Beginning
Biblical Hebrew

Dr. Mark D. Futato
Reformed Theological Seminary
OT 502
Winter 2013
Traditional Track
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PURPOSE, GOAL, AND OBJECTIVES

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

GOAL
- To facilitate your success in acquiring
  - a 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
- Note: This text book is not available through MindandHeart.com, but is available through the RTS Orlando bookstore.
- "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 of F.F. Bruce"?

- 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.

**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.

**Schedule**

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<td>Test 4 on 8-9</td>
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<td>Test 7 on 14-15</td>
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<td>Lesson 13</td>
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<td>Lesson 19</td>
<td>Test 9 on 18-19</td>
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THE ENGLISH CANON

Law:
Genesis  
Exodus  
Leviticus  
Numbers  
Deuteronomy

Prophecy:
Major:
Isaiah  
Jeremiah  
Lamentations  
Ezekiel  
Daniel

History:
Joshua  
Judges  
Ruth  
Samuel  
Kings  
Chronicles  
Ezra  
Nehemiah  
Esther

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

Poetry:
Job  
Psalms  
Proverbs  
Ecclesiastes  
Song of Songs

HEBREW SCRIPTURE SONGS

#1 Hezekiah 1:1
heyveynu shalom aleychem

We have brought peace to you.

#2 Deuteronomy 6:4

Here, O Israel, the LORD is our God, the LORD alone.
#3 Psalm 121:4

הנה לא יהיה לוה להישן ושומר ישראל:

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

#4 Psalm 133:1

הנה כמרفشل ומרفشل שבח אחים יזרוק:

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

#5 Isaiah 35:10 //51:11

ובא עתון ברוכה לשמה עולם עלייה שמה שמחה ימה:

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

שוב אשיש ביהוה חוגל לפיש באליה:

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

#7 Psalm 118:24

וזהוים עשה יוהו גרגלה ושמחה ב:

This is the day the *LORD* has made.
Let us be rejoice and be glad in it.
Come let us shout! Come let us shout! Come, come, let us shout to the LORD!
Let us shout—let us shout to the Rock of our salvation!
Let us approach him with thanksgiving!
Let us shout, let us shout to the Rock of our salvation!
With psalms 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 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.
**Course Objectives Related to MDiv* Student Learning Outcomes**

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<th>Course:</th>
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<tr>
<td>Professor:</td>
<td>Futato</td>
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<td>Campus:</td>
<td>Orlando</td>
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<td>Date:</td>
<td>January 2012</td>
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**MDiv* Student Learning Outcomes**

In order to measure the success of the MDiv curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the MDiv outcomes.

*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.

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<tr>
<th>Rubric</th>
<th>Mini-Justification</th>
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<tbody>
<tr>
<td>Strong</td>
<td>Uses key texts from the Old Testament in the practice exercises.</td>
</tr>
<tr>
<td>Moderate</td>
<td>Teaches the skills to research further into the original meaning of Scripture, including Hebrew grammar and computer technology.</td>
</tr>
<tr>
<td>Minimal</td>
<td></td>
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<tr>
<td>None</td>
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<tr>
<th>Articulation (oral &amp; written)</th>
<th>Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.</th>
<th>Minimal</th>
<th>Uses key texts from the Old Testament in the practice exercises.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scripture</td>
<td>Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.)</td>
<td>Strong</td>
<td>Teaches the skills to research further into the original meaning of Scripture, including Hebrew grammar and computer technology.</td>
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<tr>
<td>Reformed Theology</td>
<td>Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.</td>
<td>None</td>
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<tr>
<td>Sanctification</td>
<td>Demonstrates a love for the Triune God that aids the student’s sanctification.</td>
<td>Moderate</td>
<td>Uses key texts from the Old Testament in the practice exercises.</td>
</tr>
<tr>
<td>Desire for Worldview</td>
<td>Burning desire to conform all of life to the Word of God.</td>
<td>Minimal</td>
<td>Uses key texts from the Old Testament in the practice exercises.</td>
</tr>
<tr>
<td>Winsomely Reformed</td>
<td>Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.)</td>
<td>Minimal</td>
<td>Discussion forums are moderated to ensure that students communicate winsomely.</td>
</tr>
<tr>
<td>Preach</td>
<td>Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.</td>
<td>None</td>
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<tr>
<td>Worship</td>
<td>Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.</td>
<td>None</td>
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<tr>
<td>Shepherd</td>
<td>Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings; and encouraging a concern for non-Christians, both in America and worldwide.</td>
<td>None</td>
<td></td>
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<tr>
<td>Church/World</td>
<td>Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.</td>
<td>None</td>
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