

My Biblical Hebrew Moodle

<https://mbh.3bmoodle.dk/>



BHSA for Interpretation: TEN COMMANDMENTS

Presentation by Nicolai Winther-Nielsen at the ETCBC Meeting on May 16 2022

The BHSA for interpretation: Ten Commandments

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VU University

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The BHSA for interpretation: Ten Commandments

Follow **Ten Commandments** on sequential steps into the BHSA (in Bible OL) to
Communicate Core Content

- Background: interpretation, previous work on Joshua and Exodus 19
- Body: ten steps help the interpreter or translator to move from grammatical features (cohesion) over key words and style (coherence) to historical, biblical and current concerns (context); illustrated for the short text in Num 21,4-9
- Biblical application: Education; The Danish translation, “The Free Bible”



Interpretation

- Exegesis, text-grammar, discourse-linguistics, literary reading, translation, exposition or ... ?
- Eep Talstra and the ETCBC: synchronic analysis → diachronic explanation
- The ANK method (in Danish)
- My "ten commandments" – "10 Cs"

Danish 3x3 ANK

1 COHERENCE

1.1. Afgrænsning

1.2. Afsnit

1.3. Argumentation

2. COHESION

2.1. Nøgleord

2.2. Nærlægning

2.3. Nyhed

3. CONTEXT

3.1. Kontekst

3.2. Kanon

3.3. Kirke

English

3x3+1 10 C's

1 COHERENCE

1.1. Co-text

1.2. Composition

1.3. Clause

2. COHESION

2.1. Concepts

2.2. Creativity

2.3. Communication

3. CONTEXT

3.1. Culture

3.2. Commentary

3.3. Canon

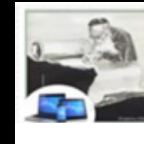
4. CUMMUNITY



Text analysis

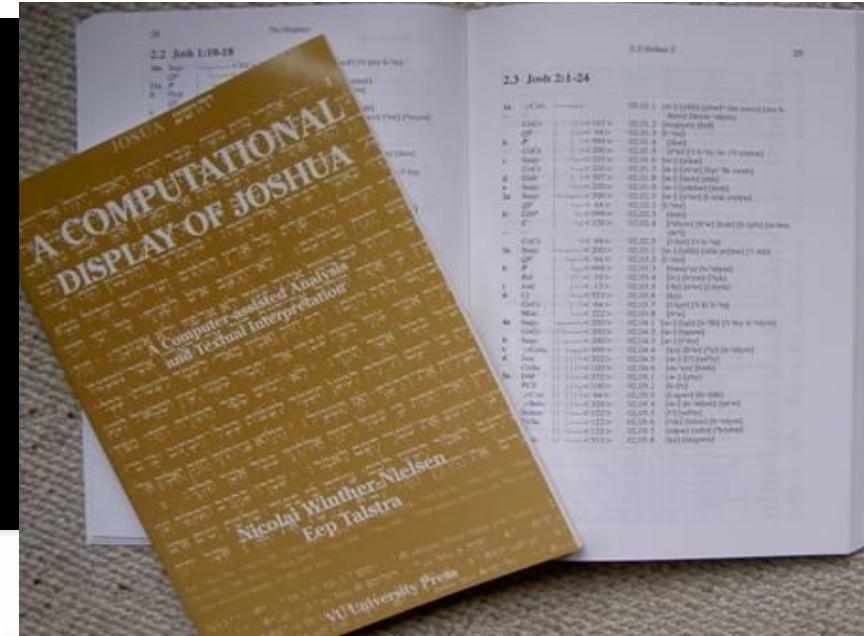
- ETCBC research: text display for analysis

[<Lo> ארצה הנגב [<Su> אברהם [<Co> חמש [<Pr> יסע [<Cj>ו]	L1	N	WayX	3sgM	01
[<Co> שור [<Pr> ישב [<Cj>ו	L2	N	Way0	3sgM	01
[<Co> בוגר [<Pr> יגר [<Cj>ו	L3	N	Way0	3sgM	01
[<Co><ap> אשתו / אל שרה [<Su> אברהם [<Pr> יאמר [<Cj>ו]	L4	N	WayX	3sgM	02
=====+			=====		
not support. [<Su> הוא [<PC> אחתי	L5	NQ	NmCl	----	02
=====+			=====		
[<Su><ap> גרר / אביחלך [<Pr> ישלח [<Cj>ו]	L6	N	WayX	3sgM	02
[<Ob> את שרה [<Pr> יקח [<Cj>ו	L7	N	Way0	3sgM	02
[<Co> אביחלך [<Su> אלהים [<Pr> יבא [<Cj>ו	L8	N	WayX	3sgM	03
[<Co> לו [<Pr> יאמר [<Cj>ו	L9	N	Way0	3sgM	03
=====+			=====		
[<Aj> על האשה [<PC> חת [<Is> הנך	L10	NQ	PtcA	-sgM	03
[<Pr> לקחת [<Re> אשר	L11	NQ	xQt1	2sgM	03
[<PC> בעלת בעל [<Su> הוא [<Cj>ו	L12	NQ	NmCl	----	03



Book of Joshua

- Computational display (1995): functional discourse grammar



2.6 Josh 5:13-6:26

13a	<i>DM</i>	└──┬──┘	< 200 >	05,13.1	[w-] [yhy]
	└┘Circ		└┘ < 55 >	05,13.2	[b-hywt] [yhwš ^c] [b-yryḥw]
b	<i>Sequ</i>		└┘ < 200 >	05,13.3	[w-] [yš ^ʔ] [ʿynyw]
	<i>CoCs</i>		└┘ < 200 >	05,13.4	[w-] [yr ^ʔ]
	<i>DM</i>		└┘ < 307 >	05,13.5	[w-] [hnh]
	<i>CoSu</i>		└┘ < 160 >	05,13.6	[^ʔ yš] [ʿmd] [l-ngdw]
c	<i>Elab</i>		└┘ < 306 >	05,13.7	[w-] [ḥrbw] [šlwph] [b-ydw]
d	└┘Circ	└──┬──┘	< 200 >	05,13.8	[w-] [ylk] [yhwš ^c] [^ʔ lyw]
e	<i>Sequ</i>		└┘ < 200 >	05,13.9	[w-] [y ^ʔ mr] [lw]

Ex 19-20

- Diachronic: sources
- Synchronic: literary-linguistic

P	19,1-2a	
E	19,2b-6.7-9	16a.18.20
J	19,10-15	16b.17.19
E	From heaven (20,1-17)	
J	Through Moses (20,18-21)	

Chiastic structure (19,16-19)

A	16a	Sound of horn
B	16b	People trembled
C	17	People approached
X		People <u>stopped</u>
C	18a	God descended
B	18b	Mountain trembled
A	19a	Sound of horn

> Moses SPEAKS – God ANSWERS

-	19:16	wayhî vawayôm haššəlišî
-	-	bihəyōt habbōqer
-	-	wayhî
-	-	qōlōt ūvəraqīm wəʕānān kāvəd ʕal-hāhār
-	-	wəqōl šōfār hāzāq məʔōd
-	-	wayyehərad kol-hāʕām
-	-	ʔašer bammaḥaneh:
-	-	17wayyōšēʔ mōšeḥ ʔet-hāʕām
-	-	liqraʔt hāʔelōhim
-	-	min-hammaḥaneh
-	-	wayyitəyaššəvū bətaḥtīt hāhār:
-	18	wəhar sīnay ʕāšan kullō
-	-	mippənē ʔašer yārad ʕālāw YHWH bāʔes
-	-	wayyaʕal ʕāšānō kəʕesen hakkivšān
-	-	wayyehərad kol-hāhār məʔōd:
-	-	19wayhî
-	-	qōl haššōfār hōlēx
-	-	wəḥazeq məʔōd
-	-	mōšeḥ yədabbēr
-	-	wəhāʔelōhim yaʕanennū vəqōl



Num 21:4-9

- Practical illustration of my commandments

10C-analysis – ten commandments for analysis

1 COHERENCE

syntactic

- 1.1. Co-text: Unit within chapter and book
- 1.2. Composition Determine narrative or dialogic units
- 1.3. Clause Argumentation in clause structure

2. COHESION

semantic

- 2.1. Concepts Keywords
- 2.2. Creativity Literary and stylistic features
- 2.3. Communication News and communicative action

3. CONTEXT

literary

- 3.1. Culture Historical-cultural background
- 3.2. Commentary Previous scholarship
- 3.3. Canon Inter-textual parallels

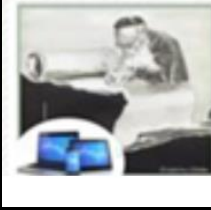
4. CUMMUNITY

Church and society

- Bible OL indentation
- A translation of Num 21:4-9 (e.g. <https://worldenglish.bible/>)

4 They traveled from Mount Hor by the way to the Red Sea,
to go around the land of Edom.
The soul of the people was very discouraged because of the journey.
55 The people spoke against God and against Moses:
“Why have you brought us up out of Egypt
to die in the wilderness?
For there is no bread,
there is no water,
and our soul loathes this disgusting food!”
6 Yahweh sent venomous snakes among the people
and they bit the people.
Many people of Israel died.
77 The people came to Moses,
and said,
“We have sinned,
because we have spoken against Yahweh and against you.
Pray to Yahweh,
that he take away the serpents from us.”
Moses prayed for the people.
8 Yahweh said to Moses,
“Make a venomous snake,
and set it on a pole.
It shall happen that everyone who is bitten,
when he sees it,
shall live.”
9 Moses made a serpent of bronze,
and set it on the pole.
It shall happen
If a serpent had bitten any man,
when he looked at the serpent of bronze,
he lived.

4 וַיֵּסְעוּ מִהַר הָהָרַל בְּדֶרֶךְ יַם-סוּף
לִסְבֹּב אֶת-אֶרֶץ אֲדוֹם2
וַתִּקְצַר נַפְשֵׁי-הָעָם בְּדֶרֶךְ:
5 וַיִּדְבַּר הָעָם בְּאֵלֵהִים וּבַמֹּשֶׁה1
לָמָּה הֵעֲלִיתָנוּ מִמִּצְרָיִם2
לָמוֹת בַּמִּדְבָּר4
כִּי אֵין לָחֶם3
וְאֵין מַיִם ..5
וַנִּפְשַׁעְנוּ קִצָּה בְלֶחֶם הַקָּלָקָל:
6 וַיִּשְׁלַח יְהוָה בָּעָם אֶת הַנְּחָשִׁים הַשָּׂרְפָיִם1
וַיִּנְשָׁכוּ אֶת-הָעָם2
וַנָּמַת עִם-רַב מִיִּשְׂרָאֵל:
7 וַיָּבֹא הָעָם אֶל-מֹשֶׁה1
וַיֹּאמְרוּ2
חָטֵאנוּ3
כִּי-דִבַּרְנוּ בְּיַהוָה וְנָכָךְ ..5
הַתְּפַלֵּל אֶל-יְהוָה4
וַיִּסַּר מִעֲלֵינוּ אֶת-הַנְּחָשׁ5
וַיִּתְּפַלֵּל מֹשֶׁה בְּעַד הָעָם:1
8 וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה2
עֲשֵׂה לָךְ שָׂרָף3
וְשִׂים אֹתוֹ עַל-גֹּזֶם ..5
וְהָיָה כָּל-הַנִּשְׁחָף4
וְרָאָה אֹתוֹ5
וְחָיָ: ..6
9 וַיַּעַשׂ מֹשֶׁה נְחָשׁ נְחָשׁ נְחָשֶׁת1
וַיִּשְׁמְהוּ עַל-הַגֹּזֶם2
וְהָיָה3
אִם-נִשְׁחָף הַנְּחָשׁ אֶת-אִישׁ4
וְהִבִּיט אֶל-נְחָשׁ הַנְּחָשֶׁת5
וְחָיָ: ..5



COHERENCE
COHESION
CONTEXT
COMMUNITY

1.1. Co-text
1.2. Composition
1.3. Clause

- V Desert wandering (15:1-19:22)
 - . In Travel to Paran (10:11-12)
 - . 1 Departure and leadership (10.13-32)
 - . 2 The fire at Tab'era (10.33-11.3)
 - . 3 Quails in Kibrot-ha-Ta'ava (11:4-34)
 - . 4 Rebellion of Mirjam and Aron (11:35-12:15)
 - . 5 Rebellion of spies and people (12:16-14:38)
 - . Cl Defeat at Horma (14:39-45)

- V Desert wandering (15:1-19:22)
 - . 1 Laws for the land (15:1-41)
 - . 2 Rebellion of Kora and Datan (16:1-17:26)
 - . 3 Roles of priest and levites (18:1-32)
 - . 4 Red heifer cleansing (19:1-22)

- VI Falls victory en route to Moab (20:1-21:35)
 - . In Death of Mirjam in Kadesh (20:1)
 - . 1 Fall of Moses at Meriba (20:2-13)
 - . 2 Edom's refusal of passage (20:14-21)
 - . 3 Death of Aron on Hor (20:22-29)
 - . 4 Victory at Horma (21:1-3)
 - . 5 **The Bronze Snake in the desert (21:4-9)**
 - . 6 The Conquest of East Jordan (21:10-35)

VII Bileam blesses Israel (22:1-24:25)

VIII Fall, Laws and settlement (25:1-33:49)

- . In Arrival at Shittim (25,1a)
- . 1 Fall and role of Pinehas (25:1b-18)

Unit within chapter and book

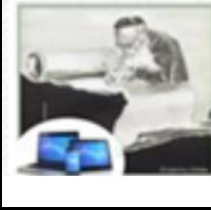
Beginning

End

Unit in textual framework

Numbers: Itineray structure

1,1-10,10	Sinaj: Departure laws
10,11-12,16	<i>Sinai-Kadesh</i>
13-19	Desert: Wanderings
20-21	<i>Kadesh-Moab</i>
22-36	Moab: Conquest preparations



COHERENCE
COHESION
CONTEXT
COMMUNITY

1.1. Co-text
1.2. Composition
1.3. Clause

Determine narrative and dialogue

- Time, place, person, event
- Episodes: 3 (v 7b?)
- Quotes: 3

Introduction	4 Departure
Ep1	<ul style="list-style-type: none"> ▪ People discouraged ▪ REBELLION God & Moses: ▪ ▪ »Bring out – to kill? ▪ ▪ No bread & water«
Ep2	<ul style="list-style-type: none"> ▪ Yahweh sends snakes>death ▪ People to Moses: ▪ ▪ ▪ »We sinned Yahweh & you ▪ ▪ ▪ Pray for us
Ep3	<ul style="list-style-type: none"> ▪ Moses prayed for folket. ▪ ▪ Yahweh to Moses: ▪ ▪ ▪ »Make bronze snake ▪ ▪ ▪ bitten > look > live
Conclusion	<ul style="list-style-type: none"> ▪ Moses made > lived

וַיִּסְעוּ מִהַר הָהָר הַהַר הַדֶּדֶרֶךְ יַם-סוּף
 לִסְבֹּב אֶת-אֲרֶצוֹת אֲדוֹם
 וַתִּקְצַר נַפְשֵׁי הָעָם בַּדֶּרֶךְ:
 וַיְדַבֵּר הָעָם בְּאֵלֵהִים וּבְמֹשֶׁה
 לָמָּה הֵעֲלִיתָנוּ מִמִּצְרָיִם
 לָמוּת בַּמִּדְבָּר
 כִּי אֵין לָחֶם
 וְאֵין מַיִם
 וְנַפְשֵׁנוּ קָצָה בְּלֶחֶם הַקִּלְקִל:
 וַיִּשְׁלַח יְהוָה בָּעָם אֶת הַנֹּחָשִׁים הַשֵּׂרְפִים
 וַיִּנְשְׁכוּ אֶת-הָעָם
 וַיָּמָת עַם-רַב מִיִּשְׂרָאֵל:
 וַיָּבֹא הָעָם אֶל-מֹשֶׁה
 וַיֹּאמְרוּ
 הֲטָאֵנוּ
 כִּי-דִבַּרְנוּ בִיהוָה וְנָדָה
 הַתַּפְלֵל אֶל-יְהוָה
 וַיִּסַּר מֵעֲלֵינוּ אֶת-הַנֹּחָשׁ
 וַיַּחְפְּלֵל מֹשֶׁה בְּעַד הָעָם:
 וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה
 עֲשֵׂה לָךְ שֵׁרֶף
 וְשִׂים אֹתוֹ עַל-גֹּב
 וְהָיָה כָל-הַנֹּשָׁךְ
 וַרְאָה אֹתוֹ
 וְחָיָה:
 וַיַּעַשׂ מֹשֶׁה נָחָשׁ נְחֹשֶׁת
 וַיִּשְׁמְדוּהוּ עַל-הַגָּב
 וְהָיָה
 אִם-נָשָׁךְ הַנֹּחָשׁ אֶת-אִישׁ
 וַהֲבִיט אֶל-נָחָשׁ הַנְּחֹשֶׁת
 וְחָיָה:

4 They traveled from Mount Hor by the way to the Red Sea,
 to go around the land of Edom.
 The soul of the people was very discouraged because of the journey.
 5 The people spoke against God and against Moses:
 "Why have you brought us up out of Egypt
 to die in the wilderness?
 For there is no bread,
 there is no water,
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 6 Yahweh sent venomous snakes among the people
 and they bit the people.
 Many people of Israel died.
 7 The people came to Moses,
 and said,
 "We have sinned,
 because we have spoken against Yahweh and against you.
 Pray to Yahweh,
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CONTEXT
COMMUNITY

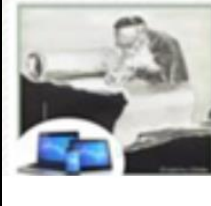
1.1. Co-text
1.2. Composition
1.3. Clause

Argumentation in clause structure

- Parallel, subordination or new beginning
- RGG focus for Num 21:5

וַיֵּצְאוּ מִהַר הָהָר הַהוּא בַדֶּרֶךְ יַם-סוּף
 לְסָבֵב אֶת-אֶרֶץ עֲדוּם
 וַתִּקְצַר נַפְשֵׁיהֶם בַּדֶּרֶךְ:
 וַיְדַבֵּר הָעָם בְּאֵלֵהִים וּבְמֹשֶׁה
 לֵמָּוָה הֲעִלִּיתָנוּ מִמִּצְרַיִם
 לָמוּת בְּמִדְבָּר
 לָמָּוָה אֵין לֶחֶם
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 וְנַפְשֵׁנוּ קֹצֵה בְּלֶחֶם הַקִּלְקֵל:
 וַיִּשְׁלַח יְהוָה בָּעָם אֶת הַנֹּחָשִׁים הַשֶּׂרְפָיִם
 וַיִּנְשְׁכוּ אֶת-הָעָם
 וַיָּמָוֹת עַם-רַב מִיִּשְׂרָאֵל:
 וַיָּבֹא הָעָם אֶל-מֹשֶׁה
 וַיֹּאמְרוּ
 הֲטֵאֵנוּ
 כִּי-דִבַּרְנוּ בַיהוָה וְנָבֵד
 הַתְּפִלָּה אֶל-יְהוָה
 וְיִסַּר מֵעַלֵּינוּ אֶת-הַנֹּחָשׁ
 וַיִּתְפַּלֵּל מֹשֶׁה בְּעַד הָעָם:
 וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה
 עֲשֵׂה לָךְ שֶׁרֶף
 וְשִׂים אוֹתוֹ עַל-גֹּסֶן
 וְהָיָה כָּל-הַנִּשְׁחָד
 וְרָאָה אוֹתוֹ
 וַחַיִּי:
 וַיַּעַשׂ מֹשֶׁה נְחֹשׁ נָחָשׁ
 וַיִּשְׁמְרוּ עַל-הַנָּס
 וְהָיָה
 אִם-נִשְׁחָד הַנֹּחָשׁ אֶת-אִישׁ
 וְהִבִּיט אֶל-נֹחָשׁ הַנְּחֹשֶׁת
 וַחַיִּי:

4 They traveled from Mount Hor by the way to the Red Sea,
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COHERENCE
COHESION
CONTEXT
COMMUNITY

- 1.1. Co-text
- 1.2. Composition
- 1.3. Clause

Argumentation in clause structure

- Parallel, subordination or new beginning
- RGG focus for Num 21:5

Winther-Nielsen, Nicolai. 2021. Why Eve Shouldn't Eat The Snake: An Informed Answer from Focus Structure and Reference Tracking in Biblical Hebrew. In Robert Van Valin (ed), *Challenges at the Syntax-Semantics-Pragmatics Interface. A Role and Reference Grammar Perspective*, Newcastle upon Tyne, Cambridge Scholars Publishing, 285-307

וַיֵּסְעוּ מִהַר הָהָר הַזֶּה יַם-סוּף
 לִסְבֹּב אֶת-אֶרֶץ אֲדוֹם
 וְהַנְּפֹשׁוֹת נִפְשָׁהֶם בַּדֶּרֶךְ:
 וַיִּדְבְּרֹתָ הָעָם בְּאֱלֹהִים וּבְמֹשֶׁה
 לָמָּה הֵעֲלִיתָנוּ מִמִּצְרָיִם
 לָמוּת בַּמִּדְבָּר
 כִּי אֵין לָחֶם
 וְאֵין מַיִם
 וְנַפְשֵׁנוּ קֹצֶה בְּלֶחֶם הַקִּלְקִל:

4 They traveled from Mount Hor by the way to the Red Sea,
 | | to go around the land of Edom.
 | | The soul of the people was very discouraged because of the journey.
 5 The people spoke against God and against Moses:
 | | "Why have you brought us up out of Egypt
 | | | | to die in the wilderness?
 | | | | For there is no bread,
 | | | | there is no water,
 | | | | and our soul loathes this disgusting food!"
 6 Yahweh sent venomous snakes among the people

¹ This paper has been thoroughly revised following the first presentation at the RRG Conference on August 2, 2015, at the Heinrich Heine University in Düsseldorf. It emerged out of my stay as Researcher in Residence at the ETCBC at the Vrije Universiteit in Amsterdam. I would like to thank Professor Wido van Peursen for this invitation, and Professor Eep Talstra for including me in his research.

This paper presents a solution for the analysis of the information structure in the ancient language Biblical Hebrew. Using Role and Reference Grammar (RRG), it deals with mapping of lexico-grammatical structures onto tracking of referents in texts. A program developed for reference tracking by Eep Talstra for the database of the Eep Talstra Center for Bible and Computer ran into an interesting problem. In the conversation between Eve and the snake in Gen 2:25-3:5, it miscalculated the coreference as eating the snake rather than the fruit. The solution is enhanced reference tracking with an RRG focus structure analysis and apply common ground management theory formulated by Malte Zimmermann and others. Furthermore, the hierarchical structure of the text must play a role in an account of the activation of referents.



COHERENCE
COHESION
CONTEXT
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1.1. Co-text
1.2. Composition
1.3. Clause

Argumentation in clause structure

- Parallel, subordination or new beginning
- RRG focus for Num 21:5
- Focus structure: selective focus *w^ənafšēnû qāšāh*
- Syntactic codes

RRG Focus

Predicate Focus

Sentence Focus

Argument Focus

Types

New_{Foc}

Corr_{Foc}

Sel_{Foc}

Contr_{Foc}

1 וַיֵּסְעוּ מִהוֹר הַהַר הַזֶּה עַד יַם סוּף
2 לְסָבֵב אֶת אֶרֶץ עֲדוֹם
3 וַתִּמְצַר נַפְשֵׁיהֶם בַּדֶּרֶךְ:
4 וַיְדַבֵּר הָעָם בְּאֵלֵהִים וּבְמֹשֶׁה
5 לָמָּה הֵעַלִיתָנוּ מִמִּצְרַיִם
6 לָמוֹת בַּמִּדְבָּר
7 כִּי אֵין לָחֶם
8 וְאֵין מַיִם
9 וְנַפְשֵׁנוּ קָצָה בַּלֶּחֶם הַקָּלֵקֶל:
10 וַיִּשְׁלַח יְהוָה בָּעָם אֶת הַנֹּחָשִׁים הַשָּׂרְפָיִם

4 They traveled from Mount Hor by the way to the Red Sea,
to go around the land of Edom.
The soul of the people was very discouraged because of the journey.
5 The people spoke against God and against Moses:
"Why have you brought us up out of Egypt
to die in the wilderness?
For there is no bread,
there is no water,
and our soul loathes this disgusting food!"
6 Yahweh sent venomous snakes among the people

5 וַיְדַבֵּר הָעָם בְּאֵלֵהִים וּבְמֹשֶׁה
Clause:N:4771

לָמָּה הֵעַלִיתָנוּ מִמִּצְרַיִם
Clause:Q:9992

לָמוֹת בַּמִּדְבָּר
Clause:Q:644

כִּי אֵין לָחֶם
Clause:Q:5023

וְאֵין מַיִם
Clause:Q:400 ..5

וְנַפְשֵׁנוּ קָצָה בַּלֶּחֶם הַקָּלֵקֶל:
Clause:Q:4204

וְהָעָם
רָב מִיִּשְׂרָאֵל:
עַל-מֹשֶׁה
בִּיהוָה וְבָרַךְ
לַיהוָה
יָגוּ אֶת-הַנֶּחֱשׁ
אִשָּׁה בְּעַד הָעָם:
זוֹה אֶל-מֹשֶׁה
שָׂרָף
עַל-גֹּס
הַנֶּשֶׁוּף
הַל נִחַש נִחַשֶׁת
ל-הַגֹּס
הַנֶּחֱשׁ אֶת-אִישׁ
נִחַשֶׁת הַנֶּחֱשֶׁת



COHERENCE
COHESION
CONTEXT
COMMUNITY

2.1. Concepts
2.2. Creativity
2.3. Communication

1 וַיִּסְעוּ מִהַר הָהָר הַרְדֵּי יַם־סוּף
 2 לְסָבֵב אֶת־אֶרֶץ אֲדוֹם
 3 וַהֲקַצֵּר נַפְשֵׁי־הָעָם בַּהֲרָה:
 4 וַיִּדְבֹּר הָעָם בְּאַלֹהִים וּבְמֹשֶׁה
 5 לָמָּה הֶעֱלִיתָנוּ מִמִּצְרָיִם
 6 לָמוּת בַּמִּדְבָּר
 7 כִּי אֵין לָחֶם
 8 וְאֵין מַיִם
 9 וְנַפְשֵׁנוּ קָצָה בְּלֶחֶם הַקִּלְקֵל:
 10 וַיִּשְׁלַח יְהוָה בָּעָם אֶת הַנְּחָשִׁים הַשָּׂרָפִים
 11 וַיִּנְשְׁכוּ אֶת־הָעָם
 12 וַיָּמָוּת עַם־רַב מִיִּשְׂרָאֵל:
 13 וַיָּבֹא הָעָם אֶל־מֹשֶׁה
 14 וַיֹּאמְרוּ
 15 הֲטֹאֲנוּ
 16 כִּי־דִבַּרְנוּ בַיהוָה וְנָדָה
 17 הַתְּפִלָּה אֶל־יְהוָה
 18 וַיִּסַּר מֵעֲלֵינוּ אֶת־הַנְּחָשׁ
 19 וַיִּתְפַּלֵּל מֹשֶׁה בְּעַד הָעָם:
 20 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
 21 עֲשֵׂה לְךָ שָׂרָף
 22 וְשִׂים אֹתוֹ עַל־גֹּסֶם
 23 וְהָיָה כָּל־הַנִּשְׁחָד
 24 וְרָאָה אֹתוֹ
 25 וְחָיָה:
 26 וַיַּעַשׂ מֹשֶׁה נְחָשׁ נְחֹשֶׁת
 27 וַיִּשְׁמְדוּ עַל־הַגֹּסֶם
 28 וְהָיָה
 29 אִם־נָשָׁךְ הַנְּחָשׁ אֶת־אִישׁ
 30 וְהִבִּיט אֶל־נְחָשׁ הַנְּחֹשֶׁת
 31 וְחָיָה:

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 to go around the land of Edom.
 The soul of the people was very discouraged because of the journey.
 5 The people spoke against God and against Moses:
 "Why have you brought us up out of Egypt
 to die in the wilderness?
 For there is no bread,
 there is no water,
 and our soul loathes this disgusting food!"
 6 Yahweh sent venomous snakes among the people
 and they bit the people.
 Many people of Israel died.
 7 The people came to Moses,
 and said,
 "We have sinned,
 because we have spoken against Yahweh and against you.
 Pray to Yahweh,
 that he take away the serpents from us."
 Moses prayed for the people.
 8 Yahweh said to Moses,
 "Make a venomous snake,
 and set it on a pole.
 It shall happen that everyone who is bitten,
 when he sees it,
 shall live."
 9 Moses made a serpent of bronze,
 and set it on the pole.
It shall happen
 If a serpent had bitten any man,
 when he looked at the serpent of bronze,
 he lived.

Keywords

- Active and accessible referents
- Leit-Wörter: People*
 - shift from *yisrāʔēl* (21,2) to *ʕam*
- Two kinds of snakes



COHERENCE
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2.1. Concepts
2.2. Creativity
2.3. Communication

Literary and stylistic features

- Charaterization
 - *ḥāṭāʾnû* (v 7)
 - *dibbarnû vaYHWH*
- Stylistic features:
 - *lāmāh* rhetorical (5a)
 - instant response (v 6a)
 - 'a large part of the people died from Israel' (v 6)
- Repetition of same genre
 - Ex 17:1-6 > Num 11:1-3 > Num 21:4-9

וַיִּסְעוּ מִהַר הָהָר הַזֶּה לַדֶּדֶי יַם־סוּף
 לִסְבָּב אֶת־אֶרֶץ אֲדוֹם
 וַתִּקְצַר נַפְש־הָעָם בַּדֶּרֶךְ:
 וַיִּדְבֹּר הָעָם בְּאַל־הוּיָם וּבְמִשְׁהָ
 לָמָּה הֵעֲלִיתָנוּ מִמִּצְרָיִם
 לָמוֹת בַּמִּדְבָּר
 כִּי אֵין לָהֶם
 וְאֵין מַיִם
 וּנְפִשְׁנוּ מָצָה בְּלֶחֶם הַקֶּלֶקֶל:
 וַיִּשְׁלַח יְהוָה בְּעָם אֵת הַנְּחָשִׁים הַשֶּׁרְפָיִם
 וַיִּשְׁכוּ אֹתָהֶם
 וַיָּמָת עַם־רַב מִיִּשְׂרָאֵל:
 וַיָּבֹא הָעָם אֶל־מֹשֶׁה
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 חָטָאנוּ
 כִּי־דִבַּרְנוּ בִיהוָה וְנָבָד
 הַתְּפִלָּל אֶל־יְהוָה
 וַיִּסַּר מִעֲלֵינוּ אֶת־הַנְּחָשׁ
 וַיַּחַפְּלֵל מֹשֶׁה בְּעַד הָעָם:
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 עֲשֵׂה לָךְ שֵׁרֶף
 וְשִׂים אוֹתוֹ עַל־גֹּב
 וְהָיָה כָּל־הַנִּשְׁחָף
 וְרָאָה אוֹתוֹ
 וְחָיָה:
 וַיַּעַשׂ מֹשֶׁה נְחָשׁ נְחָשׁ
 וַיִּשְׁמְדוּ עַל־הַנָּס
 וְהָיָה
 אִם־נִשְׁחָף הִנָּחַשׁ אֶת־אִישׁ
 וַהֲבִיט אֶל־נְחָשׁ הַנְּחָשׁ
 וְחָיָה:

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COHERENCE
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2.1. Concepts
2.2. Creativity
2.3. Communication

News and communicative action

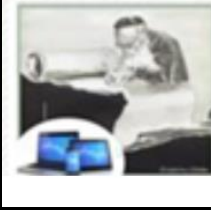
- Newsworthy concepts: identification/sensation
- Snake drama > bronze snake
- Interjunction relations (Renkema)

w^əhāyāh
kol-hannāšûx
w^ərāʔā^h ʔōtô
wāḥāy

INTERJUNCTION	
EXPRES- SION	9. PRESENTATION 10. COMMENT
PROCES- SING	11. EXPLANATION 12. METATEXT 13. QUOTE
IMPRES- SION	14. ATTENTION 15. ACCEPTANCE 16. ACTION

וַיִּסְעוּ מִהַר הָהָר הַהוּא בְּדֶרֶךְ יַם-סוּף1
 לִסְבָּב אֶת-אֲרֶץ אֲדוֹם2
 וַתִּקְצַר נַפְש־הָעָם בְּדֶרֶךְ:3
 וַיְדַבֵּר הָעָם בְּאַל־הִים וּבְמֹשֶׁה4
 לָמָּה הֵעֲלִיתָנוּ מִמִּצְרָיִם5
 לָמוּת בְּמִדְבָּר6
 כִּי אֵין לָחֶם7
 וְאֵין מַיִם8
 וְנַפְשֵׁנוּ קָצָה בְּלֶחֶם הַקִּלְקִל:9
 וַיִּשְׁלַח יְהוָה בָּעָם אֵת הַנְּחָשִׁים הַשֶּׂרְפָיִם10
 וַיִּנְשְׁכוּ אֶת-הָעָם11
 וַיָּמָת עִם-רַב מִיִּשְׂרָאֵל:12
 וַיָּבֹא הָעָם אֶל-מֹשֶׁה13
 וַיֹּאמְרוּ14
 הָטָאנוּ15
 כִּי-דִבַּרְנוּ בִיהוָה וְכָךְ16
 הִתְפַּלֵּל אֶל-יְהוָה17
 וַיִּסַּר מִעֲלֵינוּ אֶת-הַנְּחָשׁ18
 וַיִּתְפַּלֵּל מֹשֶׁה בְּעַד הָעָם:19
 וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה20
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 וְשִׂים אֹתוֹ עַל-נֹס22
 וְהָיָה כָּל-הַנִּשְׁחָף23
 רָאָה אֹתוֹ24
 הָיָה:25
 וַיַּעַשׂ מֹשֶׁה נָחָשׁ נְחֹשֶׁת26
 וַיִּשְׁמְרוּ עַל-הַנֹּס27
 וְהָיָה28
 אִם-נִשְׁחָף הִנָּחַשׁ אֶת-אִישׁ29
 וְהִבִּיט אֶל-נָחָשׁ הַנְּחֹשֶׁת30
 חָיָה:31

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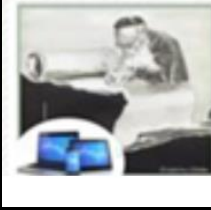
3.1. Culture
3.2. Commentary
3.3. Canon

Historical-cultural background

- Comparative-historical material
- Snake devination texts at Ugarit
- Archaeological evidence
- Social and anthropological data

וַיִּסְעוּ מִהַר הָהָר הַהוּא בְּדֶרֶךְ יַם-סוּף1
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 לָמָּה הֵעֲלִיתָנוּ מִמִּצְרָיִם5
 לָמוּת בְּמִדְבָּר6
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 וְיִסַּר מֵעַלְנוּ אֶת-הַנְּחָשׁ18
 וַיִּתְפַּלֵּל מֹשֶׁה בְּעַד הָעָם:19
 וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה20
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COHERENCE
COHESION
CONTEXT
COMMUNITY

3.1. Culture
3.2. Commentary
3.3. Canon

Previous scholarship

- Textual criticism: ancient versions
- Commentaries: dialogue with other readers
- Higher criticism: source-, form-, tradition-, redaction-, reader-response-, gender and race criticisms

וַיִּסְעוּ מִהַר הָהָר הַהוּא בְּדֶרֶךְ יַם-סוּף1
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COHERENCE	3.1. Culture
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COMMUNITY	

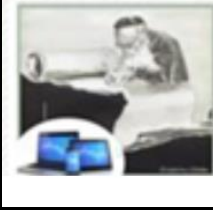
Inter-textual parallels

- Hebrew Bible
 - Ps 78:19, 34 (poetic version)
 - Moses as intercessor
- Greek New Testament
 - John 3,14-15
- Law and Gospel



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COHERENCE
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4. Community

Text in church and society

- Pastoral use
- Contemporary culture
- Global church



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Education at Danish Bible Institute (DBI)

- My Biblical Hebrew language learning (Nicolai Winther-Nielsen)
- Historical –cultural exegesis (Jens Bruun Kofoed)
- Project for peaching from the Hebrew Bible (Christian Canu Højgaard)

MBH English (en) ▶

My Biblical Hebrew Moodle

Learners direct their own language learning projects

My Biblical Hebrew is built to support learning through **Bible Online Learner**. Peer learners can work together, being guided and tutored by the Hebrew Bible.



My Biblical Hebrew uses Bible Online Learner for inquiry and practice

Translation

- ETCBC potential
- Den Frie Bibel <https://denfriebibel.dk/> (the Free Bible)
- Select ETCBC display – first Bible translation with indentations (?)

SÆT DINE LÆSEPREFERENCER

- Vis versnumre
- Vis kapitelnumre ved hvert vers
- Vis overskrifter
- Vis generelle fodnoter (1,2,3,...) og ordforklaringsmærket (°).
- Vis faglige fodnoter (a,b,c,...)
- Vis fodnoter under bibeltekst
- Ét vers per linje
- Ekstra linjeafstand
- Eksegetisk layout (eksperimentel)

Guds navn: **HERREN** ▾

- Herren
- HERREN**
- Jahve
- JHVH

SKRIFTSTYLE: **BIBELTEKST:**

- Helvetica: I begyndelsen skabte Gud himlen og jorden.
- Merriweather: I begyndelsen skabte Gud himlen og jorden.

Andre oversættelser ▾

PHAVSRET

itet indhold i en Frie Bibel er elagt med phavsret. Det etyder at alle har et til at gøre vad som helst ved teksten: opiere den, dskrive den, tere den, lægge

0..... 4 wayyisʕû mēhōr hāhār derex ʕam-sûf
 2..... lisvōv ʕet-ʕereʕ ʕədōm
 1..... wattiqsar nefeš-hāʕām baddāreḥ:
 1..... 5 waydabbēr hāʕām bēʕlōhīm ūvmōšeḥ
 2..... lāmāḥ heʕʕlītunū mimmiṣrayim
 4... lāmūt bammidbār
 3.... kī ʕēn leḥem
 5.. wʕʕēn mayim
 4... wʕnafšēnū qāšāḥ balleḥem haqqʕlōqēl:
 1..... 6 wayšallaḥ YHWH bāʕām ʕēt hannəḥāšim haśśʕrafim
 2..... wayʕnaššəxū ʕet-hāʕām
 3.... wayyāmot ʕam-rāv miyyiśrāʕēl:
 1..... 7 wayyāvōʕ hāʕām ʕel-mōšeḥ
 2..... wayyōʕmrū
 3.... ḥāṭāʕnū
 5.. kī-dibbarnū vaYHWH wāvāx
 4... hitpallēl ʕel-YHWH
 5.. wʕyāsēr mēʕālēnū ʕet-hannāḥāš
 1..... wayyitpallēl mōšeḥ bʕʕad hāʕām:
 2..... 8 wayyōʕmer YHWH ʕel-mōšeḥ
 3.... ʕəśēḥ ləxā śārāf
 5.. wʕśim ʕōtō ʕal-nēs
 4... wəḥāyāḥ kol-hannāšūx
 5.. wʕrāʕāḥ ʕōtō
 6. wāḥāy:
 1..... 9 wayyaʕas mōšeḥ nəḥāš nəḥōšet
 2..... wayśimēhū ʕal-hannēs
 3.... wəḥāyāḥ
 4... ʕim-nāšax hannāḥāš ʕet-ʕiṣ
 5.. wəhibbīt ʕel-nəḥāš hannəḥōšet
 5.. wāḥāy:

21:4 Så rejste de af sted fra bjerget Hor i retning af Sivhavet for at drage uden om Edoms land.

På vejen tabte folket tålmodigheden, [a]

21:5 og folket talte imod Gud og imod Moses [b]

»Hvorfor førte I os ud af Egypten

for at dø i ørkenen?

For her er ingen brød

og ingen vand,

og vi afskyr [c] den elendige mad.«

21:6 Da sendte HERREN giftige slanger ind blandt folket,

og de bed folket,

og en mængde af Israels folk [1] døde.

21:7 Så kom folket til Moses,

og sagde:

»Vi har syndet,

for vi har talt imod HERREN og imod dig.

Bed til HERREN

at han vil fjerne slangerne fra os.«

Da bad Moses for folket,

21:8 og HERREN sagde til Moses:

»Lav en giftslange

og sæt den på en stang.

Der skal ske det at enhver som er blevet bidt

og ser på den,

skal forblive i live.«

21:9 Så lavede Moses en bronzeslange

og satte den på en stang,

og så skete der det

at når en slange havde bidt nogen,

og han så hen på bronzeslangen,

da forblev han i live.

Bible OL potential

- Study Bible for lay readers

Thank you!

BibleOL

Biblia Hebraica Stuttgartensia (Amstelodamensis)

HEBREW & GREEK AROUND THE GLOBE

Questions and
comments

Contact:

nwn@dbi.edu

