

A Text-Hierarchical Structure of Exodus 19-24

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1. Introduction

This paper discusses the syntactic-hierarchical structure of Exodus 19-24 and its contribution to biblical exegesis. Section 1.1 surveys the research history of Exodus 19-24. Section 1.2 explains the necessity of reading a text as a form of syntactic-hierarchical structure instead of a linear arrangement of lexemes, traces the methodology's origin and presents the rationale for focusing on Exodus 19-24. Section 1.3 describes the criteria for evaluating the relationship between clauses and identifying their structure. Section 2 provides further details on discovering the syntactic-hierarchical structure of Exodus 19-24. Section 3 discusses the various ways in which scholars demarcate the text and compare them with those identified in the text-hierarchical structure. Section 4 summarizes the contribution of this paper.

1.1. Review of Research

This paper aims to identify a text-centered unit in Exodus 19-24 as part of the canon to understand the message behind the textual unit for present-day readers.¹⁾ There is a controversy among scholars

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1) Jungwoo Kim, "Canon and Culture: It's Hermeneutical Implications," *C&C* 1 (2007), 5-42. Prophets made a faith community, that received their words as

regarding the demarcation of Exodus 19–24, leading to different interpretations of the textual boundaries. Three groups of scholars have used different criteria to define Exodus 19–24. The first group of scholars considers Exodus 19–24 to be part of a larger textual unit based on the change of places. G. I. Davies considers 19:1–40:38 as “the Sinaitic Narrative: Part One,”²⁾ while Young-Jae Lee considers Exodus 19:1–Numbers 10:10 as “the Sinaitic Discourse at Mount Sinai.”³⁾ Both scholars agree that Mount Sinai in Exodus 19–24 is a part of a larger textual unit.⁴⁾ The second group of scholars considers Exodus 19–24 as a single textual unit based on themes. According to Rolf Rendtorff, Exodus 19–24 describes the act of making a covenant at Mount Sinai.⁵⁾ He argues that the Hebrew words **הַבְרִית** and **שְׁמִי** occurring in 19:6 match **הַבְרִית** occurring in 24:8, thus creating a textual frame for the entire section of Exodus 19–24.⁶⁾ Tai-il Wang, on the other hand, views Exodus

the Word of YHWH, in other words, Canon.

- 2) G. I. Davies, *Exodus 1–18: A critical and exegetical commentary: Volume 2: Chapters 11–18*, International Critical Commentary (London, UK: T & T Clark, 2020), 1–265. He considers 1:1–15:21 as “The Exodus Story,” and 15:22–18:27 as “The wilderness journey.” Terence E. Fretheim, *Exodus: Interpretation: A Bible Commentary for Teaching and Preaching* (Louisville, Kentucky: Westminster John Knox Press, 2010), 100–118. He considers 1:1–15:21 as “Sojourn in Egypt, Plagues, and the Exodus,” and 15:22–18:27 as “Wilderness wanderings,” 19:1–24:18 as “Stay at Sinai: giving of the law, covenant,” 25:1–31:18 as “Tabernacle and Priesthood,” 32:1–34:35 as “Apostasy, forgiveness, and covenant renewal,” and 35:1–40:38 as “Tabernacle.”
- 3) Young-Jae Lee, “A Study in Differences between Narratives in Tetrateuch and Moses’ Reminiscences in Deuteronomy,” *C&C* 2 (2007), 159–196. He considers 1:1–7:7 as “The calling of Moses in Egypt,” 7:8–15:21 as “Defeating pharaoh in Egypt,” and 15:22–18:17 as “Desert Sinai, Meribah, and Rephidim”.
- 4) They also agree with the places, Egypt in 1:1–15:21 and the Desert of Sinai, in 15:22–18:27.
- 5) Rolf Rendtorff, “Covenant as a structuring concept in Genesis and Exodus,” *JBL* 108/3 (1989), 385–393.
- 6) Minsu Oh, “A Supra-Juristical Conciliation Place: Animal Protection-Exodus 23:4–5 and His Context,” *KJOTS* 64 (2017), 43–71. He agrees with seeing 19–24 as

19–24 through the motif of the Tabernacle.⁷⁾ Sang-Lae Kim reckons that Moses' ascent and descent of Mount Sinai are featured four times in Exodus 19–24. In particular, Exodus 24:9-18 describes Moses' fourth ascent, which focuses on Aaron. This means that Exodus 25–40 encompasses the discourse on the construction of the Tabernacle.⁸⁾ The third group of scholars demarcates Exodus 19–24 according to the pattern of narrative and regulations. Joe M. Sprinkle sees 19–24 as a chiasmic structure, in which A (the narrative of the covenant offered in Exod 19) matches A' (the narrative of the covenant consummated in Exod 24), whereas B (the general regulations of the Decalogue in Exod 20:1-17) matches B' (the specific regulations in Exod 20:22–23:33). The focal point is C (the narrative about the people's fear of God in Exod 20:18-21).⁹⁾ Terence E. Fretheim also considers the pattern of the story and law occurring in Exodus 19:1-25 (story), 20:1-17 (law), 20:18-21 (story), 20:22-23:33 (law), and 24:1-18 (story).¹⁰⁾ Conclusively, the first group of scholars sees Exodus 19–40 or Exodus 19:1–Numbers 10:10 as one textual unit instead of Exodus 19–24. In contrast, the second and third groups of scholars see Exodus 19–24 as one textual unit. As can be seen, the theories regarding a text's structure are controversial, and it is unclear whether rendering Exodus 19–24 as a single textual unit is more reasonable than regarding it as a part of a larger textual unit. Nonetheless, it is quite apparent that these scholars deployed a particular criterion

“Revelation in Mount Sinai and making a covenant.” He considers the arrangement of sections, “Presence of YHWH in Mount Sinai” in 19, “Ten Commandments” in 20, “Covenant” in 22:22-23:33, and “Making a covenant and celebration” in 24:1-11.

7) Tai-il Wang, “The Pentateuch as Torah: Understanding the Canonical Reality of ‘mosaic Pentateuch’ for the codification of Torah as Jewish Law,” *C&C* 5 (2011), 5-36.

8) Sang-Lae Kim, “Re-interpretation on תַּבְּנִית and מִדְּבָר in Exodus 25:9,” *KJOTS* 14 (2003), 27-47.

9) Joe M. Sprinkle, *The Book of the Covenant: A Literary Approach*, JSOTSup 174 (Sheffield: JSOT Press, 1994), 24-27.

10) Fretheim, *Exodus*, 109.

for each type of categorization without giving due attention to all the linguistic features, such as clause type, PNG (person, number, gender), phrase function, domain, participants, and phrase order, that appear in Exodus 19–24. Hence, this paper intends to discover a textual unit in Exodus 19–24 by taking a text-centered approach—that is, by thoroughly analyzing linguistic features within a given textual parameter. Then it will be determined whether considering Exodus 19–24 as a single textual unit is a tenable solution toward unraveling further theological meaning.

1.2. Reading Exodus 19–24 as a syntactic-hierarchical structure

1.2.1. Origin of the methodology

The text-linguistic methodology, developed by Eep Talstra, involves examining the form of a text as a syntactic-hierarchical structure.¹¹⁾ It observes all the linguistic features occurring between two clauses and distinguishes their hierarchical or parallel relationships.¹²⁾ The methodology used in this study is derived from the linguistic principles of Wolfgang Schneider and Herald Weinrich, who emphasize the importance of observing thoroughly linguistic parameters in a text and defining the function of a clause within its context.¹³⁾ H. Weinrich, who studied modern languages, devel-

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

12) Talstra, “Hebrew Syntax: Clause Types and Clause Hierarchy,” in *Studies in Hebrew and Aramaic Syntax*, eds., K. Jongeling and H.L. Murre-van den Berg, et al. (Leiden: Brill, 1991), 180.

13) Eep Talstra, “Text grammar and Hebrew Bible I: Elements of a Theory,” *BO XXXV* (1978), 169.

oped this approach further. Schneider applied this principle to the study of the Hebrew text. E. Talstra compiled a linguistic inventory of the Hebrew Bible, including all linguistic annotations, and discovered the syntactic-hierarchical structure of a each chapter.¹⁴⁾ This study expands the scope to consider the entire unit of Exodus 19–25.

1.2.2. The necessity

19,03 3sgM WXQt 8240 8 #	[<Cj>]	[מִשְׁהָ<Su>]	[עָלָה<Pr>]	[אֶל־הָאֱלֹהִים<Co>]			
19,03 3sgM WayX 8241 9 #	[<Cj>]	[יָקְרָא<Pr>]	[אֵלָיו<Co>]	[יְהוָה<Su>]	[כֵּן־הָיָה<Lo>]		
19,03 ---- InfC 8242 12 .			[לְאֹמַר<Pr>]				
=			+=====\ 				
19,03 2sgM xYq0 8243 13 q			[כֹּה<Mo>]	[תֹּאמַר<Pr>]	[לְבֵית־יַעֲקֹב<Co>]		
19,03 2sgM WYq0 8244 16 .				[<Cj>]	[לְבִנֵי־יִשְׂרָאֵל<Co>]		
=				[<Cj>]	+=====/ 		
19,07 3sgM WayX 8257 11 #			[<Cj>]	[יִבְאֵ<Pr>]	[מִשְׁהָ<Su>]		
19,07 3sgM Way0 8258 13 .				[<Cj>]	[יָקְרָא<Pr>]	[לְזִקְנֵי־הָעָם<Co>]	
19,07 3sgM Way0 8259 13 .				[<Cj>]	[יִשְׁמְעוּ<Pr>]	[כָּל־הַדְּבָרִים־הָאֵלֶּה<Co>]	
19,07 3sgM xQtX 8260 14 .				[אֲשֶׁר<Re>]	[בְּיְהוָה<PO>]	[יְהוָה<Su>]	
19,08 3plM WayX 8261 12 #				[<Cj>]	[יַעֲנֶה<Pr>]	[כָּל־הָעָם<Su>]	[יְחִידוֹ<MO>]
19,08 3plM Way0 8262 13 .				[<Cj>]	[יֹאמְרוּ<Pr>]		
=					+=====\ 		
19,08 ---- Defc 8263 14 q				[כֹּל<Ob>]			
19,08 3sgM xQtX 8264 16 e					[אֲשֶׁר<Re>]	[דִּבֶּר<Pr>]	[יְהוָה<Su>]
19,08 1pl- ZYq0 8265 15					[יַעֲשֶׂה<Pr>]		
=					+=====/ 		
19,08 3sgM WayX 8266 10 #			[<Cj>]	[יִשָּׁב־<Pr>]	[מִשְׁהָ<Su>]	[הָעָם<Ob>]	[אֶת־יְהוָה<Co>]
19,09 3sgM WayX 8267 9 #		[<Cj>]	[יֹאמְרוּ<Pr>]	[יְהוָה<Su>]	[אֶל־מִשְׁהָ<Co>]		

<Chart 1> Text Hierarchy of Exod 19:3-9

Reading Exodus 19–24 as a text-hierarchical structure contributes to exegesis in several aspects. First, it displays the multiple layers of foreground and background in a text, helping readers distinguish between a higher narrative line and an embedded one, and understand their relationship. Alviero Niccacci argues that a *Wayyiqtol* clause develops a foreground, while a W-X-Qatal clause

14) Talstra, “Workshop: Clause Types, Textual Hierarchy, Translation in Exodus 19,20 and 24,” in *Narrative Syntax and the Hebrew Bible: papers of the Tilburg Conference 1996*, ed. Ellen van Wolde (Leiden: Brill, 1997), 119–132.

indicates a background in a text.¹⁵⁾ However, the form includes a few clauses that are too simple to display all the textual layers. The text linguistics of Talstra reveal multiple layers of foreground and background in a syntactic structure, helping the reader in identifying which clauses advance a higher narrative line or an embedded narrative line at a lower textual level, and interpreting the relationship between them.¹⁶⁾ For example, in Exodus 19:3-9, a higher narrative line (8240, 8241, 8267, 8266) introduces the set of participants, **הָאֱלֹהִים, מֹשֶׁה**, describes Moses' ascent to the Elohim, and his communication with YHWH.

Furthermore, an embedded narrative line (8257, 8261, 8258, 8259) introduces the change of participants from YHWH and Moses to Moses (8257), Moses, the elders of the people, and all the words (8258, 8259), and all the people (8261). The *Wayyiqtol-X* clauses in 19:3, 8 (8241, 8261) contain direct speech sections that describe the communication between YHWH and Moses (8243, 8244), and between Moses and all the people (8263, 8264, 8265). This structure helps the reader to detect opening and closing markers at all the textual levels and to find demarcation markers for major divisions, divisions, sub-divisions, sections, and sub-sections.¹⁷⁾ For instance, a clause (8240) initiates a division, while clauses (8241 and 8267) initiate a sub-division. In another case, a clause (8266) initiates a section, and a clause (8257) initiates a sub-section. These clauses also indirectly indicate the end of their preceding

15) Alviero Niccacci, "Basic Facts and Theory of The Biblical Hebrew Verb System in Prose," in *Narrative Syntax and the Hebrew Bible: papers of the Tilburg conference 1996*, ed. Ellen van Wolde (Leiden: Brill, 1997), 30-36.

16) Van Peursen, *Language and Interpretation in the Syriac Text of Ben Sira*, 153. Talstra and van der Merwe, "Biblical Hebrew Word Order. The Interface of Information Structure and Formal Features," *ZAH* 15/16 (2004), 71-73.

17) The *Wayyiqtol-X* clause, the *Wayhi* clause, combined with a time phrase, and the W-X-Qatal clause, usually open textual units, even if there are many opening markers. The syntactic-hierarchical structure where they belong points out the textual level at which they open and define their function.

textual unit. Additionally, they assist readers in precisely demarcating textual units, interpreting their discourse functions, and extracting the theological meaning of the text. For instance, Exodus 19:3 depicts Moses ascending to the Elohim and communicating with them, while 19:7-8 portrays his return to the elders and the people and their communication. These two textual units illustrate the role of Moses as a mediator between YHWH and His people.

1.2.3. Three major divisions in Exodus and the place of Exodus 19-24

The syntactic pattern EDSF (Elaborate Divine Speech Formula: YHWH spoke to Moses + locative or time phrase) occurs in Exodus 4:19 and 12:1 and demarcates Exodus into three major divisions, namely, 1:1-4:18, 4:19-11:10, and 12:1-40:38.¹⁸⁾ Exodus 19:1 further divides 12:1-40:38 into 12:1-18:27 and 19:1-40:38. This paper will focus on 19:1-24:18 due to space limitations.

1.2.4. Syntactic demarcations and demarcations according to other criteria

This section examines the correlation between the syntax-based demarcations and scholars' demarcations based on place or genre, such as story or law. The paper first assesses all linguistic features

18) EDSFs occur in Exod 4:19, 12:1, Lev 1:1, 16:1, 24:1, Num 1:1, 3:14, 9:1, 20:23, 33:50, 35:1, and Deut 32:48 of the four books of the Pentateuch, demarcate each book as major divisions, particularly Exodus into three major divisions: 1:1-4:18, 4:19-11:10, and 12:1-40:38. The clause type of EDSFs is *Wayyiqtol-X*, which is combined with a locative or time phrase. Their combination strengthens the structuring force and indicates a strong start of a textual unit at a higher textual level. Talstra, "Text grammar and Hebrew Bible II I: Syntax and Semantics" *BO* 39 (1982): 26, 29. Gyusang Jin, *Investigating the Text-hierarchical Structures and Composition of Numbers* (Piscataway, New Jersey: Gorgias Press, 2023), 62-67.

(e.g., clause type, person, number, gender, narrative domain, direct speech domain, etc.) as well as participants (e.g., animate or inanimate entities, abstract concepts, place, time, etc.) appearing in two clauses. It will then evaluate their relationship and determine the text hierarchy of Exodus. Exodus 1:1 NmCl introduces Exodus 1:1-4:18, which states, “These are the names of sons of Israel who entered Egypt.” Later, in Exodus 2:15-16, Moses flees from Pharaoh to Midian, where YHWH calls him to fulfill the plan of YHWH to lead the Israelites out of Egypt. The BDSF in 4:19 introduces 4:19–11:10, combined with the locative Midian. Moses returns to Egypt in 4:20 to execute YHWH’s commandments to punish Pharaoh. The narrative starts with the BDSF in 12:1 and continues through 40:38, with the location changing from Egypt to the Desert Shur in 15:22, the Desert Sin in 16:1, and finally to the Desert Sinai in 19:1, where YHWH reveals His commandments for Israel. The text also introduces a starting point in Exodus 1:1, 4:19, and 12:1, from which the participants move to a central place, where the main story develops. This paper argues that beginning a narrative unit with a BDSF can help readers comprehend the function of the story, especially the textual emphasis that YHWH is the One who takes the initiative to start and develop a new stage in the story. Davies and Lee suggest that the location in Exodus 1:1-15:21 is Egypt, 15:22-18:27 is the Desert of Sinai, and 19-40 is the Mount Sinai.¹⁹⁾ These locations roughly correspond to the divisions, but do not include all the places mentioned in the text, such as Midian in 2:16, 3:1, and 4:19, the Desert Shur, and the Red Sea in 15:22, Marah in 15:23, and the Desert of Sin in 17:1. Sprinkle and Fretheim classify the genre of 19:1-25, 20:18-21, and 24:1-18 as a story, and the genre of 20:1-17 and 20:22-23:33 as law. The genres also approximately fit the divisions, but the stories do not adhere to the commandments of YHWH in 19:3-6, 9-10, 12-13, 15, 21-22, 24, the

19) Davies, *Exodus*, 1-18; 1-265. Lee, “A Study in Differences between Narratives in Tetrateuch and Moses’ Reminiscences in Deuteronomy,” 159-196.

request of the people, and Moses in 20:19, 20.²⁰⁾ Demarcations based on location or genre are possible and provide a theological interpretation. However, demarcations based on a particular genre or participant type do not align with conflicting linguistic features or participants in their divisions. This paper proposes to demarcate a text by analyzing its syntax, linguistic features, and participants.

1.3. Rules to judge the relationship between clauses

1.3.1. Hierarchical relationship

(1) Between a main clause and a subordinate clause

19,16 3sgM Way0 8301 5 # []<Cj>] [יְהִי<Pr>] [בַּיּוֹם הַשְּׁלִישִׁי<Ti>]
 19,16 ---- InfC 8302 7 . | [בְּהֵיטָא<Pr>] [הַבֹּקֶר<Su>]
 <Chart 2> Text Hierarchy of 19:16

The *Wayhi* clause (8301) gives antecedent information, within which the infinitive clause (8302) is embedded and specifies the time phrase (בַּיּוֹם הַשְּׁלִישִׁי) of its main clause. The preposition (בְּ) of the clause (8302) indicates subordination.

(2) Between main clauses

19,14 3sgM WayX 8295 8 # []<Cj>] [יָרָא<Pr>] [מִן־הָהָרָא<Co>] [אֶל־הָעָם<Co>]
 19,14 3sgM Way0 8296 9 . []<Cj>] [יָקַח־שֵׁן<Pr>] [אֶחָד־הָעָם<Ob>]
 19,14 3p1M Way0 8297 10 # | []<Cj>] [יָכַבְסָן<Pr>] [שְׁמֹלֶחֶם<Ob>]
 19,15 3sgM Way0 8298 9 . []<Cj>] [יָאמַר<Pr>] [אֶל־הָעָם<Co>]

<Chart 3> Text Hierarchy of 19:14-15

20) Their stories include most narrative and small direct speech domains, while their laws include most direct and small narrative domains. Depending on the narrative or direct speech domain, demarcating a text will result in divisions, keeping consistency without contradiction to other domains.

The *Wayyiqtol-X* clause (8295) reintroduces מֹשֶׁה as the explicit subject and opens a new paragraph. The *Wayyiqtol-0* clause (8296) differs from the preceding clause (8295), whose inflection of יִקְרֶא refers back to the explicit subject מֹשֶׁה in the clause (8295) and progresses an embedded narrative line. The inflection of יֵאמֹר in the following clause (8298) also corresponds to that in its preceding clause (8296). The clauses (8296, 8298) have identical clause types, *Wayyiqtol-0* and PNG (3rd person, singular, masculine), and the same set of participants מֹשֶׁה הָעָם. Therefore, they are parallel and develop an embedded narrative line. The clause type of the clause (8297) is also *Wayyiqtol-0*, but the inflection of יִכְבְּסוּ in 19:14 (8297) indicates the combination of Moses and the people, opening an embedded paragraph under 19:14 (8296).

19, 02 3sgM WayX 8239 7 # [1<Cj>] [יְהוָה<Pr>] [שָׁם <Lo>] [יִשְׂרָאֵל <Su>] [נָגַד הָהָר <Lo>]
19, 03 3sgM WXQt 8240 8 # [1<Cj>] [מֹשֶׁה <Su>] [עָלָה <Pr>] [הָאֱלֹהִים <Co>]

<Chart 4> Text Hierarchy of 19:2-3

The *Wayyiqtol-X* clause (8239) introduces יִשְׂרָאֵל, opens a new paragraph, and describes how they are encamped in front of the mountain. The WXQt clause (8240), whose clause type differs from the preceding clause (8239), reintroduces מֹשֶׁה, describes his going up to the Elohim, and opens an embedded paragraph under 19:2 (8239), gives antecedent information for a following clause.²¹⁾

1.3.2. Parallel relationship

(1) Between identical clause types

19, 08 3sgM WayX 8266 8 # [1<Cj>] [שָׁב <Pr>] [מֹשֶׁה <Su>] [אֶת־דִּבְרֵי הָעָם <Ob>] [אֶל־יְהוָה <Co>]
19, 09 3sgM WayX 8267 8 # [1<Cj>] [יֵאמֹר <Pr>] [יְהוָה <Su>] [אֶל־מֹשֶׁה <Co>]

21) His going up to Elohim assumes moving up to Mount Hor. Therefore, הָאֱלֹהִים in 19:3 (8240) could refer back to the place הָהָר in 19:2 (8239).

<Chart 5> Text Hierarchy of 19:8-9

Exodus 19:8 WayX (8266) introduces Moses (מֹשֶׁה), who brought the people's words to YHWH. The following clause (8267) has a similar clause type to its preceding one (8266) and describes the communication between YHWH and Moses. Both clauses have the same PNG (3rd person, singular, masculine) and develop the interplay between YHWH and Moses, creating a parallel narrative line.

(2) Between different clause types

34, 27 3sgM WayX 9976 13 #	[1<Cj>] [אָמַר<Pr>] [יְהוָה<Su>] [אֶל-מֹשֶׁה<Co>]
34, 29 3sgM Way0 9983 13 #	[1<Cj>] [יָרַד<Pr>]
34, 29 ---- InfC 9984 17 .	[בְּרִדַּת<Pr>] [מֹשֶׁה<Su>] [סִינַי<Co>]
34, 29 3sgM WXQt 9987 14 #	[1<Cj>] [מֹשֶׁה<Su>] [לֹא<Ng>] [יָרַע<Pr>]
34, 30 3sgM WayX 9990 15 #	[1<Cj>] [יָרַא<Pr>] [יִשְׂרָאֵל<Su>] [אֶחָד-מֹשֶׁה<Ob>]
40, 01 3sgM WayX 10492 13 #	[1<Cj>] [יָרַבֵּר<Pr>] [יְהוָה<Su>] [אֶל-מֹשֶׁה<Co>]

<Chart 6> Text Hierarchy of 34:27, 29, 30, and 40:1

The *Wayyiqtol-X* in 34:27 (9976) introduces the set of participants יְהוָה as the explicit subject and מֹשֶׁה as the complement. It opens a paragraph and describes their communication. The *Wayhi* in 34:29 (9983) is followed by 34:29 InfC (9984) and describes ('When Moses descended from Mount Sinai') and indicates two types of transition.²²⁾ First, it gives antecedent information for the following clauses (9987, 9990) and opens an embedded paragraph.²³⁾ Second, it transits from the preceding

22) When Moses descended from Mount Sinai, the existence of Elohim was assumed. Similarly, when Moses communicated with YHWH, Mount Hor was assumed to be there. Therefore, the three clauses (9976, 9983, 9984, and 10492) could have the same participants: YHWH, Moses, and Mount Sinai.

23) The clause type WXQt in 34:29 (9987) differs from *Wayhi* in 34:29 (9983). The participant Moses at an explicit subject מֹשֶׁה and the inflection of יָרַע in 34:29 (9987) refer back to מֹשֶׁה, the infinitive יָרַד in 34:29 (9984) and

communication between YHWH and Moses concerning restoring the relationship between YHWH and Israel to the following communication between YHWH and Moses concerning setting up the Tabernacle and resumes their communication in the same narrative line. Hence, the *Wayyiqtol-X* clauses (9976, 10492) and *Wayhi* clause (9983) are parallel.²⁴⁾

1.3.4. Deciding the best mother clause between candidate clauses

19,16	3sgM	Way0	8301	5	#	[<Cj>]	יְהוָה	<Pr>	בַּיּוֹם הַשְּׁלִישִׁי	<Ti>
19,16	----	InfC	8302	7	.		בְּהֵיטָל	<Pr>	הַבֹּקֶר	<Su>
19,16	3sgM	MSyn	8303	6	#	[<Cj>]	יְהוָה	<Pr>		
19,16	----	NmCl	8304	7	.		וַעֲנַן קָבַד		עַל-הָהָרָע	<PC>
19,16	----	NmCl	8305	9	.			[<Cj>]	שָׁפַר חֹזֶק מְאֹד	<PC>
19,16	3sgM	WayX	8306	8	#	[<Cj>]	יְהוָה	<Pr>	עָלָה	<Su>
19,16	----	NmCl	8307	9	.			[<Re>]	אֲשֶׁר	<PC>
19,19	3sgM	MSyn	8316	6	#	[<Cj>]	יְהוָה	<Pr>		
19,19	-sgM	Ptcp	8317	7	.		קוֹל הַשּׁוֹפָר	<Su>	הוֹלֵךְ	<PC>
19,19	-sgM	AjCl	8318	9	.			[<Cj>]	מְאֹד	<PC>

<Chart 7> Text Hierarchy of 19:16, 19

The clause type, *Wayhi*, of Exodus 19:16 (8301, 8303) is identical, and the two clauses have the same PNG (3rd person, singular, masculine). Exodus 19:16 (8301) gives extensive antecedent in-

opens an embedded paragraph and describes (‘Moses did not know that the skin of his face shone while he talked with him’) and gives more specific antecedent information for the following *Wayyiqtol-X* in 34:30, which introduces the set of participants, מֹשֶׁה וְכָל-בְּנֵי יִשְׂרָאֵל, and opens an embedded paragraph.

24) The rules to judge the hierarchical relationship between clauses are strictly applied to clauses within a paragraph. However, the judgment on the relationship between clauses that open a paragraph could differ. Their relationship is determined based on the syntactic clues for judgment. Even if their clause type, PNG information, and other linguistic features would differ, clauses with different types could develop a parallel narrative line.

formation, describing “On the third day in the morning,” while 19:16 (8303) and its following nominal clauses (8304, 8305) give specific antecedent information, describing, “There were the sounds of lightning and heavy clouds on the mountain and the powerful sound of a horn.” In this way, Exodus 19:16 (8303) is embedded under 19:16 (8301). Exodus 19:16 (8306) has the clause type, *Wayyiqtol-X*, which differs from the nominal clause (8304), introduces כָּל-הָעָם as an explicit subject, and describes “All the people who were in camps trembled,” opening an embedded paragraph below 19:16 (8304). The *Wayhi* clause (8316) has two parent clause candidates (8301, 8303) and must be joined to a better candidate, indicating more similarity than the lesser. The *Wayhi* clauses (8301, 8303, 8316) have identical clause type and PNG (3rd person, singular, masculine) and open a textual unit. The *Wayhi* in 19:16 (8301) is combined with a time phrase, while a time phrase does not follow the *Wayhi* in 19:16 (8303, 8316), but is followed by subordinate clauses specifying their preceding *Wayhi* clauses. Exodus 19:16 (8301) gives comprehensive antecedent information, while 19:16 (8303) provides specific antecedent information, and 19:16 (8316) and its following participle (8317), adjective clause (8318) also give detailed antecedent information, describing “When the sound of the horn was going, it was powerful,” and continuing its preceding specific antecedent information in 19:16 (8303). So Exodus 19:19 (8316) is parallel to 19:16 (8303), rather than parallel to 19:16 (8301).

2. Reading Exodus 19-24

This paper considers Exodus 12-40 as the third major division, with chapters 12-18 as the first half and chapters 19-40 as the second half, and focuses on chapters 19-24 because of the limited scope of the paper.

2.1. Text-hierarchy before Exodus 19:1

This section briefly describes the hierarchy before Exodus 19:1, the details of which are in another article.²⁵⁾ To discuss the textual hierarchy of 19:1-24:18, it is necessary to know the place of 19:1 in the hierarchy of the Pentateuch.²⁶⁾ Depending on the place of 19:1, the place of its following clauses in 19:2-24:18 can be determined.²⁷⁾ EDSFs (Elaborate Divine Speech Formula) in 4:19 and 12:1 divide Exodus into three major divisions: 1:1-4:18, 4:19-11:10, and 12:1-40:38.²⁸⁾ The structuring force of an EDSF in 4:19 is stronger than an asyndetic *tōledōt* formula in Genesis 2:4, 5:1, 6:9, and 11:10 and the structuring force of BDSFs in Genesis 1:1-Exod 4:18.²⁹⁾ As a result, the

25) Gyusang Jin, "A Text-Syntactic Approach to the Book of Exodus," *KJOTS* 30 (2023), 133-169.

26) To know the place of 19:1 in Exodus, knowing the place of 1:1 in the Pentateuch is essential. Hauge Martin Ravndal, *The Descent from the Mountain: Narrative Patterns in Exodus 19-40* (Sheffield: Sheffield Academic Press, 2001), 362. He explores the meaning of 19-40 in terms of 'literary patterning' and proposes 19-40 is that of 'encounter on the mountain,' created by parallels, analogues, juxtapositions, and critical motifs (ascent/descent, mountain/tent of meeting, above/below). His stance supports seeing 19-40 as one textual unit.

27) Amy L. B. Peeler, "Desiring God: The Blood of the Covenant in Exodus 24," *BBR* 23/2 (2013), 187-205. She considers 19:1-20:20 as "The First Covenant Affirmation," 24:1-34:35 as "The Second Covenant Affirmation and Its Results," and 34:1-35:29 as "The Third Covenant Affirmation." The clues support the inner cohesiveness of 19-40 as one textual unit.

28) BDSF is the *Wayyiqtol-X* clause in which YHWH spoke to Moses. Compared to a BDSF, EDSF is comprised of a BDSF and a locative phrase or a time phrase. The combination of a BDSF and opening markers, a locative or a time phrase makes its syntactic pattern lengthier than a BDSF or an asyndetic *tōledōt* formula, the structuring force of an EDSF stronger than a BDSF or an asyndetic *tōledōt* formula.

29) The asyndetic *tōledōt* formula composes the textual frame at a high textual level in Genesis. A BDSF (Basic Divine Speech Formula) occurs 37 times in Genesis

EDSF in 4:19 is not embedded under an asyndetic *toledôt* formula or a BDSF. Instead, 4:19 is embedded directly under the comprehensive antecedent information in Genesis 1:1 xQtX.³⁰⁾ The EDSF in 12:1 is parallel to the EDSF in 4:19.

01,01 xQtX 0 N	{את השמים ואת הארץ} {אלהים} {ברא} {בראשית} <Ti>
02,04 NmC1 3 #	{תולדות השמים והארץ} {אלה} <Su>
05,01 NmC1 3 #	{ספר תולדת אדם} {יהי} <Su>
06,09 NmC1 3 #	{תולדת נח} {אלה} <Su>
11,10 NmC1 3 #	{תולדת שם} {אלה} <Su>
37,02 NmC1 3 .	{תולדות יעקב} {אלה} <Su>
01,01 NmC1 4 #	{שמות בני ישראל} {אלה} <Su>
04,19 WayX 2 .	{במדבר} {אל משה} {יהיה} <Su>
12,01 WayX 2 #	{מצרים אל משה ואל אחרן} {יהיה} <Su>
12,21 WayX 5 #	{לכל ידני ישראל} {משה} <Su>
15,22 WayX 4 #	{מזים סוף} {את ישראל} {משה} <Su>
16,01 WayX 5 #	{אל מדרסון} {בני ישראל} {יבא} <Pr>
16,02 WayX 6 #	{במדבר} {על משה ועל אחרן} {בני ישראל} {לונג} <Pr>
16,06 WayX 6 #	{אל קל בני ישראל} {משה ואחרן} {יאמר} <Pr>
17,01 WayX 5 #	{למסעיהם} {יהיה} {ממדברסון} {בני ישראל} {יסעו} <Pr>
17,08 WayX 6 #	{עמלק} {יבא} <Pr>
18,01 WayX 6 #	{את כל} {יהיה} {בית מרדן חתן משה} {ישמע} <Pr>
18,01 xQtX 9 .	{למשה ול ישראל עמו} {אלהים} {עשה} <Pr>
18,13 Way0 6 #	{ממחרת} {יהיה} <Pr>
18,13 WayX 7 #	{משה} {ישב} <Pr>
18,13 InfC 9 .	{לשפט} <Pr>
19,01 DefC 3 #	{בחדש השלישי} <Ti>
19,01 InfC 8 e	{מצרים} {בני ישראל} {לצאת} <Pr>
19,01 xQt0 7 .	{מדרס סנין} {באן} {ביום הזה} <Ti>
19,16 Way0 5 #	{ביום השלישי} {יהיה} <Pr>
19,16 InfC 7 .	{הבקר} {בהית} <Pr>
19,19 MSyn 6 #	{יהיה} <Pr>
19,19 Ptop 7 .	{קול השופר} <Pr>

<Chart 8> Text Hierarchy of 1:1-19:19

The *Wayyiqtol-X* in 15:22 introduces the set of participants, משה, ישראל, and ים-סוף, opens an embedded paragraph under the 12:1 *WayX*, and describes Moses leading Israel out of the

and composes the textual frame under each asyndetic *toledôt* formula.

<https://shebanq.ancient-data.org/hebrew/text?iid=3801&page=1&mr=r&qw=q>

30) The demonstrative pronoun אלה and predicate complement שמות בני ישראל in Exod 1:1 refer back to a part of תולדות יעקב in Gen 37:2. Therefore, Exod 1:1 is embedded under Gen 37:2 and opens an embedded paragraph 1:1-4:18, and describes the story of the sons of Jacob in Egypt.

Red Sea. The inflection of יָסַע and the explicit subject מֹשֶׁה in 15:22 refer back to מֹשֶׁה of the complement in 12:1 and indicate connectivity. The *Wayyiqtol-X* in 12:21 occurs between 12:1 and 15:22 and introduces the set of participants, מֹשֶׁה, כָּל-זִקְנֵי יִשְׂרָאֵל, which differs from 12:1.

Furthermore, Israel in 15:22 is more inclusive than the elders of Israel in 12:21. This indicates that 15:22 is embedded under 12:1, and 12:21 opens more embedded paragraphs than 15:22. The *Wayyiqtol-X* clauses in 16:1 and 17:1 introduce the set of participants כָּל-עֵדֶת בְּנֵי-יִשְׂרָאֵל, מִדְּבַר-סִין, develop a parallel narrative line under 15:22, and describe the movement of the entire congregation of the Israelites. The identification of the participant בְּנֵי-יִשְׂרָאֵל כָּל-עֵדֶת in 16:1 is identical to יִשְׂרָאֵל in 15:22. However, their different spellings indicate the beginning of a paragraph at a different textual level. The predicates in 16:1 and 17:1 יָבֹאוּ and יָסֻעוּ indicate their movement and support their parallel connection. The *Wayyiqtol-X* clauses in 16:2 and 6 introduce the set of participants מֹשֶׁה וְאַהֲרֹן, כָּל-עֵדֶת בְּנֵי-יִשְׂרָאֵל, and develop a parallel narrative line under 16:1 *WayX*, describing the grumbling of the whole congregation of Israelites and the story of quail. The *Wayyiqtol-X* clauses in 17:8 and 18:1 introduce new participants יִתְרוֹ, עֲמֹלֶק, develop a parallel narrative line under 17:1 *WayX*, and describe the two events that occur during Israel's itinerary from the Desert of Sin in 17:1. The object [את כל <Ob>] and its following subordinate clause [אשר <Re>] [עשה <Pr>] [אלהים <Su>] [עמוֹן וְיִשְׂרָאֵל עֲמֹן <ap><Co>] describe Moses' report to Jethro of all that Elohim has done for Moses and His people, Israel, and indicate that 12:1–18:27 reaches the end of the first half of 12:1–40:38.³¹⁾ The meeting

31) Oswald Wolfgang, "Early democracy in ancient Judah: considerations on Ex 18-24 with an outlook on Dtn 16-18," *CV* 52/2 (2010), 121-135. He considers 18 introduces the ordinary judges and the prophetic office of Moses, 19-24 applies the system to the Israelite society and assumes the connection between 18 and 19-24. On the other hand, this paper considers the text hierarchy sharpens

between Jethro and Moses in 18:1 recalls their meeting in 4:18 and indicates that 12:1–18:27 is reaching the end, just as 4:18 reaches the end of 1:1–4:18. The *Wayhi* in 18:13 indicates the transition from the preceding stage to the following stage and represents Moses, who sat to judge the people according to the word of Jethro, not YHWH, and foreshadows a negative event that will occur in 19:1–40:38 and indicates the end of the first stage 12:1-18:27.³²⁾ Particularly, Aaron and Israel will make a golden calf and worship it instead of YHWH.

2.2. Text-hierarchy from 19:1

2.2.1. Exodus 19:1–19

Exodus 19:1 is comprised of three clauses (Defc-InfC-xQt0). The preposition בְּ in 19:1 InfC and that כִּי in 19:1 xQt0 indicate subordination to 19:1 Defc. The three clauses function as a single

the leadership of YHWH when He prepares Exodus in 1:1-4:18, and when He brings Israel out of Egypt in 4:19-11:10, and when He commands them in Mount Sinai in 12:1-40:38 rather than focusing on the systematizing the various leaders in Israel and sees that 18:1-27 ends the first stage 12:1-18:27 and that 19 starts the second stage 19:1-40:38.

- 32) Victor Ber, “Moses and Jethro harmony and conflict in the interpretation of Exodus 18,” *CV* 50/2 (2008), 147-170. He also detects the connection between 4 and 18. On the other hand, he sees Jethro’s leading role as positive. Adriane Leveen, “Inside out: Jethro, the Midianites and a Biblical Construction of the Outsider,” *JOT* 34/4 (2010), 395-417. He also sees their meeting as a fruitful interaction. From my perspective, Exodus moves from the subordinate status of Moses under Jethro to becoming the servant of YHWH and from the slavery of Israel under pharaoh to being the people of YHWH. However, returning to the subordination of Moses under Jethro contradicts the transition. Thus, this paper sees the reunion of Moses with Jethro as negative and dark anticipation, previewing 32, where Israel will also counter the transition, choosing to be subordinate under the golden calf instead of YHWH.

clause, providing antecedent information (“In the third month after the Israelites went out from the land of Egypt, on the very day, they came to the desert of Sinai”) for the following clauses, breaking the preceding narrative line, which mainly consists of *Wayyqtol-X* and *Wayhi* clauses in 12:21, 15:22, 16:1, 2, 6, 17:1, 8, 18:1, and 13 and open the second stage of the narrative line in 19:1-40:38 under 12:1 EDSF. The expression אֶרֶץ מִצְרַיִם in 19:1 InfC (8234) refers back to the same phrase אֶרֶץ מִצְרַיִם in 12:1 *WayX* (7362), indicating connectivity. Just as 12:1 initiates the execution of the exodus from Egypt and the march into the desert of Sinai, Exodus 19:1 starts the story at and around Mount Sinai. The combination of clauses in 19:1 (Defc-InfC-xQt0) differs from 15:22 *WayX* or 17:1 *WayX*. It indicates their dissimilarity, also summarizes the itinerary, pointing out the departure of the Israelites from the land of Egypt to their arrival in the desert of Sinai in the first stage 12:1–18:27, and gives antecedent information for the following clauses, and starts the second stage 19:1–40:38. The combination of three clauses in 19:1 is striking. The lengthy information about the itinerary and the time indicates a strong start. It attracts the reader’s attention to what is to follow in 19:1–40:38, where the communication between YHWH and Moses is dominant, in contrast to the dominant communication between Moses and Israel in 15:22-18:27. The *Wayhi* clause in 19:16 is followed by 19:16 InfC, where the preposition ו indicates the subordination to 19:16 *Wayhi*. Exodus 19:16 (*Wayhi*-InfC) describes (“On the third day in the morning”), which is specified antecedent information than 19:1, and opens an embedded paragraph under 19:1 (Defc-InfC-xQt0). Exodus 19:19 (*Wayhi*-Ptcp) indicates (“When the sound of the horn grew”), which is specified antecedent information than 19:16, and opens an embedded paragraph under 19:16 (*Wayhi*-InfC), and develops how YHWH gives the commands to Israel through Moses.

2.2.2. Exodus 19:21-24:18

01,01	xQtX	1	0	N	אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ [אֱלֹהִים] <Su> [בָּרָא] <Pr> [בְּרֵאשִׁית] <Ti>
04,19	WayX	6535	2	.	[י] <Cj> [בְּמִדְבָּר] <Lo> [אֶל־מֹשֶׁה] <Su> [יְהוָה] <Pr> [יָאמַר] <Pr> [י] <Cj>
12,01	WayX	7362	2	#	[י] <Cj> [בָּרֵאשִׁית] <Lo> [מִצְרַיִם] <Co> [אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן] <Su> [יְהוָה] <Pr> [יָאמַר] <Pr> [י] <Cj>
15,22	WayX	7845	4	#	[י] <Cj> [מִי־סֹדֶף] <Co> [אֶת־יִשְׂרָאֵל] <Ob> [מֹשֶׁה] <Su> [יָסַע] <Pr> [י] <Cj>
16,01	WayX	7878	5	#	[י] <Cj> [אֶל־מִדְבַּר־סִין] <Co> [כָּל־עַדָּת בְּנֵי־יִשְׂרָאֵל] <Su> [בָּאֵן] <Pr> [י] <Cj>
17,01	WayX	8051	5	#	[י] <Cj> [אֶת־עַלְפֵי יְהוָה] <Co> [לְמִסְעֵיהֶם] <Co> [מִדְבַּר־סִין] <Co> [כָּל־עַדָּת בְּנֵי־יִשְׂרָאֵל] <Su> [יָסַע] <Pr> [י] <Cj>
18,13	WayO	8173	6	#	[י] <Cj> [מִמֶּדְבָּרָתָם] <Ti> [י] <Cj>
19,01	DefC	8233	3	#	[י] <Cj> [בַּחֹדֶשׁ הַשְּׁלִישִׁי] <Ti> [י] <Cj>
19,16	WayO	8301	5	#	[י] <Cj> [בַּיּוֹם הַשְּׁלִישִׁי] <Ti> [י] <Cj>
19,19	MSyn	8316	6	#	[י] <Cj> [יְהוָה] <Pr> [י] <Cj>
19,19	PtCp	8317	13	.	[י] <Cj> [חֹלֶךְ] <PC> [קוֹל הַשּׁוֹפָר] <Su> [י] <Cj>
19,19	AjCl	8318	15	.	[י] <Cj> [חֹזֶק מַאֲדוֹ] <PC> [י] <Cj>
19,19	XYqt	8319	14	.	[י] <Cj> [מֹשֶׁה] <Su> [יָדַבֵּר] <Pr> [י] <Cj>
19,19	WXYq	8320	15	.	[י] <Cj> [בְּקוֹל] <Co> [יַעֲנֶנּוּ] <PO> [אֱלֹהִים] <Su> [י] <Cj>
19,21	WayX	8324	10	#	[י] <Cj> [אֶל־מֹשֶׁה] <Co> [יְהוָה] <Su> [יָאמַר] <Pr> [י] <Cj>
19,23	WayX	8334	10	#	[י] <Cj> [אֶל־יְהוָה] <Co> [מֹשֶׁה] <Su> [יָאמַר] <Pr> [י] <Cj>
19,25	WayX	8348	12	#	[י] <Cj> [אֶל־הָעָם] <Co> [מֹשֶׁה] <Su> [יָדַר] <Pr> [י] <Cj>
19,25	WayO	8349	13	.	[י] <Cj> [אֱלֹהִים] <Co> [סֵן] <Pr> [יָאמַר] <Pr> [י] <Cj>
20,01	WayX	8350	14	#	[י] <Cj> [אֶת כָּל־תְּהַבֵּי־הָאֵשׁ] <Ob> [אֱלֹהִים] <Su> [יָדַבֵּר] <Pr> [י] <Cj>
20,18	PtCp	8390	17	.	[י] <Cj> [וְאֶת־הַלְפִידִם] <Ob> [וְאֶת־הָהָר] <PC> [רָאִים] <Su> [כָּל־הָעָם] <Su> [י] <Cj>
20,18	WayX	8392	18	#	[י] <Cj> [וְהָעָם] <Su> [יָרָא] <Pr> [י] <Cj>
20,20	WayX	8400	19	#	[י] <Cj> [אֶל־הָעָם] <Co> [מֹשֶׁה] <Su> [יָאמַר] <Pr> [י] <Cj>
20,21	WayX	8407	18	#	[י] <Cj> [מִרְחֹק] <Co> [הָעָם] <Su> [יָעֲמֹד] <Pr> [י] <Cj>
20,21	WXqt	8408	19	#	[י] <Cj> [אֶל־הָעֶרְפֶּל] <Co> [יַגִּשׁ] <Pr> [מֹשֶׁה] <Su> [י] <Cj>
20,21	NmCl	8409	21	.	[י] <Cj> [הָאֱלֹהִים] <Co> [פִּי] <PC> [שָׁם] <Re> [אֲשֶׁר] <Su> [י] <Cj>
20,22	WayX	8410	20	#	[י] <Cj> [אֶל־מֹשֶׁה] <Co> [יְהוָה] <Su> [יָאמַר] <Pr> [י] <Cj>
21,01	NmCl	8428	16	#	[י] <Cj> [הַמִּשְׁפָּטִים] <PC> [אֵלֶּה] <Su> [י] <Cj>
21,01	xYqO	8429	19	.	[י] <Cj> [לִפְנֵיהֶם] <Co> [הַשָּׁמַיִם] <Re> [אֲשֶׁר] <Su> [י] <Cj>
21,02	xYqO	8430	18#	.	[י] <Cj> [עֲבָד עֲבָדִי] <Ob> [תְּחַנְּנֵה] <Pr> [י] <Cj>
21,12	PtCp	8464	19	#	[י] <Cj> [אִשׁ] <Ob> [מִכָּה] <PC> [י] <Cj>
21,37	xYqX	8557	20	#	[י] <Cj> [שׁוֹר אִישׁוֹ] <Ob> [אִשׁ] <Su> [יַגִּב] <Pr> [י] <Cj>
22,01	xYqX	8562	20	#	[י] <Cj> [הַיָּגֶב] <Su> [יָמָצֵא] <Pr> [אֶת־הַיָּגֶב] <Ob> [אֶת־הַיָּגֶב] <Su> [י] <Cj>
22,04	xYqX	8573	20	#	[י] <Cj> [שְׂדֵה אוֹרֶבֶם] <Ob> [אִשׁ] <Su> [יָבֵעַר] <Pr> [י] <Cj>
22,05	xYqX	8577	20	#	[י] <Cj> [אִשׁ] <Su> [חֲצֵא] <Pr> [י] <Cj>
22,06	xYqX	8582	20	#	[י] <Cj> [בְּסֶף אוֹרֶבֶם] <Ob> [אֶת־הָאֶרֶץ] <Co> [אִשׁ] <Su> [תִּן] <Pr> [י] <Cj>
22,09	xYqX	8596	20	#	[י] <Cj> [הַיָּמֹר אִישׁוֹר אִישׁוֹר וְכִלְבָּמִן] <Ob> [אֶת־הָאֶרֶץ] <Co> [אִשׁ] <Su> [תִּן] <Pr> [י] <Cj>
22,17	xYqO	8627	17	#	[י] <Cj> [תְּחִינָה] <Pr> [סֵן] <Ng> [לֹא] <Ob> [מִכְשָׁפָה] <Ob> [י] <Cj>
22,21	xYqO	8637	17	#	[י] <Cj> [חֲעֻנּוֹן] <Pr> [לֹא] <Ng> [כָּל־אֱלֹמָה וְיָחֹם] <Ob> [י] <Cj>
22,27	xYqO	8658	17	#	[י] <Cj> [קִלְלָה] <Pr> [לֹא] <Ng> [אֱלֹהִים] <Ob> [י] <Cj>
22,28	xYqO	8660	17	#	[י] <Cj> [תְּאֻחָרִי] <Pr> [לֹא] <Ng> [מִלְאָחַד וְדִמְעָד] <Ob> [י] <Cj>
23,01	xYqO	8670	17	#	[י] <Cj> [שָׁמַע שָׁמָּה] <Ob> [תִּשָּׂא] <Pr> [לֹא] <Ng> [י] <Cj>
23,02	xYqO	8673	17	.	[י] <Cj> [לָעֵת] <Aj> [אֶת־רִבְבִּים] <Co> [תְּחַנְּנֵה] <Pr> [לֹא] <Ng> [י] <Cj>
24,01	WxqO	8776	11	#	[י] <Cj> [אֲמַר] <Pr> [אֶל־מֹשֶׁה] <Co> [י] <Cj>

<Chart 9> Text Hierarchy of 1:1-24:1

The *Wayyqtol-X* clauses in 19:21 and 23 reintroduce the set of participants מֹשֶׁה, יְהוָה as an explicit subject. They are

parallel, develop an embedded narrative line under 19:19, and describe YHWH's warning to the people not to look at YHWH on Mount Sinai. The *Wayyiqtol-X* in 19:25 opens an embedded paragraph under 19:23 *WayX* and describes Moses descending to the people. The *Wayyiqtol-X* in 20:1 opens an embedded paragraph under 19:25 *Way0* and starts delivering the words of YHWH that he heard on Mount Sinai. The object **הָאֱלֹהִים** **כָּל-הַדְּבָרִים** in 20:1 (8350) cataphorically anticipates the Ten Commandments that YHWH will reveal in the direct speech domain. The clause type, participle, in 20:18 differs from that found in 20:1 *WayX*, in that it introduces the set of participants **הָעָם**, **כָּל-הָעָם**, **הַקּוֹל**, **הַשֶּׁפָּר**, **הַלְפִידִם**, **הַקּוֹלֹת**, **כָּל-הָעָם**, describes that all the people saw the thunder and lightning, and the sound of the horn. Two *Wayyiqtol-X* clauses in 20:18 and 21 show the diminished set of participants **הָעָם**, open an embedded paragraph under 20:18 *Ptcp* and specify that the people watched and stood at a distance. The *Wayyiqtol-X* in 20:20 introduces the expanded set of participants **הָעָם**, **מֹשֶׁה** and describes their communication. The clauses *WXQt-NmCl* in 20:21 introduce the set of participants **הָאֱלֹהִים**, **מֹשֶׁה**, **הָעֶרְפֵּל**, open an embedded paragraph under 20:21 *WayX*, and give antecedent information for 20:22 *WayX*, which introduces the set of participants **יְהוָה**, **מֹשֶׁה** and describes the communication between YHWH and Moses.

Exodus 21:1 *NmCl* is embedded under 20:1 *WayX*. The phrases **אֵלֶּה** <Su> [**הַמִּשְׁפָּטִים**] <PC> in 21:1 *NmCl* refer back to a part of **הָאֱלֹהִים** **כָּל-הַדְּבָרִים** in 20:1 *WayX*, and cataphorically anticipate the laws of servants, attacks, and compensation, and specify the practical way to treat neighbors. Exodus 21:1 *xYq0* (8429) initiates with the relative conjunction **אֲשֶׁר** indicating subordination, specifies **אֵלֶּה** in 21:1 *NmCl* (8428), and describes, "These are the justices that you will put for them." Exodus 21:2 *xYq0* (8430) starts a direct speech line under 21:1

NmCl. The inflection of תִּקְנָה in 21:2 xYq0 refers back to the inflection of תָּשִׁים in 21:1 xYq0 (8429) and indicates connectivity and describes the laws concerning a Hebrew servant. Exodus 21:12 has a clause type, participle, that differs from xYq0 in 21:2 (8430) and opens an embedded paragraph describing the laws concerning a murderer. The participant אִישׁ in 21:12 refers back to a part of the inflection of תִּקְנָה in 21:2, indicating connectivity. The six clauses in 21:37, 22:1, 4, 5, 6, and 9 have different clause types, xYqX, from 21:12 Ptcp, develop an embedded direct speech line describing the laws of stealing, theft, and restitution that could cause a murder מִזְכָּה. The exemplified participant אִישׁ in the six clauses refers back to אִישׁ in 21:12 Ptcp, indicating connectivity. The six clauses initiate with the conjunction כִּי or אִם, introduce an unspecified participant אִישׁ or הַנֶּגֶב, assume a particular case, and describe the way in which each case is to be handled. The six clauses in 22:17, 21, 27, 28, 23:1, and 2 have an identical clause type, xYq0, and PG (2nd person, masculine), and develop the parallel direct speech line at a higher textual level than 21:2 xYq0 (8430) under 21:1 NmCl. Exodus 21:37 xYqX (8557) initiates the parallel discursive line with the clauses in 21:37, 22:1 4, 5, 6, and 9 led by the conjunction כִּי assuming a particular case, as opposed to the six clauses containing the negation לֹא and preventing a particular case. Hence, Exodus 22:17, 21, 27, 28, 23:1, and 2 develop a discursive line at a higher textual level than the discursive line in 21:2, 12, 37, 22:1, 4, 5, 6, and 9, and cause a greater embedding of 21:2 and its following clauses under 21:1 NmCl. The clauses in 22:17, 21, 27, 28, 23:1, and 2 describe the laws concerning prohibition of sorceress, the affliction of a widow or orphan, blasphemy or cursing, false report, and following an evil thing. The fronted object in the order of the phrases (Object → Negation → Predicate) in 22:17, 21, 27, and 28 is prominent, and spotlight the terms such as

מִלֹּאֲתָךְ וְדַמְעָךְ, אֱלֹהִים, כָּל־אֲלֻמָּנָה וִיתוֹם, מְכַשֶּׁפֶה. The negation לא is placed in front of 23:1 and 2, indicating a change of topic, which continues to describe the prevention of false report and doing evil. The following clauses describe the laws of lawsuits, the Sabbath, various feasts, and the prohibition of idolatry. The clause type WxQ0 in 24:1 differs from the Wayyiqtol-X in 19:23. Still, the inflection of the predicate אָמַר in 24:1 refers back to יְהוָה in 19:23 and describes the communication between YHWH and Moses, just as the Wayyiqtol-X clause in 19:23 reintroduces the set of participants יְהוָה, מֹשֶׁה, and describes their communication.

01,01 xQt:X	1 0 N	אֵת הַשְּׁמוֹת וְאֵת הָאָרָץ {<Su>[אֱלֹהִים]} {<Pr>[בָּרָא]} {<Ti>[בְּרָאשִׁית]}
04,19 WayX 6535	2 .	{<Cj>[יָאמַר]} {<Su>[וַיְהִי]} {<Co>[אֶל־מֹשֶׁה]} {<Lo>[בְּמִדְבָּר]}
12,01 WayX 7362	2 #	{<Cj>[יָאמַר]} {<Su>[וַיְהִי]} {<Co>[וְאֶל־מֹשֶׁה וְאֶל־אַהֲרֹן]} {<Lo>[בְּאֶרֶץ מִצְרָיִם]}
19,01 Defc 8233	3 #	{<Ti>[בַּחֹדֶשׁ הַשְּׁלִישִׁי]}
19,16 Way0 8301	5 #	{<Cj>[יָהִי]} {<Pr>[יְהוָה]}
19,19 MSyn 8316	6 #	{<Cj>[יְהִי]} {<Pr>[יְהוָה]}
19,21 WayX 8324	10 #	{<Cj>[יָאמַר]} {<Pr>[יְהוָה]} {<Su>[אֶל־מֹשֶׁה]} {<Co>[אֶל־יְהוָה]}
19,23 WayX 8334	10 #	{<Cj>[יָאמַר]} {<Pr>[יְהוָה]} {<Su>[מֹשֶׁה]} {<Co>[אֶל־יְהוָה]}
19,25 WayX 8348	12 #	{<Cj>[יָרָא]} {<Pr>[יְהוָה]} {<Su>[מֹשֶׁה]} {<Co>[אֶל־הָעָם]}
19,25 Way0 8349	13 .	{<Cj>[יָאמַר]} {<Pr>[יְהוָה]} {<Co>[אֱלֹהִים ס]}
20,01 WayX 8350	14 #	{<Cj>[יָרָא]} {<Pr>[יְהוָה]} {<Su>[אֱלֹהִים]} {<Ob>[אֵת כָּל־הַדְּבָרִים הָאֵלֶּה]}
24,01 WxQ0 8776	11 #	{<Cj>[יָאמַר]} {<Co>[אֶל־מֹשֶׁה]} {<Pr>[אָמַר]}
24,09 WayX 8811	14 #	{<Cj>[יָעַל]} {<Pr>[יְהוָה]} {<Su>[וְשִׁבְעִים זִקְנֵי יִשְׂרָאֵל]}
24,12 WayX 8819	13 #	{<Cj>[יָאמַר]} {<Pr>[יְהוָה]} {<Co>[אֶל־מֹשֶׁה]}
24,13 WayX 8825	14 #	{<Cj>[יָקַם]} {<Pr>[יְהוָה]} {<Su>[וַיַּהֲשִׁיעַ מִשְׁרָתוֹ]} {<Co>[אֶל־יְהוָה]}
24,13 WayX 8826	14 #	{<Cj>[יָעַל]} {<Pr>[יְהוָה]} {<Su>[אֶל־הָאֱלֹהִים]}
24,15 WayX 8834	14 #	{<Cj>[יָעַל]} {<Pr>[יְהוָה]} {<Su>[מֹשֶׁה]}
24,18 WayX 8840	14 #	{<Cj>[יָבֵא]} {<Pr>[יְהוָה]} {<Su>[מֹשֶׁה]} {<Co>[בְּחֹדֶף הָעֲנָן]}
24,18 Way0 8841	15 .	{<Cj>[יָעַל]} {<Pr>[יְהוָה]} {<Co>[אֶל־יְהוָה]}
24,18 WayX 8842	16 #	{<Cj>[יָבֵא]} {<Pr>[יְהוָה]} {<Su>[מֹשֶׁה]} {<Co>[בְּהָרָה]}
25,01 WayX 8843	13 #	{<Cj>[יָבֵא]} {<Pr>[יְהוָה]} {<Su>[מֹשֶׁה]} {<Co>[אֶל־מֹשֶׁה]}

<Chart 10> Text Hierarchy of 12:1-24:18

Thus, Exodus 24:1 WxQ0 opens an embedded paragraph under 19:23 WayX. The clause type WxQ0 and the reversed order of phrases (conjunction → complement → predicate) in 24:1 from the order (conjunction → predicate → subject → complement) in 19:23 is prominent, and causes the readers to focus on Moses, Aaron, Nadab, Abihu, and the 70 elders who will go up to YHWH. The Wayyiqtol-X clauses in 24:12 and

25:1 are embedded under 24:1 WxQ0 and describe the communication between YHWH and Moses, which refer back to the inflection of אָמַר and מִשָּׁה in 24:1 WxQ0, and develop an embedded narrative line.³³⁾

The clause type *Wwayiqtol-X* in 24:9 differs from 24:1 WxQ0. However, the participant מִשָּׁה occurs in 24:1 and 9, indicating connectivity. So Exodus 24:9 is embedded under 24:1 and describes the ascent of Moses, Aaron, Nadab, Abihu, and 70 elders to Mount Sinai. The similarity between 24:1 and 12 is stronger than the similarity between 24:1 and 9. It causes more embedding of 24:9 *WayX* than 24:12 under 24:1 WxQ0. The four *Wwayiqtol-X* clauses in 24:13, 15, and 18 progress an embedded narrative line under 24:12 *WayX*, introducing the expanded set of participants מִשָּׁה וַיְהוֹשֻׁעַ, הָרַר הָאֱלֹהִים, הָעֵנָן, and describing the movement of Moses as he stood up, climbed Mount of Elohim, and entered the middle of the cloud. The *Wwayiqtol-O* in 24:18 (8841) differs from 24:18 *WayX* (8840) and is embedded under 24:18 (8840). It continues to describe Moses' movement to the Mount of Elohim. The inflection of יַעַל in 24:18 (8841) refers back to מִשָּׁה in 24:18 (8840). The *Wwayiqtol-X* clause in 24:18 (8842) is embedded under 24:18 *Way0* (8841) and describes, "Moses was in the Mount for forty days and forty nights." The participants מִשָּׁה, הָרַר in 24:18 (8842) refer back to the inflection of יַעַל and הָרַר in 24:18 (8841), and indicate connectivity. Exodus 25:1 InfC (8844), whose preposition לְ indicates subordination, opens an embedded direct speech domain under 25:1 *WayX* (8843).

33) Peter J. Leithart, "Making and Mis-Making: Poiesis in Exodus 25-40," *IJST* 2/3 (2000), 307. He considers 25-40 as a textual unit. BDSFs indeed develop a parallel narrative line in 25-40. However, the text hierarchy shows that the narrative line starts from 24:12 and continues at 25:1, 30:9, 11, 17, 22, 34, 31:1, 12, 32:7, 9, 11, 33:1, 5, 12, 17, 21, 34:27, and 40:1.

3. Discussion of scholars' demarcations

This section compares the scholars' demarcations with those in this study and discusses the advantages of seeing the demarcations in the text-hierarchical structure.

3.1. Exodus 19:1

3.1.1. The function of 19:1 in the syntactic-hierarchical structure

Exodus 19:1 (Defc-InfC-xQt0) is embedded under 12:1 *WayX*, above 15:22 *Wayyqtol-X*. Exodus 19:1 gives extensive time information, under which 19:16 *Wayhi* starts an embedded paragraph describing the process of revealing the commandments of YHWH to Moses. The comprehensive time information in 19:1 is prominent. It indicates a strong start and the transition from the march of Israel in the desert of Sinai to the revelation at Mount Sinai.

3.1.2. Scholars' opinions on the function of 19:1

Joe M. Sprinkle sees Exodus 19–24 as being out of chronological sequence, making the Decalogue more prominent than other subsequent laws in 25–40. His observation is agreeable and supports the prominence of 19:1.³⁴⁾ Christoph Domen divides Exodus into two sections, Exodus (1–18) and Sinai (19–40).³⁵⁾ However, the

34) Joe M. Sprinkle, "Law and Narrative in Exodus 19–24," *JETS* 47/2 (2004), 235–52. He considers 19–24 is comprised of a chiasmic structure, in which the outer narratives A-A' describe the covenant offered (19:3–25) and the covenant accepted (24:1–11), the inner laws B-B' describe the general Decalogue (20:1–17) and the specific covenant (20:22–23:33), and the middle narrative describes the people's fear (20:18–21).

exodus of Israel from Egypt ends in 15:22, as they march in the desert of Sin in 16:1-18:27. This paper sees 4:19 and 12:1 as the start of the second, the third major division, not 19:1. On the other hand, it is reasonable to see 19:1 as a strong start. G. I. Davies considers 19:1-40:38 as “The Sinai Narrative.”³⁶⁾ His definition is too broad to indicate what happens in this section and must be changed to “The revelation on Mount Sinai,” because the march of Israel in the desert of Sinai stops at 15:22. Arie C. Leder considers 15:1-24:11 as “The kingship,” and divides it into three textual units, 15:1-21 as “The LORD’s victory and proclamation of kingship,” 15:22-19:2 as “The LORD takes Israel to Mt. Sinai,” and 19:3-24:11 as “The LORD makes Israel his people.”³⁷⁾ Thus, he considers 19:1 to be part of 15:22-19:2. On the other hand, the hierarchical structure of the text helps the reader to see that 19:1 starts the second half of 12:1-40:38 at a higher textual level than 15:22 *Wayyiqtol-X*, and to see the transition from the march of Israel

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- 35) Christoph Dohmen, *Exodus 19-40*, HThKAT (Herder-Freiburg-Basel-Wein: Verlag Herder, 2004), 415.
- 37) Davies, *Exodus 1-18*, 68-71. Cole, *Exodus*, 149-155. He considers 19:1-31:18 as “Covenant and Law.” White, *Exodus*, 135-223. He views 19:1-24:18 as a “Covenant”. Fretheim, *Exodus*, 109. He considers 19:1-24:18 as “Stay at Sinai; giving of the law; covenant.” Martin, *Exodus, Leviticus, Numbers*, 122-136. He considers 19:1-20:26 as “God’s top ten list.” Childs, *The Book of Exodus*, 340-384. Langston, *Exodus*, 186-220. T. D. Alexander, *Exodus*, AOTC (Downers Grove, IL: InterVarsity, 2017), 383. He considers 19:1-40:38 as “The Sinai narrative: introduction”. G. W. Coats, *Exodus*, FOTL (Grand Rapids: Eerdmans, 1998), 100. He thinks 19:1-Num 10:35 as “IV. Sinai”. T. B. Dozeman, *The Pentateuch Introducing the Torah* (Minneapolis: Fortress Press, 2017), 157. He thinks 19:1-24:11 as “Revelation”. N. M. Sarna, *Exodus: JPS Torah Commentary* (2033), 116. He considers 19:1-20:21 as “The Covenant at Sinai”. Their definitions need to cover all the contents and see the transition before and from 19:1. W. Propp, *Exodus 19-40*, AYC (New Haven, Connecticut, Yale University Press, 2007), 101-309. J. T. Lienhard, *Exodus, Leviticus, Numbers, Deuteronomy*, ACCS (Downers Grove, Illinois: InterVarsity Press, 2001), 44. He considers 19:1-15 as “Arrival at Sinai.”
- 38) Arie C. Leder, “The Coherence of Exodus, Narrative Unity and Meaning,” *CTJ* 36 (2001), 265.

in the desert of Sinai to the revelation of YHWH in Mount Sinai. This paper also argues that the kingship of YHWH is dominant throughout the book of Exodus, not just in Exodus 15:1-24:11.³⁸⁾

3.2. Exod 20:22 WayX and 21:1 NmCl

3.2.1. The function of 20:22 WayX and 21:1 NmCl in the syntactic-hierarchical structure

The *Wayyiqtol-X* in 20:1 opens an embedded paragraph under 19:25 Way0 and opens a direct speech section in 20:1-17, describing the Ten Commandments. The participle in 20:18 is embedded under 20:1 WayX and describes all the people who heard the sounds of thunder and horns and trembled. The two *Wayyiqtol-X* clauses in 20:18 and 21 introduce **וַיִּירָאוּ**, open a paragraph under 20:18 Ptcp, and describe the people's fear and Moses' approach to YHWH. The clauses in 20:22-26 develop a direct speech line describing YHWH's commandments to Israel not to make gods of silver or gold, but to make an altar of YHWH, sacrifice on it, not to build an altar of stones shaped with tools, and not to go up by steps. The prohibitions are for worshipping YHWH exclusively, which form an inclusio with the prohibitions of YHWH for them to have no other gods, not to make a carved image, not to bow down to them or serve them in 20:1-6, and close 20:1-26. The nominal clause in 21:1 opens an embedded paragraph under 20:1 WayX at a higher textual level than 20:22 WayX and describes the practical way to treat neighbors, giving the laws of servants, attacks, and compensation. The xYq0, xYqX clauses in

38) Irving Welfeld, "You shall not boil a kid in its mother's milk," *JBQ* 32/2 (2004), 84-90. He points out that 23:19 prohibits boiling a kid in its mother's milk because milk symbolizes life, sustenance, and growth, as the Torah prohibits eating blood. The prominence of the prohibition 23:19 also sharpens the kingship of YHWH, which determines the life and death of a living existence in Exodus.

21:2, 37, 22:1, 4, 5, 6, and 9 initiate with the conjunction וְ, develop a parallel direct speech line under 21:1 NmCl, and describe the laws of compensation and restitution. In contrast, the xYq0 clauses in 22:17, 21, 27, 28, 23:1, and 2 include the negation אֵל, develop a parallel direct speech line under 21:1 NmCl at a higher textual level than 21:2-9, and describe the prohibitions against sorceress, afflicting a widow or an orphan, blaspheming YHWH or cursing the ruler of the people, withholding offerings, giving false reports, and following an evil crowd. Therefore, Exodus 20:1-26 describes generic laws about worshipping YHWH and loving neighbors, while 21:1-23:33 describes specific laws concerning them.

3.2.2. Scholars' opinions on the function of 20:22 WayX and 21:1 NmCl

U. Cassuto, G. Fohrer, Daewoong Kim, Sang-Lae Kim, Jung Jin Chun, and Jeong-Jin Lee consider Exodus 20:22–23:33 to be the Covenant Code.³⁹⁾ Fohrer divides it into “introduction” (20:22-23), “conclusion” (23:20-23), “ordinances” (20:24–23:19), such as “altar law” (20:24-26), “ordinances concerning slave, capital crimes, bodily injury” (21:1–22:16), “religious offenses and duties” (22:17-30), “administration of justice” (23:1-9), and “supplement” (23:10-19).⁴⁰⁾ It is reasonable that

39) U. Cassuto, *A Commentary on the Book of Exodus* (Jerusalem, Magnes Press, Hebrew University, 2008), 319. Daewoong Kim, “Inner-Biblical Interpretation of the Golden Calf Narratives,” *C&C* 5 (2016), 185-218. Kim, “Re-interpretation on מִרְאֵה and תְּבִנִית in Exodus 25:9,” 38-41. Jung Jin Chun, “Comparison of the Manumission Laws in Exodus 21:2-11 and Deuteronomy 15:12-18,” *KJOTS* 35 (2010), 54-73. Jeong-Jin Lee, “An ideological conflict in the Mt. Sinai covenant text (Ex 19:1-24:11),” *KJOTS* 66 (2017), 75. Peter Enns, *Exodus: the NIV application commentary* (Grand Rapids, Michigan: Zondervan Publishing House, 2000), 44. He considers 20:22-23:19 as “The book of the covenant,” 23:20-33 as “A final warning against the worship of other gods.”

20:22–23:33 belongs to the domain of direct speech. On the other hand, this paper considers 20:22–26 to close 20:1–26 describing the generic Ten Commandments, 21:1 NmCl to open 21:1–23:33, which describes specific laws of the Ten Commandments. Il-Rye Lee considers 20:22–26 and 22:17–23:12 as “debarim” and 21:1–22:16 as “mishpatim.”⁴¹⁾ He claims that “debarim” is apodictic law concerning the cultic area, while “mishpatim” pertains to secular case law. His view regarding “mishpatim” is reasonable. However, his “debarim” includes not only cultic cases, but also many secular cases: the prohibition of having sexual relations with a beast in 22:18, the affliction of any widow or orphan in 22:21–22, the laws of lending money or garment in 22:24–26, the prohibition of eating any meat torn by animals in the field in 22:30, following of an evil crowd in 23:2, showing partiality to a poor man in his lawsuit in 23:3, the laws of returning an enemy’s ox or donkey to him in 23:4–5, the prohibition of killing the innocent and the righteous in 23:7, accepting a bribe in 23:8, and oppressing a foreigner in 23:9. Accordingly, his demarcations by “debarim” or “mishpatim” do not seem persuasive. Lienhard regards 20:1–17 as pertaining to “the Ten Commandments” and 20:18–26 as “the fear of God.”⁴²⁾ John. H. Walton considers 20:1–26 as “the Ten Commandments,” 21–23 as “the rules of the covenant.”⁴³⁾ Their definitions are appropriate.

40) Georg Fohrer, *Introduction to the Old Testament* (Nashville, Tenn.: Abingdon Press, 1968), 105, 134.

41) Il-Rye Lee, “Harmony of ‘mishpatim’ and ‘debarim’ for the Poor in the Covenant Code: Based on Exod 21:2–23:12,” *KJOTS* 81 (2021), 276–305

42) Lienhard, *Exodus, Leviticus, Numbers, Deuteronomy*, 124–136.

43) John. H. Walton, *Genesis, Exodus, Leviticus, Numbers, Deuteronomy* (Grand Rapids: Zondervan, 2009), 185–216.

3.3. Exodus 24:1

3.3.1. The function of Exodus 24:1 in the syntactic-hierarchical structure

Exodus 24:1 WxQ0 has a different clause type than *Wayyiqtol-X* in 19:23. The inflection of וַיִּקְרָא in 24:1 WxQ0 refers back to וַיִּהְיֶה in 19:23 *WayX*. The order of the phrases (Conjunction → Complement → Predicate) in 24:1 WxQ0 differs from that (Conjunction → Predicate → Subject → Complement) in 19:23 *WayX* and shifts the reader's focus from the preceding communication between YHWH and Moses to their following communication. The communication between YHWH and Moses in 19:21 and 23 warns the people and the priests not to break through to YHWH, while 24:1-8 commands Moses, Aaron, Nadab, and Abihu to go up to YHWH, while 24:12 commands Moses to go up to YHWH and stay there for YHWH will give the stone tablets. Exodus 24:9 *WayX* describes the ascent of Moses, Aaron, Nadab, Abihu, and 70 elders to Mount Sinai. Exodus 24:12 *WayX* is embedded under 24:1 WxQ0 and opens a paragraph describing YHWH's call to them to ascend Mount Sinai to give the stone tablets. The four *Wayyiqtol-X* clauses in 24:13, 15, and 18 describe that Moses going up and staying on the mountain for forty days and forty nights.⁴⁴⁾

44) Sang-Lae Kim, "Re-interpretation on תִּבְנֶיֶת and מִרְאָה in Exodus 25:9," 40-46. He considers Moses and Aaron to have seen the heavenly tabernacle in 24:12-18, which prepares 25-40, where YHWH commands Moses and the wise men to make the tabernacle as shown.

3.3.2. Scholars' opinions on the function of 24:1

Glen Martin considers Exodus 21–24 to be “civil and religious law”.⁴⁵⁾ His definition fits 21–23, while 24 opens a new narrative stage at a higher textual level than 21–23. Cassuto considers 18–24 as “the Torah and its precepts”.⁴⁶⁾ His definition also fits 21–23, but not 18 and 24. Childs considers 24:1–18 as “the sealing of the covenant.”⁴⁷⁾ Sprinkle considers 19:3–24:11 as forming a chiasmic structure in which A (Narrative: The covenant offered, 19:3–25) matches A' (Narrative: The covenant accepted, 24:1–11).⁴⁸⁾ Amy L. B. Peeler considers 24:1–34:35 as “the second covenant affirmation and its results.”⁴⁹⁾ Leder considers 19:3–24:11 as “the Lord makes Israel his people”.⁵⁰⁾ Their views are reasonable.

The hierarchical structure of the text helps the reader to see the transition from the revelation of the Ten Commandments in 20:1–26 and various practical laws in 21:1–23:33, to YHWH's calling of Moses, Aaron and his sons and 70 elders, and their going up in 24:1–11, to his going up on the mountain and staying there for forty days and forty nights in 24:12–18.

45) G. Martin, *Holamn Old Testament Commentary Exodus, Leviticus, Numbers* (Brentwood, TN: Broadman & Holman, 2002), 138–155.

46) Cassuto, *A Commentary on the Book of Exodus*, 211–318.

47) Childs, *The Book of Exodus*, 497–511.

48) Joe M. Sprinkle, “Law and Narrative in Exodus 19–24,” *JETS* 47/2 (2004), 242. He considers B (Laws, general, The Decalogue, 20:1–17) matches B' (Laws, specific, The book of the Covenant, 20:22–23:33), and C (Narrative: The people's fear, 20:18–21) is a focal point. Enns, 44. He considers 24:1–18 as “The covenant is signed and sealed”. Lienhard, *Exodus, Leviticus, Numbers, Deuteronomy*, 146–147. He considers 24:1–11 as “Ratification of the covenant”.

49) Amy L. B. Peeler, “Desiring God: The Blood of the Covenant in Exodus 24,” *BBR* 23/2 (2013), 192, 193. He considers 19:1–20:20 as “The first covenant affirmation.”

50) Leder, “The Coherence of Exodus,” 265.

4. Summary and conclusion

This section summarizes this paper and its contributions to the study of Exodus 19–24, extracts the theological meaning of 19–24, and offers concluding insights drawn from the foregoing evaluations. Section 1 introduced the purpose of this study and the research methodology, reviewed the history of research on 19–24, explained the advantage of reading 19–24 as a text-hierarchical structure, and introduced the rules for discovering the text-hierarchical structure. Section 2 explained how to find the text-hierarchical structure of 19–24. Section 3 discussed various ways in which scholars demarcated the text and define the syntactic structure.

All in all, the examination of the syntactic-hierarchical structure of Exodus 19–24 contributes to the study of Exodus 19–24.

First, it displays multiple layers of foregrounds and backgrounds and observes the relationship between higher and embedded narrative lines.

Second, it detects all the opening and closing markers at all the textual levels and helps to define the function of clause types, *Wayyiqtol-X*, *WXQt*, *Wayhi*, etc., and EDSFs.

Third, it presents all the textual units, helps readers interpret their discourse functions, and distills the theological significance of Exodus 19–24.

More importantly, Exodus 19–24 imparts a theological message to the contemporary church. The text hierarchy of 19–24 describes the intention of YHWH, who wants His people to worship Him and love His people. YHWH expresses His love and desire to meet His people by inviting Moses, Aaron and 70 elders close to Him, even His people, to the meeting at the Tabernacle that will be constructed later. It ultimately encourages the present-day Christians to be faithful to YHWH by keeping the Lord's Day and learning how to love Him and

His people, which is the purpose of YHWH who saved them from slavery.

In conclusion, the text hierarchy of Exodus 19–24 is a sound textual structure and clarifies textual demarcations, helping readers to understand the development and transition of a narrative line at all the textual levels and to gain theological meaning.

<Keywords>

The Text-Hierarchical Structure, Syntactic-Hierarchical Structure, Text Linguistics of Eep Talstra, Exodus 19–24, Embedded, Bible Translation

<주제어>

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<Abstract>

A Text-Hierarchical Structure of Exodus 19–24

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The text linguistics of Eep Talstra reckons the text as a syntactic-hierarchical structure instead of an arrangement of lexemes. It applies the linguistics of Wolfgang Schneider and derives from the linguistics of Herald Weinrich. It thoroughly observes linguistic features in a text, judges the relationship between clauses, whether hypotactic or parallel, and discovers the text-hierarchical structure. This paper aims to identify the structure of Exodus 19–24 using Talstra's methodological assumptions. The syntactic patterns (i.e., EDSFs) in Exodus 4:19 and 12:1 demarcate Exodus into three major divisions: Exodus 1:1–4:18, 4:19–11:10, and 12:1–40:38. Exodus 12–40 is divided into the first half, 12:1–18:27, and the second half, 19:1–40:38. This paper focuses on the text-hierarchy of Exodus 19:1–24:18, examining the process by which the structure is configured, which clause types open and close a textual unit, and how some clause types move a narrative line from a preceding stage to a subsequent stage. This paper also compares various scholars' demarcations with those identified in the text-hierarchical structure and argues the advantage of understanding a text as a text-hierarchical structure in biblical exegesis. This study does not intend to argue for syntactic demarcations in competition with thematic demarcations. Instead, it suggests them as an alternative method of evaluating the text of Exodus 19–25, defining the functions of clause types, and interpreting the relationship between textual divisions employing the text linguistics of Eep Talstra.

<초록>

출애굽기 19-24장의 구문적 위계 구조

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에임 탈스트라의 텍스트 언어학은 하나의 본문을 구문적 위계 구조로 인식한다. 이 관점은 보통 본문을 어휘들이 선형적으로 배열된 형태로 인식하는 전통적 입장에서부터 구별된다. 이 방법론은 울프강 슈나이더 (Wolfgang Schneider)의 언어학을 적용했다. 그리고 헤럴드 와인리히 (Herald Weinrich)의 언어학에서 기원했다. 이 방법은 본문에 나타난 모든 언어적 특징들을 관찰하고, 두 절들 사이의 관계를 위계적 또는 평행 관계로 판단한다. 그리고 최종적으로 본문의 구문적 위계 구조를 발견한다. 이 연구는 출애굽기 19-24장의 범위를 탐색한다. 특정한 구문 패턴인 “정교한 하나님의 말씀 공식” (EDSF: Elaborate Divine Speech Formula)이 출애굽기를 세 개의 대단락들로 구획함을 설명한다. (1:1-4:18, 4:19-11:10, 12:1-40:38) 그리고 출애굽기 12-40장은 전반부인 12:1-18:27과 후반부인 19:1-40:38로 구획된다. 이 연구는 특별히 출애굽기 19-24장을 구문적 위계 구조로 설명한다. 그리고 본문의 단락들을 열고, 닫는 기능을 하는 절 형태들 (clause types)과 하나의 내러티브의 흐름을 이전 흐름으로부터 다음 흐름으로 전환시키는 기능을 하는 절 형태들이 무엇인지 발견하고, 그 효과를 설명한다. 그 후에, 학자들의 구획들을 구문 구조 내에서 발견된 구획들과 비교하고, 출애굽기 19-24장을 구문적 위계 구조로 볼 때에 나타나는 장점들을 소개한다. 본문을 구문 (syntax)으로 구획하고 읽는 하나의 대안적 방법으로서 이 연구를 소개한다.