Both exams may also require reproduction of Biblical book outlines (see p. vi-vii). Memorize the outlines and produce them exactly as they are given to you. Besides the outlines, the exam will include identification questions, which consist of terms, names, or concepts that have been discussed in class. You should be able to answer the identifications in two or three fact-filled sentences. There are also short essay questions and two long essay questions, which are based on the questions at the end of the lectures (called Evaluating). The student is given a choice in the identification questions and the essay questions. All exams are to be requested online via the links in the Virtual Classroom during week 6 for the Midterm and week 12 for the Final. All exams are proctored. Upon completion, please upload your exam in the Virtual Classroom.

Biblical Books Reading Requirement (5%)

To receive full credit, the student must read Genesis through Joshua as well as the articles on creation. The student will be required to report the percentage of reading completed on the final exam.

Research Paper (30%)

The research paper must deal with one of the law passages in the Pentateuch. However, it cannot focus on one of the ten commandments, but must examine a civil or ceremonial law (found primarily from Exod 20:22 through Deuteronomy, particularly Deuteronomy 12-25).

For the research paper, consider purchasing the ATLA & ATLAS Library Research Program. This is available through the Virtual Campus registrar, Alice Hathaway (ahathaway@rts.edu). See page vii for further instructions regarding the research paper.

Use *The Turabian/Chicago Manual of Style*. One of the criteria for evaluating the paper will be style. Ask yourself, “Is the paper written in a clear, straightforward style of academic prose?” Use the guidelines in Strunk and White, *The Elements of Style*.

See additional research paper guidelines on page v.

Mentor Report / Course Application Paper (5%)

Each MA Distance student is required to have his or her mentor submit a report at the end of the course. This report will contribute to 5% of the student’s grade. For students who are not registered in the MA program, you are required to write a 200 word summary of how you perceive what you have learned in this course will fit into the objectives you have for your ministry, your educational goals, or other objectives you wish to achieve in life.

Assignments

All assignments are due at the end of the week in which they fall in the Virtual Classroom. Any student who needs an extension must get approval from the Virtual Campus before the deadline. Submit all assignments to RTS/Virtual Student Services (vcss@rts.edu).

Contact Information

Reformed Theological Seminary, Virtual
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Charlotte, NC 28226
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1-800-227-2013
FAX: (704) 366-9295
E-mail: vcss@rts.edu
Web site: <http://www.rtsvirtual.org>

RESEARCH PAPER
Genesis through Joshua, OOT508 3 hours
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The following questions need to be addressed in the paper:

- Where does this law occur in the Pentateuch?
- What is the significance of its context for its meaning?
- Does this particular law occur multiple times in the Pentateuch?
- If it appears multiple times, what is the significance of the law occurring a second time?
- What is the meaning of this law to the original audience?
- Are there any significant literary, historical, or theological issues related to this law?
- How does this law relate to Jesus Christ?
- What is the meaning of this law for God's people today?

Note: If you use these questions as an outline or as a guide for content, be sure to use these considerations to strengthen and develop a single, coherent argument. Do not address these questions independent from the main argument of your paper.

The following are criteria that will be used to evaluate the paper:

Cogency of argument:

- How well does the argument hang together?
- How well are pertinent and fundamental points brought out?

The use of sources:

- Use a variety of commentaries (older vs. modern, critical vs. conservative).
- At least one journal article must be cited.

Length:

- The paper should be 10-15 pages, double-spaced with one inch margins.

Biblical Languages:

- You are expected to use as much Hebrew as you are able.
- Make a note on your paper regarding previous coursework in Greek and Hebrew.

Format:

- Use the Chicago Style (cf. Kate Turabian, *A Manual for Writers of Research, Papers, Theses, and Dissertations*).

BIBLICAL BOOK OUTLINES
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These outlines should be memorized as you may be asked to reproduce them on the midterm and final exams..

The Pentateuch

- | | |
|----------------------|---------------------|
| I. Primeval History | Genesis 1:1-11:9 |
| II. Patriarchs | Genesis 11:10-50:26 |
| III. Exodus | Exodus 1-18 |
| IV. Sinai Narrative | Exodus 19-Lev 27 |
| V. Wilderness | Numbers 1-36 |
| VI. Covenant Renewal | Deut 1-34 |

Genesis

- | | | |
|-----------------------------|-------------|------------|
| I. Primeval History | | 1:1-11:9 |
| A. Creation | 1:1-2:4 | |
| B. The Fall and its Results | 2:5-11:9 | |
| II. Patriarchal History | | 11:10-37:1 |
| A. Abraham | 11:10-23:20 | |
| B. Isaac | 24:1-26:35 | |
| C. Jacob | 27:1-37:1 | |
| III. Joseph's History | | 37:2-50:26 |

Exodus

- | | |
|----------------------------|--------------|
| I. Deliverance under Moses | Exodus 1-18 |
| II. Covenant under Moses | Exodus 19-24 |
| III. Worship under Moses | Exodus 25-40 |

Leviticus

- I. Holiness Requires Mediation (1-10)
 - A. The mediation of sacrifice (1-7)
 - B. The mediation of priesthood (8-10)
- II. Holiness lived in daily life (11-27)
 - A. Cultic Purity (11-16)
 - B. Holiness Code (17-27)

Numbers

- I. Preparations for Battle in the Wilderness (1:1-10:10)
- II. Defeat in the Wilderness (10:11-25:18)
- III. The New Generation in the Wilderness (26:1-36:13)

Deuteronomy

	ANE Covenant	Deuteronomy	
I.	Preamble	Covenant Mediator	1:1-4
II.	Historical Prologue	Covenant History	1:5-3:29
III.	Stipulations	Covenant Life	4:1-26:19
IV.	Sanctions	Covenant Ratification	27:1-30:20
V.	Dynastic Disposition	Covenant Continuity	31:1-34:12

Meredith Kline, *Treaty of the Great King* (Grand Rapids: Eerdmans, 1963), 49-50.

Joshua

- I. Conquest of the Land (1-12)
- II. Inheritance of the Land (13-22)
- III. Covenant Life in the Land (23-24)

Historical Survey Outline

I.	Primeval History	
II.	Patriarchal Period	2166-1876
	Abrahams birth	2166
	Jacob's descent to Egypt	1876
III.	Egypt	1876-1446
IV.	Wilderness Wanderings	1446-1406
V.	Conquest	1406-1350
VI.	Judges	1350-1051
VII.	United Kingdom	1051-931
VIII.	Divided Kingdom	931-586
IX.	Exile	586-536
X.	Restoration	536-430

COURSE OUTLINE
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Lesson One

Introduction to the Course
Historical, Theological, and Literary: Critical Theories at a Crossroads

Lesson Two

Mosaic Authorship of the Pentateuch

Lesson Three

Genesis 1:1-2:4: An Ancient Text with Modern Implications

Lesson Four

The Days in Genesis One: A Review of the Options

Lesson Five

Genesis One and the Meaning of Yôm

Lesson Six

Genesis 2-3: The Origin of Our Problems

Lesson Seven

Genesis 4-11: The Outworking of Sin

Lesson Eight

Covenant: God's Way of Relating to Creation

Lesson Nine

The Patriarchs: God Will Fulfill His Promises

Lesson Ten

Joseph: God Rewards Faithfulness

Lesson Eleven

Historical Review: God at Work for the Sake of His People

Lesson Twelve

Israel in Egypt: We Cannot Save Ourselves

Lesson Thirteen

The Plagues: God Fights for His People

Lesson Fourteen

Redemption: God Provides for His People

Lesson Fifteen

The Mosaic Covenant: Law and Tabernacle

Lesson Sixteen

Different Approaches to the Role of the Law

Lesson Seventeen

Sacrifices and Priesthood: Approaching a Holy God

Lesson Eighteen

Leviticus 11-16: Cultic Purity

Lesson Nineteen

Leviticus 17-27: The Holiness Code

Lesson Twenty

Numbers: Israel, the Army of God

Lesson Twenty-one

Deuteronomy: Covenant Renewal

Lesson Twenty-two

Joshua: Receiving the Inheritance
A Biblical Theology of Land and Rest

COURSE BIBLIOGRAPHIES
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OT Commentary Series Annotated Bibliography (xi)
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OLD TESTAMENT COMMENTARY SERIES ANNOTATED BIBLIOGRAPHY

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The Anchor Bible (AB)

The object of this series is to make the Bible accessible to the modern reader through exact translation, extended exposition, and reconstruction of the ancient setting. The authors are from a variety of backgrounds, including Protestants, Catholics, and Jewish scholars. Most sections include Notes on the translation of the text and Comment on the text.

The Apollos Old Testament Commentary (AOTC)

This series takes its name from Apollos, the Alexandrian Jewish Christian who taught the Scriptures powerfully (Acts 18:24-25). It seeks to combine a focus on the original text with an emphasis on giving insight for application to preachers, teachers, and students of the Bible. The format is very similar to WBC, with each author giving a translation, notes on the translation, an analysis of form and structure, an exposition of the text, and then explanation for today. The notes on the text are easier to read than WBC (larger font), and some authors give more attention to the Explanation Section. Many British Evangelicals contribute to this series.

The Bible Speaks Today (BST)

A series that attempts to expound the biblical text with accuracy, to relate it to contemporary life, and to do this in a readable format. The series is not a commentary series nor a series of sermons, but an exposition of the text.

The Evangelical Press Study Commentary Series

This series is published by Evangelical Press of Great Britain and is distributed in the USA through Presbyterian & Reformed Publishing Company. It wants to bridge the gap between the technical and the popular by making the technical understandable. The series takes an exegetical approach that is practical, designed for pastors to use in sermon preparation and for students to use in Bible study. It is written from a Reformed perspective, including some RTS professors.

The Expositor's Bible Commentary (EBC)

A twelve volume work covering the Old and New Testaments written by expositors for expositors with the goal of making clear the meaning of the text at the time it was written. Each book of the Bible covered includes an "Introduction." Besides the expository comments there is a brief section of "Notes" that deals with the Hebrew or Greek (with the use of Hebrew and Greek characters). The series is based on the NIV and is generally consistent with a pre-mill position, although not all expositors are pre-mill.

The Forms of the Old Testament Literature (FOTL)

This series is not a typical commentary series but approaches the text from a form-critical perspective analyzing each book and text from that angle with the goal of helping pastors and students engage in their own analysis of the text. There is a focus on the structure of the text with discussions of genre. Contains bibliographies and glossaries.

The Geneva Series of Commentaries

Reprints of classic, older commentaries. Although they need to be supplanted by new commentaries, many are excellent, and most are good devotional reading.

Hermeneia

The term Hermeneia in the ancient Greek-speaking world referred to the detailed, systematic exposition of a scriptural work. This series is a critical and historical commentary series without arbitrary limits in size or scope utilizing the full range of philological and historical tools for interpretation. It makes full use of the ancient Semitic and classical languages and is international and inter-confessional in its selection of authors. Most sections of the commentary include a translation, notes to the translations, and interpretation.

International Theological Commentary (ITC)

The goal of this series is to make the OT come alive for the church with an emphasis on the theological interpretation of the Hebrew text and an emphasis on the importance of the NT for understanding the OT. It is also international in the choice of its authors. The focal concern of the series is the proclamation of the biblical message. Covers large sections of the text in an expositional format.

Interpretation

This series is designed to meet the needs of students, teachers, and ministers by integrating the results of historical and theological work in the exposition of the text. The format is not a word-by-word analysis but expository essays on the text, with application to faith and life. Based on the RSV and NRSV

The New American Commentary (NAC)

This series is a continuation of An American Commentary published at the end of the nineteenth century. Its aim is to enable pastor's and students to read the Bible with clarity and proclaim it with power. It focuses on communicating the theological structure and content of each biblical book by trying to show how each section of a book fits together. Based in the NIV. Written from a Baptist perspective and some writers are classical dispensationalists.

The New Century Bible Commentary (NCB)

This series attempts to be a verse-by-verse exposition while interacting with contemporary discussions. Based on the RSV. Brief in format.

The New International Biblical Commentary (NIBC)

The goal of this series is to break down the barriers between the ancient and modern worlds so that the power and the meaning of the biblical text can become transparent to contemporary readers. The series tries to bring together probing, reflective interpretation of the text with biblical devotion, what is called “believing criticism.” Follows a more expositional format.

The New International Commentary on the OT (NICOT)

An excellent series written from an evangelical perspective, with many Reformed writers, that has limited discussion of the Hebrew with good exposition of the text. Excellent on the historical situation with some emphasis given to NT appropriation.

The New Interpreter’s Bible (NIB)

The general aim of the series is to bring the best in contemporary scholarship into the service of the church to enhance preaching, teaching, and study of the Scriptures. This is a multivolume work covering Old and New Testaments. The first volume in the OT has general articles dealing with the interpretation of the Bible, reading the Bible from various ethnic perspectives, and backgrounds to the Bible. Each commentary on the book of the Bible begins with an Introduction. Each unit of the text includes an Overview, the NIV and NRSV translation in parallel columns, a Commentary section which focuses on the final form of the text, and a Reflection section, which gives several trajectories of possible interpretations. The authors come from a wide variety of backgrounds, including a few evangelicals (like W. C. Kaiser).

The NIV Application Commentary Series (NIVAC)

The primary goal of this series is to help with the difficult task of bringing an ancient message into a modern context so that the series works through the process of moving from the original meaning of a passage to its contemporary significance. However, the series is not popular exposition or devotional. Each passage is broken into the format of Original Meaning, Bridging Contexts, and Contemporary Significance. The section on Bridging Contexts is meant to analyze what is timeless in the passage and how that is determined. The Contemporary Significance section helps identify contemporary situations that are compatible with those faced by the original audience and explores a variety of contexts in which the passage might be applied today.

The Old Testament Library Series (OTL)

Many of the older commentators in this series wrote from an historical critical view, although some of the newer commentators write from a literary standpoint. Volumes vary widely in their approach and usefulness.

The Tyndale Old Testament Commentaries (TOTC)

The aim of this series is to provide the student with a handy, up-to-date commentary on each book, with the primary emphasis on exegesis. Major critical questions are discussed in the introductions and additional notes. The commentary series is based on the RSV.

Word Biblical Commentary (WBC)

The format has several parts: (a) a bibliography section that can be helpful for finding journal articles for your papers; (b) a translation from the Hebrew with Notes explaining the translation; (c) a “Form/ Structure/Setting” section which deals with genre issues and the views of modern scholarship; (d) a “Comment” section which gives the exposition of the text; and (e) an “Explanation” section which deals with the relevance of the text. Its aim is to be useful to the scholar, student, and minister.

GENESIS - JOSHUA COMMENTARIES ANNOTATED BIBLIOGRAPHY

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Genesis

Atkinson, David. *The Message of Genesis 1-11*. BST; Downers Grove: IVP, 1990.

This commentary fits the BST format as exposition of the text. The author approaches the text as a whole. There is no section dealing with introductory matters, and the commentary only covers 190 pages. The author is comfortable with evolution at the biological level, and takes the sons of God in Genesis 6 as angels. There is quite a bit of use of English Literature, such as C. S. Lewis.

Baldwin, Joyce. *The Message of Genesis 12-50*. BST; Downers Grove: IVP, 1986.

This brief commentary arose out of a series of Bible expositions so that the emphasis is more practical than academic. Yet the author gives a good review of the importance of the historical background and the ANE sources that help understand the historical situation of the patriarchs. The practical emphasis comes out when the author uses the patriarchs as models for today.

Brueggemann, Watler. *Genesis, Interpretation*, John Knox Press, 1982.

The Interpretation Series seeks to meet the needs of students and pastors for contemporary exposition by integrating the results of historical and theological work and trying to remain faithful to the text and useful to the church. The commentary deals with passages as a whole with expository essays. Brueggemann makes “call” the center of Genesis as God calls the world into being (1-11) and his people into being (12-50). Historical and literary questions are treated sparsely but the text is treated as canon (although he brings the NT in freely he has no assumptions that the NT is a fulfillment of the OT).

Cassuto, U. *A Commentary on the Book of Genesis*, 2 vols. Jerusalem: Magnes Press, 1961, 1967.

The author attempts to explain the simple meaning of the Biblical text as it would have been understood by the first readers. He looks at both literary and thematic traditions. He does not offer a general introduction to the book of Genesis but has separate introductions to each section of the text, some of them lengthy.

Currid, John D. *Genesis: Chapters 1:1-25:18, Chapters 25:19-50:26*. 2 vols. Darlington, UK: Evangelical Press, 2003.

The author writes for pastors and lay people with the goal of presenting an in-depth exegesis in a direct manner. The author focuses on theology and Messianic ideas, emphasizing that every doctrine is in seed form in Genesis. There is a focus on the development of these ideas in redemptive history. Good straightforward exegesis, with brief comments on application after each major section.

Hamilton, Victor. *Genesis*. 2 vols. NICOT; Grand Rapids: Eerdmans, 1990, 1995.

Discusses extensively in the Introduction the Documentary Hypothesis and the critical views related to the patriarchs, but not clear where he comes down on authorship, historical veracity, and JEDP. His comments on the text are thorough. Has a section on NT Appropriation.

Kidner, Derek. *Genesis*. TOTC; Downers Grove: IVP, 1967.

The commentaries in this series are briefer but generally very helpful. Kidner gives an excellent analysis of most issues. Supports creation by evolution.

Matthews, Kenneth A. *Genesis 1-11:26*. NAC; Broadman & Holman, 1996.

This commentary contains a very lengthy, but excellent introduction to all the major issues in Genesis, including the literary structure of Genesis (toledot), the character of the Pentateuch, the various methods of interpreting Genesis, the relation of Genesis to the ANE literature, and creation and contemporary interpretation. Rivals Wenham and Hamilton for multi-volume commentaries on Genesis, but only vol. 1 published so far.

Ross, Allen P. *Creation and Blessing*. Grand Rapids: Baker, 1988.

This volume is not a commentary in the usual sense of the word, but is a guide to the study and exposition of Genesis. Each part of exposition contains a brief introduction, a discussion of theological ideas in the passage, an analysis of structure, a summary of the message, an exegetical outline, and the exposition. Gives guidance along the way in how a section should be preached. Excellent in dealing with the literary and theological themes.

Sailhamer, John H. "Genesis." Pages 2:1-285 *The Expositor's Bible Commentary*. Edited by Frank E. Gaebelein. Grand Rapids: Zondervan, 1990.

The commentaries in this series were written by expositors for expositors with the aim of making clear the meaning of the text when it was written. There is a commentary section followed by a "Notes" section which comments on the Hebrew. Sailhamer on Genesis examines the composition of the Pentateuch as a whole showing how large sections relate to each other. He stresses narrative typology (the events of the past are pointers to events of the future) and sees the Mosaic covenant as the center of the Pentateuch (a covenant which failed). Sailhamer is good at making connections that we might not ordinarily make, but some of his conclusions seem far-fetched.

Waltke, Bruce K. *Genesis*. Grand Rapids: Zondervan, 2001.

The starting point for this commentary is the author's notes for the Geneva Study Bible. Genesis is broken down into a Prologue and ten sections beginning with the toledot formula. Each section contains the key theme and an outline, literary analysis, exegetical notes, and theological reflections. The introduction to the commentary has a good discussion of Mosaic authorship, an extensive discussion of literary techniques used in Genesis, and an analysis of the Kingdom of God in the OT, which includes how the promises made to Abraham are fulfilled in the NT. The combination of literary analysis and theological reflection make this a good commentary for teaching and preaching.

Walton, John H. *Genesis*. NIVAC; Grand Rapids: Zondervan, 2001.

This commentary stresses understanding Genesis within the context of the ANE. It has an introduction to the various types of literature of the ANE with a good chart comparing Israelite literature and beliefs with the ANE. The purpose of Genesis is to initiate the covenant, but the author has a distinctive, less than ideal, view of the covenant. The Abrahamic covenant is revelational, not soteriological (not all ethnic Israelites were saved). Israel's election is a revelatory election, not an election to be saved. Christ is the climax of the covenant, at which point the covenant becomes soteriological. Hermeneutically, the author argues against a moralistic, exemplary approach to the patriarchs and stresses taking the text at face value, especially in the area of science. The creation account is concerned about describing the function of the cosmos, not the structure of the cosmos. Thus science should not define the issues, but the ANE world view should be determinative.

Wenham, Gordon. *Genesis*. WBC; 2 vols. Waco: Word, 1987 and 1994.

Excellent, although his exegesis is wedded somewhat to the use of JEDP, although not exactly in its critical formulation.

Exodus

Childs, Brevard. *Exodus*. OTL; Philadelphia: Westminster Press, 1974.

Childs is an adherent of canonical criticism which seeks to understand Scripture within the context of the canon and the community of faith. Conscientiously moves away from the view of historical criticism that exegesis is an objective, descriptive enterprise controlled by scientific criticism. Also does not have a long introduction surveying the introductory questions, has a limited number of philological notes, and emphasizes the history of exegesis (states that Calvin is a giant!). The commentary follows this format: new translation, the historical development behind the final form of the text, Old Testament context (the commentary section), NT treatment of the OT, history of exegesis, and theological reflection within the context of the canon.

Cole, Alan R. *Exodus*. TOTC; Downers Grove: IVP, 1973.

Open to using JEDP as descriptions of types and blocks of material, but accepts Mosaic authorship; lengthy section on the theology of Exodus; argues for a late date of the exodus.

Currid, John D. *Exodus: Chapters 1-18, Chapters 19-40*. 2 vols. Darlington, UK: Evangelical Press, 2000, 2001.

The author writes for pastors and lay people with the goal of presenting an in-depth exegesis in a direct manner. In a brief introduction the following topics are covered: Gen 3:15 as thematic for Exodus, the life of Moses as paradigmatic for the Exodus, authorship, the date of the Exodus (13th century), and the route of the Exodus. Good straightforward exegesis, with brief comments on Application after each major section.

Davis, John J. *Moses and the Gods of Egypt*. 2d ed. Winona Lake, IN: BMH Books, 1986.

Emphasizes connections with Egypt, good discussion of the date of the Exodus.

Durham, John I. *Exodus*. WBC; Waco: Word, 1987.

Although Durham wants to look at the book as a whole, he is influenced by source criticism. The primary burden of the book is theological as it centers around the theme of the presence of Yahweh with his people. Good analysis and review of issues, although weak on the historicity of Exodus.

Enns, Peter. *Exodus*. NIVAC; Grand Rapids: Zondervan, 2000.

The author discusses extensively the question of how a Christian should interpret Exodus from the standpoint of Christ as the final word, with the emphasis on Christ as the final context for interpreting the OT. The goal of the original meaning section is to draw out the theology of the text. Christ is the bridge between the original meaning and application today. Good expositions of major sections of the text.

Fretheim, Terence E. *Exodus*. Interpretation; Philadelphia: John Knox Press, 1991.

The author deals with the question of how we read Exodus as a genuinely Christian word, emphasizing a two-step approach of understanding the text in its context, and then moving to a NT contemporary application. The strength of the commentary is its emphasis on the theology of Exodus, especially as it relates to Creation, but the author understands the book as a patchwork quilt of traditions with the finished product coming in the exile. Thus the original audience is Israel in exile.

Kaiser, Walter C. Jr. "Exodus." Pages 2:285-498 in *The Expositor's Bible Commentary*. Edited by Frank E. Gaebelein. Grand Rapids: Zondervan, 1990.

Kaiser shows how Exodus fits into the major themes of the Pentateuch. Although the commentary is not out of the ordinary, it is a solid conservative work.

Leviticus

Demarest, Gary W. *Leviticus*. The Communicator's Commentary; Waco: Word, 1990.

This commentary is geared toward the pastor and lay teacher, as the author confesses that he is a pastor and not an OT scholar. He gives a good justification for why the church should study Leviticus even though it is difficult at times. Leviticus helps us understand holiness and the presence of God in every aspect of life, as well as giving insight to our relationship with God through the sacrificial system. The approach is to give expositions of large sections of the text.

Harris, Laird R. "Leviticus." Pages 2:499-654 in *The Expositor's Bible Commentary*. Edited by Frank E. Gaebelein. Grand Rapids: Zondervan, 1990.

Harris interacts extensively with critical theories. Although he is a little hesitant on the aspect of covenant (Moses' purpose was not to bind by treaty but to exhort to obedience), he is strong on the issues related to sacrifice and atonement. He offers a good summary of Mary Douglas' views and argues that the regulations in Leviticus 11-15 are given for hygienic reasons.

Harrison, R. K. *Leviticus*. TOTC; Downers Grove: IVP, 1980.

Lengthy discussion on the Documentary Hypothesis, which he rejects. Stresses the health aspect of the regulations in chapter 11.

Hartley, John E. *Leviticus*. WBC; Waco: Word, 1992.

Emphasizes the oral nature of the material as the purpose of Leviticus was to preserve divine sermons for instruction of the congregation in cultic and ethical matters. Takes seriously the Mosaic origin of the material but also recognizes augmentation and application of the material to changing situations. Has a section on the history of the exposition of Leviticus. Also relates Leviticus to the NT. A very good commentary.

Levine, Baruch A. *Leviticus*. JPS Torah Commentary; Philadelphia: Jewish Publication Society, 1989.

This commentary takes a realistic interpretation, which considers Leviticus to be a source of evidence of the actual practice of religion in Israel that was followed at certain periods. Although recognizing the valuable insights of critical studies, the author takes a more traditional Jewish approach. There is focus on the meaning of the many terms in Leviticus that are used in technical ways. There are several excursions which cover topics such as the meaning of the dietary laws, the scapegoat ritual, and the biblical concept of holiness.

Milgrom, Jacob. *Leviticus 1-16*. AB; New York: Doubleday, 1991.

A massive commentary on the first 16 chapters of Leviticus which has a wealth of information, not only on the issues of Leviticus but also on related topics (found in the Comment sections following each significant division of the text). Interacts with Jewish medieval exegesis and sets the practice of sacrifices and priests in the context of the ANE. The author's method is redaction criticism with a synchronic emphasis using source criticism as a last resort. The commentary is driven by seeing two priestly sources in Leviticus which have a different emphasis and theology. P is primarily found in Leviticus 1-16 and H is found in Leviticus 17-27. Currently only volume 1 is available (over 1000 pages).

F. Rooker, Mark F. *Leviticus*. NAC; Nashville: Broadman and Holman, 2000.

An excellent commentary from an evangelical perspective with a solid defense of Mosaic authorship, a christocentric approach to the law, and a good discussion of the unity and diversity of the law emphasizing the ongoing application of the law as a whole.

Ross, Allen P. *Holiness to the Lord*. Grand Rapids: Baker, 2002.

Much like his work on Genesis, this is not a normal commentary but is presented as a guide to the exposition of Leviticus, which is intended to pastors, teachers, and serious Bible students to understand the message of Leviticus. The author deliberately emphasizes the theological message of Leviticus and gives exegetical and expositional outlines of the passages to help bring out the meaning of Leviticus for today. The author takes a distinctly christological approach. In the Introduction there is a discussion of the meaning of sacrifice, the authorship of Leviticus, the theology of Leviticus, and the interpretation of the law.

Wenham, Gordon. *Leviticus*. NICOT; Grand Rapids: Eerdmans, 1979.

He takes seriously the plain original meaning and the abiding theological value of Leviticus. He has little use for source criticism, is non-committal concerning Mosaic authorship but favors a pre-exilic date. Heavily influenced by Mary Douglas' anthropological approach. Interesting discussion of the meaning of holy, common, and clean. Includes sections relating Leviticus to the NT. An excellent commentary.

Numbers

Allen, Ronald B. "Numbers." Pages 2:655-1008 in *The Expositor's Bible Commentary*. Edited by Frank E. Gaebelien. Grand Rapids: Zondervan, 1990.

An excellent discussion of the difficulties related to the book of Numbers, including the lack of coherence of the book, the variety of content, and the Balaam story. A good review of the problem of large numbers with an interesting suggestion as a solution (magnification by 10 to highlight the blessings and glory of God). Although he argues for a two-fold structure based on the two census, he seems to miss the emphasis of Israel as God's army but emphasizes the theme of worship.

Ashley, Timothy R. *The Book of Numbers*. NICOT; Grand Rapids: Eerdmans, 1993.

Ashley focuses on explaining the final form of the text, so he has little discussion of views concerning the redactional history of Numbers, although he touches on the issues surrounding the priestly materials. Although he acknowledges the difficulty of denying Moses' role in the origin of the book, he also sees much evidence of a long period of transmission, so that the date of the book is in the United Monarchy. Probably the best option, although Wenham would be a close second.

Budd, Philip J. *Numbers*. WBC; Waco: Word, 1984.

Too dependent on the view that Numbers reflects priestly revisions of the tradition in Babylon during the exile.

Milgrom, Jacob. *Numbers*. JPS Torah Commentary; Philadelphia: Jewish Publication Society, 1989.

This commentary tries to take a critical, unapologetic, objective approach, while also offering reliable support to those who believe the Torah is divinely revealed. Although the author looks at the text from a literary perspective, he also stresses that the text is made up of two types of sources: composites and inserts, edited by priestly school writers. There is an emphasis on literary structure (chiasm, parallel panels, prolepsis) to help determine meaning. There are 77 excursuses which deal with a variety of topics.

Wenham, Gordon. *Numbers*. TOTC; Downers Grove: IVP, 1981.

Wenham does not adhere to traditional source criticism, but uses JEDP terminology; he does not specifically confirm Mosaic authorship but does say that the material originated in the Mosaic period; he emphasizes ritual as the key to understanding Israel's values and uses social anthropology to interpret ritual; good summary of the sacrificial system and the problem of the wilderness journey under Additional Notes.

Deuteronomy

Christensen, Duane L. *Deuteronomy 1-21:9 and 21:10-chap 34*. 2 vols. WBC; Nashville: Thomas Nelson, 2001 and 2002.

The benefit of this work is hindered by the view that Deuteronomy is a didactic poem composed in ancient Israel for public recitation within a liturgical setting (the Feast of Booths). Thus Deuteronomy is a musical composition, which Christensen believes supports Mosaic authorship, since after Moses the text took on a life of its own in liturgical use. Includes a very extensive bibliography on Deuteronomy.

Craigie, Peter C. *The Book of Deuteronomy*. NICOT; Grand Rapids: Eerdmans, 1974.

Although the author does not deal in detail with previous scholarly work concerning the major introductory issues (as Thompson does) he does cover in detail all the major questions related to Deuteronomy from the view that Deuteronomy is essentially Mosaic.

Maxwell, John C. *Deuteronomy*. The Communicator's Commentary; Waco: Word Books, 1987.

This commentary focuses on Moses and how he can be a guide to Christian leaders. Deuteronomy also contains principles that can determine the success of the Christian walk. The motto of the commentary is to bring the power of the past to bear on the present with an eye to the future. The weakness of this commentary is a lack of hermeneutical precision and the tendency to simplify and draw false dichotomies (for example, Leviticus is the language of law and Deuteronomy is the language of the heart). Since the commentary has almost as many illustrations as exposition, there is a wealth of stories that might be useful.

McConville, J. G. *Deuteronomy*. AOTC; Downers Grove: IVP, 2002.

The aim of the commentary is to explain how Deuteronomy is a radical blueprint for the life of the people covering both spiritual and political dimensions. Deuteronomy is the political and religious constitution of Israel in the pre-monarchical period making its relationship to Josiah's reformation, in the critical view, problematic. Covenant is a major concept but the form of Deuteronomy and the treaty is not a perfect match; the form of Deuteronomy is unique. The author does not defend Mosaic authorship or date the book but looks for the place it had in the life of Israel. Good discussion of Deuteronomy and Zion theology. The commentary emphasizes a theological approach.

Merrill, Eugene H. *Deuteronomy*. NAC; Nashville: Broadman & Holman, 1994.

This commentary gives full credence to the centrality of the covenant idea for understanding Deuteronomy, although Deuteronomy itself is larger than a formal covenant document since it is represented as the farewell speeches of Moses. The covenant concept is important for understanding the occasion of the book, discussions concerning critical approaches to the book, and the theology of the book. The author adheres to the approach that the specific stipulations in Deuteronomy 12-26 are an elaboration of the 10 commandments.

Thompson, J. A. *Deuteronomy*. TOTC; Downers Grove: IVP, 1974.

Extensive discussion in the Introduction of all the major views concerning the key issues in Deuteronomy, including structure, treaty form, centralization of worship, and Mosaic authorship. Although he gives the evidence that the social and religious background to Deuteronomy is pre-monarchy and sees definitive Mosaic links to the material, he argues for reapplication of the material to later periods so that it is not certain when the final form of Deuteronomy was finished, but before the seventh century.

Wright, Christopher. *Deuteronomy*. NIBC; Peabody: Hendricksen Publishers, 1996.

A solid commentary that explains four helpful approaches to the structure of Deuteronomy and emphasizes the function of the law and the missiological relevance of Deuteronomy. The author seeks to understand the law in its own context and then to apply the law today. The missiological relevance of Deuteronomy focuses on what it means to be the people of God among the nations, which includes loyalty in the midst of cultural challenges, the issue of the exclusive claims of Yahweh, and the role of the law in the context of Israel's mission.

Joshua

Butler, Trent C. *Joshua*. WBC; Waco: Word, 1983.

The book of Joshua was edited by the Deuteronomistic Historian as a program for life to the Babylonian exiles who had lost their land and were seeking new hope. Issues surrounding land, leadership, the law, and the Lord were significant.

Hess, Richard. *Joshua*. TOTC; Downers Grove: IVP, 1996.

Excellent in showing how the material in Joshua fits a second millennium BC context; a good discussion of the theology of Joshua and a section on the allotment of the land in chapters 13-22. There is a lot of information in this little volume.

Howard, David M. *Joshua*. NAC; Nashville: Broadman & Holman, 1998.

This commentary is written as an exposition of the text of Joshua in the context of the Christian church. The primary focus is the text, which is dealt with in the main body of the commentary, with other issues such as historical data, archaeological questions, and ethical issues dealt with in the introduction, footnotes, and the Excursuses. The purpose of Joshua is to provide an interpretive history of Israel occupying the land as God's gift in fulfillment of his promise. The book is substantially complete by David's time. This commentary focuses on theological and exegetical issues, with helpful "Theological Reflections" at the end of major sections. There are excellent discussions of key terms and concepts in Joshua.

Huffman, John A. Jr. *Joshua*. The Communicator's Commentary; Waco: Word Books, 1986.

The author recognizes that this is not a technical commentary, but believes it fills a gap between technical commentaries and a collection of popular sermons. A major focus of the book is that Joshua is a paradigm for leadership. The author moves quickly over important historical details that he says has little to offer the contemporary communicator, which means large sections of text get very little comment.

Nelson, Richard N. *Joshua*. OTL; Philadelphia: Westminster/John Knox Press, 1997.

This commentary asserts that Joshua is primarily a theological and literary work. Although Joshua is a multi-layered tradition, its final form is a coherent whole. The starting point for a literary analysis is the Deuteronomistic language in the book. The only parts of the book that has historical credibility are the geographical lists and the boundary sections, while the rest of the book is what later generations believed happened to their ancestors. Thus the historical value is found in what Joshua reveals about the social and ideological world of those who produced it. The strength of the commentary is a systematic comparison of the Old Greek with the MT, but a major weakness is the failure to interact with alternative opinions in the area of history and archeology.

Woudstra, Marten. *The Book of Joshua*. NICOT; Grand Rapids: Eerdmans, 1981.

Clearly written from a presuppositional approach, which comes through in discussions of the relationship between faith and history, archeology, and the understanding of the role of biblical theology. Includes discussions of matters not found in other commentaries, such as the dangers of moral example and the proper method and role of biblical theology.

CREATION BIBLIOGRAPHY
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COVENANT ANNOTATED BIBLIOGRAPHY

Genesis through Joshua, OOT508 3 hours

Dr. Richard Belcher, Jr.

Reformed Theological Seminary, Virtual

Bartholemew, Craig G. "Covenant and Creation: Covenant Overload or Covenantal Deconstruction." *CTJ* 30 (1995): 11-33.

Some within the reformed faith (such as John Stek) have called for a radical reconstruction of covenant in biblical theology calling into question the extensive use of covenant in reformed theology. The author argues for a creation covenant on the basis of the relationship between Gen 9:1-7 and Genesis 1-2.

Dumbrell, W. J. *Covenant & Creation: A Theology of the Old Testament Covenants*. Grand Rapids: Baker, 1984.

Begins with the Noahic covenant, but argues for a creation covenant by showing that Noah follows the basic pattern of creation. Deals with the New Covenant on the basis of the prophetic passages of the OT and does not discuss NT passages.

Kline, Meredith G. *By Oath Consigned: A Reinterpretation of the Covenant Signs of Circumcision and Baptism*. Grand Rapids: Eerdmans, 1968.

Kline distinguishes between law and promise covenants based on who swears the oath in the covenant and shows how the curse sanctions of the covenant relate to circumcision and baptism. He has moved away from some parts of this book, so it should not be seen as his definitive view.

—. *Kingdom Prologue*. Overland Park, KS: Two Age Press, 2000.

A full treatment of the Creation, Noahic, and Abrahamic covenants with the concept of the kingdom as the central organizing theme. He also discusses the Mosaic covenant, developing the idea that the Mosaic covenant has two strata: a foundational strata based on the grace principle and related to personal salvation, and a secondary strata based on the works principle and confined to the typological sphere of the provisional earthly kingdom.

—. *The Structure of Biblical Authority*. Grand Rapids: Eerdmans, 1972.

Looks at the doctrine of the Word from a covenantal standpoint. He argues that the concept of canon is inherent in the covenant. Stresses each covenant's historical particularity leading to an emphasis on the discontinuity between the covenants, and the statement that the OT is not the canon of the NT church. Community life norms, those norms for the OT covenant community, may not be applicable for today, but personal life norms will continue to be authoritative for the NT covenant community. Develops the concept of "intrusion ethics": harsh OT treatment which seems to defy "common grace ethics" is a future eschatological judgment brought back (intruded) into the OT. Thus the imprecatory psalms and the conquest of Canaan are the ethics of consummation.

—. *The Treaty of the Great King*. Grand Rapids: Eerdmans, 1963.

Discusses the form and function of the ancient treaty form and its importance for the covenants in Scripture, especially the book of Deuteronomy. Argues that the form of the treaty used is the second millennium form, thus giving further evidence to the Mosaic authorship of the Pentateuch.

Karlberg, Mark W. "Legitimate Discontinuities Between the Testaments." *JETS* 28 (1985): 9-20.

Discusses the relationship of law and gospel in covenant formulations, especially Calvin and Fuller's interpretation of Calvin, as well as the "new Dutch interpretation," which seeks a place for national Israel in the future purpose of God.

McComiskey, Thomas E. *The Covenants of Promise: A Theology of the Old Testament Covenants*. Grand Rapids: Baker, 1985.

Distinguishes between a promise covenant, which will never lose its force (Abraham, David), and an administrative covenant, which administers the promises and governs human obedience (the covenant of circumcision, Moses, the New Covenant). Uses the term bicovenantal for these two types of covenants and acknowledges the legitimacy of calling the relationship with Adam covenantal, but downplays the significance of the "covenant of works" idea. Concerning the new covenant, he is good on the law, but sees a difference between the Mosaic covenant and the New covenant in terms of the Holy Spirit (only given to select individuals in the OT but given to all in the NT).

Murray, John. *The Covenant of Grace: A Biblico-Theological Study*. London: Tyndale, 1954.

Calls for a recasting of covenant theology, arguing against older theologians who defined the covenant as a mutual pact, in order to stress divine initiative. Emphasizes God's grace and promise and sees little difference between the Mosaic covenant and the Abrahamic covenants. He has little use for a works principle in the Mosaic covenant.

—. "The Adamic Administration." Pages 2:47-59 in *In Collected Writings of John Murray*, 4 vols. Banner of Truth Trust, 1977.

Murray stresses all the right elements (such as Adam being a representative for his posterity, the condition of obedience with the promise of blessing and the threat of curse, and the relation between Adam and Christ) but does not acknowledge that it is a covenant because there was no redemptive provision. He does not want to interpret the Mosaic covenant in terms of the Adamic institution.

Robertson, O. P. *The Christ of the Covenants*. Phillipsburg, NJ: Presbyterian and Reformed, 1980.

An excellent treatment of the covenants of Scripture, showing both their uniqueness and their inter-relatedness. Argues for a Covenant of Creation. Not as strong on the diversity of the OT covenants (the distinction between grant and treaty).

—. “Current Reformed Thinking on the Nature of the Divine Covenants.” *WTJ* 40 (1977): 63-76.

Compares Murray and Kline on the covenants showing areas of agreement and disagreement. They agree that the covenant is key to understanding the unity and diversity in Scripture, the necessity of federal headship, and that covenants are sovereign administrations. They disagree in their conclusions concerning the substance of the covenant, Murray arguing for a single type of covenant and Kline for two types of covenant, which affects the role of legal requirements in the covenant relationship. Robertson criticizes both in defining the covenant as an “administration” because it de-emphasizes the personal dimension. He also does not believe Kline has succeeded in distinguishing two types of covenant. He then looks at the broader question of the role of law and grace in Murray and Kline’s definitions of covenant.

Stek, John H. “Covenant Overload in Reformed Theology.” *CTJ* 29 (1994): 12-41.

It is the thesis of the essay that the term covenant has been too heavily overloaded with an enormous weight of theological freight. Covenant has been the concept used to describe the nature of the God-humanity relationship necessitated by the ontic distance between Creator and creature. This theological construct comes to have a life of its own going beyond the biblical data. There is no covenant at creation because God’s creation order was not in doubt, but a covenant is needed with Noah to ensure the order of creation because judgment has upset the established order of creation. Kingdom is the primary and pervasive theme and should take the central integrating role in Reformed theology.

Waltke, B. K. “The Phenomenon of Conditionality within Unconditional Covenants.” Pages 123-40 in *Israel’s Apostasy and Restoration*. Edited by A. Gileadi. Grand Rapids: Baker, 1988.

Recognizes the importance of the distinction between grant and treaty. Shows how each of the covenants has conditional and unconditional aspects.

Weinfeld, M. “Covenant Grant in the Old Testament and the Ancient Near East.” *JAOS* 90 (1970): 184-203.

An excellent treatment of the royal grant in its ANE context and how it differs from the treaty.

HISTORICAL ANNOTATED BIBLIOGRAPHY

Genesis through Joshua, OOT508 3 hours

Dr. Richard P. Belcher, Jr.

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Selected Bibliography on the History of Israel and the ANE

Arnold, Bill T. and Bryan E. Beyer. *Readings from the Ancient Near East: Primary Sources for Old Testament Study*. Grand Rapids: Baker, 2002.

Collects 91 of the most significant primary source documents from extra-biblical material into one volume. The works are arranged in canonical order rather than by category, language, or literary type. Each work has a brief introduction setting its historical and geographical context.

Bright, John. *A History of Israel*. 4th ed. Philadelphia: Westminster John Knox Press, 2000.

The 4th ed. of this book comes with an introduction by William Brown that analyzes the approach of Bright to the history of Israel and the several editions of the work. Bright emphasized Israel's theological formation as a socially determining force and viewed history as the arena of revelation and theology. One of the strengths of this history is that it begins with the origins of recorded history in the ANE, which helps show Israel's distinctiveness and similarities to the ANE. Although Bright wants to give archeological evidence its place, he also lets archeology control the Bible's own chronology (and so argues for a late date of the Exodus). He also argues that the prophets of the eighth century rejected the unconditional Davidic covenant in favor of the Sinaitic covenant. In the context of much skepticism today concerning the history of Israel, this work is very valuable and has stood the test of time.

Kaiser, Walter C. Jr. *A History of Israel: From the Bronze Age Through the Jewish Wars*. Nashville: Broadman & Holman, 1998.

Even though there is great skepticism whether a history of Israel can be written, the author writes a history with the Bible as his main source, along with archaeological material from the ANE. It includes an excellent chapter on the current state of OT historiography, which covers several modern fallacies about what is considered to be historical, and a good review of the different approaches to the history of Israel. There is also a chapter on the geography of Israel.

Merrill, Eugene H. *Kingdom of Priests*. Grand Rapids: Baker, 1987.

The aim of this book is to seek to discover the historical data and to reconstruct the history of Israel along the lines of ordinary historiographical method. The author's perception of the OT is that it is primarily theological and not historical literature, which does not mean that one has to surrender claims to authentic historicity. In fact, Israel's history must be understood within the political, social, economic, and religious factors.

Leon J. Wood, *A Survey of Israel's History*, rev. by David O'Brien Grand Rapids: Zondervan, 1986.

Originally written in 1970, this solid history has been updated archeologically and a final chapter on the intertestamental period has been added. There is a good discussion of the historical background of Abraham and the Exodus (the author argues for the early date of the Exodus).

Selected Bibliography on Archaeology

Currid, John D. *Doing Archaeology in the Land of the Bible*. Grand Rapids: Baker, 1999.

An excellent handbook on the definition and practice of archaeology meant to introduce the novice to the fundamentals of archaeology. After a brief history of archaeology in Palestine, the rest of the book demonstrates how archaeology is carried out on a site.

Hoerth, Alfred J. *Archaeology and the Old Testament*. Grand Rapids: Baker, 1998.

The book is designed to acquaint the beginning student with reasons for why they should be interested in archaeology so that the student will be more at home in the world of the OT. The greatest benefit of archaeology is not apologetic but to increase the understanding of the culture and material setting of the Bible. Although not all archaeology is centered around biblical studies, the focus of this book is OT archaeology. Contains a good chapter on how a dig is carried out. Major sections of biblical history are broken down into chapters which cover the major information from archaeology as it relates to the Bible.

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