

# OT6100: Hebrew Readings

1 Hour – Spring 2022

*Professor* Dr. William A. Ross  
*Class Time* Wednesday 1:00–3:00



Exegeting the English text is like kissing your wife through a veil.  
You can do it, but it doesn't have the same smack.  
– Bruce M. Metzger

## A. פשר (Explanation)

### COURSE GOALS

1. To glorify and enjoy God by engaging with his Word in the original languages
2. To increase competency in and enjoyment of Biblical Hebrew by:
  - Further developing capacity for reading and understanding of the biblical text in preparation for ministry and research
  - Understanding and applying more advanced aspects of Hebrew grammar

### PREREQUISITES

Unless otherwise arranged, students in this course must have completed both Hebrew I and II (OT5100, 5125). Although not strictly required, students will more greatly benefit from this course after having also completed Greek I and II (NT5100, 5125). Students simultaneously taking Biblical Aramaic (OT6105) will also benefit.

### COURSE DESCRIPTION

In order to achieve the Course Goals set out above, we will focus on passages from the book of Nehemiah, as set out in the schedule below. In addition to reading and discussing the text together each week, we will also review the basics of Masoretic accents as time allows based on the assigned reading. All details in this syllabus are subject to change, which will always be communicated in writing.

## B. משמרות (Obligations)

### REQUIREMENTS AND GRADING

There are no quizzes, papers, or exams in this course. Your grade is determined on the basis of the following criteria:

1. *Attendance* – Absence will result in reduction of your final grade by a half letter
2. *Preparation* – You must come prepared and have completed the assigned reading
3. *Participation* – Be able to read the text aloud and interact with the language accurately

## REQUIRED TEXTS

Mark Futato, *Basics of Hebrew Accents* (Zondervan, 2020)

Karl Elliger and Wilhelm Rudolph, eds. *Biblia Hebraica Stuttgartensia* (any edition)

## SCHEDULE

<i>Class</i>	<i>Hebrew Texts</i>	<i>Reading</i>
Mar. 23 <sup>rd</sup>	Nehemiah 1	[none]
Mar. 30 <sup>th</sup>	Nehemiah 2	Futato ch. 1
Apr. 6 <sup>th</sup>	Nehemiah 4	Futato ch. 2
Apr. 13 <sup>th</sup>	Nehemiah 5	Futato ch. 3
Apr. 20 <sup>th</sup>	Nehemiah 6	Futato ch. 4
Apr. 27 <sup>th</sup>	Nehemiah 8	Futato ch. 5
May 4 <sup>th</sup>	Nehemiah 9	Futato Appendix A

## C. הלכות (Guidelines)

### WHAT DOES “COME PREPARED” MEAN?

This class attempts to balance two extremes. On the one hand, it is not meant to be an advanced class only for the whiz students. Do not come to class to show off. On the other hand, it is also not meant only for the rusty students. Do not come to this class for a tune-up. All students in the course must prepare in advance on their own time.

Striking the right balance for everyone is impossible, so the guideline is this: **You are prepared if you have done enough in advance so that the time you spend in class is challenging but enjoyable.** That means you can miss the target to either side. You are *under*-prepared if you're sweaty and lost the whole time. But you are *over*-prepared if you're checking email and bored the whole time. So prepare in whatever way is necessary *for you*.

But there are two kickers to know:

- 1) **You may not consult any translations as you prepare for class<sup>1</sup>**
- 2) **We will work from nothing but the Hebrew text in class**

If you need some suggestions for how to prepare, consider the following: 1) Produce a handwritten English translation of the assigned texts; 2) Write a list of all verbs with parsing; 3) Label and analyze particles and function words (e.g., כִּי, הִנֵּה, מִפְּנֵי, etc.); 4) Label and evaluate other grammatical features that you believe are noteworthy (e.g., construct chains, vocatives, apposition, etc.); 5) Categorize clause types (e.g., nominal/verbal, causal, relative, etc.); and 6) Note puzzling features of the text and the textual apparatus.

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<sup>1</sup> Do not try to find clever work-arounds to this rule. Hebrew only.

## **RTS CHARLOTTE CLASSROOM TECHNOLOGY USAGE**

RTS Charlotte recognizes how essential it is for students to have reliable, campus-wide access to the internet. For that reason, we have made Wi-Fi available for our student body, not only in the library and student lounges, but also in the classrooms. We know that students need to use the internet to download class materials, access files on the Cloud, and locate other important information. However, we also recognize that internet access in the classroom provides opportunity for abuse and misuse. Some students have unfortunately used their internet access to engage in many activities that distract them from the classroom lectures (e.g., surfing the web, checking sports scores, playing games). Not only does such activity hamper a student's own seminary education, but it distracts other students who can easily view the screens of nearby students. In addition, donors and classroom guests (who often sit in the back) can see this inappropriate internet usage, which reflects poorly on RTS. Classroom etiquette includes leaving cell phones turned off, refraining from surfing the Internet or playing computer games or other distracting activities. In addition, students must respect standards set by individual professors regarding the use of technology during their class.

In order to address this issue, we must appeal to the integrity of the students as ones who are preparing for a lifetime of ministry to Christ and his church. We expect each student to take personal responsibility for proper classroom technology usage and to encourage others around them to do the same. All RTS-Charlotte students are accountable to the policies stated in the Student Handbook and Academic Catalog and are therefore expected to use technology in the classroom only for appropriate class-related activities. Student conduct is under the supervision of the Dean of Students.

**Course Objectives Related to MDiv\* Student Learning Outcomes**

Course: OT6100  
 Professor: Ross  
 Campus: Charlotte  
 Date: Spring 2022

<b><u>MDiv* Student Learning Outcomes</u></b>		<b><u>Rubric</u></b>	<b><u>Mini-Justification</u></b>
<i>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.</i> <i>*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.</i>		<ul style="list-style-type: none"> <li>• Strong</li> <li>• Moderate</li> <li>• Minimal</li> <li>• None</li> </ul>	
<b>Articulation (oral &amp; written)</b>	Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks. Also includes ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	Strong	Open discussion, seminar format requires consistent verbal interaction
<b>Scripture</b>	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.)	Strong	Original language texts examined in close detail from throughout the Old Testament
<b>Reformed Theology</b>	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	None	
<b>Sanctification</b>	Demonstrates a love for the Triune God that aids the student's sanctification.	None	
<b>Worldview</b>	Burning desire to conform all of life to the Word of God. Includes ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.	Minimal	Discussion of the textual reliability of the Old Testament
<b>Winsomely Reformed</b>	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.)	None	
<b>Pastoral Ministry</b>	Ability to minister the Word of God to hearts and lives of both church and unchurched, to include preaching, teaching, leading in worship, leading and shepherding the local congregation, aiding in spiritual maturity, concern for non-Christians.	None	