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 Qumrān 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.

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Course Description

A continuation of the grammatical studies begun in Heb511 with emphasis on parsing, vocabulary development, translation of selected portions of the Hebrew Old Testament as well as introduction to the basic use of language tools.

Rationale

The acquisition of biblical Hebrew to a reasonable level of proficiency demands, for most seminary students, an enormous investment of time and energy, not to mention financial sacrifice. Even after the initial acquisition of Hebrew, the subsequent maintenance of one’s language skills is similarly costly. In light of these and other difficulties, men aspiring to ministry have often failed to see the value of developing and maintaining their original language skills, particularly in Hebrew. Questions that have come up include: Is the study of biblical Hebrew necessary for the contemporary minister? Doesn’t the abundance of critical commentaries and computer programs lessen or even invalidate the need for original language study? In the ministry, I’ll never have time to keep up my Hebrew, so why should I devote so much attention to it now? I’ll probably never be a Hebrew scholar, so shouldn’t I invest my energies in other areas of study?

These and other similar questions are not unusual. However, many evangelical seminaries are becoming increasingly aware of the importance of emphasizing the original languages and in striving to aid their students in developing functional, competent, original language tools, and for good reason.

The importance of renewed emphasis on original language studies and exegesis is simple. In all matters of faith and practice the Word of God is the final authority. However, that authority must be correctly interpreted before it can be correctly applied. It is because knowledge of the original languages serves as a tremendous aid in the correct interpretation and application of God’s Word, as well as in the defense of the faith, that it is so important to a theological curriculum. A failure to be so committed to exegesis often results in theological error, for all theological error is simply the result of saying less than the Scriptures say, more than the Scriptures say, or other than the Scriptures say. If such a commitment to the primacy of rigorous biblical analysis over autonomous theologizing were valued by all ministers/theologians, many theological problems in the contemporary setting would be avoided. Such problems include the contemporary debate over open theism, integration of secular psychology into biblical counseling, philosophically driven theories of literary dependency in Gospel studies, and the impact of autonomous philosophy on apologetic methodology, and others. In short, the key differences between theological perspectives is: (1) how the text of God’s Word is viewed, and (2) how the text of God’s Word is handled.

We see then that competency in biblical Hebrew is highly important for the man of God, for it aids both in the proper interpretation of Scripture positively, as well as in the avoidance of theological error negatively. At the end of the day, the primary motivation for the study of Biblical Hebrew is to facilitate a proper understanding and application of the text of God’s Word. For the man aspiring to the office of overseer, knowledge of the original languages is an invaluable tool, for he must take the greatest pains necessary to base his life, teaching, and ministry on the word of God accurately handled.

Course Objectives

The course is specifically designed to:
Build upon previous grammatical concepts to further the student’s knowledge of biblical Hebrew grammar. This will include an introduction to some of the more nuanced aspects of Hebrew verbal syntax through the use of appropriate grammatical helps.

Introduce the student to the text of the Hebrew Bible by providing translation opportunities of a representative cross-section of various biblical Hebrew genres.

Continue helping the student to build an entry-level Hebrew vocabulary through the acquisition of terms from the passages translated.

Show the student from the assignments the practical value of the study of biblical Hebrew for one’s devotional and ministerial life.

Sharpen the student’s Hebrew reading ability so that he can read on sight the Hebrew of any biblical passage.

Introduce the student to OT exegetical methodology and equip him to begin using the abbreviated method in his Bible study and sermon preparation.

Generally it will aim to:

- Continue helping the student to have a better appreciation and deeper interest in the Old Testament and the languages in which it was written by providing the student opportunities to translate and read from the text of the OT, both in class and in homework assignments.
- Provide an atmosphere and opportunity in which the student may come to know God more deeply as a result of an increase in the study of His Word.
- Help the student grow in spiritual maturation and reinforce the importance of biblical studies for that growth.

**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, and recitations. Each class period will begin with the reading of the Shema in Hebrew.

1. **Class Attendance**

   Because of the nature of learning a language, 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 Holladay’s **lexicon** must be present in all classes unless otherwise stated. The seminary attendance policies will be adhered to in Heb512.

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. At the end of the first seven weeks a mid-term will be administered (see the assignment chart below). At the end of the semester there will also be a final exam. The class period immediately prior to the exams will be utilized for in-class review. However, the professor will give tips throughout the semester regarding the quizzes and exams. Additionally, during class in week 11
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 translation assignments, as well as dates for the quizzes and exams 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 reviewed during class each period. The student will have the opportunity to make changes/corrections on his translation assignments during the class period it is due, 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). **Note:** Extra credit opportunities may be available for those whose work demonstrates a weakness in some specific area but whose overall work ethic indicates a desire for excellence.

**Textbooks (Required)**


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

**Grading**

Quizzes & recitation = 25%, mid-term = 25%, final exam = 25%, homework (workbook assignments, translation and reading) = 20%, class participation = 5%.

**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%.
<table>
<thead>
<tr>
<th>Week</th>
<th>TOPIC</th>
<th>ASSIGNMENTS DUE</th>
</tr>
</thead>
</table>
| 1    | Session A | Course Introduction  
In class reading and translation of noun  
Deut. 6:4-9 (Shema)  
Session B  
• Review  
• Lecture  
• Chapter 18 | Quiz: Vocabulary; Qal perfect and imperfect verb conjugations; suffixes |
| 2    | Session A | Devotional Thought  
Quiz  
Homework Review  
Session B  
• Review  
• Lecture  
• Chapter 19 | Quiz/Homework: Chapter 18 |
| 3    | Session A | Devotional Thought  
Quiz  
Homework Review  
Session B  
• Review  
• Lecture  
• Chapter 20 | Quiz/Homework: Chapter 19 |
| 4    | Session A | Devotional Thought  
Quiz  
Homework Review  
Session B  
• Review  
• Lecture  
• Chapter 21 | Quiz/Homework: Chapter 20 |
| 5    | Session A | Devotional Thought  
Quiz  
Homework Review  
Session B  
• Review  
• Lecture | Quiz/Homework: Chapter 21 |
6  Session A  Quiz/Homework: Chapter 22
  • Devotional Thought
  • Quiz
  • Homework Review
Session B
  • Review
  • Lecture
  • Chapter 23

7  Session A  Quiz/Homework: Chapter 23
  • Devotional Thought
  • Quiz
  • Homework Review
Session B
  • Review
  • Lecture
  • Chapter 24

8  Session A  Quiz/Homework: Chapter 24
  • Devotional Thought
  • Quiz
  • Homework Review
Session B
  • Review
  • Lecture
  • Chapter 25

Emphasis in 2nd section of term: The Text Of the Hebrew OT

9  Session A  Trans. & Quiz: Jon 1:1-8; HBI pp. 3-6
  • Quiz
  • Jon 1:1-8 Review
Session B
  • Lecture: Intro. to BHS
  • Putnam/Grammar Study
  • Gen. 37:1-10

10  Session A  Trans. & Quiz: Jon 1:9-17; HBI pp. 7-12
  • Quiz
  • Jon 1:9-17 Review
Session B
  • Lecture: translation principles
  • Putnam/Grammar Study
  • Gen. 37:11-19

11  Session A  Trans. & Quiz: Jon 2:1-7; HBI pp. 13-19
• Quiz
• Jon 2:1-7 Review

Session B
• Lecture: Structural analysis/Massoretic Accents
• Putnam/Grammar Study
• Ex 3:1-7

*Shema Recitations*

12 Session A
• Quiz
• Jon 2:8-3:4 Review

Session B
• Lecture: Intro. to Exegetical Method
• Putnam/Grammar Study
• Ex. 3:8-15

13 Session A
• Quiz
• Jon 3:5-4:3 Review

Session B
• Lecture: Abbreviated Guide To Exegesis
• Putnam/Grammar Study
• Psalm 1:1-6

14 Session A
• Quiz
• Jon 4:4-11 Review

Session B
• Putnam/Grammar Study
• Lecture

15 Session A
• Quiz
• Isa 6:1-7 Review

Session B
• Isa 6:8-13
• Putnam/Grammar Study

16 FINAL


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 knew. Their names are: What? Where? When? How? Why? and Who?” Give special attention to 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, PRINCIPLEITIZE, 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: CONFERENCE & REEVALUATE

*Confere 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
PREPARATION GUIDE FOR OT603

I. Vocabulary – For those who need to strengthen vocabulary, the following book is recommended as a guide (esp., Sections 1-4): Larry A. Mitchel, *A Student’s Vocabulary for Biblical Hebrew and Aramaic* (Grand Rapids, Mich.: Zondervan, 1984). The “Hebrew Tutor” software is also beneficial.

II. Translation – Translate Genesis 1-3. Be prepared to discuss Genesis 1 on the first day of class in the Fall. Written translations of Genesis 2 and 3 will be part of the assignments in OT 603.

III. Syntax — Reread Putnam’s *Hebrew Bible Insert* and spend time looking up some of the examples within their contexts (at least the full verse).

IV. Reading – The following textbooks could be read in advance (realizing that you may need to reread them for quizzes):


V. Miscellaneous Tips —

- Minimum goal: 3 days per week spend 30 minutes studying Hebrew.
- Attempt to translate using only Holladay’s *Lexicon*.
- Keep a record of all questions and new vocabulary.
- Practice structural diagramming of small sections (1-4 verses).
- Watch for a passage that you yourself would like to spend the Fall Semester studying (minimum of 2 verses, maximum of 4). Passages in Genesis 1-3, Deuteronomy 6:4-9, Jonah 1, and Psalms 1 and 19 must be excluded from consideration.