

Beginning

Biblical Hebrew

בְּרֵאשִׁית

TRADITIONAL TRACK

DR. MARK D. FUTATO
REFORMED THEOLOGICAL SEMINARY
OT 502
WINTER 2008

Instructor: Dr. Mark D. Futato
Email: mfutato@rts.edu
Phone: 407-366-9493
Fax: 407-366-9425
Dates: January 7-18
Office Hours: Daily 2-3

PURPOSE, GOAL, AND OBJECTIVES

PURPOSE

- To encourage you in living an abundant life to the glorify God!

GOAL

- To facilitate your success in acquiring
 - a through knowledge of Hebrew grammar and
 - essential skills in the use of Hebrew,
 - so that you can study and teach the Hebrew Bible with greater depth and accuracy and enjoy a richer life.

OBJECTIVES

Upon successful completion of Hebrew 1 you will have:

- Overcome the foreignness of Hebrew.
- Mastered the first 19 lessons in *Beginning Biblical Hebrew*.
 - Grammar
 - Vocabulary
 - Drills
- Grown in your enjoyment of the Hebrew language and in your commitment to use your Hebrew knowledge and skills in a life-long study of the Hebrew Bible.

REQUIREMENTS

TEXTS

- Futato, Mark D. *Beginning Biblical Hebrew*. Winona Lake, IN: Eisenbrauns, 2003. [ISBN-10: 1575060221 or ISBN-13: 978-1575060224]
- Silzer, Peter James and Thomas John Finley. *How Biblical Languages Work: A Student's Guide to Learning Hebrew and Greek*. Grand Rapids, MI: Kregel, 2004. [ISBN-10: 0825426448 or ISBN-13: 978-0825426445]
- "The Legacy of F.F. Bruce," reprinted in this syllabus.

TESTS

- There are nine tests.
 - The first 8 tests are worth 50 points each.
 - The last test is worth 100 points.
 - Tests are cumulative, though the majority of each test will be on the new chapters.
- For the first test you are required to read "The Legacy of F.F. Bruce," reprinted in this syllabus. I will ask this question on the exam: Why did I have you read "The Legacy

Hebrew 1 • Traditional Track

of F.F. Bruce"?

- On four tests you will be responsible for one of the chapter of *How Biblical Languages Work*. (See Study Guide below.)
 - Test one: Chapter 8
 - Test two: Chapter 1
 - Test three: Chapter 2
 - Test four: Chapter 3
- For each exam you are required to know the books of the Bible according to their order in the English canon, listed in this syllabus. I will give a spot test like, "List the first three books of the Law."

GRADING

- Grading scale: I use the Seminary's published grading scale.
- Late tests (without excuse): There is an automatic penalty of one letter grade for a late exam.
- Grade record: At times a question may arise with regard to your grade for the course or on a particular quiz or exam. You are advised to keep all quizzes and exams.
- Note: A "C" or better is needed in Hebrew 1 in order to move on to Hebrew 2.

TUTORIAL

- There will be a tutorial session each day. Attendance is highly recommended but not required.

SCHEDULE

Jan 7	Jan 8	Jan 9	Jan 10	Jan 11
Lesson 1	<i>Test 1 on 1-3</i>	<i>Test 2 on 4-5</i>	<i>Test 3 on 6-7</i>	<i>Test 4 on 8-9</i>
Lesson 2	Lesson 4	Lesson 6	Lesson 8	Lesson 10
Lesson 3	Lesson 5	Lesson 7	Lesson 9	Lesson 11
Jan 14	Jan 15	Jan 16	Jan 17	Jan 18
<i>Test 5 on 10-11</i>	<i>Test 6 on 12-13</i>	<i>Test 7 on 14-15</i>	<i>Test 8 on 16-17</i>	Lesson 20
Lesson 12	Lesson 14	Lesson 16	Lesson 18	Study Break
Lesson 13	Lesson 15	Lesson 17	Lesson 19	<i>Test 9 on 18-19</i>

THE ENGLISH CANON

Law:

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

History:

Joshua
Judges
Ruth
Samuel
Kings
Chronicles
Ezra
Nehemiah
Esther

Poetry:

Job
Psalms
Proverbs
Ecclesiastes
Song of Songs

Prophecy:

Major:

Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel

Minor:

Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakuk
Zephaniah
Haggai
Zechariah
Malachi

STUDY GUIDE

For

How Biblical Languages Work

- 1) Chapter One
 - a) Be able to list the five key characteristics of language.
 - b) Be able to list the eight ways languages help people communicate.
 - c) Be able to list the three essential ways to look at language.
 - d) Which is a better metaphor for the relationship between language and culture, straightjacket or mirror?
- 2) Chapter Two
 - a) Be able to list the three types of writing systems.
 - b) What type of writing system is used for biblical Hebrew?
 - c) What is transliteration?
- 3) Chapter Three
 - a) What is morphology?
 - b) What is a morpheme?
 - i) What is a free morpheme?
 - ii) What is a bound morpheme?
 - c) Define:
 - i) Affix

- (1) Derivational affix
- (2) Inflectional affix
- ii) Prefix
- iii) Suffix
- iv) Infix
- v) Circumfix
- d) Define
 - i) Nominative
 - ii) Genitive
 - iii) Accusative
- 4) Chapter Eight
 - a) Be able to list the three main learning style preferences.
 - b) Which one is your dominant preference?
 - c) What strategies can you use to facilitate your learning of Hebrew?

HEBREW SCRIPTURE SONGS

#1 Hezekiah 1:1

heyveynu shalom aleychem
הִבְאֵנוּ שְׁלוֹם עֲלֵיכֶם

We have brought peace to you.

#2 Deuteronomy 6:4

שְׁמַע יִשְׂרָאֵל יְהוָה יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Here, O Israel, the LORD is our God, the LORD alone.

#3 Psalm 121:4

הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל

Look, he does not sleep
And he does not slumber—
The guardian of Israel.

#4 Psalm 133:1

הִנֵּה מַה־טוֹב וּמַה־נְּעִים שִׁבְתַּת אַחִים גַּם־יַחַד

Look, how good and how pleasant—
The dwelling of brothers together.

#5 Isaiah 35:10 //51:11

וּבָאוּ צִיּוֹן בְּרִנָּה וְשִׂמְחַת עוֹלָם עַל-רֵאשֵׁם שְׂשׂוֹן וְשִׂמְחָה יִשְׂיגוּ

They will come to Zion with a shout,
and eternal gladness will be on their heads;
happiness and gladness will overtake them.

#6 Isaiah 61:10

שׂוֹשׁ אָשִׁישׁ בַּיהוָה תִּגַּל נַפְשִׁי בַּאלֹהִי

I will be exceedingly happy in the LORD;
Let my soul rejoice in my God.

#7 Psalm 118:24

זֶה-הַיּוֹם עָשָׂה יְהוָה נִגִּילָה וְנִשְׂמְחָה בּוֹ

This is the day the LORD has made.
Let us be rejoice and be glad in it.

#8 Psalm 95:1-2

לְכוּ נִרְנְנָה לְכוּ נִרְנְנָה לְכוּ לְכוּ נִרְנְנָה לַיהוָה (2x)
נְרִיעָה נְרִיעָה לְצוּר יִשְׁעֵנוּ
נִקְרְבָה פָּנֵינוּ בְּתוֹדָה
נְרִיעָה נְרִיעָה לְצוּר יִשְׁעֵנוּ
בְּזִמְרוֹת נְרִיעַ לוֹ

Come let us shout! Come let us shout! Come, come, let us shout tot he LORD!
Let us shout—let us shout to the Rock of our salvation!
Let us approach him with thanksgiving!
Let us shout, let us shot to the Rock of our salvation!
With a psalm let us shout to him!

"THE LEGACY OF F.F. BRUCE"

Guest editorial by W. Ward Gasque, Eastern College.
Used by permission Christianity Today, 1990.

Scottish scholar Frederick Fyvie Bruce (1920-90) not only led the way for the renewal of evangelical biblical scholarship in our time but towered over it as a giant among ordinary men.

When his first major commentary was published in 1951, it was rare to find any book by an evangelical scholar listed on a course bibliography in a mainline seminary or university. Prior to Bruce, the twentieth century had produced two outstanding evangelical biblical scholars, J. Gresham Machen and E. J. Young; but their writings were often so polemical it was hard for anyone unsympathetic to their perspective to give their arguments the care they deserved.

Bruce represented a new approach. Rather than rail against "the unbelieving critics," he offered careful scholarship wedded to a confidence in the God who reveals himself in Scripture and in Christ. He was never ideological. He was delighted to be called an "evangelical," but not if that meant a party within the larger community of faith. To be evangelical was, for him, to be committed to the gospel of God's grace revealed in his Son. He eschewed the label "*conservative* evangelical." "If many of my critical conclusions...are described as being conservative," he once commented, "they are so not because...I am conservative, but because I believe them to be the conclusions to which the evidence points." He was concerned for truth alone, not truth in the service of a cause.

In the 1940s, he inaugurated a new era in scholarship by helping to establish the Theological Students' Fellowship to encourage students to take the academic side of theology seriously and to remain faithful to the Lord who had called them, and also the Tyndale Fellowship for Biblical Research, which was to produce important Bible study aids, such as the *New Bible Commentary*, the *New Bible Dictionary*, and the Tyndale Commentaries, and thus prepare the way for the fine evangelical reference works available today.

The Bruce Prescription

The state of academic biblical studies is totally changed from the day of Bruce's youth. The work of evangelical Bible scholars is of a higher quality than any time prior to the end of the last century. In this remarkable change, no one has been more influential than the late F.F. Bruce. Still, there are weaknesses.

First, biblical scholars tend to become experts in the secondary literature rather than the primary texts. Bible courses in conservative seminaries and colleges often degenerate into discussion of what various scholars have written *about* the Bible. Bruce's application of the method he learned as a classicist, listening to the words of the original authors before turning an ear to their later interpreters, has much to teach us.

Second, biblical languages are undervalued. Bruce found it hard to understand how anyone who had a sense of call to "the ministry of the Word" would be unwilling to learn Hebrew

Hebrew and Greek. He not only knew those languages, but the whole Bible by heart in the original tongue. At a time when many pastors undervalue their biblical languages, it is urgent to remind church leaders that an understanding of the original is fundamental to the interpretation and application of Scripture.

Third, the Testaments are too often divided. Having separate departments of New Testament and Old Testament, each with its experts who have little dialogue with the other, reflects the secular fragmentation of knowledge. Bruce believed a thorough knowledge of the Hebrew Bible was a prerequisite for understanding the New Testament. Perhaps it is time to stop appointing professors of New Testament or Old Testament in favor of professors of biblical studies.

Fourth, Bruce's positive defense of the faith provides a model for contemporary evangelical scholars. All too often the work of evangelical scholars has consisted of pointing out the errors of liberal theologians. But if Bruce's work had a apologetic tenor, it was simply because he let truth speak for itself.

The Christian community has lost a great leader. But he has left a great legacy. There is every reason to hope his work will be continued by the host of younger scholars who have answered the call of the same Lord.