In 1947 Jum'a, a shepherd of the Ta'amireh tribe of the nomadic Bedouins, discovered ancient scrolls rolled up in leather and cloth in a cave to the northwest of the Dead Sea in the Qumrân Valley. A remarkable archaeological find, the scrolls formed the first part of a collection of Hebrew and Aramaic manuscripts that were discovered in quick succession after Jum’a’s original find. These ancient texts, which include the Book of Isaiah in its entirety and fragments from all other books of the Old Testament except for the Book of Esther, turned out to be more than 1000 years older than any other known Hebrew texts.
“A little learning is a dang'rous thing;  
Drink deep, or taste not the Pierian spring:  
There shallow draughts intoxicate the brain,  
And drinking largely sobers us again.  
Fir'd at first sight with what the Muse imparts,  
In fearless youth we tempt the heights of Arts,  
While from the bounded level of our mind  
Short views we take, nor see the lengths behind;  
But more advanc'd, behold with strange surprise  
New distant scenes of endless science rise!  
So pleas'd at first the towering Alps we try,  
Mount o'er the vales, and seem to tread the sky,  
Th' eternal snows appear already past,  
And the first clouds and mountains seem the last;  
But, those attain'd, we tremble to survey  
The growing labours of the lengthen'd way,  
Th' increasing prospects tire our wand'ring eyes,  
Hills peep o'er hills, and Alps on Alps arise!”

—Alexander Pope
Do you wish to study or utilize the original languages? Hear a “caution” from Victor Hugo.

[Ursus] was incapable of certain abominations, such as, for instance, speaking German, Hebrew or Greek, without having learned them, which is a sign of unpardonable wickedness, or of a natural infirmity proceeding from a morbid humour. If Ursus spoke Latin, it was because he knew it. He would never have allowed himself to speak Syriac, which he did not know. Besides, it is asserted that Syriac is the language spoken in the midnight meetings at which uncanny people worship the devil. –Victor Hugo, in *The Laughing Man*, or *L’homme qui rit*.

In the broader context, Hugo is spoofing the bourgeois. It seems to me that here, he is spoofing the centuries old phenomenon of ministers who cloak themselves in superficial erudition. To quote a former mentor of mine, we could employ the phrase, “wannabe evangelical scholars” to describe such offenders in our midst.—RBR

In evaluating the role training plays in the life and vocation of the minister, consider the following by F.W. Harvey: “Education is good so long as you know to whom and for what purpose you give it.”

For some students, training makes them sharp weapons in the hand of God. For others, it makes them unwitting allies of the enemy. As the student, evaluate your own motives in pursuing education. Out of one and the same exegesis course there may come both the defender of God’s Word as well as the liberal deconstructionist. You are responsible to be faithful with your stewardship.—RBR

On the old library of a deceased scholar, one writer mused, “It was arranged on the plan of many college libraries, with tall projecting bookcases forming deep recesses of dusty silence, fit graves for the old hates of forgotten controversy, the dead passions of forgotten lives.”

In learning to do exegesis, you are being given a sacred trust. Take care to employ your skills in that which will bear eternal fruit. Do not become embroiled in unfruitful controversies that distract you from the work God has given you to do. Put another way, “Only one life ‘twill soon be past; only what’s done for Christ will last.” Cf. 1 Tim. 1:6, 7; Ecc. 9:5, 6.—RBR
Course Description
Introduction to Hebrew Exegesis is a study designed to prepare students to engage in independent exegesis of the text of the Hebrew Bible. It emphasizes the techniques involved in the use of language tools, procedures in lexical studies and examination of grammatical and syntactical phenomena. Prerequisites: HEB 511 and 512.

Course materials and assignments related to select Hebrew Bible texts include the study of the following subject areas relating to Hebrew exegesis:

- Principles of translation
- Syntactical analysis—Hebrew grammar and syntax
- Structural analysis
- Textual analysis—OT textual criticism
- Lexical analysis—Hebrew philology, semantics, and lexicography
- Literary analysis—OT literary devices, structures and forms
- Ancient near eastern (hereafter, ANE) backgrounds (historical/political, social/cultural, geographical)
- Evaluation of OT commentaries
- Exposition

Objectives
Generally, as a core OT studies division course in the M.Div. program, HEB621X is designed to contribute to the OT curriculum by developing the following skill-sets in the student:

- **As a translator**, demonstrate competency with vocabulary, basic grammar and standard tools to translate simple biblical Hebrew texts.
- **As a scholar**, implement a sound research methodology to interpret the Hebrew Bible.
- **As an exegete**, produce an exegetical project reflecting accuracy in critical thinking and writing.
- **As an expository preacher/teacher**, produce a sermon/lesson combining accurate translation and exegesis of the Hebrew text with reliable practical and theological implications.

Specifically, HEB621X will engage the student with the text of the Hebrew Bible in order to produce the following student learning outcomes:

- The student will identify and define key grammatical elements in his chosen text from the Hebrew Bible.
- The student will translate his chosen Hebrew text from the BHS.
- The student will define and illustrate the principles of Hebrew exegesis in the treatment of his chosen passage.
- The student will produce a structural diagram of his chosen text.
- The student will interpret the masorah parva and the text critical apparatus of BHS within the context of his chosen passage and will produce a preliminary text critical analysis of his chosen text.
Class Procedure

The goals of the class will be accomplished through lectures, class discussion, the devotional study of the passages translated, reading assignments, quizzes and exams, recitations and the semester project. Each class period will begin with the reading of the Shema in Hebrew.

1. Class Attendance

Because of the nature of research language work, it is important for all students to be as faithful as possible to attend all classes. However, absences invariably occur. As an incentive to students to be faithful in class, students with no absences will have the lowest two quiz scores dropped, and students with only one absence will have 1 quiz score dropped. NOTE: Missed quizzes may not be made up.

Each student is expected not only to be faithful in class, but to be familiar with the syllabus and to bring the appropriate textbooks to class each session. Note: the BHS edition of the Hebrew Bible and lexicon (Holladay) must be present in all classes unless otherwise stated. The seminary attendance policies will be adhered to in HEB621X.

2. Quizzes/Exams

Quizzes will be administered at the beginning of each class. The quizzes will focus on the translation/homework assignments given in the previous class and will constitute 20% of the total grade for the session. The quizzes will usually include a translation and parsing section unless specified otherwise. They will be graded together in class and will provide further opportunity for discussion. In light of the heavy research required for this class, there will be no midterm. However, at the end of the semester there will be a final exam. The class period immediately prior to the exam will be utilized for in-class review. However, the professor will give tips throughout the semester regarding the quizzes and exams. Additionally, during class on week 10 there will be impromptu Shema recitations, which will require each student to recite Deut. 6:4-9 from memory in Hebrew.

3. Class Assignments

The assignment schedule, which includes reading and other assignments as well as the semester project along with their due dates may be found below. All assignments should be completed by the beginning of the class period on the day they are due and must be handed in by the end of that class period. All assignments will be graded in accordance with the school grading policy.

a. Translation assignments will be assigned on a per week basis and are intended to cover a variety of genres of text. Those translations will be reviewed during class the week they are due and the student will have the opportunity to make changes/corrections on his assignments but must do so in a different color or different writing medium clearly distinguishable from the original. Assignments whose corrections cannot be distinguished from the original work will not be accepted. Translation assignments will be expected to incorporate the principles covered in the previous classes, thus reflecting an improvement in quality throughout the semester. Translations are graded on a pass/fail basis. i.e. assignments satisfactorily completed will receive a check mark indicating credit. All translation assignments must receive full credit for the student to pass the class. Those not completed or unsatisfactorily completed will be handed back to the student to complete and turn in the following class period. Assignments will not be accepted more than one week after due date. Students who do not receive credit due to late work will be given a customized midterm or final to compensate for the missing assignment, i.e. oral reading section, additional translation, etc.
b. *Reading assignments* will be graded based on percentage completed. The student will be asked to give account for the percentage of completed reading on the final exam (see assignment schedule for reading assignments).

c. The student will have the opportunity to apply key aspects of the exegetical method by completing a **semester project**. This project will introduce the student to the basics of the exegetical method as described above. The steps for the project follow:

- **Proposal**
  
  To begin the project, the student will be asked to identify a pericope from the book of Ruth that is of particular interest to him. The pericope will serve as the text for his entire semester project. *The student must submit a one paragraph proposal, by the due date, citing commentaries and other relevant sources in order to gain approval for his chosen pericope. See below.*

  **Proposal Guide:**
  
  i. Choose a pericope for study from the book of Ruth.

  ii. Provide a 1 paragraph explanation of the suitability of your chosen passage for structural, lexical, and syntactical analysis. You **must utilize** and cite the grammar books, commentaries, and other tools employed to assist you in your choice. *See bibliography for help.*

  iii. Base your selection upon features of interest to you, including syntactical features, interesting/unusual wording, potential theological significance, etc.

  iv. The pericope chosen for study should be long enough to allow for meaningful and fruitful analysis (probably at least 2-3 vv.), but short enough to keep the student from getting bogged down or spending an inordinate amount of time on his semester project.

- **Paper #1: Diagramming**

  After translation, the first phase of study will require the student to diagram his chosen pericope according to the Massoretic accents, using his class notes, grammar book, Dr. Barrick’s paper (below), and Scott’s *A Simplified Guide to BHS*. Be sure to use Dr. Barrick’s paper as a **model** making sure to carefully walk through each of his steps and providing a notes section at the end. You are not required to do a grammar tree diagram, but may receive additional credit for doing so.

- **Paper #2: Text Critical Analysis**

  o The next phase of study will be to perform a text critical analysis of the student’s pericope. To complete the paper, the student must interpret the pertinent notations in the *masorah parva* and critical apparatus on the assigned verses. For this process, see “Prolegomena” in *BHS*, Scott, Rüger, Brotzman, and Kelley-Mynatt-Crawford. Any of the major works on OT textual criticism (e.g. Tov or Würthwein) will also be helpful. Conclude with a bibliography that contains only pertinent reference materials for this assignment.

  o 10 pages maximum.
● **Paper #3: Syntactical Analysis**

This phase of the project will give the student an opportunity to identify the syntactical features of his passage and explore their significance or potential significance. In this paper, the student must:

- Identify all of the syntactical features from his chosen passage.
- Identify the interpretive implications of the syntactical elements.
- He must then demonstrate understanding of the importance of each feature by asking and answering insightful questions about their relevance and use in their respective verses. The student will: i. look up all the syntactical elements employed in his passage in Hebrew grammars, such as Waltke & O’Connor; ii. read the entries for the features; iii. identify the specific use of the feature in his passage; iv. explain the significance for his passage.

- 10 pages maximum.

Revised working translation as the first element of the paper.

● **Paper #4: Lexical Analysis (Word Study)**

The next phase of the project will be a word study performed in steps and completed over a period of weeks utilizing: 1.) Hebrew lexicons, 2.) Hebrew concordances, 3.) OT theological dictionaries, and 4.) commentaries. Each of these four steps represents a distinct phase and paper the length of which should be a maximum of three double spaced pages per word selected, unless other is specified. See the instructions for each phase below. **Note:** write in normal paragraph format using good grammar and complete sentences and provide a bibliography for each paper which correctly cites your sources (simply copying and pasting from a computer program is not allowed). Be absolutely sure to format your paper according to the standard thesis format (*TMS Guidelines* are acceptable for all papers).

i. **Hebrew lexicons.** The first step of this phase is to pick any two words of potential importance from the pericope you have selected. Identify the terms grammatically and note their usage (i.e. construct, apposition, hendiadys, PICIA, etc.). Look them up in at least three lexicons, i.e. Holladay, BDB, HALOT, etc. List all the glosses identified for these terms and identify meanings that would be options for your translation. Provide adequate reasons for the definition you select. Your paper should be no more than 2 double spaced pages per word.

ii. **Hebrew concordances.** Look up your chosen terms in Mandelkern, Lisowsky and Even-Shoshan noting any differences. Use these tools to provide statistics for the occurrence of each term by form and distribution, etc.).

iii. **Theological dictionaries.** Look up your two terms in various theological dictionaries (*TDOT, TLOT, NIDOTTE, TWOT*). Identify synonyms, antonyms, significant passages where the term occurs and provide other pertinent information from these tools. Be sure to correctly identify the tools from which you draw your data.
iv. Commentaries. Using various critical commentaries, look up the verses in which your terms occur and compare and note similarities and differences. Be sure to note differences in interpretation and comment on these differences. Finally, include an overall summary of your most compelling findings and reference the exegetical fallacies you think could most likely be committed when doing a study like this.

- Paper #5: Literary Analysis
  Following are the required components for this paper:
  - Revised/improved working translation.
  - Indicate the function and the exegetical significance of the genre.
  - Identify literary devices and their exegetical significance.
  - Identify the literary structure of the chosen text and any exegetical significance.
  - Add a homiletical outline for your passage.
  - 10 pages maximum

- Paper #6: Contextual Analysis
  Following are the required components for this paper:
  - Revised/improved working translation.
  - Develop the relationship of your pericope to its immediate and remote contexts. Discuss the contextual contributions to exegesis from the paragraph, section, book, and testament levels.
  - Discuss any NT quotations or allusions and their exegetical significance.
  - Identify any ANE parallels and their significance. Place the chosen text within its historical, social/cultural, and geographical settings. How do any of these settings contribute to the exegesis of the text?
  - Include a revised homiletical outline.

- Paper #7: Expository Paper
  The expository paper serves as the final culmination of the student’s semester project. It should be:
  - 25 pages maximum—including title page, table of contents, final translation, body, diagram, and bibliography.
  - Utilize a homiletical outline.
  - Provide technical details supporting expositional conclusions, but relegate such details to the footnotes.
  - Including sermon/teaching illustrations. However, beware of taking up too much time and space with illustrations—use minimal wording
  - Include application.
  - Conclude with a bibliography that contains all sources from the preliminary papers.
Avoid verbosity. Be clear, concise, and accurate. Meaningless drivel, excessive illustrations, unsupported conclusions, or perversion of the grammar or context will result in grade reductions.

FINALLY, the student must preach/teach a message from this final paper in his local church and provide a video of the message to the professor to be reviewed and graded.

Quality papers:

- Are always done in **thesis style**: typed, clearly labeled, include a cover page, and are formatted according to school guidelines.
- Are on the **exact** verses you reported. Verses may not be changed without prior approval.
- Are characterized by good style (12 pt. Times New Roman Font, correct margins, incorporate page numbers, etc.)
- Use high quality, graduate level argumentation/content.
- Utilize good grammar & spelling (English and Hebrew)
- Contain adequate bibliographic data, but are never, ever padded

**Required Textbooks:** (* marks reading assignment)


**Recommended Textbooks:**


**NOTE:** THE STUDENT MUST BRING HIS HEBREW BIBLE AND LEXICON TO CLASS EVERY PERIOD.
Grading

Quizzes & recitation = 20%, final exam = 20%, homework (translation and reading) = 15%, class participation = 5%, semester project (less Expos. Paper) =20%, expository paper + video message =20%. Note: The professor reserves the right to weight grading to best reflect the student’s strengths.

The grading breakdown for the recitation is as follows: Memorization: 25%; Pronunciation: (25%); Usage of Accents: 25%; Flow: 25%. 


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<th>ASSIGNMENTS DUE</th>
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<td>FINAL EXAM</td>
<td>DUE: Final Exam and Video</td>
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BIBLIOGRAPHY


Appendix A

GUIDE TO ABBREVIATED EXEGETICAL PROCEDURE
FOR SERMON PREPARATION
Prof. R. Brian Rickett

Name: _____________________
Box: _____________________
Date: _____________________

Text: ________________

STEP 1: TEXT
Familiarize yourself with the passage
Read the passage aloud in Hebrew to gain a feel for the passage as a unit. Make sure to read in accord
with the masoretic accents. Saturate yourself with the passage until you are sufficiently
familiar with its essentials to be able to keep in mind its contents, grammatical/syntactical features, flow, style and
thought, etc.

STEP 2: TRANSLATE
Perform a preliminary translation (below).
Having read until saturation, delimit the pericope for study and then perform your preliminary
translation (Note: the best sermons are generally limited to only a few verses that are well treated; a
good average is about 3-6 vv. per message). As you translate, ask questions attempting to be
comprehensive yet detailed in your investigation. Remember, “I had 6 good friends who taught me all I
details.

STEP 3: IDENTIFY
1. Identify grammar, syntax, and semantics.
Identify more specifically the relationships of every word, phrase, clause, sentence, and paragraph. How
and why are they related? Perform a structural diagram of the pericope paying close attention to both
content and grammatical elements. Identify emphasis and the most prominent elements. Note word
order and the use of thematic (key) or emphatic words or word roots.

2. Next, identify the literary form, i.e. genre (use resources suggested). Then, identify literary devices
such as chiasmus, repetition, inclusion, assonance, parallelism, paronomasia, etc. List elements by
verse below.
STEP 4: EXAMINE

Look at the passage in context
Examine the contexts of the passage (immediate and remote) including the external setting (i.e., ancient near eastern cultural, historical, political, economic, spiritual, and geographical settings) as well as any parallel passages. Note both similarities and dissimilarities. Next, list key ideas that are important for your understanding of the text thus far and which would be helpful to mention to your audience. Include those items that, if left out, would make you feel cheated as a listener. List those below.

STEP 5: RESOLVE

Resolve interpretive problems
Make a list of all potential solutions for each significant interpretative problem. One by one, provide a list of pros and cons for each possible solution. Then, select the solution that seems to have the best support and seems to best resolve the interpretive difficulty.

STEP 6: THEMATIZE, PRINCIPLIZE, and OUTLINE

Identify and state the theme, key principle, or argument of the passage in one sentence (this will be done by examining the collective points the author has made). Next, perform a provisional outline of your passage making sure to be faithful to the text. Be sure to identify the outline already present in the text (rather than creating your own!). Carefully word each of your points in such a way as to capture precisely the thought the author was conveying. When done correctly, each point should support the main principle. This is your exegetical outline. Understand that this outline will be modified as you continue to work.

Theme: _____________________________________________________________
_________________________________________________________

List Main Points with verse numbers below:
STEP 7: CONFER & REEVALUATE

Confer with others to ensure your work
Now that you have allowed your creative juices to flow, confer with commentaries and make sure to identify differences in interpretations. Allow the commentaries to stimulate your thinking and adjust your interpretation taking into account valid points made. If you have done good work, the best commentaries will support your exegesis so that you should not have to make major modifications to your outline. Be sure to glean any relevant discussions or illustrations that have potential for sermon application.

STEP 8: SERMON OUTLINE
Overview of sermon outline,
A. Observe the Flow of the Passage
B. Identify the main principles present in the passage
C. Compose tentative, terse, one line expressions/statements for each of the key principles identified (these serve as the main points of your exegetical outline)
D. Identify and state the one main theme of the passage (this will serve as the basis for your sermon proposition); restate the main theme/principle/argument of the passage to directly relate to your audience
E. Restate the points of your tentative outline to better reflect/support the main theme and to form better parallelism
F. Insert transitional devices/sent. to clearly and easily move from one point to the next
G. Put together a list of practical ways your principles can be applied by your audience and plan for when to appeal your audience (i.e. Application after each point? Reserved for the end of the message?)
Appendix C
Dr. Barrick’s Accents Paper