A Text-Syntactic Approach to the Book of Exodus

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1. Purpose of This Study[1]

This paper introduces the syntactic-hierarchical structure of Exodus and its three major divisions： 1:1-4:18, 4:19-11:10, and 12:1-40:38. Section 2 presents the text-linguistics of Eep Talstra by which this study discovers the text-hierarchical structure of Exodus. It describes the structuring principle, EDSFs in Exod 4:19 and 12:1, which is derived from investigating the function of the EDSF in Num 1:1.[2] Section

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1 This paper stems from a presentation given to the session, "Biblical Hebrew Language and Linguistics", held at the SBL International Meeting in Pretoria, South Africa, on 5. July. 2023. This paper was presented at the 123rd Conference of the Korean Society of Old Testament Studies on 22. September. 2023.

2 A syntactic pattern in which a BDSF (Basic Divine Speech Formula： YHWH spoke to Moses) is combined with a locative or time phrase is named EDSF (Elaborate Divine Speech Formula).

2.3. elaborates on the process of discovering the syntactic structure of Exodus. Section 3 discusses the demarcations of this paper with scholars' demarcations. Section 4 summarizes and concludes the research of this paper.

2. Text-Hierarchical Structure of Exodus

1) Text-Linguistics of Eep Tastra to Discover the Structure

(1) Recognizing the Text as A Form of Text-Hierarchical Structure

Text linguistics observes the linguistic signal, finds demarcation markers, and discovers a text-centered structure.[3] Two groups of scholars are found depending on the recognition of a text. The first group of scholars, such as Robert Longacre, considers a text as a linear arrangement of lexemes.[4] To define the function of a clause type or word order in the Hebrew Bible, they apply the definition of a clause type already made in linguistics for modern language. The second group of scholars, such as Eep Talstra, Alviero Niccacci, and Van Peursen, consider a text as a syntactic-hierarchical structure.[5] They think the syntax is the framework

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3   Talstra, "Text Linguistics: Biblical Hebrew", Geoffrey Khan(ed.), *Encyclopedia of Hebrew Language and Linguistics* (Leiden: Brill, 2017), 2, 4-5.

4   Robert Longacre, "Weqatal Forms in Biblical Hebrew Prose, a Discourse-Modular Approach", Robert D. Bergen(ed.), *Biblical Hebrew and Discourse Linguistics* (Winona Lake, IN: Eisenbrauns, 1994), 50-95.

5   Wido van Peursen, *Language and Interpretation in the Syriac Text of Ben Sira: a comparative linguistic and literary study* (Leiden: Brill, 2007), 143.

of a text and the most essential factor in discovering a textual structure, in which they describe and define the function of a syntactic pattern, word order, and EDSFs.[6]

The text-linguistics of Eep Talstra observes all the linguistic parameters that occur in two clauses and finds corresponding components, depending on which the following clause is embedded under its preceding clause, otherwise parallel to it.[7] From the first clause to the last clause in a text, a reader reiterates the process and results in the syntactic-hierarchical structure of a text.[8] The structure's demarcations help readers understand the function of a clause type demarcating a section or indicating the transition from a preceding stage of a story to a following stage, the development of a higher or lower narrative line, and contribute to Exegesis.

(2) Rule to Judge the Hierarchical Relationship between Clauses

The following clause is usually connected to its preceding clause

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6   Talstra and van der Merwe, "Biblical Hebrew Word Order. The Interface of Information Structure and Formal Features", *ZAH* 15/16 (2004), 68-107.

7   Talstra's recent works are as follows. Talstra et al., "CALAP: An Interdisciplinary Debate between Textual Criticism, Textual History and Computer-assisted Linguistic Analysis", P.S.F. van Keulen/W. Th. van Peursen(ed.), *Corpus Linguistics and Textual History* (Assen: Van Gorcum, 2006), 13-44; Talstra, "Hebrew Syntax: Clause Types and Clause Hierarchy", K. Jongeling/H. L. Murre-van den Berg et al.(eds.), *Studies in Hebrew and Aramaic Syntax* (Leiden: Brill, 1991), 180; Talstra, "Workshop: Clause Types, Textual Hierarchy, Translation in Exodus 19, 20 and 24", Ellen van Wolde(ed.), *Narrative Syntax and the Hebrew Bible: papers of the Tilburg Conference 1996* (Leiden: Brill, 1997), 119-132.

8   Talstra, "Clause Types and Textual Structure An experiment in narrative syntax", Eep Talstra(ed.), Narrative and comment: contributions to discourse grammar and biblical Hebrew: presented to Wolfgang Schneider (Amsterdam: Societas Hebraica Amstelodamensis, 1995), 169.

depending on the similarity in terms of linguistic parameters (e.g., clause type, person, number, gender, morphological correspondence of an explicit subject, the similarity of the arrangement of phrases, etc.). A few mother clause candidates could occur in the context before the preceding clause to the present clause. If a distant mother clause candidate shows a very high similarity with the present clause than the close mother clause candidate, the present clause could be connected to the distant mother clause candidate.

① Hypotactic Relationship between A Main Clause and A
   Subordinate Clause

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book Chapter Verse Person Number Gender Clause Type Domain Clause Atom Number Text Level Paragraph Marker Hebrew Text

  Bo Ch Vs PNG  ClTP  D    CA  L P            Hebrew Text

EXO 01,08 3sgM WayX N  6151  4.#      [-וַ]<Cj>] [יָּקָם <Pr>] [מֶלֶךְ־חָדָשׁ <Su>] [עַל־מִצְרָיִם <Co>]
EXO 01,08 3sgM xQt0 N  6152  8..      |  ||  |  [אֲשֶׁר <Re>] [לֹא <Ng>] [יָדַע <Pr>] [אֶת־יוֹסֵף <Ob>]
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The table above shows one example of the hierarchical relationship between a main clause and a subordinate clause.[9] The first clause works as a main clause, under which the second clause is embedded based on the subordinate marker (אֲשֶׁר).[10]

② Hypotactic Relationship between Main Clauses

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EXO 02,11 3sgM Way0 N  6258  4.#          [-וַ]<Cj>] [יְהִי <Pr>] [בַּ יָּמִים הָהֵם <Ti>]
EXO 02,11 3sgM WayX N  6259  5.#          |  [-וַ]<Cj>] [יִּגְדַּל <Pr>] [מֹשֶׁה <Su>]
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9   The terminologies in the first line explain the meaning of abbreviations BO, Ch, Vs, PNG, ClTP, D, CA, L, P, and Hebrew Text in the second line. Each abbreviation points out each linguistic parameter beneath. Another name for a main clause is a mother clause, and another for a subordinate clause is a daughter clause.

10   Talstra, "Hebrew Syntax: Clause Types and Clause Hierarchy", K. Jongeling/H. L. Murre-van den Berg et al.(eds.), *Studies in Hebrew and Aramaic Syntax* (Leiden: Brill, 1991), 185.

The table above shows a case in which a main clause is embedded under its preceding main clause. The clause type of the first clause is *Wayhi*, which is a main clause that opens a paragraph and gives antecedent information. The clause type of the second clause is *Wayyiqtol-X*, which is a main clause that opens an embedded narrative line.

③ Rule to Judge the Parallel Relationship between Main Clauses

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EXO 10,20 3sgM WayX N 7277 7..        [-]<Cj>] [יְחַזֵּק <Pr>] [יְהֹוָה <Su>] [אֶת־לֵב פַּרְעֹה <Ob>]
EXO 10,20 3sgM WxQ0 N 7278 8..        | [-]<Cj>] [לֹא <Ng>] [שִׁלַּח <Pr>] [אֶת־בְּנֵי יִשְׂרָאֵל <Ob>]
EXO 10,21 3sgM WayX N 7279 7.#        [-]<Cj>] [יֹאמֶר <Pr>] [יְהֹוָה <Su>] [אֶל־מֹשֶׁה <Co>]
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The table above shows a case where the following main clause parallels its preceding main clause. The clause type of the first clause is *Wayyiqtol-X*, which is the main clause that opens a paragraph. The clause type of the second clause is also *Wayyiqtol-X*, which is a main clause that opens a paragraph in the parallel narrative line. Both clauses have the same clause type, PNG (3rd personal, singular, masculine), explicit subject 〔יְהֹוָה 〈Su〉〕. Therefore, they are parallel to each other.[11]

④ Rule to Connect the Present Clause to A Distant Main Clause
   Candidate instead of A Close One

The table below shows a case in which the following main clause (clause atom number is 8231) is parallel to its preceding main clause (clause atom number is 8223), which is distant more than another preceding main

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11   It is noted that the rules to judge the hierarchical relationship between clauses are applied strictly between clauses that occur within a paragraph. However, in the relationship between clauses that open a paragraph, the clauses that have different clause types can be parallel and progress the same narrative line at the same textual level.

clause (clause atom number is 8226) which is close to the following one. The two clauses (8223, 8226) have the same clause type, *Wayyiqtol-X*, PNG (3rd personal, singular, masculine), and the explicit subject (מֹשֶׁה). The following one, however, progresses an embedded narrative line depending on the change of the set of participants between both clauses. Therefore, the following clause (8226) is embedded under its preceding clause (8223). To be specific, the set of participants (מֹשֶׁה), (אַנְשֵׁי־חַיִל), and (יִשְׂרָאֵל־ כָּל) in 18:25 WayX (8226) changes from that (מֹשֶׁה), (חֹתְנוֹ) in 18:24 WayX (8223) and opens an separate embedded narrative line, in which the inflection of the predicate (יִּבְחַר) in 18:25 WayX (8226), that of (שָׁפְטוּ) in 18:26 WayX WQt0 (8227), that of (יָבִיאוּן) in 18:26 xYq0 (8229), that of (יִשְׁפּוּטוּ) and the demonstrative pronoun (הֵם) in 18:26 WxYX (8230), the third personal plural of the object (אֹתָם) and (עֲשֶׂרֹת) in 18:25 Way0 (8227), (רָאשִׁים), (שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת שָׂרֵי חֲמִשִּׁים וְשָׂרֵי) in 18:25 WayX (8226) and compose very strong cohesiveness of the embedded section in 18:25-26. (הָעָם) in 18:25 Way0 (8227), (הָעָם) in 18:26 WQt0 (8228) refer back to (כָּל־יִשְׂרָאֵל) in 18:25 WayX (8226) and also compose strong cohesiveness of the embedded section in 18:25-26.

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EXO 18,24 3sgM WayX N 8223 4.#    [-]<Cj>] יִשְׁמַע [<Pr>] מֹשֶׁה [<Su>] לְקוֹל חֹתְנוֹ [<Co>]
EXO 18,24 3sgM Way0 N 8224 6..    | | עָשָׂה [<Pr>] כֹּל [<Ob>]
EXO 18,24 3sgM xQt0 N 8225 7..    | | [<Re>] אֲשֶׁר אָמָר [<Pr>]
EXO 18,25 3sgM WayX N 8226 5.#    [-]<Cj>] יִּבְחַר [<Pr>] מֹשֶׁה [<Su>] אַנְשֵׁי־חַיִל [<Ob>] מִכָּל־יִשְׂרָאֵל [<Aj>]
EXO 18,25 3sgM Way0 N 8227 6..    | [-]<Cj>] יִתֵּן [<Pr>] אֹתָם [<Ob>] רָאשִׁים / עַל הָעָם / שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת שָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֲשֶׂרֹת [<Ob>]
EXO 18,26 3p1- WQt0 N 8228 7..    | +-----------------------------------\
                                  | [-]<Cj>] שָׁפְטוּ [<Pr>] אֶת־הָעָם [<Ob>] בְּכָל־עֵת [<Ti>]
EXO 18,26 3p1M xYq0 N 8229 8..    | || יָבִיאוּן [<Pr>] אֶל־מֹשֶׁה [<Co>] אֶת־הַדָּבָר הַקָּשֶׁה [<Ob>]
EXO 18,26 3p1M WxYX N 8230 9..    | || הֵם [<Su>] יִשְׁפּוּטוּ [<Pr>] כָּל־הַדָּבָר הַקָּטֹן [-]<Cj>] [<Ob>]
                                  | +-----------------------------------/
EXO 18,27 3sgM WayX N 8231 4.#    [-]<Cj>] יְשַׁלַּח [<Pr>] מֹשֶׁה [<Su>] אֶת־חֹתְנוֹ [<Ob>]
EXO 18,27 3sgM Way0 N 8232 5..    [-]<Cj>] יֵּלֶךְ [<Pr>] לוֹ [<sc>] אֶל־אַרְצוֹ [<Co>]
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The third clause (8231) also has the same clause type, *Wayyiqtol-X*, PNG (3rd personal, singular, masculine), and the explicit subject (מֹשֶׁה).

Therefore, clause (8231) has two main clause candidates to which it can connect, between which the first clause (8223) is a better candidate than the second clause (8226). Both clauses (8223, 8231) have the same participant (חֹתְנוֹ). Therefore, the attraction force between both clauses (8223, 8231) is more potent than that between the two clauses (8226, 8231). In conclusion, I connect clause (8231) to clause (8223) in a parallel narrative line at a higher textual level than 18:25 WayX (8226).

⑤ A Controversial Case in which the Relationship between Clauses can be Judged in Two Ways

There is a case in which syntactic clues allow a reader to judge the relationship between two clauses in two ways. If readers choose one better option, they must keep consistent when meeting another controversial case in the following context.

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EXO 02,01 3sgM WayX N 6209 4.#      [-וְ<Cj>] [יֵלֶךְ <Pr>] [אִישׁ / מִ-בֵּית לֵוִי <sp><Su>]
EXO 02,01 3sgM Way0 N 6210 5..      | [-וְ<Cj>] [יִקַּח <Pr>] [אֶת-בַּת-לֵוִי <Ob>]
EXO 02,02 3sgF WayX N 6211 4.#      [-וְ<Cj>] [תַּהַר <Pr>] [הָ-אִשָּׁה <Su>]
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Two clauses (6209, 6211) have the same clause type, *Wayyiqtol-X,* PN (3rd personal, singular). The preceding clause (6209) has the explicit subject [אִישׁ מִבֵּית לֵוִי ⟨sp⟩⟨Su⟩], and the following one (6211) has the explicit subject [הָאִשָּׁה ⟨Su⟩]. A reader can judge both clauses introduce a new participant and progress the parallel narrative line.

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EXO 02,01 3sgM WayX N 6209 4.#      [-וְ<Cj>] [יֵלֶךְ <Pr>] [אִישׁ / מִ-בֵּית לֵוִי <sp><Su>]
EXO 02,01 3sgM Way0 N 6210 6..      | [-וְ<Cj>] [יִקַּח <Pr>] [אֶת-בַּת-לֵוִי <Ob>]
EXO 02,02 3sgF WayX N 6211 5.#      [-וְ<Cj>] [תַּהַר <Pr>] [הָ-אִשָּׁה <Su>]
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Even if the two clauses (6209, 6211) have the same clause type,

Wayyiqtol-X, PN information, the explicit subject [הָאִשָּׁה ⟨Su⟩] in clause (6211) refers back to [אֶת־בַּת־לֵוִי ⟨Ob⟩] in the embedded clause (6210). The clue indicates that clause (6211) opens an embedded paragraph under clause (6209). Therefore, the following clause (6211) can be embedded under the preceding clause (6209).

(2) Structuring Principle, EDSF (Elaborate Divine Speech Formula)

① EDSF in Num 1:1

The EDSF in Num 1:1 consists of a BDSF, double locative phrase, and time phrase, followed by a subordinate clause specifying the preceding time phrase. The combination of phrases in Num 1:1 is unique and the most extensive. To define the function of the EDSF, I searched all the occurrences of EDSFs in Numbers and the Pentateuch.[12]

② EDSFs in the Pentateuch

The search above resulted in five types of EDSFs. The first type is the syntactic pattern in which a BDSF (Basic Divine Speech Formula) is combined with a double locative phrase and a time phrase in Num 1:1. The second type is the syntactic pattern in which a BDSF is combined with a combination of a locative phrase and a time phrase in Num 9:1. The third type is the syntactic pattern in which a BDSF is combined with a double locative phrase in Num 20:23, 33:50, and 35:1. The fourth

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12 https://shebanq.ancient-data.org/hebrew/text?iid=2864&page=1&mr=r&qw=q
    https://shebanq.ancient-data.org/hebrew/text?iid=2865&page=1&mr=r&qw=q

www.kci.go.kr

type is the syntactic pattern in which a BDSF is combined with a locative phrase in Num 3:14, Exod 4:19, 12:1, Lev 1:1, and 25:1. The fifth type is the syntactic pattern in which a BDSF is combined with a time phrase in Lev 16:1 and Deut 32:48.[13]

③ Assumptive Conclusion of the Function of EDSF

Each EDSF occurs keeping quite a distance from a preceding EDSF and its following EDSF. The observations raised a conjecture that each EDSF demarcates a larger textual unit at a higher textual level than a BDSF. The clause type of a BDSF is *Wayyiqtol-X*, which opens a paragraph. An EDSF in which a BDSF is combined with a locative or a time phrase or with the combination of a locative and a time phrase would indicate a stronger start than a BDSF does and supports the conjecture.[14] EDSFs demarcate major divisions in the four books in the Pentateuch and split Exodus into three major divisions.

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13   https://shebanq.ancient-data.org/hebrew/text?iid=2899&page=1&mr=r&qw=q

14   Gyusang Jin, *Investigating the Text-hierarchical Structures and Composition of Numbers* (New Jersey: Gorgias Press, 2023), 78; Talstra and van der Merwe, "Biblical Hebrew Word Order. The Interface of Information Structure and Formal Features", *ZAH* 15/16 (2004), 68-107 (71-73). Talstra thinks syntax is the rules governing the structure of clauses in a text, where word order or syntactic pattern displays the information structure of particular utterances during communication. This paper interprets the function of a syntactic pattern, an EDSF, as the demarcation marker at a larger textual level in Exodus's syntactic-hierarchical structure. The elegant composition of phrases in an EDSF seems to occur with a communicative intention. The discussion of whether it derived from an editor's addition in a later period is an endless hypothetical controversy beyond this paper's research.

④ EDSF in Exodus and the Necessity to find the Mother Clause
for Exod 1:1

The EDSF in which a BDSF is combined with a locative phrase occurs in Exod 4:19, 12:1, Lev 1:1, and 25:1, each parallel to the other and progressing the same narrative line. The EDSFs in Exodus split Exodus into three major divisions: 1:1-4:18, 4:19-11:10, and 12:1-40:38. The next section will elaborate on what is the mother clause candidate under which Exod 1:1 is embedded and the mother clause under which 4:19 is connected. It also will elaborate on how 12:1 is parallel to 4:19 and conclusively results in the text-hierarchical structure of Exodus.

(3) Process of Discovering the Structure of Exodus

① Context, Gen 1:1-50:26, where A Mother Clause Candidate for
Exod 1:1 exists

Gen 1:1 xQtX starts the Pentateuch and Genesis. The first *tōledōt* formula in 2:4 has the clause type, nominal clause, which is different from the clause type, xQtX, in Gen 1:1. Gen 2:4 NmCl opens a paragraph based on the antecedent information ("In the beginning, Elohim created the skies and the land.") in 1:1-2:3. Therefore, Gen 2:4 NmCl is embedded under Gen 1:1 xQtX and opens the embedded paragraph. The second *tōledōt* formula in 5:1 has the clause type, nominal clause, which is the same as that in 2:4. Gen 5:1 starts the genealogy regarding Adam, while 2:4 starts the genealogy of the skies and the land. Therefore, Gen 5:1 is parallel to 2:4 and progresses the same narrative line, to

which each of the following *tōledōt* formulae in 6:9, 11:10, and 37:2 is parallel, opens a paragraph about the genealogy of each of Noah, Shem, Jacob, and progresses the same narrative line. The following clauses after Gen 37:2 compose the embedded paragraphs or continue the preceding clause as a part of an embedded paragraph and move the story of the genealogy of Jacob.[15]

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GEN 01,01 3sgM xQtX ?    1  0.N  [<Ti>] [בְּרֵאשִׁ֖ית <Pr>] [אֱלֹהִ֑ים <Su>] [אֵ֥ת הַשָּׁמַ֖יִם וְאֵ֥ת הָאָֽרֶץ <Ob>]
GEN 02,04 ---- NmCl N  145  3.#  [אֵ֣לֶּה <Su>] [תוֹלְד֧וֹת הַשָּׁמַ֛יִם וְהָאָ֖רֶץ <PC>]
GEN 05,01 NmCl ?  439  3.#  [זֶ֣ה <Su>] [סֵ֔פֶר תּוֹלְדֹ֖ת אָדָ֑ם <PC>]
GEN 06,09 ---- NmCl N  562  3.#  [אֵ֚לֶּה <Su>] [תּוֹלְדֹ֣ת נֹ֔חַ <PC>]
GEN 11,10 ---- NmCl N  946  3.#  [אֵ֖לֶּה <Su>] [תּוֹלְדֹ֣ת שֵׁ֑ם <PC>]
GEN 37,02 ---- NmCl N 4206  3.. [אֵ֣לֶּה <Su>] [תֹּלְד֣וֹת יַעֲקֹ֗ב <PC>]
GEN 37,02 3sgM WayX N 4210  6.# [-]<Cj>] [יָבֵ֥א <Pr>] [יוֹסֵ֛ף <Su>] [אֶת־דִּבָּתָ֥ם רָעָ֖ה <Ob>] [<Co>]
GEN 37,17 3sgM WayX N 4278  6.# [-]<Cj>] [יֵּ֣לֶךְ <Pr>] [יוֹסֵף֙ <Su>] [אַחַ֣ר אֶחָ֔יו <Co>]
GEN 37,23 3sgM WayØ N 4306  8.. [-]<Cj>] [וַֽיְהִי֙ <Pr>]
GEN 37,23 3sgM xQtX N 4307 11.. [-]<Cj>] [כַּֽאֲשֶׁר <Pr>] [בָּ֥א <Pr>] [יוֹסֵ֖ף <Su>] [אֶל־אֶחָ֑יו <Co>]
GEN 37,26 3sgM WayX N 4322  8.# [-]<Cj>] [יֹּ֥אמֶר <Pr>] [יְהוּדָ֖ה <Su>] [אֶל־אֶחָ֑יו <Co>]
GEN 37,27 3plM WayX N 4330  9.. [-]<Cj>] [יִּשְׁמְע֖וּ <Pr>] [אֶחָֽיו <Su>]
GEN 37,28 3plM WayØ N 4333 10.. [-]<Cj>] [יִּמְשְׁכוּ֩ <Pr>]
GEN 37,32 3plM WayX N 4350 10.. [-]<Cj>] [יָּבִ֙יאוּ֙ <Pr>] [אֶל־אֲבִיהֶ֔ם <Co>]
GEN 37,33 3sgM WayX N 4356 11.# [-]<Cj>] [יַּכִּירָ֞הּ <PO>]
GEN 37,33 3sgM WayØ N 4357 11.. [-]<Cj>] [יֹּ֙אמֶר֙ <Pr>]
GEN 37,34 3sgM WayX N 4361 13.# [-]<Cj>] [יַּקְרַ֤ע <Pr>] [יַעֲקֹב֙ <Su>] [שִׂמְלֹתָ֔יו <Ob>]
GEN 37,35 3sgM WayX N 4371 13.# [-]<Cj>] [יֵּבְ֣ךְ <Pr>] [אֹת֖וֹ <Ob>] [אָבִֽיו <Su>]
GEN 37,36 3pl- WXQt N 4372 14.# [-]<Cj>] [הַמְּדָנִ֕ים <Su>] [מָכְר֥וּ <Pr>] [אֹת֖וֹ <Ob>] [אֶל־מִצְרָ֑יִם <Lo>] [לְפֽוֹטִיפַר֙ / סְרִ֣יס פַּרְעֹ֔ה / שַׂ֖ר הַטַּבָּחִֽים <Co>]
GEN 48,01 3sgM WayØ N 5797 14.# [-]<Cj>] [יְהִ֗י <Pr>] [אַחֲרֵי֙ הַדְּבָרִ֣ים הָאֵ֔לֶּה <Ti>]
GEN 48,01 3sgM WayØ N 5798 15.. [-]<Cj>] [יֹּ֣אמֶר <Pr>] [לְיוֹסֵ֔ף <Co>]
GEN 48,02 3sgM WayØ N 5801 15.# [-]<Cj>] [יַּגֵּ֣ד <Pr>] [לְיַעֲקֹ֔ב <Co>]
GEN 48,21 3sgM WayX N 5898 16.# [-]<Cj>] [יֹּ֤אמֶר <Pr>] [יִשְׂרָאֵל֙ <Su>] [אֶל־יוֹסֵ֔ף <Co>]
GEN 49,01 3sgM WayX N 5904 16.# [-]<Cj>] [יִּקְרָ֥א <Pr>] [יַעֲקֹ֖ב <Su>] [אֶל־בָּנָ֑יו <Co>]
GEN 49,33 3sgM WayX N 6028 16.# [-]<Cj>] [יְכַ֤ל <Pr>] [יַעֲקֹב֙ <Su>]
GEN 49,33 ---- InfC N 6029 18.. [לְצַוֺּ֣ת <Pr>] [אֶת־בָּנָ֔יו <Ob>]
GEN 49,33 3sgM WayØ N 6030 17.. [-]<Cj>] [יֶּאֱסֹ֥ף <Pr>] [רַגְלָ֖יו <Ob>] [אֶל־הַמִּטָּ֑ה <Co>]
GEN 49,33 3sgM WayØ N 6031 17.. [-]<Cj>] [יִּגְוַ֖ע <Pr>]
GEN 49,33 3sgM WayX N 6032 17.. [-]<Cj>] [יֵּאָ֥סֶף <Pr>] [אֶל־עַמָּֽיו <Co>]
GEN 50,01 3sgM WayX N 6033 16.# [-]<Cj>] [יִּפֹּ֥ל <Pr>] [יוֹסֵ֖ף <Su>] [עַל־פְּנֵ֣י אָבִ֑יו <Co>]
EXO 01,01 ---- NmCl ? 6137  4.# [-]<Cj>] [אֵ֗לֶּה <Su>] [שְׁמוֹת֙ בְּנֵ֣י יִשְׂרָאֵ֔ל <PC>]
```

② Connecting Exod 1:1 under Its Mother Clause in Gen 37:2-50:26

The clause type of Exod 1:1 is the nominal clause, which is the same as that in Gen 37:2. The conjunction in Exod 1:1 indicates a subordination, making Exod 1:1 embedded under Gen 37:2 the asyndetic nominal clause. The names of sons of Israel occur in Gen 37:2-50:26, based on the antecedent information Exod 1:1 ("These are

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the names of sons of Israel.") opens an embedded paragraph, Exodus. The following clauses in Exod 1:2–4:18 compose the embedded paragraphs or continue the preceding clause as a part of an embedded paragraph.

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GEN 01,01 3sgM xQtX ?     1  0.N  [בְּרֵאשִׁית <Ti>] [בָּרָא <Pr>] [אֱלֹהִים <Su>] [אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ <Ob>]
GEN 02,04 ---- NmCl N 145 3.#                          [אֵלֶּה <Su>] [תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ <PC>]
GEN 05,01 ---- NmCl ? 439 3.#                          [זֶה <Su>] [סֵפֶר תּוֹלְדֹת אָדָם <PC>]
GEN 06,09 ---- NmCl N 562 3.#                          [אֵלֶּה <Su>] [תּוֹלְדֹת נֹחַ <PC>]
GEN 11,10 ---- NmCl N 946 3.#                          [אֵלֶּה <Su>] [תּוֹלְדֹת שֵׁם <PC>]
GEN 37,02 ---- NmCl N 4206 3..                         [אֵלֶּה <Su>] [תֹּלְדוֹת יַעֲקֹב <PC>]
GEN 37,02 3sgQt XQtl N 4207 5..     [אֶת-אֶחָיו <Aj>] [רֹעֶה <PC>] [הָיָה <Pr>] [יוֹסֵף <mp><Su>] / [בֶּן-שְׁבַע-עֶשְׂרֵה שָׁנָה <Co>] [בַּ--צֹּאן <Co>]
GEN 37,02 3sgM WayX N 4210 6.#                         [-וַ<Cj>] [יָּבֵא <Pr>] [יוֹסֵף <Su>] [אֶת-דִּבָּתָם רָעָה <Ob>] [אֶל-אֲבִיהֶם <Co>]
EXO 01,01 ---- NmCl ? 6137 4.#                         [שְׁמוֹת בְּנֵי יִשְׂרָאֵל <Su>] [אֵלֶּה <PC>]
EXO 01,08 3sgM WayX N 6151 4.#                         [-וַ<Cj>] [יָּקָם <Pr>] [מֶלֶךְ-חָדָשׁ <Su>] [עַל-מִצְרָיִם <Co>]
EXO 01,08 3sgQt WayX N 6152 8..                        | | [אֲשֶׁר <Re>] [לֹא <Ng>] [יָדַע <Pr>] [אֶת-יוֹסֵף <Ob>]
EXO 02,01 3sgM WayX N 6209 4.#                         [-וַ<Cj>] [יֵּלֶךְ <Pr>] [אִישׁ מִבֵּית לֵוִי <Su>]
EXO 02,02 3sgF WayX N 6211 4.#                         [-וַ<Cj>] [תַּהַר <Pr>] [הָאִשָּׁה <Su>]
EXO 02,05 3sgF WayX N 6225 4.#                         [-וַ<Cj>] [תֵּרֶד <Pr>] [בַּת-פַּרְעֹה <Su>]
EXO 02,11 3sgM WayØ N 6258 4.#                         [-וַ<Cj>] [יְהִי <Pr>] [בַּ--יָּמִים הָהֵם <Ti>]
EXO 02,11 3sgM WayØ N 6259 5.#                         | [-וַ<Cj>] [יִּגְדַּל <Pr>] [מֹשֶׁה <Su>]
EXO 02,11 3sgM WayØ N 6260 6..                         | | [-וַ<Cj>] [יֵּצֵא <Pr>] [אֶל-אֶחָיו <Co>]
EXO 02,11 3sgM WayØ N 6261 7..                         | | | [-וַ<Cj>] [יַּרְא <Pr>] [בְּ-סִבְלֹתָם <Co>]
EXO 02,11 3sgM WayØ N 6262 7..                         | | | [-וַ<Cj>] [יַּרְא <Pr>] [אִישׁ מִצְרִי <Ob>]
EXO 02,11 -sgM Ptcp N 6263 8..                         | | | | [מַכֶּה <PC>] [אִישׁ-עִבְרִי <Ob>] [מֵ-אֶחָיו <Aj>]
EXO 02,23 3sgM WayØ N 6320 4.#                         [-וַ<Cj>] [יְהִי <Pr>] [בַ--יָּמִים הָרַבִּים הָהֵם <Ti>]
EXO 02,23 3sgM WayX N 6321 5.#                         [-וַ<Cj>] [יָּמָת <Pr>] [מֶלֶךְ מִצְרַיִם <Su>]
EXO 02,23 3plM WayX N 6322 5.#                         [-וַ<Cj>] [יֵּאָנְחוּ <Pr>] [בְנֵי-יִשְׂרָאֵל <Su>] [מִן-הָעֲבֹדָה <Aj>]
EXO 03,01 3sgM WXQt N 6329 4.#                         [-וַ<Cj>] [מֹשֶׁה <Su>] [הָיָה <Pr>] [רֹעֶה <PC>] [אֶת-צֹאן יִתְרוֹ / חֹתְנוֹ / כֹּהֵן מִדְיָן <Ob>] [מִ-תּוֹךְ הַסְּנֶה <Lo>]
EXO 03,02 3sgM WayX N 6332 8.#                         | [-וַ<Cj>] [יֵּרָא <Pr>] [מַלְאַךְ יְהוָה <Su>] [אֵלָיו <Co>] [בְּ-לַבַּת-אֵשׁ <Lo>]
EXO 03,15 3sgM WayX N 6401 8.#                         [-וַ<Cj>] [יֹּאמֶר <Mo>] [עוֹד <Mo>] [אֱלֹהִים <Su>] [אֶל-מֹשֶׁה <Co>]
EXO 04,01 3sgM WayX N 6438 8.#                         [-וַ<Cj>] [יַּעַן <Pr>] [מֹשֶׁה <Su>]
EXO 04,18 3sgM WayX N 6533 8.#                         [-וַ<Cj>] [יֹּאמֶר <Pr>] [יִתְרוֹ <Su>] [לְ-מֹשֶׁה <Co>]
EXO 04,19 3sgM WayX N 6535 2..     [-וַ<Cj>] [יֹּאמֶר <Pr>] [יְהוָה <Su>] [אֶל-מֹשֶׁה <Co>] [בְּ-מִדְיָן <Lo>]
```

The *Wayyiqtol-X* clause in Exod 1:8 differs from the clause type, NmCl, in 1:1. However, Exod 1:8 WayX is not subordinate under 1:1 NmCl. Instead, it is parallel to 1:1. The explicit subject [מֶלֶךְ-חָדָשׁ ⟨Su⟩] in 1:8 introduces a new participant who does not occur in 1:1–7 and opens a new paragraph. Therefore, both clauses progress the same narrative line. Each of the *Wayyiqtol-X* clauses in 2:1, 2, and 5 introduces a new participant as an explicit subject [אִישׁ מִבֵּית לֵוִי ⟨Su⟩], [הָאִשָּׁה ⟨Su⟩], and [בַּת-פַּרְעֹה ⟨Su⟩], opens a paragraph and progresses the parallel narrative line with 1:8. The clause type in Exod 2:11 is *Wayhi* which is combined with the time phrase [בַּיָּמִים הָהֵם ⟨Ti⟩] and opens a paragraph which is parallel to 2:5. The clause type in Exod 2:23 is also *Wayhi* which is combined with the time phrase [בַּיָּמִים הָרַבִּים הָהֵם ⟨Ti⟩] and

opens a paragraph that is parallel to 2:11.[16]

The clause type in Exod 3:1 is W-X-Qt, which differs from
Wayyiqtol-0 in 2:23. However, both clauses are parallel and progress
the same narrative line. Exod 3:1 re-introduces the set of participants
(מֹשֶׁה), (יִתְרוֹ חֹתְנוֹ), and (צֹאן) who occurred in 2:16 and 18, and starts
a new stage of Moses' story after a long period in 2:23. Exod 1:1-4:18
introduce a new main participant, Moses, and the episode that describes
how he was prepared as a leader of Israel who will lead Exodus and
relevant participants who will progress the story in Exod 1:1-4:18 and
the subsequent major division 4:19-11:10.

③ Connecting Exod 4:19 under Its Mother Clause in Gen 1:1

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GEN 01,01 3sgM xQtX ?    1  0.N  [בְּרֵאשִׁית <Ti>] [בָּרָא <Pr>] [אֱלֹהִים <Su>] [אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ <Ob>]
GEN 02,04 ---- NmCl N  145  3.#  [אֵלֶּה <Su>] [תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ <PC>]
GEN 05,01 ---- NmCl ?  439  3.#  [זֶה <Su>] [סֵפֶר תוֹלְדֹת אָדָם <PC>]
GEN 06,09 ---- NmCl N  562  3.#  [אֵלֶּה <Su>] [תוֹלְדֹת נֹחַ <PC>]
GEN 11,10 ---- NmCl N  946  3.#  [אֵלֶּה <Su>] [תוֹלְדֹת שֵׁם <PC>]
GEN 37,02 ---- NmCl N 4206  3..  [אֵלֶּה <Su>] [תֹּלְדוֹת יַעֲקֹב <PC>]
EXO 03,01 3sgM WXQt ? 6329  4.#  [אֶת צֹאן יִתְרוֹ / חֹתְנוֹ / כֹּהֵן מִדְיָן <Ob>] [הָיָה <Pr>] [רֹעֶה <PC>] [מֹשֶׁה <Su>] [-וּ<Cj>]
EXO 04,19 3sgM WayX N 6535  2.#  [-וַ<Cj>] [יֹּאמֶר <Pr>] [יְהוָה <Su>] [אֶל-מֹשֶׁה <Co>] [בְּמִדְיָן <Lo>]
EXO 05,01 3pl- WxQX ? 6595  3.#  [-וְ<Cj>] [אַחַר <Ti>] [בָּאוּ <Pr>] [מֹשֶׁה וְאַהֲרֹן <Su>]
EXO 05,02 3sgM WayX ? 6600  4.#  [-וַ<Cj>] [יֹּאמֶר <Pr>] [פַּרְעֹה <Su>]
EXO 05,22 3sgM WayX N 6694  4.#  [-וַ<Cj>] [יָּשָׁב <Pr>] [מֹשֶׁה <Su>] [אֶל-יְהוָה <Co>]
EXO 06,01 3sgM WayX N 6703  4.#  [-וַ<Cj>] [יֹּאמֶר <Pr>] [יְהוָה <Su>] [אֶל-מֹשֶׁה <Co>]
EXO 06,28 3sgM Way0 N 6784  4.#  [-וַ<Cj>] [יְהִי <Pr>] [בְּ-יוֹם <Ti>]
EXO 06,28 3sgM ZQtX N 6785  6..  |  [דִּבֶּר <Pr>] [יְהוָה <Su>] [אֶל-מֹשֶׁה <Co>] [בְּאֶרֶץ מִצְרָיִם <Lo>]
EXO 06,29 3sgM WayX N 6786  7.#  [-וַ<Cj>] [יְדַבֵּר <Pr>] [יְהוָה <Su>] [אֶל-מֹשֶׁה <Co>]
EXO 06,30 3sgM WayX N 6791  5.#  [-וַ<Cj>] [יֹּאמֶר <Pr>] [מֹשֶׁה <Su>] [לִפְנֵי יְהוָה <Aj>]
EXO 07,01 3sgM WayX N 6794  5.#  [-וַ<Cj>] [יֹּאמֶר <Pr>] [יְהוָה <Su>] [אֶל-מֹשֶׁה <Co>]
EXO 07,26 3sgM WayX N 6908  5.#  [-וַ<Cj>] [יֹּאמֶר <Pr>] [יְהוָה <Su>] [אֶל-מֹשֶׁה <Co>]
EXO 08,01 3sgM WayX N 6921  5.#  [-וַ<Cj>] [יֹּאמֶר <Pr>] [יְהוָה <Su>] [אֶל-מֹשֶׁה <Co>]
EXO 08,20 3sgM WayX N 7001  5.#  [-וַ<Cj>] [יַּעַשׂ <Pr>] [יְהוָה <Su>] [כֵּן <Mo>]
EXO 08,21 3sgM WayX N 7004  6.#  [-וַ<Cj>] [יִּקְרָא <Pr>] [פַרְעֹה <Su>] [אֶל-מֹשֶׁה <Co>]
EXO 09,01 3sgM WayX N 7040  5.#  [-וַ<Cj>] [יֹּאמֶר <Pr>] [יְהוָה <Su>] [אֶל-מֹשֶׁה <Co>]
EXO 09,22 3sgM WayX N 7124  5.#  [-וַ<Cj>] [יֹּאמֶר <Pr>] [יְהוָה <Su>] [אֶל-מֹשֶׁה <Co>]
EXO 09,35 3sgM WayX N 7180  6.#  [-וַ<Cj>] [יֶּחֱזַק <Pr>] [לֵב פַּרְעֹה <Su>]
EXO 09,35 3sgM WxQ0 N 7181  8..  [-וְ<Cj>] [לֹא <Ng>] [שִׁלַּח <Pr>] [אֶת-בְּנֵי יִשְׂרָאֵל <Ob>]
EXO 09,35 3sgM xQtX N 7182  7..  [כַּ-אֲשֶׁר <Aj>] [דִּבֶּר <Pr>] [יְהוָה <Su>] [בְּ-יַד מֹשֶׁה <Aj>]
EXO 10,01 3sgM WayX N 7183  5.#  [-וַ<Cj>] [יֹּאמֶר <Pr>] [יְהוָה <Su>] [אֶל-מֹשֶׁה <Co>]
EXO 10,03 3sgM WayX N 7193  6..  [-וַ<Cj>] [יָּבֹא <Pr>] [מֹשֶׁה וְאַהֲרֹן <Su>] [אֶל-פַּרְעֹה <Co>]
EXO 10,07 3plM WayX N 7217  7..  [-וַ<Cj>] [יֹּאמְרוּ <Pr>] [עַבְדֵי פַרְעֹה <Su>] [אֵלָיו <Co>]
EXO 10,08 3sgM WayX N 7223  8..  [-וַ<Cj>] [יּוּשַׁב <Pr>] [אֶת-מֹשֶׁה וְאֶת-אַהֲרֹן <Su>] [אֶל-פַּרְעֹה <Co>]
EXO 10,22 3sgM WayX N 7284  8.#  [-וַ<Cj>] [יְהִי <Pr>] [חֹשֶׁךְ אֲפֵלָה <Su>] [בְּ-כָל אֶרֶץ מִצְרַיִם <Lo>] [שְׁלֹשֶׁת יָמִים <Ti>]
EXO 10,23 3pl- xQt0 N 7285  9..  |  [לֹא <Ng>] [רָאוּ <Pr>]
EXO 10,29 3sgM WayX N 7318  7.#  [-וַ<Cj>] [יֹּאמֶר <Pr>] [מֹשֶׁה <Su>]
EXO 11,01 3sgM WayX N 7322  5.#  [-וַ<Cj>] [יֹּאמֶר <Pr>] [יְהוָה <Su>] [אֶל-מֹשֶׁה <Co>]
EXO 11,09 3sgM WayX N 7356  5.#  [-וַ<Cj>] [יֹּאמֶר <Pr>] [יְהוָה <Su>] [אֶל-מֹשֶׁה <Co>]
EXO 12,01 3sgM WayX N 7362  4.#  [-וַ<Cj>] [יֹּאמֶר <Pr>] [יְהוָה <Su>] [אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן <Co>] [בְּאֶרֶץ מִצְרַיִם <Lo>]
EXO 12,01 ---- InfC N 7363  4..  |  [לֵ-אמֹר <Pr>]
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16   Each *Wayhi* clause in 2:11 and 23 indicates the moment after a long period and opens an
     independent textual unit, which is not embedded under its preceding clause, 2:5 or 11.

The clause type in Exod 4:19 is *Wayyiqtol-X*, which opens a paragraph. The explicit subject [יְהוָה ⟨Su⟩] in 4:19 re-introduces [אֱלֹהִים ⟨Su⟩] in Gen 1:1 and indicates a new start. The EDSF in 4:19 is comprised of a BDSF and a locative phrase [בְּמִדְיָן ⟨Lo⟩] and indicates a strong start.[17] The mother clause candidates under which Exod 4:19 could be embedded are Gen 37:2 and 1:1, between which 1:1 is a more appropriate candidate than 37:2. Even if the five asyndetic *tōledōt* formulae in Gen 2:4, 5:1, 6:9, 11:10, and 37:2 compose the inner-textual frame in Genesis, they do not work as a structuring principle in the whole Pentateuch.[18] An asyndetic *tōledōt* formula does not occur in the following text in the Pentateuch. The syndetic *tōledōt* formula occurs in Num 3:14, which is embedded under Num 3:1 NmCl and does not connect to any of the *tōledōt* formulae in Genesis.[19] On the other hand, EDSFs occur in the four books in the Pentateuch except for Genesis and work as a structuring principle in the four books. In addition, the syntactic pattern in EDSFs is more elaborate than that in an asyndetic *tōledōt* formula. Therefore, the structuring force of EDSFs is stronger than that of an asyndetic *tōledōt* formula. Thus, I do not embed Exod 4:19

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17 G. Jin, *Investigating the Text-hierarchical Structures and Composition of Numbers*, 66-67.

18 Konrad Schmid, "Exodus in the Pentateuch," Thomas B. et al.(ed.), *The Book of Exodus: Composition, Reception, and Interpretation* (Leiden: Brill, 2014), 27. Konrad agrees with John Durham, who wrote that the book of Exodus is the first book of the Bible. He adds a clue that the book of Exodus takes up four of the five books of the Pentateuch and its foremost hero, Moses, even provides the name for the overall narrative in later Jewish and Christian tradition as the "Torah of Moses" or the "Five Books of Moses", even though these titles also include the book of Genesis. Konrad thinks Exodus itself is separated from Genesis, while this paper considers Exodus 1:1-4:18 to continue the end of Genesis, but 4:19 begins a separate stage of a story.

19 G. Jin, *Investigating the Text-hierarchical Structures and Composition of Numbers*, 67.

under Gen 37:2. Instead, I decided to embed Exod 4:19 under Gen 1:1 xQtX, which gives more comprehensive antecedent information under which Exod 4:19 can begin a new story. The correspondence between the explicit subject [יְהוָה ⟨Su⟩] in 4:19 and that [אֱלֹהִים ⟨Su⟩] in Gen 1:1 also supports the connection.[20] The clause type WxQX in Exod 5:1 is different from that in 4:19. Its explicit subject opens a paragraph and introduces a combination of participants [מֹשֶׁה וְאַהֲרֹן ⟨Su⟩], in which (מֹשֶׁה) refers back to [אֶל־מֹשֶׁה ⟨Co⟩] in 4:19. Therefore I embed 5:1 under 4:19. Moses and Aaron will work as main players onwards, while Moses had worked independently before 5:1. The *Wayyiqtol*-X clause in 5:2 is different from WxQX in 5:1. The explicit subject in 5:2 re-introduces (פַּרְעֹה) and opens an embedded narrative line. Exod 5:22 and 6:1 have the same clause type, Wayyiqtol-X with 5:2, and progress the parallel narrative line, in which the set of participants, (יהוה), (וְאַהֲרֹן), (מֹשֶׁה), (פַּרְעֹה), and (שֹׁטְרֵי בְּנֵי יִשְׂרָאֵל), expands than in 5:1. The clause type of Exod 6:28 (6784) is Wayhi, which is combined with a time phrase [בְּיוֹם ⟨Ti⟩]. Its subordinate clause ZQtX (6785) re-introduces the place (אֶרֶץ מִצְרָיִם) and starts the beginning of a new stage of the struggle between YHWH and pharaoh. It opens a paragraph and progresses in the parallel narrative line with 6:1. Under Exod 6:28, *Wayyiqtol-X* clauses in 6:29, 30, 7:1, 26, 8:1, 20, 9:1, 22, 10:1, 11:1, and 9 open an embedded paragraph and advance a parallel narrative line. Still, the set of participants, (יהוה), (מֹשֶׁה וְאַהֲרֹן), and (פַּרְעֹה), are working. However, new participants, ten plagues, additionally occur in 6:29-11:10, and

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20   G. Jin, *Investigating the Text-hierarchical Structures and Composition of Numbers*, 68.

(יְהוָה) at an explicit subject of a *Wayyiqtol-X* clause passionately takes an initiative countering pharaoh, while pharaoh often takes an initiative in 5:2-23. The *Wayyyqtol-X* clauses in 8:21, 9:35, and 10:3 re-introduce participants (פַּרְעֹה) and (לֵב פַּרְעֹה) and open an embedded paragraph under their higher *Wayyqtol-X* clauses in 8:20, 9:22, and 10:1, and describe the response of pharaoh to the command of YHWH through Moses and Aaron.

④ Connecting Exod 12:1 to Its Parallel Clause in 4:19

Exod 12:1 has the clause type *Wayyiqtol-X*, which re-introduces the explicit subject [יְהוָה ⟨Su⟩], who refers back to [יְהוָה ⟨Su⟩] in 4:19. (מֹשֶׁה) of [אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן ⟨Co⟩] in 12:1 also refers back to (מֹשֶׁה) of [אֶל־מֹשֶׁה ⟨Co⟩] in 4:19. In addition, the syntactic pattern in Exod 12:1 is identical with that in 4:19. The EDSF in 12:1 is combined with the locative phrase [בְּאֶרֶץ מִצְרַיִם ⟨Lo⟩]as the EDSF in 4:19 is combined with the locative phrase [בְּמִדְיָן ⟨Lo⟩]. Based on the correspondences above, the EDSF in 12:1 is connected to that in 4:19 and progresses the same narrative line. The following clauses after Exod 12:1 are embedded under 12:1 and open an embedded paragraph or continue their preceding clause. Detailed elaboration on how to judge the relationships between all the clauses in 12:1-40:38 is omitted.

⑤ Parallel Relationship between Exod 12:1 and Lev 1:1

The clause type of the first clause in Lev 1:1 is *Wayyiqtol-0,* which is followed by the *Wayyiqtol-X* clause in which the explicit subject [יְהוָה ⟨Su⟩] refers back to the inflection of [יִקְרָא ⟨Pr⟩] of the preceding

```
GEN 01,01 3sgM xQtX ?      1 0.N                                      [אֱלֹהִים <Su>] [בָּרָא <Pr>] [בְּ־רֵאשִׁית <Ti>] [אֵת הַ־שָּׁמַיִם וְ־אֵת הָ־אָרֶץ <Ob>]
EXO 04,19 3sgM WayX N 6535 2..                                       [וַ־יֹּאמֶר <Pr>] [יְהוָה <Su>] [אֶל־מֹשֶׁה <Co>] [בְ־מִדְיָן <Lo>]
EXO 12,01 3sgM WayX N 7362 2.#                                       [וַ־יֹּאמֶר <Pr>] [יְהוָה <Su>] [אֶל־מֹשֶׁה וְ־אֶל־אַהֲרֹן <Co>] [בְּ־אֶרֶץ מִצְרַיִם <Lo>]
EXO 19,01 ---- Defc N 8233 3d#                                       [בַּ־חֹדֶשׁ הַ־שְּׁלִישִׁי <Ti>]
EXO 19,16 3sgM Way0 N 8301 5.#                                       [וַ־יְהִי <Pr>] [בַ־יּוֹם הַ־שְּׁלִישִׁי <Ti>]
EXO 32,01 3sgM WayX N 9571 4.#                                       [הָ־עָם <Su>] [וַ־יַּרְא <Pr>]
EXO 35,30 3sgM WayX N 10088 4.#                                      [וַ־יֹּאמֶר <Pr>] [מֹשֶׁה <Su>] [אֶל־בְּנֵי יִשְׂרָאֵל <Co>]
EXO 40,01 3sgM WayX N 10492 4.#                                      [וַ־יְדַבֵּר <Pr>] [יְהוָה <Su>] [אֶל־מֹשֶׁה <Co>]
EXO 40,16 3sgM WayX N 10531 4.#                                      [וַ־יַּעַשׂ <Pr>] [מֹשֶׁה <Su>]
EXO 40,16 ---- CPen N 10532 6c.                                      [כְּ־כֹל <Fr>]
EXO 40,16 3sgM xQtX N 10533 8..                                      [אֹתוֹ <Ob>] [יְהוָה <Su>] [צִוָּה <Pr>] [אֲשֶׁר <Re>]
EXO 40,16 3sgM xQt0 N 10534 7..                                      [עָשָׂה <Pr>] [כֵּן <Mo>]
EXO 40,17 3sgM MSyn N 10535 4m#                                      [וַ־יְהִי <Pr>]
EXO 40,17 3sgM xQtX N 10536 8..                        [הַ־מִּשְׁכָּן <Su>] [הוּקַם <Pr>] [בְּ־אֶחָד / לַ־חֹדֶשׁ <Ti>] [בַּ־שָּׁנָה הַ־שֵּׁנִית <Ti>] [בָּ־רִאשׁוֹן <sp>]
EXO 40,18 3sgM WayX N 10537 7.#                                      [וַ־יָּקֶם <Pr>] [מֹשֶׁה <Su>] [אֶת־הַ־מִּשְׁכָּן <Ob>]
EXO 40,33 3sgM WayX N 10576 7.#                                      [וַ־יְכַל <Pr>] [מֹשֶׁה <Su>] [אֶת־הַ־מְּלָאכָה <Ob>]
EXO 40,34 3sgM WayX N 10577 8.#                                      [וַ־יְכַס <Pr>] [הֶ־עָנָן <Su>] [אֶת־אֹהֶל מוֹעֵד <Ob>]
LEV 01,01 3sgM Way0 N 10591 2.#                                      [וַ־יִּקְרָא <Pr>] [אֶל־מֹשֶׁה <Co>]
LEV 01,01 3sgM WayX N 10592 3.#                                      [וַ־יְדַבֵּר <Pr>] [יְהוָה <Su>] [אֵלָיו <Co>] [מֵ־אֹהֶל מוֹעֵד <Lo>]
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Wayyiqtol-0 clause. The *Wayyiqtol-X* clause is the EDSF, which is comprised of the BDSF and the locative phrase [מֵאֹהֶל מוֹעֵד ⟨Lo⟩]. The relationship between both clauses is coordinated. Therefore, the two clauses are reckoned as one EDSF. The syntactic pattern of EDSF in Lev 1:1 is identical to that in Exod 12:1. The BDSF in Lev 1:1 is combined with the locative phrase [מֵאֹהֶל מוֹעֵד ⟨Lo⟩] as the BDSF in Exod 12:1 is combined with the locative phrase [בְּאֶרֶץ מִצְרַיִם ⟨Lo⟩]. In addition, the explicit subject [יְהוָה ⟨Su⟩] in Lev 1:1 corresponds to [יְהוָה ⟨Su⟩] in Exod 12:1, the third personal suffix of [אֵלָיו ⟨Co⟩] in Lev 1:1 refers back to (מֹשֶׁה) of [אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן ⟨Co⟩] in Exod 12:1. Based on the correspondences above, Lev 1:1 and Exod 12:1 are parallel. The decision indicates Exod 12:1-40:38 is one textual unit, and Exod 40:38 closes the unit.

3. Discussion with Scholars' Demarcations

This section expands the text-hierarchical structure of Exodus 1:1-18:27, particularly around the other scholars' demarcations, where I

can compare my demarcations and discuss them.[21] In contrast, section 2 focused on discovering the main textual frame of Exodus.

1) Exod 1:1

(1) The Function of 1:1 in the Syntactic-Hierarchical Structure

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GEN 01,01 3sgM xQtX ?    1  0.N  [בְּ-רֵאשִׁית <Ti>] [בָּרָא <Pr>] [אֱלֹהִים <Su>] [אֵת הַ-שָּׁמַיִם וְ-אֵת הָ-אָרֶץ <Ob>]
GEN 02,04 ---- NmCl N 145  3.#  [אֵלֶּה <Su>] [תוֹלְדוֹת הַ-שָּׁמַיִם וְ-הָ-אָרֶץ <PC>]
GEN 05,01 ---- NmCl ? 439  3.#  [זֶה <Su>] [סֵפֶר תּוֹלְדֹת אָדָם <PC>]
GEN 06,09 ---- NmCl N 562  3.#  [אֵלֶּה <Su>] [תּוֹלְדֹת נֹחַ <PC>]
GEN 11,10 ---- NmCl N 946  3.#  [אֵלֶּה <Su>] [תּוֹלְדֹת שֵׁם <PC>]
GEN 37,02 ---- NmCl N 4206 3..  [אֵלֶּה <Su>] [תֹּלְדוֹת יַעֲקֹב <PC>]
GEN 37,02 3sgM XQtl N 4207 5..  [בֶּן-שְׁבַע-עֶשְׂרֵה שָׁנָה <Co>] [הָיָה <Pr>] [רֹעֶה <PC>] [אֶת-אֶחָיו <Aj>][בַ-צֹּאן / יוֹסֵף <Su>]
GEN 37,02 3sgM WayX N 4210 6.#  [יוֹסֵף <Su>] [יָבֵא <Pr>] [אֶת-דִּבָּתָם רָעָה <Ob>] [אֶל-אֲבִיהֶם <Co>]
EXO 01,01 ---- NmCl ? 6137 4.#  [וְ-] [אֵלֶּה <Su>] [שְׁמוֹת בְּנֵי יִשְׂרָאֵל <PC>]
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The five nominal clauses in Gen 2:4, 5:1, 6:9, 11:10, and 37:2 are embedded under Gen 1:1 xQtX and progress a parallel narrative line and compose the textual outline of Genesis. Gen 37:2 NmCl [אֵלֶּה ⟨Su⟩] [תֹּלְדוֹת יַעֲקֹב ⟨PC⟩] gives the antecedent information under which Exod 1:1 NmCl [וְ ⟨Cj⟩][אֵלֶּה ⟨Su⟩] [שְׁמוֹת בְּנֵי יִשְׂרָאֵל ⟨PC⟩] starts an embedded textual unit. [שְׁמוֹת בְּנֵי יִשְׂרָאֵל ⟨PC⟩] in Exod 1:1 refers back to a part of [תֹּלְדוֹת יַעֲקֹב ⟨PC⟩] in Gen 37:2, and starts the preparation of Exdous during the suffering of the sons of Israel in Egypt, while the sons of Israel settled in Egypt and multiplied in Gen 37:2-50:26.

(2) Scholars' Opinions about the Function of 1:1

Mark S. Smith considers Exod 1:1 to begin the story of Moses, reckons 1:1-2:25 as "Moses' Movement From Egypt to Midian",

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21   In this paper, I confine the scholarly discussion in Exodus 1:1-18:27. For 19:1-40:38, I will introduce the detailed elaboration on the extended structure of 19:1-40:38 and discuss its demarcations in another article.

3:1-6:1 as "Moses' First Call and Confrontation with Pharaoh", and 6:2-14:31 as "Moses' Second Call and Yahweh's Confrontation with Pharaoh".[22] On the other hand, the syntactic-structure helps a reader to reckon the relationship between Gen 37:2-50:26 and Exod 1:1-4:18.

2) Exod 3:1, 4:18, and 19

(1) The Function of 3:1 in the Syntactic-Hierarchical Structure

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GEN 01,01 3sgM xQtX ?    1  0.N    [Ob>] אֵת הַ־שָּׁמַיִם וְ־אֵת הָ־אָרֶץ [Su>] אֱלֹהִים [Pr>] בָּרָא [Ti>] בְּ־רֵאשִׁית
GEN 02,04 ---- NmCl N  145  3.#    [Su>] אֵלֶּה [PC>] תוֹלְדוֹת הַ־שָּׁמַיִם וְ־הָ־אָרֶץ
GEN 05,01 ---- NmCl ?  439  3.#    [PC>] סֵפֶר תּוֹלְדֹת אָדָם [Su>] זֶה
GEN 06,09 ---- NmCl N  562  3.#    [Su>] אֵלֶּה תּוֹלְדֹת נֹחַ [PC>]
GEN 11,10 ---- NmCl N  946  3.#    [Su>] אֵלֶּה תּוֹלְדֹת שֵׁם
GEN 37,02 ---- NmCl N 4206  3..    [PC>] תֹּלְדוֹת יַעֲקֹב [Su>] אֵלֶּה
GEN 37,02 3sgM XQt1 N 4207  5..    [Co>] אֶת־אֶחָיו [Aj>] בַּ־צֹּאן [Pr>] רֹעֶה [PC>] הָיָה [Su>] יוֹסֵף / בֶּן־שְׁבַע־עֶשְׂרֵה שָׁנָה [sp>]
GEN 37,02 3sgM WayX N 4210  6.#    [-1<Cj>] יָבֵא [Pr>] יוֹסֵף [Ob>] אֶת־דִּבָּתָם רָעָה [Co>] אֶל־אֲבִיהֶם
EXO 01,01 ---- NmCl ? 6137  4.#    [PC>] שְׁמוֹת בְּנֵי יִשְׂרָאֵל [Su>] אֵלֶּה [-1<Cj>]
EXO 01,08 3sgM WayX N 6151  4.#    [Co>] עַל־מִצְרָיִם [Pr>] יָקָם [Su>] מֶלֶךְ־חָדָשׁ [-1<Cj>]
EXO 01,08 3sgM xQt0 N 6152  8..    [Ob>] אֶת־יוֹסֵף [Pr>] יָדַע [Ng>] לֹא [Re>] אֲשֶׁר |  || |
EXO 02,01 3sgM WayX N 6209  4.#    [Su>] אִישׁ / מִ־בֵּית לֵוִי [Pr>] יֵלֶךְ [-1<Cj>]
EXO 02,02 3sgF WayX N 6211  4.#    [Pr>] תַּהַר [Su>] הָ־אִשָּׁה [-1<Cj>]
EXO 02,05 3sgF WayX N 6225  4.#    [Su>] בַּת־פַּרְעֹה [Pr>] תֵּרֶד [-1<Cj>]
EXO 02,11 3sgM Way0 ? 6258  4.#    [Ti>] בַּ־יָּמִים הָ־הֵם [Pr>] יְהִי [-1<Cj>]
EXO 02,23 3sgM Way0 ? 6320  4.#    [Ti>] בַּ־יָּמִים הָ־רַבִּים הָ־הֵם [Pr>] יְהִי [-1<Cj>]
EXO 02,23 3sgM WayX N 6321  5.#    [Su>] מֶלֶךְ מִצְרָיִם [Pr>] יָמָת
EXO 02,23 3plM WayX N 6322  5.#    [Aj>] מִן־הָ־עֲבֹדָה [Su>] בְּנֵי־יִשְׂרָאֵל [Pr>] יֵאָנְחוּ [-1<Cj>]
EXO 03,01 3sgM WXQt ? 6329  4.#    [-1<Cj>] מֹשֶׁה [Su>] הָיָה [PC>] רֹעֶה [Ob>] אֶת צֹאן יִתְרוֹ / חֹתְנוֹ / כֹּהֵן מִדְיָן
EXO 03,02 3sgM WayX ? 6332  8.#    [Lo>] מִ־תּוֹךְ הַ־סְּנֶה [Lo>] בְּ־לַבַּת־אֵשׁ [Co>] אֵלָיו [Pr>] יֵרָא [Su>] מַלְאַךְ יְהוָה
EXO 03,15 3sgM WayX ? 6401  8.#    [Co>] אֶל־מֹשֶׁה [Su>] אֱלֹהִים [Mo>] עוֹד [Pr>] יֹּאמֶר [-1<Cj>]
EXO 04,01 3sgM WayX N 6438  8.#    [Su>] מֹשֶׁה [Pr>] יַעַן [-1<Cj>]
EXO 04,18 3sgM WayX N 6533  8.#    [Co>] אֶל־יֶתֶר / חֹתְנוֹ [Su>] מֹשֶׁה [Pr>] יֵלֶךְ [-1<Cj>]
EXO 04,19 3sgM WayX N 6535  2..    [Lo>] בְּ־מִדְיָן [Co>] אֶל־מֹשֶׁה [Su>] יְהוָה [Pr>] יֹּאמֶר [-1<Cj>]
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The *Wayyiqtol-X* clauses in Exod 1:8, 2:1, 2, 5 follow the nominal clause in 1:1 and develop the same narrative line, even if they have a different clause type WayX from NmCl in 1:1. Each of the four WayX

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22   M. S. Smith, *The Pilgrimage Pattern in Exodus* (The Library of Hebrew Bible/ Old Testament Studies), 239 (Sheffield, United Kingdom: Sheffield Academic Press, 1997), 192; T. Desmond Alexander, *Exodus* (Apollos Old Testament Commentary; Downers Grove, IL: InterVarsity, 2017), 6. He considers 1:1-2:25 as "The Israelites in Egypt: Introduction". George W. Coats, *Exodus* (FOTL; Grand Rapids: Eerdmans, 1998), 3-11. He considers 1:1-13:16 as "I. The Exodus Saga", in which 1:1-14 as "Exposition". sa He considers 1:1-15:21 as the "Power of Wahweh in Egypt", in which 1:1-2:25 as the "Setting". Nahum M. Sarna, *Exodus: JPS Torah Commentary* (2033), 3-12. He considers 1:1-22 as a "Reversal of Fortune".

clauses introduces new participants [אִישׁ מִבֵּית לֵוִי ⟨Su⟩], [הָאִשָּׁה ⟨Su⟩], and [בַּת־פַּרְעֹה ⟨Su⟩] who do not refer to someone in [שְׁמוֹת בְּנֵי יִשְׂרָאֵל ⟨PC⟩] in 1:1 and opens a new paragraph, describes how Moses was born and grew up at the same textual level with 1:1. The *Wayhi* clause in 2:11 is combined with a time phrase [בַּיָּמִים הָהֵם ⟨Ti⟩], opens a paragraph at the parallel textual level with 2:5 WayX regardless of a different clause type, and transits to the story of Moses' murder and pharaoh's animosity. The *Wayhi* in 2:23 is combined with the time phrase [הָהֵם בַּיָּמִים הָרַבִּים ⟨Ti⟩], continues the parallel textual level with 2:11 *Wayhi*, and transits to the situation where YHWH saw the groaning of Israel in Egypt. The WayX clauses in 2:23 progress an embedded narrative line under 2:23 *Wayhi*, specify the arduous labors of Israel in Egypt, and prepare the calling of YHWH to Moses in 3:1. Exod 3:1 WXQt opens a paragraph in the parallel narrative line with 2:23 WayX regardless of a different clause type. Exod 3:1 gives antecedent information based on which the calling of YHWH to Moses progresses.

(2) The Function of 4:18 in the Syntactic-Hierarchical Structure

The *Wayyqtol-X* clauses in 3:2, 15, 4:1, and 18 are parallel and develop an embedded narrative line under 3:1 WXQt and describe Moses' going to Egypt as impending. Exod 3:2, 15, and 4:1 introduce the set of participants, [מַלְאַךְ יְהֹוָה ⟨Su⟩], [אֱלֹהִים ⟨Su⟩], and [מֹשֶׁה ⟨Su⟩], and describe YHWH calls Moses to bring Israel out of Egypt. Exod 4:18 re-introduces [יִתְרוֹ ⟨Su⟩] and describes the transitional moment of Moses' leaving out of Midian to Egypt.

(3) The Function of 4:19 in the Syntactic-Hierarchical Structure

Exod 4:19 WayX is EDSF, which is more extensive than other BDSFs before 4:19 and cannot be embedded under any of them. Instead, 4:19 is embedded under Gen xQtX, which gives comprehensive antecedent information, under which 4:19 opens an embedded narrative line at a higher textual level than 1:1-4:18, emphasizing the beginning of the execution of the Exodus plan and the battle of YHWH against pharaoh in 4:19-11:10.

(4) Scholars' Opinions about the Function of 3:1, 4:18, and 19

G. Martin considers 3:1-4:31 as "The call of God".[23] I generally agree with his definition. However, I distinguish "the impending departure of Moses from Midian to Egypt" in 4:1-18 from "his work to serve the battle of YHWH against pharaoh" in 4:19-11:10. Scott. M. Langston considers 1:1-14 as "The Israelites' suffering", 3:1-6 as "Moses encounters YHWH", 3:7-4:17 as "Moses and YHWH Negotiate", and 4:18-31 as "YHWH attempts to kill Moses".[24] I generally agree

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23 G. Martin, *Exodus, Leviticus, Numbers,* 22. B. S. Childs, *The Book of Exodus*, 4-121. He considers 1:1-7 as "Introduction", 3:1-4:17 as "The call of Moses", and 4:18-6:1 as "The return to Egypt". I also generally agree with his definitions, while I argue that 4:18 belongs to 1:1-4:18, while 4:19 belongs to 4:19-11:10. Dozeman, *The Pentateuch*, 157. He considers 3:1-7:7 as "Characters", which is too comprehensive to cover the contents in the textual unit.

24 S. M. Langston, *Exodus*, 13-125. Coats, *Exodus*, 34-41. He considers 3:1-4:18 as "B. Narration of the Moses-Aaron vocation tradition", and 4:19-23 as "Transition". On the other hand, I see 4:18 transits. Alexander, *Exodus*, 76-102. He considers 3:1-4:17 as a distinctive section, which is a new scene in the narrative located these events on the mountain of God, and 4:18-31 as "a series of exceptionally short scenes, involving four different geographical locations". Sarna, *Exodus*, 13-30. He considers 3:1-4:17 as "The Commissioning of Moses", and 4:18-6:1 as "The Challenge of Leadership: Initial

with his descriptions. However, he enumerates the descriptions without interpreting the discourse function of each division relative to its adjacent divisions. From my view, the attitude of Moses daring to negotiate with YHWH in 3:7-4:17 causes the dreadful dander by YHWH in 4:19-31. YHHW admonishes Moses to be an obedient servant serving the will of YHWH instead of resisting Him. Exod 4:18 transits between the cause and effect. Umberto Cassuto considers 1:1-17:16 as "Part1: The Bondage and Liberation", and focuses on the change of the status of Israel.[25]

Carol Meyer considers 1:1-15:21 as "Israel in Egypt".[26] G. I. Davies considers 1:1-15:21 as "The Exodus Story".[27] Peter Enns considers 1:1-15:21 as "Departure from Egypt".[28] Both scholars see 1:1-15:21 as

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Failure". I generally agree with the definition of discourse function to the textual units, while I argue that 4:18 ends a preceding unit, and 4:19 starts a following unit.

25 U. Cassuto, *A Commentary on the Book of Exodus* (Jerusalem, Magnes Press, Hebrew University, 2008), 7-204; T. J. White, *Exodus (Brazos Theological Commentary on the Bible)* (Grand Rapids, Michigan: Brazos Press, 2016), 25-107; S. M. Langston, *Exodus: Through the Centuries* (Blackwell Bible Commentaries) (Hoboken, New Jersey: Wiley Blackwell, 2005), 13-41. He demarcates 1:1-2:25 into "The Israelites' suffering".

26 C. Meyers, *Exodus (New Cambridge Bible Commentary)* (New York, NY, USA: Cambridge University Press, 2005), 32-107; R. A. Cole, *Exodus: An Introduction and Commentary (Tyndale Old Testament Commentaries, Volume 2)* (Wheaton, Illinois: Tyndale Press, 1973), 66. He considers 1:1-11:10 as "Israel in Egypt". T. E. Fretheim, *Exodus: Interpretation: A Bible Commentary for Teaching and Preaching* (Louisville, Kentucky: Westminster John Knox Press, 2010), 16. He considers 1:1-15:21 as "Sojourn in Egypt, Plagues, and the Exodus".

27 G. I. Davies, *Exodus 1-18: A Critical and Exegetical Commentary: Volume 1: Chapters 1-10*, 65-66.

28 P. Enns, *Exodus: the NIV application commentary* (Grand Rapids, Michigan: Zondervan Publishing House, 2000), 41-42; G. Martin, *Holman Old Testament Commentary Exodus, Leviticus, Numbers* (Brentwood, TN: Broadman & Holman, 2002), 22; B. S. Childs, *The Book of Exodus: A Critical, Theological Commentary* (Louisville, KY: Westminster John Knox Press, 2004), 1-3. Childs sees 1:1-7 as an "Introduction", which is too comprehensive to

pre-stage before the "wilderness journey" (15:22-18:27) or "Mount Sinai" (16:1-24:18). I think their definitions are too comprehensive to sense the transition in a narrative line. In my view, splitting "the preparation of Exodus" (1:1-4:18) from "the execution of Exodus plan: the battle of YHWH against pharaoh" (4:19-11:10) is reasonable. Seeing each of 3:1, 4:18, and 19 in the syntactic structure helps a reader to reckon the development of a stage of a story and its transition to the following stage in a narrative line.

3) Exod 5:1, 12:1

(1) The Function of 5:1 in the Syntactic-Hierarchical Structure

The clause type WxQX in 5:1 differs from WayX in 4:19. (אַחַר) in 5:1 causes it to open an embedded paragraph, giving antecedent information under which the three *Wayyiqtol-X* clauses in 5:2, 22, and 6:1 develop an embedded narrative line.[29] Exod 5:1 re-introduces the set of participants, [מֹשֶׁה וְאַהֲרֹן ⟨Su⟩], who previously went to the elders of Israel in 4:29, but now work together to persuade the pharaoh to send Israel to the desert in 5:2, 22. Therefore, 5:1 transits the preceding stage

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cover the contents in the textual unit.

29 Eugene Ulrich, "Exodus", H. M. Barstad et al.(ed.), *Supplements to Vetus Testamentum The Text of the Bible at Qumran* (Leiden, Boston: Brill, 2010), 35. Exodus 5:1 in the 4QGen-Exod[a] narrates, "Moses and Aaron came, and said to Pharaoh", which includes only "ר" of (אַחַר), while 5:1, in the Masoretic text, indicates the start of a paragraph including (אַחַר). Sidnie White Crawford, "Exodus in the Dead Sea Scrolls", in *The Book of Exodus: Composition, Reception, and Interpretation*, 305. Sidnie explains that the Qumran manuscripts of Exodus are fragmentary. "The eighteen manuscripts between them cover parts of all the chapters of Exodus, beginning with 1:1-6 (4QExod[b], 4QpaleoGen-Exod[1]) and ending with 40:8-27 (4QExod-Lev[f])".

of a story to a new stage.[30] YHWH in 6:1 speaks powerfully to Moses that He will bring Israel out of Egypt. The clause type *Wayhi* in 6:28 differs from WayX in 6:1 but develops a parallel narrative line in which YHWH commands Moses to speak to the pharaoh and indicates a new stage will begin. The thirteen *Wayyqtol-X* clauses in 6:19, 30, 7:1, 26, 8:1, 20, 9:1, 22, 10:1, 11:1, and 9 develop an embedded narrative line and describe the communication between YHWH and Moses to attack pharaoh. On the other hand, each of 8:21, 9:35, and 10:3 WayX opens an embedded paragraph under each of 8:20, 9:22, and 10:1 WayX,

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GEN 01,01 3sgM xQtX ?    1 0.N   [Ti>] בְּ-רֵאשִׁית [Pr>] בָּרָא [Su>] אֱלֹהִים [Ob>] אֵת הַ-שָּׁמַיִם וְ-אֵת הָ-אָרֶץ
EXO 04,19 3sgM WayX N 6535 2..   [Lo>] בְּ-מִדְיָן [Co>] אֶל-מֹשֶׁה [Su>] יְהוָה [Pr>] יֹּאמֶר [-]<Cj>]
EXO 05,01 3pl- WxQX ? 6595 3.!   [Su>] מֹשֶׁה וְ-אַהֲרֹן [Ti>] בָּאוּ [Pr>] אַחַר [-]<Cj>]
EXO 05,02 3sgM WayX ? 6600 4.#   [Su>] פַרְעֹה [Pr>] יֹּאמֶר [-]
EXO 05,22 3sgM WayX ? 6694 4.#   [Co>] אֶל-יְהוָה [Su>] מֹשֶׁה [Pr>] יָּשָׁב [-]<Cj>]
EXO 06,01 3sgM WayX N 6703 4.#   [Co>] אֶל-מֹשֶׁה [Su>] יְהוָה [Pr>] יֹּאמֶר [-]<Cj>]
EXO 06,28 3sgM Way0 N 6784 4.#   [Ti>] בְּ-יוֹם [Pr>] יְהִי [-]<Cj>]
EXO 06,28 3sgM ZQtX N 6785 6..   [Lo>] בְּ-אֶרֶץ מִצְרָיִם [Co>] אֶל-מֹשֶׁה [Su>] יְהוָה [Pr>] דִּבֶּר |
EXO 06,29 3sgM WayX N 6786 5.#   [Co>] אֶל-מֹשֶׁה [Su>] יְהוָה [Pr>] יְדַבֵּר [-]<Cj>]
EXO 06,30 3sgM WayX N 6791 5.#   [Aj>] לִ-פְנֵי יְהוָה [Su>] מֹשֶׁה [Pr>] יֹּאמֶר [-]
EXO 07,01 3sgM WayX N 6794 5.#   [Co>] אֶל-מֹשֶׁה [Su>] יְהוָה [Pr>] יֹּאמֶר [-]<Cj>]
EXO 07,26 3sgM WayX N 6908 5.#   [Co>] אֶל-מֹשֶׁה [Su>] יְהוָה [Pr>] יֹּאמֶר [-]<Cj>]
EXO 08,01 3sgM WayX N 6921 5.#   [Co>] אֶל-מֹשֶׁה [Su>] יְהוָה [Pr>] יֹּאמֶר [-]<Cj>]
EXO 08,20 3sgM WayX N 7001 5.#   [Mo>] כֵּן [Su>] יְהוָה [Pr>] יַּעַשׂ [-]<Cj>]
EXO 08,21 3sgM WayX N 7004 6.#   [Su>] פַרְעֹה [Pr>] יִּקְרָא [-]<Cj>]
EXO 09,01 3sgM WayX N 7040 5.#   [Co>] אֶל-מֹשֶׁה [Su>] יְהוָה [Pr>] יֹּאמֶר [-]<Cj>]
EXO 09,22 3sgM WayX N 7124 5.#   [Co>] אֶל-מֹשֶׁה [Su>] יְהוָה [Pr>] יֹּאמֶר [-]<Cj>]
EXO 09,35 3sgM WayX N 7180 6.#   [Su>] לֵב פַּרְעֹה [Pr>] יֶּחֱזַק [-]<Cj>]
EXO 10,01 3sgM WayX N 7183 5.#   [Co>] אֶל-מֹשֶׁה [Su>] יְהוָה [Pr>] יֹּאמֶר [-]<Cj>]
EXO 10,03 3sgM WayX N 7193 6..   [Co>] אֶל-פַּרְעֹה [Su>] מֹשֶׁה וְ-אַהֲרֹן [Pr>] יָּבֹא [-]<Cj>]
EXO 10,07 3plM WayX N 7217 7..   [Co>] אֵלָיו [Su>] עַבְדֵי פַרְעֹה [Pr>] יֹּאמְרוּ [-]<Cj>]
EXO 10,08 3sgM WayX N 7223 8.#   [Co>] אֶל-פַּרְעֹה [Su>] אֶת-מֹשֶׁה וְ-אֶת אַהֲרֹן [Pr>] יּוּשַׁב [-]<Cj>]
EXO 10,22 3sgM WayX N 7284 8.#   [Ti>] שְׁלֹשֶׁת יָמִים [Lo>] בְּ-כָל אֶרֶץ מִצְרַיִם [Su>] חֹשֶׁךְ-אֲפֵלָה [Pr>] יְהִי [-]<Cj>]
EXO 10,29 3sgM WayX N 7318 7.#   [Su>] מֹשֶׁה [Pr>] יֹּאמֶר [-]<Cj>]
EXO 11,01 3sgM WayX N 7322 5.#   [Co>] אֶל-מֹשֶׁה [Su>] יְהוָה [Pr>] יֹּאמֶר [-]
EXO 11,09 3sgM WayX N 7356 5.#   [Co>] אֶל-מֹשֶׁה [Su>] יְהוָה [Pr>] יֹּאמֶר [-]<Cj>]
EXO 12,01 3sgM WayX N 7362 2.#   [Lo>] בְּ-אֶרֶץ מִצְרַיִם [Co>] אֶל-מֹשֶׁה וְ-אֶל אַהֲרֹן [Su>] יְהוָה [Pr>] יֹּאמֶר [-]<Cj>]
EXO 12,01 ---- InfC N 7363 4..   [Pr>] לֵ-אמֹר |
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which introduces the set of participants (פַּרְעֹה), (מֹשֶׁה), and describe their communication. The *Wayyiqtol-X* clauses in 10:7, 8, 22, and 29 progress an embedded narrative line under 10:3 WayX, introduce the expanded set of participants (פַּרְעֹה עֲבְדֵי), (מֹשֶׁה), (אַהֲרֹן), and (פַּרְעֹה), and describe their communication.

(2) The Function of 12:1 in the Syntactic-Hierarchical Structure

The EDSF [YHWH spoke to Moses + locative phrase] in 12:1 is identical to 4:19, parallel and opens the third major division of Exodus and describes the marching of Israel and events in the desert, and the revelation of the commandments in Mount Sinai.

(3) Scholars' Opinions about the Function of 5:1 and 12:1

G. Martin considers 5:1-7:29 as "God's deliverance from tough times".[31] He needs to focus on the cooperation of Moses and Aaron. His definition is too hasty to say God's deliverance, which is accomplished in 14:1-31. Scott. M. Langston considers 5:1-7:7 as "Moses and pharaoh begin negotiations".[32] He also needs to say Moses and Aaron instead of Moses alone. They work together through in 4:19-11:10.

R. Alan Cole considers 12:1-18:27 as "Exodus to Sinai".[33] G. Martin considers 12:1-13:22 as "The Passover".[34] B. S. Childs considers

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31 G. Martin, *Exodus, Leviticus, Numbers,* 369; Coats, *Exodus*, 48-53. He considers 5:1-6:3 as "B. Negotiations with the pharaoh".

32 S. M. Langston, *Exodus*, 78-104.

33 R. A. Cole, *Exodus*, 113-148.

34 G. Martin, *Exodus, Leviticus, Numbers,* 81-94.

12:1-13:16 as "Passover and Exodus".[35] T. Desmond Alexander considers 12:1-28 is comprised of two speeches.[36] I generally agree with their definitions. However, 12:1 indicates a strong start of the third major division at a higher textual level parallel to 4:19 rather than a start of a division between enumerated divisions at the same textual level.

4) Exod 13:1, 15:1, 22, 16:1

(1) The Function of 13:1 in the Syntactic-Hierarchical Structure

The *Wayyiqtol-X* clauses in Exod 12:21, 27 develop an embedded narrative line under 12:1 WayX, re-introduce the set of participants (כָּל־זִקְנֵי יִשְׂרָאֵל), (הָעָם), who communicate with Moses about the Passover. The clause type *Wayhi* in 12:29 gives the time information, opens an embedded narrative line, and transits to the subsequent attack of YHWH against the pharaoh. The five *Wayyiqtol-X* clauses in 12:30, 43, 50, 13:1, and 3 are parallel to 12:29 *Wayhi*, introduce an expanded set of participants, (אַהֲרֹן), (מֹשֶׁה), (יְהוָה), (פַּרְעֹה), (כָּל־בְּנֵי יִשְׂרָאֵל), (כָּל־עֲבָדָיו), (כָּל־מִצְרַיִם), and (הָעָם), describing the attack of YHWH against all the firstborns in Egypt. Exodus 13:17 *Wayhi* opens a new paragraph at the parallel textual level with 13:1 WayX, indicating the transition from the stubborn pharaoh to the pharaoh who sends Israel and starts the final stage of the battle of YHWH against the pharaoh. The six *Wayyiqtol-X* clauses in 14:1, 8, 15, 19, 21, 26, 27, and 30 are parallel to 13:17 *Wayhi* and introduce the different set

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35 Childs, *The Book of Exodus*, 178-214.

36 Alexander, *Exodus*, 213; Sarna, *Exodus*, 53-63. He considers 12:1-51 as "The Last Act".

of participants, (הַיָּם), (מַלְאַךְ הָאֱלֹהִים), (לֵב פַּרְעֹה), (מֹשֶׁה), (יְהוָה), (מִצְרַיִם), (יָדוֹ), and (יַד מִצְרַיִם), and describe the final attack of YHWH against the pharaoh.

(2) Scholar's Opinion about the Function of 13:1

Thomas Joseph White considers 13:1-18:27 as "Wilderness".[37] His definition needs to capture the transition before and after Exodus. The syntactic structure encourages a reader to reckon the transition from keeping the Passover in 12:21-27 to "the attack of YHWH against pharaoh, and bringing Israel out of Egypt" in 12:29-51, and "the commandment of YHWH for Israel to keep the Passover in the future, and His promise to collapse the army of the pharaoh in the Red Sea" in

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GEN 01,01 3sgM xQtX ?    1 0.N  [בְּ-רֵאשִׁית <Ti>]  [בָּרָא <Pr>]  [אֱלֹהִים <Su>]  [אֵת הַ-שָּׁמַיִם וְ-אֵת הָ-אָרֶץ <Ob>]
EXO 04,19 3sgM WayX N 6535 2..          [-וַ <Cj>]  [יֹּאמֶר <Pr>]  [יְהוָה <Su>]  [אֶל-מֹשֶׁה <Co>]  [בְּ-מִדְיָן <Lo>]
EXO 12,01 3sgM WayX N 7362 2.#    [-וַ <Cj>]  [יֹּאמֶר <Pr>]  [יְהוָה אֶל-מֹשֶׁה וְ-אֶל-אַהֲרֹן <Su>]  [אֶל-מֹשֶׁה <Co>]  [בְּ-אֶרֶץ מִצְרַיִם <Lo>]
EXO 12,21 3sgM WayX N 7434 3.#          [-וַ <Cj>]  [יִּקְרָא <Pr>]  [מֹשֶׁה <Su>]  [לְ-כָל-זִקְנֵי יִשְׂרָאֵל <Co>]
EXO 12,21 3sgM Way0 N 7435 4..                [-וַ <Cj>]  [יֹּאמֶר <Pr>]  [אֲלֵהֶם <Co>]
EXO 12,27 3sgM Way0 N 7468 3.#            [-וַ <Cj>]  [יִּקֹּד <Pr>]  [הָ-עָם <Su>]
EXO 12,29 3sgM WayX N 7474 4..   [-וַ <Cj>]  [יְהִי <Pr>]  [בַּ-חֲצִי הַ-לַּיְלָה <Ti>]  [לַיְלָה / הוּא וְ-כָל-עֲבָדָיו וְ-כָל-מִצְרַיִם <sp><Ti>]
EXO 12,30 3sgM WayX N 7480 4.#          [-וַ <Cj>]  [יָּקָם <Pr>]  [פַּרְעֹה <Su>]  [אֶל-מֹשֶׁה וְ-אַהֲרֹן <Co>]
EXO 12,43 3sgM WayX N 7530 4.#            [-וַ <Cj>]  [יֹּאמֶר <Pr>]  [יְהוָה <Su>]  [אֶל-מֹשֶׁה וְ-אַהֲרֹן <Co>]
EXO 12,50 3plM WayX N 7550 4.#            [-וַ <Cj>]  [יַּעֲשׂוּ <Pr>]  [כָּל-בְּנֵי יִשְׂרָאֵל <Su>]
EXO 13,01 3sgM WayX N 7555 4.#            [-וַ <Cj>]  [יְדַבֵּר <Pr>]  [יְהוָה <Su>]  [אֶל-מֹשֶׁה <Co>]
EXO 13,03 3sgM WayX N 7560 4.#            [-וַ <Cj>]  [יֹּאמֶר <Pr>]  [מֹשֶׁה <Su>]  [אֶל-הָ-עָם <Co>]
EXO 13,17 3sgM Way0 N 7611 4.#            [-וַ <Cj>]  [יְהִי <Pr>]
EXO 13,17 ---- InfCr N 7612 6..               |  [בְּ-שַׁלַּח <Pr>]  [פַּרְעֹה <Su>]  [אֶת-הָ-עָם <Ob>]
EXO 14,01 3sgM WayX N 7636 4.#            [-וַ <Cj>]  [יְדַבֵּר <Pr>]  [יְהוָה <Su>]  [אֶל-מֹשֶׁה <Co>]
EXO 14,08 3sgM WayX N 7662 4.#   [-וַ <Cj>]  [יְחַזֵּק <Pr>]  [יְהוָה <Su>]  [אֶת-לֵב פַּרְעֹה / מֶלֶךְ מִצְרַיִם <ap><Ob>]
EXO 14,15 3sgM WayX N 7701 4.#            [-וַ <Cj>]  [יֹּאמֶר <Pr>]  [יְהוָה <Su>]  [אֶל-מֹשֶׁה <Co>]
EXO 14,19 3sgM WayX N 7716 4.#            [-וַ <Cj>]  [יִּסַּע <Pr>]  [מַלְאַךְ הָאֱלֹהִים <Su>]
EXO 14,21 3sgM WayX N 7725 4.#   [-וַ <Cj>]  [יֵּט <Pr>]  [מֹשֶׁה <Su>]  [אֶת-יָדוֹ <Ob>]  [עַל-הַ-יָּם <Co>]
EXO 14,26 3sgM WayX N 7741 4.#            [-וַ <Cj>]  [יֹּאמֶר <Pr>]  [יְהוָה <Su>]  [אֶל-מֹשֶׁה <Co>]
EXO 14,27 3sgM WayX N 7744 4.#   [-וַ <Cj>]  [יֵּט <Pr>]  [מֹשֶׁה <Su>]  [אֶת-יָדוֹ <Ob>]  [עַל-הַ-יָּם <Co>]
EXO 14,27 3sgM WayX N 7749 4.#   [-וַ <Cj>]  [יָּנָס <Pr>]  [מִצְרַיִם <Su>]  [אֶת-הַ-יָּם <Ob>]  [בִּ-תוֹךְ הַ-יָּם <Lo>]
EXO 14,30 3sgM WayX N 7756 4.#   [-וַ <Cj>]  [יּוֹשַׁע <Pr>]  [יְהוָה <Su>]  [בַּ-יּוֹם הַ-הוּא <Ti>]  [אֶת-יִשְׂרָאֵל <Ob>]  [מִ-יַּד מִצְרַיִם <Co>]
EXO 15,01 3sgM xYqX D 7763 5..    [אָז <Co>]  [יָשִׁיר <Pr>]  [מֹשֶׁה וּ-בְנֵי יִשְׂרָאֵל <Su>]  [אֶת-הַ-שִּׁירָה הַ-זֹּאת <Ob>]  [לַ-יהֹוָה <Co>]
EXO 15,19 3sgM xQtX D 7836 6.#          |  [כִּי <Cj>]  [בָא <Pr>]  [סוּס פַּרְעֹה <Su>]  [בְּ-רִכְבּוֹ וּ-בְ-פָרָשָׁיו <Aj>]  [בַּ-יָּם <Co>]
EXO 15,20 3sgF WayX D 7839 7.#          |  [-וַ <Cj>]  [תִּקַּח <Pr>]  [מִרְיָם / הַ-נְּבִיאָה / אֲחוֹת אַהֲרֹן <Su>]  [אֶת-הַ-תֹּף <Ob>]  [בְּ-יָדָהּ <Co>]
EXO 15,21 3sgF WayX D 7841 7.#          |  [-וַ <Cj>]  [תַּעַן <Pr>]  [לָהֶם <Co>]  [מִרְיָם <Su>]
EXO 15,22 3sgM WayX N 7845 3.#   [-וַ <Cj>]  [יַּסַּע <Pr>]  [מֹשֶׁה <Su>]  [אֶת-יִשְׂרָאֵל <Ob>]  [מִ-יַּם-סוּף <Co>]
EXO 16,01 3plM WayX N 7878 3.#   [-וַ <Cj>]  [יָּבֹאוּ <Pr>]  [כָּל-עֲדַת בְּנֵי-יִשְׂרָאֵל <Su>]  [אֶל-מִדְבַּר-סִין <Co>]
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13:1-16. Exodus 13:1 is a part of the narrative line in 12:29-13:3.

(3) The Function of 15:1 in the Syntactic-Hierarchical Structure

The clause type xYqX in 15:1 differs from that of WayX in 14:30 and opens an embedded paragraph. (אָז ⟨Ti⟩) in 15:1 indicates after the ending of the battle between YHWH and pharaoh and starts the praise of Israel.[38] Exodus 15:19, 20, and 21 describe the praise to YHWH, who won the war.

(4) Scholars' Opinions about the Function of 15:1

Thomas Joseph White considers 13:1-18:27 as "Wilderness".[39] His definition again is indifferent to highlighting the moment of the great victory of YHWH against the pharaoh. Childs considers 15:1-21 as "The song of the sea".[40] Scott. M. Langston considers 15:1-21 as "Israel's Celebration". Both scholars are indifferent to point out they sang before YHWH to praise His Great Works in Egypt and degrade the value of the praise as a song or a celebration. Seeing the function of 15:1 in the syntactic-hierarchical structure helps a reader to reckon the exact moment of the praise.

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38 Eugene Ulrich, "Exodus", 62. Exodus 15:1 in the 4QExodd does not include (אָז), while 5:1, in the Masoretic text, indicates the start of a paragraph including (אָז).

39 T. J. White, *Exodus*, 108-134.

40 Childs, *The Book of Exodus*, 240-264; S. M. Langston, *Exodus*, 126-169; Alexander, *Exodus*, 281. He considers 15:1-21 as one textual unit, which is comprised of prose and poetry. Sarna, *Exodus*, 75-81. He considers 15:1-19 as "The Song at the Sea: Shirat ha-Yam".

(5) The Function of 15:22 in the Syntactic-Hierarchical Structure

Exod 15:22 WayX re-introduces (יִשְׂרָאֵל), who corresponds to (הָעָם) in 12:27 WayX and resumes the communication between Moses and Israel at a parallel narrative line which is higher than that from 12:19 to 14:30 and starts the marching of Israel in the desert.

(6) Scholars' Opinions about the Function of 15:22

Mark S. Smith considers 15:22-18:27 as "Israel's Movement from Egypt to Midian".[41] His definition does not sense the transition from "the communication between Moses and Israel about the Passover" in 12:21-29 to "the resumption of their communication and beginning a marching" in 15:22. Seeing 15:22 in the text-hierarchical structure helps a reader to see the exact function.

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41 M. S. Smith, *The Pilgrimage Pattern in Exodus*, 227-232; C. Meyers, *Exodus*, 124-140. She considers 15:22-18:27 as a "Wilderness Journey". G. I. Davies, Exodus 1-18, 67. He thinks of 15:22-18:27 as "The Wilderness Journey". T. E. Fretheim, *Exodus*, 16. He considers 15:22-18:27 as "Wilderness Wanderings (I)". Childs, *The Book of Exodus*, 265-270. He considers 15:22-27 as "The waters of Marah". Coats, *Exodus*, 123-124. He considers 15:22-27 as "B. Spring". S. M. Langston, *Exodus*, 170-184. He thinks of 15:22-18:27 as "The Testing of Israel". Dozeman, *The Pentateuch*, 157. He considers 15:22-18:27 as a "Journey". Alexander, *Exodus*, 308. He considers 15:22-18:27 as "The Wilderness Journey of the Israelites to Sinai". Sarna, *Exodus*, 83-96. He considers 15:22-17:16 as "Crisies in the Wilderness". Their definitions are generally agreeable but do not capture the transition from the marching of Israel in 15:22-16:12 to the disobedience of Israel in 16:13-34, the admonition of YHWH in 17:1-16, and reaching the end of the marching in 18:1-27. Rainer Albertz, "Wilderness Material in Exodus (Exodus 15-18)", in *The Book of Exodus: Composition, Reception, and Interpretation*, 151. He also considers 15:22-18:27 as one textual unit. He thinks the long Song of Moses (15:1-18) is accompanied by the short Song of Miriam (15:21), while 19:1 begins the story of YHWH's revelation on Mount Sinai, something which paves the way for all of the legislation and establishment of the sanctuary in the second part of the book (19-40). His opinion supports the argument of this paper on the function of 15:22 and 19:1.

(7) The Function of 16:1 in the Syntactic-Hierarchical Structure

The *Wayyiqtol-X* clauses in 15:22, 16:1, 2, and 6 introduce the set of participants (מֹשֶׁה), (אַהֲרֹן), (כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל), (יַם־סוּף), and (מִדְבַּר־סִין), and develop the parallel narrative line, which describes the marching of Israel. Exodus 16:1 describes that they entered the desert of Sinai.

(8) Scholars' Opinions about the Function of 16:1

Peter Enns considers 16:1-24:18 as "Mount Sinai Law".[42] G. Martin considers 16:1-18:27 as "The Global Whining of Israel".[43] Childs considers 16:1-36 as "Manna and Quails".[44] I think their definitions are generally proper. On the other hand, 16:1 in the structure above resumes the marching of Israel in the desert as a free people and describes their camping in the episode of quail and sharpens the discourse function of 16:1.

5) Exod 18:1, 19:1

(1) The Function of 18:1 in the Syntactic-Hierarchical Structure

The clause type *Wayhi* in 16:13 gives antecedent information, which describes the simultaneous moment ('In the evening'), parallel to 16:6

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42   P. Enns, *Exodus,* 42.

43   G. Martin, *Exodus, Leviticus, Numbers,* 111-113.

44   Childs, *The Book of Exodus*, 271-304; Alexander, *Exodus,* 315. He considers 16:1-36 as an account of God's provision of food for the Israelites during their time in the wilderness. Coats, *Exodus,* 125-135. He considers 16:1-36 as "C. Food".

WayX, and opens an embedded narrative line. The six *Wayyiqtol-X* clauses in 16:13, 15, 17, 19, 25, and 32 introduce the set of participants (הַשְּׂלָו), (בְּנֵי־יִשְׂרָאֵל), and (מֹשֶׁה), progress the parallel narrative line, which describes the obedience and disobedience of Israel gathering [הַשְּׂלָו ⟨Su⟩] and Moses' admonition. Exodus 16:33, 34 WayX introduce the set of participants (מֹשֶׁה), (אַהֲרֹן), and describe an embedded story in which Aaron put manna before the Testimony. [כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל ⟨Su⟩] in 17:1 WayX corresponds to [כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל ⟨Su⟩] in 16:2 WayX and resumes the higher narrative line than that from 16:13 to 16:32. The four *Wayyiqtol-X* clauses in 17:8, 14, 15, and 18:1 introduce new participants [עֲמָלֵק ⟨Su⟩], [מִזְבֵּחַ ⟨Ob⟩], and [יִתְרוֹ כֹהֵן מִדְיָן חֹתֵן מֹשֶׁה ⟨Su⟩], and develop the parallel narrative line with 17:1. Exod 17:8, 14, and 15 describe the battle of Israel against Amalek. The story teaches that winning depends on YHWH. Exodus 18:1 describes the meeting of Moses with Jethro. The story indicates the narrative line reaches the end of the first stage in the desert of Sinai before the second stage in

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GEN 01,01 3sgM xQtX ?    1  0.N   [<Ti>] בְּרֵאשִׁית   [<Pr>] בָּרָא   [<Su>] אֱלֹהִים   [<Ob>] אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ
EXO 04,19 3sgM WayX N 6535 2..                          [-<Cj>] [-Pr>] וַיֹּאמֶר   [<Su>] יְהוָה   אֶל־מֹשֶׁה [<Co>]   בְמִדְיָן [<Lo>]
EXO 12,01 3sgM WayX N 7362 3.#        [-<Cj>] [-Pr>] וַיֹּאמֶר   יְהוָה [<Su>]   אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן [<Co>]   בְּאֶרֶץ מִצְרַיִם [<Lo>]
EXO 12,21 3sgM WayX N 7434 3.#                                    [-<Cj>] [-Pr>] וַיִּקְרָא   [<Su>] מֹשֶׁה   לְכָל־זִקְנֵי יִשְׂרָאֵל [<Co>]
EXO 12,27 3sgM WayX N 7468 3.#                                                    [-<Cj>] [-Pr>] יִּקֹּד   [<Su>] הָעָם
EXO 15,22 3sgM WayX N 7845 3.#                    [-<Cj>] [-Pr>] וַיַּסַּע   [<Su>] מֹשֶׁה   אֶת־יִשְׂרָאֵל [<Ob>]   מִן־יַם־סוּף [<Co>]
EXO 16,01 3plM WayX N 7878 3.#                         [-<Cj>] [-Pr>] וַיָּבֹאוּ   כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל [<Su>]   אֶל־מִדְבַּר־סִין [<Co>]
EXO 16,02 3plM WayX N 7882 3.#    [-<Cj>] [-Pr>] וַיִּלּוֹנוּ   כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל [<Su>]   עַל־מֹשֶׁה וְעַל־אַהֲרֹן [<Co>]   בַּ־מִּדְבָּר [<Lo>]
EXO 16,06 3sgM WayX N 7902 3.#                    [-<Cj>] [-Pr>] וַיֹּאמֶר   מֹשֶׁה וְאַהֲרֹן [<Su>]   אֶל־כָּל־בְּנֵי יִשְׂרָאֵל [<Co>]
EXO 16,13 3sgM Way0 N 7941 3.#                                                    [-<Cj>] [<Ti>] יְהִי   בָ־עֶרֶב
EXO 16,13 3sgF WayX N 7942 4.#                                        [-<Cj>] [-Pr>] תַּעַל   הַשְּׂלָו [<Su>]
EXO 16,15 3plM WayX N 7949 4.#                                            [-<Cj>] [-Pr>] וַיִּרְאוּ   בְּנֵי־יִשְׂרָאֵל [<Su>]
EXO 16,15 3sgM WayX N 7955 4.#                                [-<Cj>] [-Pr>] וַיֹּאמֶר   מֹשֶׁה [<Su>]   אֲלֵהֶם [<Co>]
EXO 16,17 3plM WayX N 7966 4.#                                [-<Cj>] [-Pr>] וַיַּעֲשׂוּ   כֵן [Mo>]   בְּנֵי יִשְׂרָאֵל [<Su>]
EXO 16,19 3sgM WayX N 7978 4.#                                [-<Cj>] [-Pr>] וַיֹּאמֶר   מֹשֶׁה [<Su>]   אֲלֵהֶם [<Co>]
EXO 16,25 3sgM WayX N 8008 4.#                                    [-<Cj>] [-Pr>] וַיֹּאמֶר   מֹשֶׁה [<Su>]
EXO 16,32 3sgM WayX N 8032 4.#                                    [-<Cj>] [-Pr>] וַיֹּאמֶר   מֹשֶׁה [<Su>]
EXO 16,33 3sgM WayX N 8039 5.#                            [-<Cj>] [-Pr>] וַיֹּאמֶר   מֹשֶׁה [<Su>]   אֶל־אַהֲרֹן [<Co>]
EXO 16,34 3sgM WayX N 8044 6.#        [-<Cj>] [-Pr>] יַּנִּיחֵהוּ   אַהֲרֹן [<Su>]   לִפְנֵי הָעֵדֻת [<Aj>]   לְמִשְׁמָרֶת [<Aj>]
EXO 17,01 3plM WayX N 8051 3.#    [-<Cj>] [-Pr>] וַיִּסְעוּ   כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל [<Su>]   מִ־מִּדְבַּר־סִין [<Co>]   לְמַסְעֵיהֶם [<Co>]   עַל־פִּי יְהוָה [<Aj>]
EXO 17,08 3sgM WayX N 8090 3.#                                            [-<Cj>] [-Pr>] יָּבֹא   עֲמָלֵק [<Su>]
EXO 17,14 3sgM WayX N 8118 4.#                                    [-<Cj>] [-Pr>] וַיֹּאמֶר   יְהוָה [<Su>]   אֶל־מֹשֶׁה [<Co>]
EXO 17,15 3sgM WayX N 8122 3.#                                [-<Cj>] [-Pr>] יִּבֶן   מֹשֶׁה [<Su>]   מִזְבֵּחַ [<Ob>]
EXO 18,01 3sgM WayX N 8128 3.#    [-<Cj>] [-Pr>] וַיִּשְׁמַע   יִתְרוֹ / כֹהֵן מִדְיָן / חֹתֵן מֹשֶׁה [<Su>]   אֵת כָּל־ [<Ob>]<Su>⟨ap>ap⟩
EXO 18,13 3sgM Way0 N 8173 3.#                                        [-<Cj>] [<Ti>] יְהִי   מִ־מָּחֳרָת
EXO 19,01 ---- Defc N 8233 3d#                                                    בַּ--חֹדֶשׁ הַשְּׁלִישִׁי
EXO 19,01 ---- InfC N 8234 8.e       |      |     [-<Pr>] לְצֵאת   בְּנֵי־יִשְׂרָאֵל [<Su>]   מֵ־אֶרֶץ מִצְרַיִם [<Co>]
EXO 19,01 3pl- xQtX N 8235 7..       |      |     [<Ti>] בַּ־יּוֹם הַזֶּה   [<Pr>] בָּאוּ   מִדְבַּר סִינָי [<Co>]
EXO 19,16 3sgM Way0 N 8301 3.#                                            [-<Cj>] [<Ti>] יְהִי   בַ--יּוֹם הַשְּׁלִישִׁי
EXO 19,16 ---- InfC N 8302 7..                                            [-Pr>] בִּהְיֹת   [<Su>] הַבֹּקֶר
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Mount Sinai from 19:1. The clause type *Wayhi* in 18:13 describes the consecutive moment ('On the next day'), parallel to 18:1 WayX. It transits from praising YHWH with Jethro to choosing judges for the people by Jethro's proposal.

(2) Scholars' Opinions about the Function of 18:1

Umberto Cassuto considers 18:1-24:18 as "The Torah and its Precepts".[45] His definition could apply from 19:1, not from 18:1, nor does it capture the transition from the meeting between Moses and Jethro in 18:1-27 to the communication between YHWH and Moses in 19:1-24:18. B. S. Childs considers 18:1-27 as "The visit of Jethro".[46] It only describes 18:5. On the other hand, the text-hierarchial structure helps a reader see the arrangement of the *Wayyiqtol-X* clauses in 17:1, 8, 14, 15, and 18:1 in a parallel narrative line, in which 18:1 transits from the lesson of a war depends on YHWH in 17:1-16 to Moses who depends on Jethro before he asks the will of YHWH in 18:1-27. Meeting with Jethro recalls their meeting in 4:18. It indicates reaching the end of the first stage after Exodus in 12:1-18:27, as 4:18 indicates the end of 1:1-4:18. The meeting in 18:1-27 seems optimistic but foreshadows a dark transition for Israel, who must depend on YHWH but would be corrupt to rely on a golden calf later.

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45 U. Cassuto, *A Commentary on the Book of Exodus*, 211-318.

46 Childs, *The Book of Exodus*, 318-339; Alexander, *Exodus*, 341. He considers 18:1-27 as "the account of Jethro's visit to Moses". Coats, *Exodus*, 144-149. He considers 18:1-27 as "III. Praise of Yahweh and judicial organization". Sarna, *Exodus*, 97-116. He considers 18:1-27 as "Jethro's Visit and the Organization of the Judiciary". I generally agree with their opinions.

4. Conclusion

This section summarizes the works of the present study and its contributions. Section 1 describes the workflow in this paper. Section 2 briefly introduced the text linguistics of Eep Tastra, the rules to judge the hierarchical relationship between clauses. This paper explained the function of EDSFs and the process of discovering the structure of Exodus. Section 3 compared scholars' demarcations with the syntactic demarcations and proposed their advantages.

This section proposes a few contributions to this paper.

First, it introduces how to read a text as a text-hierarchical structure instead of a text as a linear form.

Second, it broadens the understanding of one area of text-linguistics, introducing detailed information on the text-linguistics of Eep Talstra. It helps a reader understand how to judge the hierarchical relationship between clauses and discover the text-hierarchical structure of Exodus in the Pentateuch.

Third, the syntactic patterns of EDSFs help to discover the text-hierarchical structure of the Pentateuch and that of Exodus and justify their validity.

Fourth, seeing each demarcation in the text-hierarchical structure helps a reader see its exact discourse function and overcomes some scholars' comprehensive definitions of the function of a textual unit.

Conclusively, this paper proposes the syntactic-hierarchical structure of Exdus as a valid textual structure and argues splitting Exodus into three major divisions: 1:1-4:18, 4:19-11:10, and 12:1-40:38.

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검색어

텍스트 언어학, 구문적 위계 구조, 담화 분석,
구문 패턴(Elaborate Divine Speech Formula), 단락의 구획

[ABSTRACT]

A Text-Syntactic Approach to the Book of Exodus

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Eep Talstra established the text-linguistics based on the foundation put by Harald Weinrich and Wolfgang Schneider. It seeks to observe all the linguistic features and annotations in a text and judges the relationship between two clauses, whether hierarchical or otherwise parallel. It recursively goes through the relationship between all the clauses in a text and discovers a syntactic-hierarchical structure of a text. The size of a text could be a unit from the smallest section through a paragraph, chapter, etc., to the largest unit, for example, a book like Exodus or even the Pentateuch or a bigger textual unit. This paper starts from the research question of the function of EDSF (Elaborate Divine Speech Formula : YHWH spoke to Moses + double locative + time phrase) in Num 1:1. To study it; the paper observes the verb form and its position in the clause as ETCBC approach pays attention to other constituents in a clause, finds all the occurrences of EDSFs in the Pentateuch, elaborates on the effect of the locative and temporal phrases in EDSF, and reaches the assumption that EDSFs (YHWH spoke to Moses + locative phrase or time phrase) might demarcate a larger textual unit at a higher textual level than BDSF does. The three EDSFs in Exodus split Exodus into three major divisions : 1:1-4:18, 4:19-11:10, and 12:1-40:38. This paper elaborates on how the three EDSFs are parallel with the textual outline of Exodus.

Lastly, this paper will discuss the function of a textual unit with scholars' demarcations and argue for the advantage of the demarcations in the syntactic-hierarchical structure and the demarcations.