

A Text-Hierarchical Structure of Deuteronomy

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1. Introduction

Section 1 introduces the organization and flow of this article. Section 2 introduces the research methodology and its origin. It then details the text linguistics used to discover the syntactic hierarchical structure of Deuteronomy. Section 2.1 introduces the rules for judging the relationship between clauses as hierarchical or parallel to discover the text-hierarchical structure of Deuteronomy. Section 2.2 explains why it is necessary to read the text as a text hierarchy. Section 3 displays the outline of the Pentateuch, where it checks the place of Deuteronomy. Section 4 describes the process of discovering the syntactic structure of Deuteronomy. Section 5 compares the divisions identified in the syntactic structure with those of scholars and discusses their features and strengths.

2. Methodology and its origin

This study uses Eep Talstra's text linguistics. This methodology is derived from the linguistics of Herald Weinrich. Only after observing all the linguistic features of a text, Weinrich formulated the principles of linguistic organization

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into what he called text grammar.¹⁾ While Weinrich studied modern languages, Wolfgang Schneider applied the same principle to the study of the Hebrew Bible.²⁾ In earnest, Talstra observed all linguistic features (grammatical information such as verbal tense, verbal stem, person, gender, number, and part of speech at the grapheme level, lexical spelling, repetition at the word level, function at the phrase level, clause type at the clause level, narrative domain, direct speech domain at the text level) in the text of the Hebrew Bible at all linguistic levels.³⁾ From the first clause to the last clause in the text of a chapter, he determined whether the relationship between clauses is hierarchical or parallel based on the linguistic similarities and differences between two adjacent clauses.⁴⁾ By observing and judging the relationship between all the clauses, he finally discovered the syntactic hierarchical structure of the text. Whereas Talstra's study was a chapter-by-chapter study, this study goes beyond the scope of a single chapter to discover the text hierarchy of the entire book of Deuteronomy.

2.1. Rules for determining relationships between clauses

2.1.1. Hierarchical, parallel relationships

2.1.1.1. Hierarchical relationship between main clause and subordinate clause

The table below shows an example of the relationship between main and subordinate clauses.⁵⁾ The clause type in 1:34 (18052) is *Wayyiqtol-X*, and opens the paragraph (#) by introducing the group of participants, YHWH (יְהוָה) and the sound of your words (קוֹל דְּבַרְיָכֶם). The clause

1) H. Weinrich, "Die Textpartitur als heuristische Methode", W. Dressler, ed., *Textlinguistik* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1978), 391-412.

2) W. Schneider, *Grammatik des Biblischen Hebräisch: Ein Lehrbuch* (Munich: Claudius, 2001).

3) https://etcbc.github.io/bhsa/features/0_home/.

4) E. Talstra, "Clause Types and Textual Structure An Experiment in Narrative Syntax", E. Talstra, ed., *Narrative and Comment: Contributions to Discourse Grammar and Biblical Hebrew: Presented to Wolfgang Schneider* (Amsterdam: Societas Hebraica Amstelodamensis, 1995), 169.

5) The abbreviations listed above the table represent the linguistic information in each column. Each abbreviation is paired with a term written above it. BO stands for book, Ch for chapter, PNG for person, number, and gender, CLTP for clause type, CA for clause atom number, In for indentation, and P for the presence or absence of a paragraph. We will often use CA to refer to a specific clause.

type of 1:34 (18053) is *Wayyiqtol-0*, which differs from WayX in the preceding clause (18052). The inflection of the predicate (יִקְצֹעַ) refers back to (יְהוָה) in the previous clause, stating that YHWH heard the people and was angry. Thus, 1:34 Way0 (18053) is embedded under 1:34 WayX (18052).

Book	Chapter	Verse	Person	Number	Gender	Clause Type	Clause	Atom number	Indent	Paragraph
BO	Ch	Vs	PNG	CLTP	CA	In	P			
DEUT01,34	3sgM	WayX	18052	19.#	[]	<Cj>	[יִשְׁמַע] <Pr> [יְהוָה] <Su> [אֶת־קוֹל דְּבָרֵיכֶם] <Ob>			
DEUT01,34	3sgM	Way0	18053	20..	[]	<Cj>	[יִקְצֹעַ] <Pr>			
DEUT01,34	3sgM	Way0	18054	20..	[]	<Cj>	[יִשְׁבַּע] <Pr>			
DEUT01,34	----	InfC	18055	21..			[לֵאמֹר] <Pr>			

2.1.1.2. Parallelism between main clauses

The clause type in 1:34 (18054) is also *Wayyiqtol-0*. The inflection of (יִשְׁבַּע) is the same as the inflection of the preceding (יִקְצֹעַ) (18053): YHWH was angry and swore an oath. Thus, 1:34 Way0 (18054) parallels 1:34 Way0 (18053).

2.1.1.3. Main and subordinate clauses

The clause type of 1:34 (18055) is an infinitive construct. The preposition (לְ) of the infinitive (לֵאמֹר) signals subordination to the preceding clause. At the same time, it opens the subsequent direct speech section. Thus, 1:34 InfC (18055) is embedded under 1:34 Way0 (18054).

2.1.2. Deciding the best mother clause

05,01	3sgM	WayX	18584	9.#	[]	<Cj>	[יִקְרָא] <Pr> [מֹשֶׁה] <Su> [אֶל־כָּל־יִשְׂרָאֵל] <Co>			
27,01	3sgM	WayX	20829	10.#	[]	<Cj>	[יִצְוָ] <Pr> [מֹשֶׁה וְזִקְנֵי יִשְׂרָאֵל] <Su> [אֶת־הָעָם] <Ob>			
27,09	3sgM	WayX	20860	10.#	[]	<Cj>	[יְדַבֵּר] <Pr> [וְהַכֹּהֲנִים הַלְוִיִּם] <Su> [אֶל־כָּל־יִשְׂרָאֵל] <Co>			
29,01	3sgM	WayX	21204	9.#	[]	<Cj>	[יִקְרָא] <Pr> [מֹשֶׁה] <Su> [אֶל־כָּל־יִשְׂרָאֵל] <Co>			

In the table above, all four clauses have the clause type *Wayyiqtol-X*, the 3rd person, singular, masculine, introducing (מֹשֶׁה) as the explicit subject, and open a paragraph. There are three mother clause candidates (5:1; 27:1, 9) that show connectivity to 29:1 WayX. To determine the

most appropriate mother clause, we must further examine the linguistic similarities between 29:1 WayX and the three preceding clauses.⁶⁾ 27:9 and 29:1 have identical clause type (*Wayyiqtol-X*), the 3rd person, singular, masculine, explicit subject (מֹשֶׁה), and complement (אֶל-כָּל-יִשְׂרָאֵל). 27:9 and 27:1 have identical clause type, the 3rd person, singular, masculine, explicit subject (מֹשֶׁה), and the participant (הָעָם) is spelled differently than (יִשְׂרָאֵל), but they refer to the same object. 29:1 and 5:1 have identical clause type, the 3rd person, singular, masculine, explicit subject (מֹשֶׁה), and the complement (אֶל-כָּל-יִשְׂרָאֵל). In addition, they have the same predicate (יִקְרָא). Therefore, the similarity between 29:1 and 5:1 is higher than between 29:1 and 27:1 and 9. Therefore, 29:1 is connected to 5:1 as a parallel relationship. The decision causes the embedding of 27:1 and 9, which introduce an expanded set of participants (מֹשֶׁה וְזִקְנֵי יִשְׂרָאֵל), (הָעָם) or (מֹשֶׁה וְהַכֹּהֲנִים הַלְוִיִּם), (כָּל-יִשְׂרָאֵל) developing an embedded narrative line under 5:1 and 29:1. The narrative line in 5:1 and 29:1 describes Moses calling all of Israel. In contrast, the narrative line in 27:1 and 9 describes Moses and the elders of Israel speaking to the people and Moses and the Levitical priests speaking to all of Israel.

2.2. Reading a text as a syntactic hierarchical structure

In general, a text is a linear arrangement of words. A syntactic hierarchical structure, on the other hand, refers to the discourse of a text and is the result of the reader's observation of linguistic features between clauses and the reader's judgment of the hierarchical or parallel relationship between clauses based on their similarities.⁷⁾ Reading the text as a text-hierarchy helps the reader in several ways. First, the syntactic hierarchical structure can teach us what clause types (e.g., *Wayyiqtol-X*, *W-X-Qatal*, etc.) open paragraphs in all linguistic levels. Robert Longacre

6) Another name for a main clause is a mother clause. The mother clause usually serves as the main clause for the subordinate clauses that follow, or it can be parallel to the clauses that follow.

7) E. Talstra, "A Hierarchy of Clauses in Biblical Hebrew Narrative", E. van Wolde, ed., *Narrative Syntax and the Hebrew Bible: Papers of the Tilburg Conference 1996* (Leiden: Brill, 1997), 85-105.

understood a text as a linear arrangement of words and determined that a particular clause type has a function. For example, Longacre thought that *Wayyiqtol* develops the storyline of a narrative, and that *W-X-Qatal* gives background information. Francis I. Andersen said that *Wayhi* clauses indicate the beginning of a new paragraph.⁸⁾ However, a syntactic hierarchical structure shows that a particular clause type performs multiple functions depending on the textual levels where it occurs.⁹⁾ Therefore, a text hierarchy helps a reader to have a sharper definition of a clause type.

To illustrate how this approach guides the reading of the text, we will have a look at Deuteronomy 31. 31:1 WayX opens a paragraph by introducing (בּוֹשֶׁה) as an explicit subject. The clause type *Wayyiqtol-0* in the following 31:1 (21406) differs from the clause type *Wayyiqtol-X* in the preceding 31:1 (21405). The inflection of (וַיְדַבֵּר) in 31:1 (21406) refers to the explicit subject (בּוֹשֶׁה) of the preceding clause (21405). Thus, 31:1 (21406) develops an embedded narrative line under 31:1 WayX. 31:1 Way0 and 7 WayX have different clause types. 31:1 WayX-Way0 (21405, 21406) introduces the set of participants, (בּוֹשֶׁה), (הַדְּבָרִים הָאֵלֶּה), (כָּל-יִשְׂרָאֵל). Meanwhile, 31:7 (21436) introduces a different set of participants, (מֹשֶׁה), (יְהוֹשֻׁעַ). The difference is also the basis for embedding 31:7 WayX under 31:1 (WayX-Way0). However, they also have connectivity. The inflection of (וַיִּקְרָא) in 31:7 refers back to the inflection of (וַיְדַבֵּר), and describe the calling and speaking of Moses. The (יְהוֹשֻׁעַ) in 31:7 WayX (21436) is part of the (כָּל-יִשְׂרָאֵל) in the preceding 31:1 Way0 (21406). Thus, 31:7 WayX opens an embedded paragraph under 31:1 Way0. 31:9 (21452) and 31:7 have the same clause type, *Wayyiqtol-X*, the 3rd person, singular, masculine information, indicating connectivity. However, 31:9 WayX-Way0-Ptcp (21452, 21453, 21454) introduce the expanded set of participants, (מֹשֶׁה), (הַתּוֹרָה הַזֹּאת), (הַכֹּהֲנִים), (בְּנֵי לֵוִי), and (אֲרוֹן בְּרִית יְהוָה). Moses called Joshua in 31:7 WayX, while

8) F. I. Andersen, *The Sentence in Biblical Hebrew* (Berlin: De Gruyter, 1974).

9) R. E. Longacre, "Weqatal Forms in Biblical Hebrew Prose, a Discourse-Modular Approach", R. D. Bergen, ed., *Biblical Hebrew and Discourse Linguistics* (Winona Lake, IN: Eisenbrauns, 1994): 50-95. For a related discussion, see. Gysang Jin, *Investigating the Text-hierarchical Structures and Composition of Numbers* (New Jersey: Gorgias Press, 2023), 27.

Moses wrote the Torah and gave it to the Levitical priests and all the elders of Israel in 31:9 WayX. Thus, 31:9 WayX opens an embedded paragraph under 31:7 WayX. The Levitical priests and all the elders in 31:9 are also part of all Israel in 31:1 (21406). So 31:9 WayX develops an embedded narrative line under 31:1 WayX, describing Moses' communication with the Levitical priests and all the elders.

31,01 3sgM WayX 21405 10.#	[] <Cj>] [יְדֹ] <Pr>] [מֹשֶׁה] <Su>]
31,01 3sgM Way0 21406 12..	[] <Cj>] [וַיִּבְרַח] <Pr>] [אֶת־הַקְּרִיבִים הָאֵלֶּה] <Ob>] [אֶל־כָּל־יִשְׂרָאֵל] <Co>]
31,07 3sgM WayX 21436 13.#	[] <Cj>] [וַיִּקְרָא] <Pr>] [מֹשֶׁה] <Su>] [וַיְהוֹשֻׁעַ] <Co>]
31,09 3sgM WayX 21452 14.#	[] <Cj>] [וַיִּכְתֹּב] <Pr>] [מֹשֶׁה] <Su>] [אֶת־הַתּוֹרָה הַזֹּאת] <Ob>]
31,09 3sgM Way0 21453 16..	[] <Cj>] [וַיִּתְּנָהּ] <PO>] [לְוִי] <ap><Co>]
31,09 -p1M Ptcp 21454 18.e	[הָ] <Re>] [נְשָׂאִים] <PC>] [אֶת־אֲרוֹן בְּרִית יְהוָה] <Ob>]
31,09 ---- Defc 21455 17d.	[וְאֶל־כָּל־זְקֵנֵי יִשְׂרָאֵל] <pa><cj>]
31,14 3sgM WayX 21478 15.#	[] <Cj>] [וַיֹּאמֶר] <Pr>] [יְהוָה] <Su>] [אֶל־מֹשֶׁה] <Co>]
31,16 3sgM WayX 21488 15.#	[] <Cj>] [וַיֹּאמֶר] <Pr>] [יְהוָה] <Su>] [אֶל־מֹשֶׁה] <Co>]
31,24 3sgM Way0 21541 14.#	[] <Cj>] [וַיְהִי] <Pr>]
31,24 ---- InfC 21542 15..	[וְכָלֹת] <Pr>] [מֹשֶׁה] <Su>]
31,24 ---- InfC 21543 16..	[לְכַתְּבָן] <Pr>] [אֶת־דְּבָרֵי הַתּוֹרָה־הַזֹּאת] <Ob>] [עַל־סֵפֶר] <Co>]
31,24 ---- InfC 21544 17..	[עַד הַיּוֹם] <Ps>]
31,25 3sgM WayX 21545 15.#	[] <Cj>] [וַיִּצַו] <Pr>] [מֹשֶׁה] <Su>] [אֶת־הַלְוִיִּם נְשָׂאֵי אֲרוֹן בְּרִית־יְהוָה] <Ob>]

31:9, 14, and 16 have the identical clause type, *Wayyiqtol-X*, the 3rd person, singular, masculine information. 31:14 and 16 introduce the set of participants, (יהוה), (משה), which differ from the set of participants, Moses, Joshua, the Torah, the Levitical priests, in 31:9. The WayX clauses in 31:14 and 16 describe the speaking of YHWH to Moses. YHWH tells Moses of his impending death and commands him to hand over his leadership to Joshua. Thus, 31:14, 16 WayX develop an embedded narrative line under 31:9 WayX.

The clause type *Wayhi* in 31:24 (21541) differs from the *Wayyiqtol-X* in 31:9 (21452). However, they also have connectivity. The clauses in 31:24 (*Wayhi-InfC-InfC-InfC-InfC*) re-introduce the set of participants, (משה), (דברי התורה הזאת) and (ספר), who also occur in 31:9. The inflection of (כלות) and (היום) in 31:24 refers back to (משה) in 31:9 WayX (21452), indicating connectivity. 31:24 *Wayhi* transits from the communication between Moses, the Leviticus priests, and all elders of Israel in 31:9 WayX to between Moses and the Levites in 31:24 and 25 at a parallel narrative line. At the same time, 31:24, *Wayhi* provides

antecedent information to set the stage for the narrative in 31:25 WayX, which follows. The clause type *Wayyiqtol-X* in 31:25 (21545) differs from the clause type *Wayhi* in the preceding 31:24. 31:25 WayX (21545) introduces the set of participants, (הַלְוִיִּים נְשֵׂאֵי אֲרוֹן בְּרִית־יְהוָה) (לוֹשְׁתָּה), which differs from the set of participants in 31:24. Thus, 31:25 WayX opens an embedded paragraph under 31:24 *Wayhi*.

In conclusion, 31:1, 7, 9, 14, 16, and 25 have the same clause type, *Wayyiqtol-X*, the 3rd person, singular, masculine information, and open a paragraph by introducing explicit subject (לוֹשְׁתָּה). However, they have different sets of participants and develop a narrative line at a different textual level. 31:1 WayX opens a paragraph at a higher textual level, while 31:7 WayX develops the narrative line under 31:1. 31:9 WayX opens a paragraph under 31:7 WayX. 31:14, 16 WayX clauses continue the narrative line under 31:9. 31:25 WayX opens a paragraph under 31:24 *Wayhi*, which indicates the transition from the preceding narrative line in 31:9 WayX to the following one in 31:25 WayX, and provides antecedent information for the progression of 31:25 WayX. Likewise, the syntactic hierarchical structure in 31:1-25 clearly defines the functions of a particular clause type.

3. Syntactic Hierarchical Structure of Deuteronomy

3.1. The two major divisions in Deuteronomy

Syntax refers to the structure of clauses, the rules, principles, and processes that govern the word order in a text.¹⁰⁾ Syntax is the framework of the text. It deserves priority over other areas of linguistic analysis, such as participants' analysis and rhetorical analysis.¹¹⁾ In the

10) K. L. McKay, "Syntax in Exegesis", *TynBul* 23 (1972), 39-57 (39). "Syntax refers to the arrangement of words in clauses, sentences, and paragraphs. The order in which the words are arranged is a matter of relationship between them, and the function of a word cannot be determined without considering its relationship." See, e.g., Gyusang Jin, *Investigating the Text-hierarchical Structures and Composition of Numbers*, 23.

11) W. van Peursen, "Participant Reference in Genesis 37", *JNSL* 39:1 (2003), 85-102 (101).

Pentateuch, a particular arrangement of words, or syntactic patterns, function as demarcation markers. The BDSF (Basic Divine Speech Formula: YHWH spoke to Moses) appears 209 times and opens a paragraph at a lower textual level.¹²⁾ The EDSF (Elaborate Divine Speech Formula: “The YHWH spoke to Moses” + locative or time phrase), on the other hand, is an extended form of BDSF, functioning as a discourse marker that opens a major division at higher textual levels.¹³⁾ The EDSFs (BDSF + time phrase) appear in Leviticus 16:1 and Deuteronomy 32:48, split the first major division of Leviticus into two divisions (1:1-15:33, 16:1-24:23), and split Deuteronomy into two major divisions (1:1-32:47, 32:48-34:12).¹⁴⁾ This paper will elaborate on the process of discovering the macro-syntactic structure of Deuteronomy.

3.2. The Macro Structure of Deuteronomy

3.2.1. Complete view (1:1-34:12)

This section briefly describes the macro-structure of Deuteronomy and the function of clauses that open a paragraph at lower textual levels. The elaboration on observing similarities between clauses and determining their hierarchical or parallel relationships will be given in the following sections. The first major division (1:1-32:47) consists of prologue, two bodies, while the second major division (32:48-34:12) functions as epilogue. The prologue (1:1-4:49) gives antecedent information for the main body and epilogue of Deuteronomy. 1:1 NmCl opens Deuteronomy and gives antecedent information for developing its following clauses. The

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

13) Gyusang Jin, *Investigating the Text-hierarchical Structures and Composition of Numbers*, 62-65. EDSF (BDSF + phrase of place) appears in Exo 4:19, 12:1, Lev 1:1, 25:1, and Num 3:14, dividing Exodus into three major divisions (1:1-4:18, 4:19-11:10, 12:1-40:38) and Leviticus into two major divisions (1:1-24:23, 25:1-27:34). And the first major division of Numbers is divided into two (1:1-3:13, 3:14-8:26). EDSF (BDSF + locative + time phrases) appears in Num 1:1, 9:1, dividing the book of Numbers into two major divisions (1:1-8:26; 9:1-36:13). EDSF (BDSF + double locative phrase) appears in Num 20:23, 33:50, 35:1, dividing the second major division into four divisions (9:1-20:22, 20:23-33:49, 33:50-34:29, and 35:1-36:13).

14) We omit the description of the hierarchical relationship between all EDSFs. Gyusang Jin, *Investigating the Text-hierarchical Structures and Composition of Numbers*, 65.

Wayhi in 1:3 gives more specific antecedent information for its following clauses.

01,01 NmCl 17913 5.#	אלהו <Su>] [הקריים <PC>
01,01 xQtX 17914 8..	למבמדבר] [למבעבר הירדן] [אלכלישראל] [משוה <Su>] [דבר <Pr>] [אשר <Re>] [למביןפארן וביןחפל ולכן וחרת ודי זהב] [לממול סוף] [למבעברתו]
01,02 NmCl 17915 7..	עד קרש ברנע] [דך תרשעיר] [מחרב <Aj>] [אחר עשר יום <PC>]
01,03 Way0 17916 6..	[<Cj>] [ה' <Pr>] (1:3a)
05,01 WayX 18584 9.#	[<Cj>] [אלכלישראל] [משוה <Su>] [קרא <Pr>]
27,01 WayX 20829 10.#	[<Cj>] [יצו <Pr>] [משוה וזקני ישראל] [אחזקם <Ob>]
27,09 WayX 20860 10.#	[<Cj>] [אל כלישראל] [משוה והבנים הלויים] [דבר <Pr>]
29,01 WayX 21204 9.#	[<Cj>] [אלכלישראל] [משוה] [קרא <Pr>]
31,01 WayX 21405 10.#	[<Cj>] [משוה] [לך <Pr>]
31,30 WayX 21566 12.#	[<Cj>] [באזני כלקהל ישראל] [משוה] [דבר <Pr>]
32,44 WayX 21741 10.#	[<Cj>] [משוה] [בא <Pr>]
32,45 WayX 21743 10.#	[<Cj>] [משוה] [כל <Pr>]
32,48 WayX 21756 3.#	[<Cj>] [בעצם היום הזה] [אלמשוה] [שוה] [הנה] [דבר <Pr>]
33,01 NmCl 21773 12.#	[<Cj>] [הברכה] [שוה] [זאת] [<PC>]
33,01 xQtX 21774 13..	[<Aj>] [לפי מוחו] [אחזבני ישראל] [משוה איש האלהים] [ברך <Pr>] [אשר <Re>]
34,01 WayX 21893 11.#	[<Cj>] [אלה נבו ראש הפסגה] [שוה] [מערבת מואב] [משוה] [על <Pr>]
34,05 WayX 21905 11.#	[<Aj>] [עלפי יהנה] [<Aj>] [בארץ מואב] [משוה עבר יהנה] [למ <Lo>] [שם <Pr>]

The *Wayyiqtol-X* clauses in 5:1 and 29:1 split the body of Deuteronomy (5:1-32:47) into two bodies (5:1-28:69, 29:1-32:47). The *Wayyiqtol-X* clauses in 27:1 and 9 split body 1 (5:1-28:69) into three divisions (5:1-26:19, 27:1-8, 27:9-28:69). The *Wayyiqtol-X* clauses in 31:1, 32:44, 45 split body 2 (29:1-32:47) into four divisions (29:1-30:20, 31:1-32:43, 32:44, and 32:45-47). The *Wayyiqtol-X* clauses in 34:1 and 5 split the epilogue (32:48-34:12) into three divisions (32:48-33:29, 34:1-4, and 34:5-12). In conclusion, the EDSF in 32:48 divides Deuteronomy into two major divisions, and the *Wayyiqtol-X* clauses, which introduce Moses as an explicit subject, distinguish the body of Deuteronomy from its prologue and epilogue, and split the body into two bodies, and seven divisions, and the epilogue into three divisions.¹⁵⁾

15) When the *Wayyiqtol-X* clause introduces Moses as the explicit subject and the predicates (אשר, יצו, and דבר), this paper calls them as Moses' Speaking Formulas (MSFs). Otherwise, when the *Wayyiqtol-X* clause introduces Moses as an explicit subject, the predicates express Moses' movements and actions and develop the narrative line at a lower textual level, this paper calls them as Moses' Agent Formulas (MAFs).

3.2.2. The first major division (1:1-32:47)

3.2.2.1. Prologue (1:1-4:49)

(1) Opening markers

The nominal clause (אֱלֹהֵי הַדְּבָרִים) in 1:1 opens the book of Deuteronomy, gives antecedent information for the following clauses, and foreshadows what Moses will speak to all Israel. The five locative phrases (‘In the wilderness of Arabah, across the Jordan, in the opposite of Sup, between Paran and Tophel, Laban and Hazeroth, and Dizahab’) (מִדְבַּר (דִּי זָהָב), (לָבָן וְחֶזְרֹת), (בֵּין־פָּאָרָן וּבֵין־תּוֹפֵל), (מוֹל סוּף), (בְּעֶרְבָה בְּעֶבֶר הַיַּרְדֵּן in 1:1 refer to the locative phrases in Numbers 35:1 (‘by Jericho, in the plains of Moab by the Jordan River’) (עֲרֵבַת מוֹאָב עַל־יַרְדֵּן יְרֵחוֹ). So 1:1 opens Deuteronomy under Numbers 35:1.

(2) Division 1 (1:1-5)

01,01	----	NmCl	17913	5.#	[אֱלֹהִים <Su>] [PC>] הַדְּבָרִים]
01,01	3sgM	xQtX	17914	8..	[Lo>] בְּמִדְבָּר] <Lo> בְּעֶבֶר הַיַּרְדֵּן] <Co> אֶל־קַדְשֵׁי־אֱלֹהִים] <Su> מִשָּׁה] <Pr> דְּבַר] <Re> אֲשֶׁר]
					[Lo>] בֵּין־פָּאָרָן וּבֵין־תּוֹפֵל וְלָבָן וְחֶזְרֹת וְדִי זָהָב] <Lo> מוֹל סוּף] <Lo> בְּעֶרְבָה]
01,02	----	NmCl	17915	7..	[Aj>] עַד קִדְשׁ בְּרַנְנָה] <Aj> דְּרֹךְ הַר־שִׁעִיר] <Aj> מַחֲרֵב] <PC> אַחַד עֶשְׂרִי יוֹם]
01,03	3sgM	Way0	17916	6..	[? <Cj>] [? <Pr>]
01,03	3sgM	xQtX	17917	10..	[Aj> כִּכְל] <Co> אֶל־בְּנֵי שִׂטָּאֵל] <Su> מִשָּׁה] <Pr> דְּבַר] <Ti> בְּאֹהֶל לְחֵישׁ] <Ti> בְּעֶשְׂתֵּי־עֶשְׂרִי יוֹם] <Ti> בְּאַרְבַּעִים עֶגְוֹת]
01,05	3sgM	xQtX	17924	10.#	[Su>] מִשָּׁה] <Pr> הוֹאִיל] <Lo> בְּאַרְצֵי מוֹאָב] <Lo> בְּעֶבֶר הַיַּרְדֵּן]
01,05	3sgM	ZQt0	17925	11..	[Ob>] אַחֲרֵיהֶן הָיָא] <Pr> בְּאֵר]
01,05	----	InfC	17926	12..	[Pr>] לְאַמֹּר]
01,06	3sgM	xQt1	17927	14.q	[Lo>] בְּחֶרֶב] <Co> אֲלֵינוּ] <Pr> דְּבַר] <ap> <Su> יְהִיָּה אֱלֹהֵינוּ]
01,19	1p1-	Way0	17977	15.#	[? <Cj>] [? <Pr>] מַחֲרֵב] <Co> נִסְעָה]
01,20	1sg-	Way0	17983	16.#	[? <Cj>] [? <Pr>] אֲמַר] <Co> אֲלֵכֶם]
01,22	2p1M	WayX	17993	16.#	[? <Cj>] [? <Pr>] תִּקְרְבוּן] <Co> אֵלַי]
02,01	1p1-	Way0	18117	15.#	[? <Cj>] [? <Pr>] נִפְּן]
02,01	1p1-	Way0	18118	15..	[? <Cj>] [? <Pr>] דְּרֹךְ יַם־סוּף] <Co> הַמִּדְבָּרָה] <Pr> נִסְעָה]
02,01	1p1-	Way0	18120	15..	[? <Cj>] [? <Pr>] נִסְבָּה] <Ob> אַחֲרֵי־שִׁעִיר]
02,08	1p1-	Way0	18144	15.#	[? <Cj>] [? <Pr>] נִעְבַּר] <ap> <Co> מֵאֵת אֲחֵינוּ בְּנֵי־עִשָׂו]
02,08	1p1-	Way0	18147	15..	[? <Cj>] [? <Pr>] נִפְּן]
02,08	1p1-	Way0	18148	15..	[? <Cj>] [? <Pr>] נִעְבַּר] <Aj> דְּרֹךְ מִדְבַּר מוֹאָב]
02,13	1p1-	Way0	18165	15..	[? <Cj>] [? <Pr>] נִעְבַּר] <Ob> אַחֲרֵי־נְהַל יְרֵד]
03,01	1p1-	Way0	18267	15.#	[? <Cj>] [? <Pr>] נִפְּן]
03,29	1p1-	Way0	18369	15..	[? <Cj>] [? <Pr>] נִשְׁבָּה] <ap> <Co> בְּנֵיָא מוֹל בֵּית פְּעוֹר בַּן]
04,01	----	MSyn	18370	13m#	[? <Cj>] [? <Ti>] עֲתָדָה]
04,01	----	Voct	18371	16v.	[Vo>] שִׁטָּאֵל]
04,41	3sgM	xYqX	18559	14.#	[Lo>] בְּעֶבֶר הַיַּרְדֵּן מוֹרְהָה שְׁמֵשׁ] <Ob> שְׁלֹשׁ עָרִים] <Su> מִשָּׁה] <Pr> יְבִדִּיל] <Ti> אֵין]
04,42	----	InfC	18560	16..	[Su>] רוּצְנָה] <Mo> שְׁמוֹת] <Pr> לְנֶס]
04,44	----	NmCl	18568	15.#	[? <Cj>] [? <Pr>] הַתּוֹרָה] <PC> וְאַתָּה]

The clause type of 1:2 is a nominal clause (NmCl), which is identical to that of 1:1, indicating connectivity. 1:2 (‘It is an eleven-day’s journey from Horeb by way of Mount Seir to Kadesh-barnea’) specifies the antecedent information of 1:1. The clauses, *Wayhi-xQtX-xQtX*, in 1:3 (‘In the 40th year, on the first day of the 11th month, Moses spoke to the

sons of Israel, as YHWH had commanded Moses') (וַיְהִי בְּאַרְבָּעִים שָׁנָה) (בְּעֶשְׂתֵּי-עָשָׂר חֹדֶשׁ בְּאֶרֶץ לְחָדָשׁ) contrast with (אָחֵד עָשָׂר יוֹם) in 1:2 NmCl, indicating that more time than necessary passed after going out of Egypt before Israel reached the wilderness in the Arabah across the Jordan. Moses explains the reason and begins to speak the Torah (בְּאֵר אֶת-הַתּוֹרָה) (הַזֹּאת) not to repeat the failure of Israel in 1:5 ZQt0.¹⁶⁾

1:5 xQtX (הוֹאִיל מוֹשֶׁה) specifies its preceding clause. The clause type, infinitive construct, in 1:5 (17926) differs from the preceding one ZQt0 in 1:5. The inflection of 1:5 InfC (לְאֹמֵר) refers back to the inflection (בְּאֵר) in 1:5 ZQt0, indicating connectivity. 1:5 InfC initiates a direct speech section at a lower textual level.

(3) Division 2 (1:6-4:49)

1:6 XQtl (17927) has a different clause type from 1:5 InfC (17926). Moses is the inflection of (לְאֹמֵר) (17926), and a part of “us” in the suffixes of (אֵלֵינוּ) and (אֱלֹהֵינוּ), indicating connectivity. Thus, 1:6 XQtl gives specified antecedent information under 1:5 InfC.

The inflections of (וַנִּסֶּע), (וַנִּפְּן), (וַנִּסָּב), (וַנַּעֲבֹר), and (וַנִּשָּׁב) in 1:19; 2:1, 8, 13; 3:1, and 29 point out the suffixes (נוּ) of (אֵלֵינוּ), (אֱלֹהֵינוּ) in 1:6 (17927), indicating a connectivity. The *Wayyiqtol-0* clauses develop a parallel direct speech line, recounting the itinerary of Moses and Israel. The clauses in 1:20, 22 Way0-WayX introduce participants, Moses and Israel, and describe their communication. 4:1 is a macro-syntactic sign, and 4:1 Voct calls Israel. 4:1 Msyn opens a direct speech section under 1:5 InfC (לְאֹמֵר) at a different textual level of 3:29 Way0.

The time phrase (אָז) in 4:41, 42 xYqX-InfC indicates the moment after the (וַעֲתָה) in 4:1 Msyn. The clauses in 4:41 and 42 introduce the set of participants, (מוֹשֶׁה), (שְׁלֹשׁ עָרִים), (רוֹצְחֵי), and open an embedded paragraph. Moses separates the cities for refugees to which unintentional murderers can flee. 4:41 xYqX and 44 NmCl have different clause types. (זֹאת) (הַתּוֹרָה) in 4:44 refers back to (שְׁלֹשׁ עָרִים) in 4:41. Thus, 4:4-49 develops an embedded direct speech line under 4:41 and closes 1:1-4:49.

1:1-4:49 narrates the itinerary of Moses and Israel, and explains why

16) ZQt0 marks clause types with no word before the qatal verb and no explicit subject afterward. Notations and descriptions of other clause types can be found at the following link. <https://etcbc.github.io/bhsa/features/typ/>.

they reached the present place on the 1st day of the 11th month of the 40th year, even if they could have reached in 11 days.

(4) Discourse function

The prologue (1:1-4:49) remembers the wandering of Israel in the desert.

3.2.2.2. Body 1 (5:1-28:69)

(1) Opening marker

05,01 3sgM WayX 18584 9.# [] <Cj>] [אָקראַ <Pr>] [מִשְׁהָ <Su>] [אֶל-כָּל-יִשְׂרָאֵל <Co>]
 05,01 3sgM Way0 18585 11.. [] <Cj>] [יֹאמְרוּ <Pr>] [אֲלֵהֶם <Co>]
 27,01 3sgM WayX 20829 10.# [] <Cj>] [וַיֹּאמֶר <Pr>] [מִשְׁהָ וַיִּקְרָא יִשְׂרָאֵל <Su>] [אֶת-הַעָמָּה <Ob>]
 27,09 3sgM WayX 20860 10.# [] <Cj>] [וַיְדַבֵּר <Pr>] [מִשְׁהָ וַהֲכַתְּנִים הֵלִיִּים <Su>] [אֶל כָּל-יִשְׂרָאֵל <Co>]
 28,69 ---- NmCl 21199 12.# [] <Cj>] [אֲלֵהָ <Su>] [דְּבַרֵי הַבְּרִית <PC>]
 29,01 3sgM WayX 21204 9.# [] <Cj>] [אָקראַ <Pr>] [מִשְׁהָ <Su>] [אֶל-כָּל-יִשְׂרָאֵל <Co>]
 29,01 3sgM Way0 21205 11.. [] <Cj>] [יֹאמְרוּ <Pr>] [אֲלֵהֶם <Co>]

The *Wayyiqtol-X* in 5:1 opens the 1st body (5:1-28:69) under 1:3 *Wayhi*, describing the commandments for preventing failure in 5:1-28:69. 5:1 and 29:1 have the same clause type, *Wayyiqtol-X*, the 3rd person, singular, masculine information, and the phrases' order (Conjunction → Predicate → Subject → Complement). They also have the same predicate (אָקראַ), explicit subject (מִשְׁהָ), complement (כָּל-יִשְׂרָאֵל), indicating very high similarity. Furthermore, Way0 follows 5:1 and 29:1 WayX. The inflection of (יֹאמְרוּ) and the suffix of (אֲלֵהֶם) (18585, 21205) in 5:1 and 29:1 Way0 refer back to the explicit subject (מִשְׁהָ) and the complement (כָּל-יִשְׂרָאֵל) (18584, 21204) in 5:1 and 29:1 WayX. Therefore, 29:1 is connected to 5:1 as a parallel relationship, overcoming a long distance between them, and opens the 2nd body (29:1-32:47) and the 1st division (5:1-26:19).

(2) Division 1 (5:1-26:19)

The pattern to split division 1 into sub-divisions 1-4

The pattern, moving from the commandment, “hear”, to “keep”, occurs four times in 5:1-26:19 and splits it into four sub-divisions(5:1-6:3, 6:4-8:20, 9:1-18:14, 18:15-26:19). The “hear” gives a general commandment. In contrast, the “keep” gives practical rules to achieve the general commandment at a lower textual level. The clause type of a following clause changes from the preceding one, and its textual level changes and lists practical rules to execute and elaborates on them. The

pattern, moving from the commandment, “hear”, to “keep”, first occurs in (שָׁמַעַ) (18586) of 5:1, (שָׁמְרָתֶם) (18591, 18699) of 5:1, 32. The pattern occurs the second in (שָׁמַעַ) (18729) of 6:4, (תִּשְׁמְרוּן) (18921) of 8:1. The pattern occurs the third in (שָׁמַעַ) (19010) of 9:1, (הִשְׁמְרוּ) (19299) of 11:16, (תִּשְׁמְרוּן) (19370) of 12:1, (שָׁמַר) (19479) of 12:28, (תִּשְׁמְרוּ) (19506) of 13:1, (שָׁמַר) (19789) of 16:1. The pattern occurs lastly in (תִּשְׁמְעוּן) (20013) of 18:15 and (שָׁמְרָתָ) (20813) of 26:16.

Sub-Division 1 (5:1-6:3)

5:1 commands Israel hear the statutes and ordinances of YHWH. The clause type, WQt0, of 5:1 and 32 differs from Zim0 in 5:1. However, the inflection of (שָׁמְרָתֶם) of 5:1 and 32 refers back to that of (שָׁמַעַ) in 5:1, indicates connectivity, and commands Israel to learn them and to keep to do them.

Sub-Division 2 (6:4-8:20)

6:4 parallels 5:1. They have the same clause type, Z-Imperative-0, predicate (שָׁמַעַ), PNG (the 2nd person, singular, masculine), whose inflection indicates Israel. 6:4 commands them to love Him. (תִּשְׁמְרוּן) (18921) in 8:1 commands them to keep the commandments of YHWH and remember what YHWH had done in Egypt, and motivates them to get rewarded. The inflections of (תִּשְׁמְרוּן) (18921), (עֲשׂוּתָ) (18922), and the suffix of (מִצְוֹתָ) (18919) in 8:1 refer back to the inflection of (שָׁמַעַ) in 6:4 and indicate connectivity. However, the clause types, Ptcp-ZYq0-InfC, in 8:1 differ from 6:4 Zim0 and open an embedded paragraph under 6:4.

Sub-Division 3 (9:1-18:14)

9:1, 6:4 have the same (שָׁמַעַ) Zim0 and they are parallel. 9:1 (שָׁמַעַ) commands Israel to cross the Jordan river and occupy the land. 9:7 (זָכַר) (19047), 11:16 (הִשְׁמְרוּ) (19299), 12:28 (שָׁמַר) (19479) have identical clause type, Zim0, and inflection indicating Israel. Thus, they develop a parallel direct speech line, describing practical rules to achieve the land.

9:7, 11:16, 12:28, and 9:1 have identical clause type and inflection, indicating connectivity. On the other hand, 18:15 (תִּשְׁמְעוּן) (20013) xYq0 and 9:1 (שָׁמַעַ) (19010) Zim0 have different clause types, but identical verb stem and inflection. Thus, 18:15 xYq0 is embedded under 9:1 Zim0, overcoming a long distance between them. The decision causes embedding

the clauses in 9:7, 11:16, and 12:28, occurring between 9:1 and 18:15. Therefore, the clauses develop a direct speech line under 9:1.

05, 01	3sgM	WayX	18584	9. #	[> Cj >]	[> Pr >]	יְקַרְא	<Pr>	מִשְׁתָּה	<Su>	אֶל־כְּלִי־יִשְׂרָאֵל	<Co>
05, 01	3sgM	Way0	18585	11. .	[> Cj >]	[> Pr >]	יֵאמְרוּ	<Pr>	אֱלֹהִים	<Co>	אֱלֹהִים	<Co>
05, 01	2sgM	ZIm0	18586	12. q			שָׁמַעַ	<Pr>	יִשְׂרָאֵל	<Vo>		
05, 01	----	Defc	18588	15d. #					אֲתֵּהֱחָקִים	<Ob>	וְאֲתֵּהֱמַשְׁפִּטִּים	
05, 01	-sgM	Ptcp	18589	16. .					אֲנִכִּי	<Su>	דְּבַר	<PC>
05, 01	2p1M	WQt0	18590	14. .	[> Cj >]	[> Pr >]	לְמַדְתֶּם	<Pr>	אֲתֶם	<Ob>		
05, 01	2p1M	WQt0	18591	14. .	[> Cj >]	[> Pr >]	שָׁמַרְתֶּם	<Pr>		<PO>		
05, 32	2p1M	WQt0	18699	14. .	[> Cj >]	[> Pr >]	שָׁמַרְתֶּם	<Pr>		<Pr>	לְעִשׂוֹת	
05, 32	3sgM	xQtX	18701	17. .					אֲתֶם	<Ob>	וְהָיָה	<Su>
06, 04	2sgM	ZIm0	18729	12. #					צִוִּיה	<Pr>	כְּפֹאֶרְךָ	<Cj>
08, 01	----	Ptcp	18919	15d#					אֲשֶׁר	<Re>	אֲנִכִּי	<Su>
08, 01	2p1M	ZYq0	18921	16. .					לְעִשׂוֹת	<Pr>	הַשְּׁמֹרִין	<Pr>
09, 01	2sgM	ZIm0	19010	12. #						<Pr>	שָׁמַעַ	<Pr>
09, 04	2sgM	xYq0	19032	16. .					בְּלִבְבְּךָ	<Co>	תֹּאמַר	<Ng>
09, 04	----	InfC	19033	17. .					בְּהַרְדִּי	<Pr>		
09, 07	2sgM	ZIm0	19047	14. #					זָכַר	<Pr>		
09, 07	----	xQt0	19050	17d. #					מֵאֲרִיץ	<Co>	מִצְרַיִם	<Co>
11, 16	2p1M	ZIm0	19299	14. #					לְכֶם	<Co>	הַשְּׁמֹרִין	<Pr>
11, 16	3sgM	xYqX	19300	22. .					לְבַבְכֶם	<Su>	יִפְתַּח	<Cj>
11, 26	2sgM	ZIm0	19341	16. #					רָאִיתָ	<Pr>		
11, 26	-sgM	Ptcp	19342	17. .					אֲנִכִּי	<Su>		
12, 01	----	NmCl	19369	15. #					אֱלֹהִים	<PC>	וְהִמַּשְׁפִּטִּים	<Su>
12, 01	2p1M	xYq0	19370	18. .					אֲשֶׁר	<Re>	הַשְּׁמֹרִין	<Pr>
12, 28	2sgM	ZIm0	19479	14. #						<Pr>	שָׁמַרְךָ	<Pr>
12, 29	3sgM	xYqX	19486	17. #					בִּי	<Cj>	יִבְרִית	<Pr>
13, 01	----	Ptcp	19504	16c#					אֲתֶם	<Ob>	מִצְוֹת	<PC>
13, 01	2p1M	xYq0	19506	19. .					אֲתֶם	<Ob>	תִּשְׁמְרוּן	<Pr>
14, 01	----	NmCl	19600	17. #					בְּנִים	<PC>	אֲתֶם	<Co>
14, 01	2p1M	xYq0	19601	18. .					תִּתְנַדְּרוּן	<Pr>	לָא	<Ng>
14, 01	2p1M	wX0	19602	19. .					לָא	<Cj>	תִּשְׁיַמְנוּ	<Pr>
16, 01	----	InfA	19789	15. #					אֲתֵּיחַדֶּשׁ	<Ob>	הָאֵבִיב	<Pr>
16, 01	2sgM	WQt0	19790	18. .					אֲתֵּיחַדֶּשׁ	<Co>	לְיִהוּדָה	<Pr>
18, 15	3sgM	xYqX	20012	13. #					בְּמִנִּי	<Co>	מֵאֲחֵרְךָ	<Ob>
18, 15	2p1M	xYq0	20013	18. .					הַשְּׁמֹעִין	<Co>	אֲלֵינוּ	<Pr>
19, 01	3sgM	xYqX	20050	16. #					אֲתֵּיחַדֶּשׁ	<Ob>	וְהָיָה	<Su>
21, 01	3sgM	xYqX	20252	16. #					הַקֶּלֶל	<Co>	יִמְצָא	<Pr>
21, 15	3p1F	xYqX	20313	16. #					שְׁתֵּי	<Su>	גְּשִׁים	<PC>
21, 18	3sgM	xYqX	20329	16. #					בֶּן	<Su>	סוֹרֵר	<PC>
22, 13	3sgM	xYqX	20398	16. #					אֲשֶׁר	<Ob>	אִישׁ	<Su>
24, 01	3sgM	xYqX	20564	16. #					אִישׁ	<Ob>	אִישׁ	<Su>
24, 05	3sgM	xYqX	20590	16. #					אִישׁ	<Ob>	חֲדָשָׁה	<Su>
25, 01	3sgM	xYqX	20663	16. #					בֵּין	<PC>	אֲנָשִׁים	<Su>
26, 16	-sgM	Ptcp	20811	15. #					וְהָיָה	<Co>	אֲתֵּיחַדֶּשׁ	<Pr>
26, 16	----	InfC	20812	18. .					אֲתֵּיחַדֶּשׁ	<Ob>	וְאֲתֵּיחַדֶּשׁ	<Pr>
26, 16	2sgM	WQt0	20813	16. .					שָׁמַרְתָּ	<Pr>		
26, 16	2sgM	WQt0	20814	16. .					עֲשִׂיתָ	<Pr>		
27, 01	3sgM	WayX	20829	10. #	[> Cj >]	[> Pr >]	וְצִוִּי	<Pr>	מֹשֶׁה	<Su>	וְזָקְנֵי	<Co>
27, 09	3sgM	WayX	20860	10. #	[> Cj >]	[> Pr >]	וְדַבֵּר	<Pr>	מֹשֶׁה	<Su>	וְהַכְהִינִים	<Co>
28, 69	----	NmCl	21199	12. #					דְּבַרֵּי	<PC>	הַבְּרִית	<Su>

9:7 (זָכַר)(19047) commands Israel to remember the golden calf story where YHWH was angry. 11:16 (הִשְׁמְרוּ) (19299) commands them to keep their heart. Otherwise they will get cursed. 11:26 Zim0 (רָאָה) (19341) opens an embedded paragraph under 11:16 (19299). Moses commands them to look at he blesses and curses them. The inflection of (רָאָה) (19341), the suffix of (פְּנִיכֶם) (19342) in 11:26 refers back to the inflection of (הִשְׁמְרוּ) (19299) in 11:16, and indicates connectivity.

The decision causes embedding (תִּשְׁמְרוּ) (19370) of 12:1, which opens an embedded paragraph between 11:16 (19299) and 12:28 (19479) at a lower textual level than them. (אֱלֹהֵי הַחֻקִּים וְהַמִּשְׁפָּטִים) in 12:1 reminds anaphorically the commandments of YHWH to Israel through Moses in 11:16-32, anticipates cataphorically the commandments in 12:1-27. The imperative (שְׁמֹר) in 12:28 commands Israel to keep the commandments of YHWH through Moses. Then, YHWH will bless them and allow them to possess nations.

The clause type xYq0 in 13:1 (תִּשְׁמְרוּ) (19506) differs from 12:28 Zim0. However, 13:1 and 12:28 have identical inflection and verb stem. The object (אֵת כָּל-הַדְּבָר אֲשֶׁר אָנֹכִי מְצַוֶּה אִתְּכֶם) (19504) in 13:1 works for the predicate (תִּשְׁמְרוּ) (19506) in 13:1, as well as for (שְׁמֹר) in 12:28. (יְהוָה אֱלֹהֶיךָ) (19600) in 14:1 under 13:1 corresponds to (יְהוָה אֱלֹהֶיךָ) (19486) in 12:29 under 12:28. Therefore, 13:1 and 12:28 indicate very high connectivity. 13:1 opens a paragraph at a lower textual level, and commands Israel not to add nor subtract the commandment of YHWH through Moses.

14:1 NmCl-xYq0-WxY0 (19600, 19601, 19602) and 13:1 (Participle) (19504) have different clause types. However, the inflections of (תִּתְּנֶדְרוּ) (19601), (תִּשְׁמְרוּ) (19602) in 14:1 refer back to the inflection of (תִּשְׁמְרוּ) (19506) in 13:1, indicating connectivity. Thus, 14:1 opens an embedded paragraph under 13:1 Ptcp, and warns them not to cut out their hair according to Canaanite's custom. The clause type of 16:1 (שְׁמֹר) (19789) is infinitive absolute, which differs from the clause type, Z-Imperative-0, of 12:28 (שְׁמֹר) (19479). However, they have identical inflection. (יְהוָה אֱלֹהֶיךָ) (19790) in 16:1 corresponds to (יְהוָה אֱלֹהֶיךָ) (19486) in 12:29, and indicates connectivity. Therefore, 16:1 InfA (19789) opens an embedded

paragraph under 12:28 Zim0 (19479) and commands Israel to keep the month of Abib and to keep the Passover for YHWH.

Sub-Division 4 (18:15-26:19)

The clause type, xYq0, of (תִּשְׁמְעוּן) (20013) in 18:15 differs from that, Z-Imperative-0, of (שָׁמַע) (19010) in 9:1. However, they have identical verbal stem, and inflection. (יְהוָה אֱלֹהֶיךָ) occurs in 9:4 under 9:1 and 18:15 (19033, 20012), indicating connectivity. Therefore, 18:15 xYqX-xYq0 (20012, 20013) opens an embedded paragraph under 9:1 (19010), and commands Israel to hear the voice of the prophet whom YHWH will stand for them. Otherwise, YHWH will punish them. 18:15 xYq0 (20013) and 19:1 xYqX (20050) have different clause types. However, the subject (יְהוָה אֱלֹהֶיךָ) (20050) in 19:1 corresponds to (יְהוָה אֱלֹהֶיךָ) (20012) in 18:15 and indicates connectivity. Thus, 19:1 develops an embedded direct speech line under 18:15. The eight clauses in 19:1, 21:1, 15, 18, 22:13, 24:1, 5, and 25:1 have identical clause type, xYqX, which initiates with the conjunction (כִּי). The participants (אִישׁ), (אִשָּׁה), a man or woman, occur frequently to explain ordinances and indicate connectivity. Therefore, they develop an embedded direct speech line under 18:15 xYqX at a parallel textual level and describe the commandment for them to build up cities for refugees after occupying nations, the duty for elders and judges to do justice, for a husband to protect the right of his first son, for a father to punish a rebellious son, for a woman must keep her virginity, for a husband must write a letter when he will divorce, for a man needs to respect a woman from captivity when he marries her, for people must not mix seeds, nor make a cow and a donkey plow a land, for a man must take responsibility for dead brother's wife, for people to execute herem against the Amalekite. Those eight clauses teach Israel to live a life, keeping the ethics of YHWH, finding ways to solve the struggles among family and neighbors, and prohibiting them from following the Canaanite customs. They predict Israel will enter the land, and command them to obey YHWH.

The clause types, Ptcp-InfC-WQt0-WQt0, of (עֲשׂוּהָ) (20812), (שָׁמְרָתָ) (20813), (עֲשִׂיתָ) (20814) in 26:16 differ from 18:15 (תִּשְׁמְעוּן) xYq0. However, they have an identical inflection, Israel. (יְהוָה אֱלֹהֶיךָ) in 26:16

refers back to (יְהוָה אֱלֹהֶיךָ) in 18:15, and indicate connectivity. Therefore, 26:16 opens an embedded paragraph under 18:15. 26:16 commands Israel to keep the commandments of YHWH, righteousness, heart, and soul. They summarize the commandments of YHWH through Moses in 5:1-26:16 and close the 1st body. (הַחֲקִים הָאֵלֹהִים וְאֶת־הַמִּשְׁפָּטִים) in 26:16 recalls (אֵלֹהִים הַחֲקִים וְהַמִּשְׁפָּטִים) in 12:1, and (אֶת־הַחֲקִים וְאֶת־הַמִּשְׁפָּטִים) in 5:1 (18588). (לְבַבְךָ) (20814) in 26:16 recalls (לְבַבְכֶם) (19300) in 11:16 and (לְבַבְךָ) (19032) in 9:4. (עֲשׂוֹת) (20812) in 26:16 recalls (עֲשׂוֹת) (18922, 18699) in 5:32 and 8:1. (הַיּוֹם) and (מִצְוֶיךָ) (20811) in 26:16 recall (הַיּוֹם) and (מִצְוֶיךָ) (18919) in 8:1, and (הַיּוֹם) in 5:1 (18589).

(3) Divisions 2-3 (27:1-8, 27:9-28:69)

27:1 WayX introduces an expanded set of participants, (בְּנֵי), (זִקְנֵי), (וְיִשְׂרָאֵל), (הָעָם), opens the 2nd division (27:1-8) under 5:1 WayX, and describes that Moses and the elders of Israel command sons of Israel. 27:9 WayX introduces an expanded set of participants, (בְּנֵי), (הַכֹּהֲנִים), (כָּל־יִשְׂרָאֵל), and opens the 3rd division (27:9-28:69) at a parallel narrative line, in which Moses and the priests spoke to all of Israel. (אֵלֹהִים דְּבַר־יְהוָה) in 28:69 NmCl indicates the words of YHWH through Moses in 5:1-28:68 and closes body 1.

3.2.2.3. Body 2 (29:1-32:47)

(1) Opening marker

As seen in 3.2.2.2., 29:1 WayX opens the body 2 (29:1-32:47), as 5:1 opens the body 1 (5:1-28:69).

(2) Division 1 (29:1-30:20)

29:1 XQl-xQtX (21206, 21207) and 29:1 Way0 (21205) have different clause types. The 2nd person, masculine, plural suffixes of (רְאִיתֶם), (אָתֶם), (21206), (עֵינֵיכֶם) (21207) refer back to the 3rd person, masculine, plural suffix of (אֵלֶיָּהֶם) in 29:1 Way0, and develop a direct speech line. Moses commands Israel to look at what YHWH had done against the pharaoh, his servants, and Egypt before their eyes. Moses reminds the salvation of YHWH and motivates them to hear and obey what Moses will command onwards.

29,01	3sgM	WayX	21204	9.#	[>] <Cj>] [אָמַר <Pr>] [מֹשֶׁה <Su>] [אֶל-כָּל-יִשְׂרָאֵל <Co>]
29,01	3sgM	Way0	21205	11..	[>] <Cj>] [אָמַר <Pr>] [אֱלֹהִים <Co>]
29,01	2pLM	XQt1	21206	12.q	[אָמַר <Su>] [רְאִיתִים <Pr>] [אִתְּכֶם <Ob>]
29,01	3sgM	xQEX	21207	13.e	[אָמַר <Re>] [עָשִׂיתָ <Pr>] [יְהוָה <Su>] [לְעֵינֵיכֶם <Lo>] [בְּאָרְצוֹ מִצְרָיִם <Lo>] [לְפָנָיו וְלִבְעֵבְרֵיו וְלִבְלִי אֲרָצוֹ <Co>]
31,01	3sgM	WayX	21405	10.#	[>] <Cj>] [מֹשֶׁה <Su>] [יָדַךְ <Pr>] [יְהוָה <Co>]
31,01	3sgM	Way0	21406	12..	[>] <Cj>] [אֶל-כָּל-יִשְׂרָאֵל <Co>] [אֲתֵּיְהַדְּבִירִים הָאֵלֶּה <Ob>] [יְדַבֵּר <Pr>] [יְהוָה <Su>]
31,07	3sgM	WayX	21436	14.#	[>] <Cj>] [אָמַר <Pr>] [מֹשֶׁה <Su>] [וַיְהִישֶׁעַ <Co>]
31,09	3sgM	WayX	21452	15.#	[>] <Cj>] [אֲתֵּיְהַדְּבִירֵי הַיָּמָּה <Ob>] [מֹשֶׁה <Su>] [יִכְתָּב <Pr>] [יְהוָה <Co>]
31,09	3sgM	Way0	21453	17..	[>] <Cj>] [אֲתֵּיְהַדְּבִירֵים בְּנֵי לֵוִי <ap><Co>] [יְהִי <Re>] [הָיָה <PO>] [יְהוָה <Co>]
31,09	-pLM	Ptcp	21454	19.e	[>] <Cj>] [אֲתֵּיְהַדְּבִירֵי בְרִית יְהוָה <Ob>] [נִשְׁאָרִים <PC>] [הָיָה <Re>] [יְהוָה <Co>]
31,09	----	Defc	21455	18d.	[>] <Cj>] [אֶל-כָּל-זִקְנֵי יִשְׂרָאֵל <pa><Cj>]
31,14	3sgM	WayX	21478	16.#	[>] <Cj>] [אֶל-מֹשֶׁה <Co>] [יְהוָה <Su>] [אָמַר <Pr>] [יְהוָה <Co>]
31,16	3sgM	WayX	21488	16.#	[>] <Cj>] [אֶל-מֹשֶׁה <Co>] [יְהוָה <Su>] [אָמַר <Pr>] [יְהוָה <Co>]
31,24	3sgM	Way0	21541	15.#	[>] <Cj>] [יְהִי <Pr>] [יְהוָה <Co>]
31,24	----	InfC	21542	17..	[מֹשֶׁה <Su>] [כְּכֹלֹת <Pr>]
31,24	----	InfC	21543	18..	[>] <Cj>] [עַל-סֵפֶר <Co>] [אֲתֵּיְהַדְּבִירֵי הַתּוֹרָה הַזֹּאת <Ob>] [יִכְתָּב <Pr>] [יְהוָה <Co>]
31,24	----	InfC	21544	19..	[>] <Cj>] [עַד הַסֵּם <Pa>]
31,25	3sgM	WayX	21545	16.#	[>] <Cj>] [אֲתֵּיְהַדְּבִירֵים נְשֵׂאֵי אֵרוֹן בְּרִית יְהוָה <Ob>] [מֹשֶׁה <Su>] [יָצָא <Pr>] [יְהוָה <Co>]
31,30	3sgM	WayX	21566	13.#	[>] <Cj>] [אֲתֵּיְהַדְּבִירֵי הַשִּׁירָה הַזֹּאת <Ob>] [בְּאָזְנוֹ כָּל-יִשְׂרָאֵל <Co>] [מֹשֶׁה <Su>] [יְדַבֵּר <Pr>] [יְהוָה <Co>]
32,01	2pLM	ZIm0	21568	15..	[אֲזַיְנוּ <Pr>]
32,01	----	Voct	21569	18v.	[>] <Cj>] [הַשְּׁמַיִם <Vo>]
32,01	1sg-	WYq0	21570	17..	[>] <Cj>] [אֲדַבְּרָה <Pr>]
32,01	3sgP	WYqX	21571	16..	[>] <Cj>] [אֲמַרְדִּיפִי <Ob>] [יְהוָה <Su>] [תִּשְׁמַע <Pr>] [יְהוָה <Co>]
32,44	3sgM	WayX	21741	10.#	[>] <Cj>] [מֹשֶׁה <Su>] [אָמַר <Pr>] [יְהוָה <Co>]
32,44	3sgM	WayX	21742	12..	[>] <Cj>] [יְדַבֵּר <Pr>] [יְהוָה <Co>] [אֲתֵּיְהַדְּבִירֵי הַשִּׁירָה הַזֹּאת <Ob>] [בְּאָזְנוֹ הָעָם <Co>]
32,45	3sgM	WayX	21743	10.#	[>] <Cj>] [יָבֵל <Pr>] [מֹשֶׁה <Su>]
32,45	----	InfC	21744	12..	[>] <Cj>] [אֶל-כָּל-יִשְׂרָאֵל <Co>] [אֲתֵּיְהַדְּבִירֵים הָאֵלֶּה <Ob>] [לְדַבֵּר <Pr>]

(3) Division 2 (31:1-32:43)

31:1, 32:44, 45 (21405, 21741, 21743) have identical clause type, *Wayyiqtol-X*, the 3rd person, masculine, singular information, the explicit subject (מֹשֶׁה). Their following clauses (21406, 21742, 21744) introduce an expanded set of participants, (כָּל-יִשְׂרָאֵל), (הַדְּבָרִים הָאֵלֶּה), (כָּל-יִשְׂרָאֵל), (הַשִּׁירָה-הַזֹּאת). They also have the predicates (יְדַבֵּר) (21406) in 31:1 Way0, (יְדַבֵּר) (21742) in 32:44 WayX, (יְדַבֵּר) (21744) in 32:45 InfC, which have an identical verbal stem, and describe Moses, who delivered the word of YHWH, indicating very high connectivity. Therefore, the *Wayyiqtol-X* clauses (21405, 21741, 21743) develop a parallel narrative line under 29:1 WayX.

31:1-32:43 delivers the word of YHWH through Moses to all of Israel, Joshua, the Levitical priests, and the elders of Israel by scroll, and calls the skies and the land. In contrast, 32:44-47 delivers the word of YHWH through the song (הַשִּׁירָה) (21566) of Moses to the people.

29, 01 3sgM WayX 21204 9. #	[>Cj]	[>Pr]	[>Su]	[>Co]
29, 01 3sgM Way0 21205 11. .	[>Cj]	[>Pr]	[>Co]	
31, 01 3sgM WayX 21405 10. #	[>Cj]	[>Pr]	[>Su]	
31, 01 3sgM Way0 21406 12. .	[>Cj]	[>Pr]	[>Ob]	[>Co]
31, 30 3sgM WayX 21566 13. #	[>Cj]	[>Pr]	[>Su]	[>Ob]
32, 44 3sgM WayX 21741 10. #	[>Cj]	[>Pr]	[>Su]	
32, 44 3sgM WayX 21742 12. .	[>Cj]	[>Pr]	[>Ob]	[>Co]
32, 45 3sgM WayX 21743 10. #	[>Cj]	[>Pr]	[>Su]	
32, 45 ---- InfC 21744 12. .		[>Pr]	[>Ob]	[>Co]

31:1 WayX-Way0 (21405, 21406) describes Moses, who went to all of Israel and spoke the words to them. 31:7 WayX (21436) introduces the set of participants, Moses and (יהושע), who is the part of (כל־ישׂראל) in 31:1 Way0 (21406). Therefore, 31:7 WayX develops an embedded narrative line under 31:1 WayX. Moses called Joshua and the leader for the 2nd generation rather than all of Israel. 31:7 and 9 have identical clause type, *Wayyiqtol-X*, the 3rd person, masculine, singular, explicit subject (מֹשֶׁה), indicate connectivity. However, 31:9 describes Moses, who wrote the Torah, while 31:7 describes Moses, who called Joshua. Therefore, 31:9 opens an embedded paragraph under 31:7. 31:9 WayX (21452) introduces an expanded set of participants, Moses, (הַתּוֹרָה הַזֹּאת), (הַכֹּהֲנִים בְּנֵי לֵוִי), (כָּל־זִקְנֵי יִשְׂרָאֵל), (אֲרוֹן בְּרִית יְהוָה), (יְהוָה). Moses wrote this Torah and gave it to the Levitical priests who bear the ark and to the elders of Israel. 31:14 and 16 have identical clause type, *Wayyiqtol-X*, the 3rd person, singular, masculine, and introduce the set of participants, (יְהוָה), (מֹשֶׁה). Therefore, they show high similarity and parallel. However, the set of participants in 31:14 and 16 differs from that in 31:9. Moses spoke in 31:9. In contrast, YHWH spoke to Moses in 31:14 and 16. Thus, 31:14 and 16 WayX develop a narrative line under 31:9 WayX. YHWH spoke about the impending death of Moses, commanded him to hand over his leadership to Joshua in 31:14. YHWH said Israel will betray YHWH in the future in 31:16. Moses spoke to Joshua, the priests, and the elders in 31:7-13, while Moses commanded the Levites in 31:25. 31:24 (21541) *Wayhi-InfC-InfC-InfC* introduce the set of participants, Moses, (הַלְוִיִּם נִשְׂאֵי אֲרוֹן בְּרִית־יְהוָה), (סֵפֶר), (דְּבַר־יְהוָה הַזֶּה). Moses commands the Levites to put the scroll of the Torah beside the ark. Moses commands his audience by speaking in 31:1-23, while (כְּכֹלֹת)

(21542) in 31:24 describes Moses, who completed writing the Torah on the scroll. (הַלְלוּם נִשְׂאֵי אֲרוֹן בְּרִית־יְהוָה) in 31:25 (21545) recalls (הַכֹּהֲנִים בְּנֵי) in 31:9 (21453, 21454), and emphasizes the role of the Levites who keep the Torah.

31:30 WayX (21566) and 31:1 Way0 (21406) have different clause types. However, they have the same 3rd person, singular, masculine, the set of participants, Moses and all of Israel, indicating connectivity. Thus, 31:30 WayX opens an embedded paragraph under 31:1 Way0. (הַדְּבָרִי) (21566) in 31:30 differs from (הַדְּבָרִים הָאֵלֶּה) (21406) in 31:1, but there is overlap between them, also indicating a connection. The suffix of (הָאֲזִינוּ) (21568) in 32:1 and the inflection of (תִּשְׁמַע) (21571) point to (כָּל־קֶהֱל יִשְׂרָאֵל) (21566) in 31:30, indicating connectivity. The body 1 (5:1-28:69) describes Moses who commands Israel to “listen”, whereas Moses commands heaven and earth will hear him in 32:1.¹⁷⁾

(4) Divisions 3-4 (32:44, 32:45-47)

32:44 WayX (21741) has identical clause type, *Wayyiqtol-X*, the 3rd person, singular, masculine, the explicit subject (מֹשֶׁה) with 31:1 WayX, making them parallel relationship, and describes the movement of Moses. 32:44 WayX (21742) introduces the group of leaders, (הַשִּׁירָה־הַזֹּאת), (אֲזִנִּי), (הָעַם), (יְהוֹשֻׁעַ בֶּן־נוּן), and develops an embedded paragraph under 32:44 WayX (21741). Joshua spoke the word of song to the ears of the people. 32:45 and 44 (21743, 21741) have identical clause type, *Wayyiqtol-X*, the 3rd person, singular, masculine, explicit subject (מֹשֶׁה), describe the movement of Moses, making them a parallel relationship. 32:45 WayX-InfC also introduces the set of participants, (כָּל־הַדְּבָרִים הָאֵלֶּה), (כָּל־יִשְׂרָאֵל), and describes that Moses completed his words. (כָּל־הַדְּבָרִים) (21744) in 32:45 recalls the words of Moses in the body 1 (5:1-28:69) and the body 2 (29:1-32:47). (יְכַל) in 32:45 closes 29:1-32:47 and 5:1-32:47 at the same time.

(5) Discourse function of body2

The body 1 (5:1-28:69) describes Moses who delivers the word of YHWH to all of Israel. In contrast, the body 2 (29:1-32:47) describes

17) The heavens (הַשָּׁמַיִם) (21569) and the earth (אֲדָמָה) (21570) in 32:1 compose an inclusio, recalling the heavens and earth in Gen 1:1. Thus, they simultaneously signal the end of the Pentateuch and the imminent end of Deuteronomy.

Moses, who delivers the word of YHWH to supporting leaders, Joshua, elders, priests, and the Levites, and instructs the whole congregation of Israel through songs.

3.2.2.4. Major Division 2 (32:48-34:12)

(1) Opening marker

Deuteronomy 32:48 and Numbers 9:1 are EDSFs in which a time phrase occurs. 32:48 WayX is EDSF in which BDSF is combined with a time phrase (עֲצָם הַיּוֹם הַזֶּה). Numbers 9:1 WayX is also EDSF in which BDSF is combined with a locative phrase and a time phrase. However, the syntactic pattern in 32:48 is shorter than that in Numbers 9:1. Thus, the structuring force of 32:48 is also weaker than Numbers 9:1. Therefore, the EDSF in 32:48 is embedded under the EDSF in Numbers 9:1. Deuteronomy 32:48 opens an embedded division under Numbers 9:1, It closes Deuteronomy and the Pentateuch at the same time.¹⁸⁾

32,48	3sgM	WayX	21756	3.#	[1 <Cj>] [יְהוָה] <Pr> [יָרַבְרָא] <Su> [אֶל-מֹשֶׁה] <Co> [בְּעֶצְם הַיּוֹם הַזֶּה] <Ti>]
32,48	----	InfC	21757	7..	[לְאָמַר] <Pr>]
33,01	----	NmCl	21773	6.#	[י] <Cj>] [זֹאת] <Su> [הַבְּרָכָה] <PC>]
33,01	3sgM	xQtX	21774	7..	[אָשֶׁר] <Re>] [בְּרַךְ] <Pr>] [אִישׁ הָאֱלֹהִים] <Su>] [מֹשֶׁה אִישׁ הָאֱלֹהִים] <Ob>] [אֶדְבְּנִי יִשְׂרָאֵל] <Co>]
34,01	3sgM	WayX	21893	5.#	[י] <Cj>] [עַל] <Pr>] [מֹשֶׁה] <Su>] [מַעֲרַבַת מוֹאָב] <Co>] [אֶל-הַר נְבוֹ רֹאשׁ הַפְּסֶסֶה] <Co>]
34,01	3sgM	WayX	21895	6.#	[י] <Cj>] [יְהוָה] <Su>] [יְהוָה] <PO>] [יְרֵאָהוּ] <Ob>]
34,04	3sgM	WayX	21898	7.#	[י] <Cj>] [אֱלֹהִים] <Su>] [יְהוָה] <Pr>] [יָאִמְרוּ] <Co>]
34,05	3sgM	WayX	21905	5.#	[י] <Cj>] [עַל-פִּי יְהוָה] <Aj>] [בְּאֵינִי מוֹאָב] <Co>] [מֹשֶׁה עַבְד־יְהוָה] <Su>] [שָׁם] <Lo>] [יָמַת] <Pr>] [יְהוָה] <Aj>]
34,10	3sgM	WxQX	21918	6..	[י] <Cj>] [קָם] <Pr>] [קָם] <Ng>] [לֹא] <Co>] [בְּמֹשֶׁה] <Aj>] [בִּישְׂרָאֵל] <Co>] [עוֹד] <Mo>] [נְבִיא] <Su>] [יְהוָה] <Pr>] [קָם] <Pr>] [קָם] <Ng>] [לֹא] <Co>]
34,10	3sgM	xQtX	21919	8.e	[אָשֶׁר] <Re>] [יְדַעוּ] <PO>] [יְהוָה] <Su>] [קָנִים אֶל-פְּנִים] <sp>] [יְהוָה] <Mo>]
34,11	----	Defc	21920	7d.	[לְכַל-הָאֲחֻזֹת וְהַמְּוֹפְתִים] <Aj>]
34,11	3sgM	xQtX	21921	10..	[יְהוָה] <Su>] [יְהוָה] <PO>] [שְׁלֹחַ] <Re>] [אָשֶׁר] <Co>]
34,11	----	InfC	21922	11.e	[יְהוָה] <Co>] [לְפָרְעָה וּלְכַל-עַבְדֶּיהָ וּלְכַל-אֲרָצָהּ] <Lo>] [בְּאֵינִי מִצְרַיִם] <Pr>] [לְעִשְׂוֹת] <Co>]
34,12	----	Defc	21923	8d.	[וּלְכַל תְּנֵד תְּחַזְקָה וּלְכַל הַמִּזְרָא תִּגְדֹּל] <pa>] [עַל-פִּי יְהוָה] <Aj>] [לְעִנֵּי כְלֵי-יִשְׂרָאֵל] <Co>] [מֹשֶׁה] <Su>] [עָשָׂה] <Pr>] [אָשֶׁר] <Re>]

(2) Division 1 (32:48-33:29)

32:48 InfC opens a direct speech section, in which YHWH spoke that Moses cannot enter the promised land where Israel will enter. The clause type in 33:1 is a nominal clause. (זֹאת הַבְּרָכָה) in 33:1 refers back to a part of (יְרַבְרָא) in 32:48.¹⁹⁾ The participants (מֹשֶׁה אִישׁ הָאֱלֹהִים) in 33:1

18) The following paper discusses the syntactical structure of the Pentateuch as a whole and the function of 32:48: see the following book. Gysang Jin, *Investigating the Text-hierarchical Structures and Composition of Numbers*, 57-78.

xQtX (21774) refer back to (יְהוָה), (מֹשֶׁה) in 32:48 WayX, and indicate connectivity. Moses, as the 1st person speaker, directly calls 12 tribes of Israel as the 2nd person addressee. The blessing of YHWH through Moses in Deuteronomy 33 recalls the blessing of Jacob to his 12 sons in Genesis 49. It closes Deuteronomy, the Pentateuch as Genesis 49 closes Genesis.

(3) Divisions 2-3 (34:1-4, 5-12)

34:1 and 5 have identical clause type, *Wayyiqtol-X*, the 3rd person, singular, masculine, the explicit subject (מֹשֶׁה), the participant (מוֹאָב), describe the movement of Moses, making them parallel relationship. 34:1 WayX describes Moses, who climbed up Mount Nebo from the plains of Moab. 34:5 WayX describes Moses, the servant of YHWH, who died in the plains of Moab according to the word of YHWH. 34:1 (21893, 21895) have the clause type, *Wayyiqtol-X*, the 3rd person, singular, masculine information. However, 34:1 (21895) WayX introduces a different set of participants, (יְהוָה), Moses, (כָּל-הָאָרֶץ אֲתֵּנְגִלְעָד עַד-רֵדְן), and develops an embedded narrative line under 34:1 (21893). YHWH showed the whole land of Gilead to Dan. 34:1 and 4 have the same clause type, *Wayyiqtol-X*, the 3rd person, singular, masculine information. However, the predicate (יִרְאֶהוּ) in 34:1 has object suffix, unlike the predicate (יִאמֶר) in 34:4. Thus, 34:4 opens an embedded paragraph under 34:1, and YHWH said that He would give the lands to the descendants of Abraham, Isaac, and Jacob. The clause type, *WxQX*, in 34:10, differs from 34:5 WayX and introduces the set of participants, (נְבִיא), (מֹשֶׁה), (יִשְׂרָאֵל), and opens an embedded paragraph under 34:5. The relative conjunction (אֲשֶׁר) in 34:10 xQtX (21919) indicates subordination, and specifies the commemoration for Moses in 34:10 *WxQX* (21918). A prophet (נְבִיא) who knew YHWH face-to-face did not stand again. 34:11 Defc-xQtX-InfC-Defc specify the commemoration for Moses in 34:10 *WxQX*. YHWH sent him to the pharaoh and his servants in Egypt, for him to execute all the signs and wonders. 34:12 Defc-xQtX specifies (כָּל-הָאֲחֻזֹּת וְהַמִּזְבְּחִים) in 34:11 Defc (21920). Moses did great power with a mighty hand before the eyes of all of

19) This paper assumes that Moses might have delivered the blessing of YHWH as he has done so far.

Israel. YHWH will do it again through Joshua.

(4) Discourse function

The epilogue (32:48-34:12) describes YHWH, who blessed Israel through Moses, climbed up Mount Nebo, died there, commemorates his special status, and closes Deuteronomy.

4. Discussions with scholars' compartments

This section compares scholars' thematic demarcations with syntactic-demarcations, and explains this study's characteristics and advantages.

4.1. Prologue (1:1-4:49)

In this study, the prologue is 1:1-4:49. It recounts the itinerary in the desert after going out of Egypt. The prologue consists of the itinerary (1:1-4), the reason why Moses speaks (1:5-18), and the wandering in the desert (1:19- 4:49).

Michael A. Grisanti and many scholars consider 1:1-5 to be a general introduction.²⁰⁾ This study, on the other hand, splits 1:1-5 into two parts: 1:1-2 as a comprehensive introduction necessary to begin the entire book of Deuteronomy and 1:3-5 as a specified introduction to develop with 1:4-4:49.

Robert Polzin sees 1:6-4:40 as "the first address of Moses".²¹⁾ This study sees that 1:5 opens 1:5-4:49 and 4:41-49 closes it in a narrative domain, and 1:6-4:40 is the body of the prologue in a direct speech domain. This study agrees with Polzin.

Grisanti sees 1:6-4:49 as a "historical retrospect".²²⁾ This article agrees with him. Tigay sees 1:6-4:43 as a "prologue: the first discourse".²³⁾

20) M. A. Grisanti, *Deuteronomy*, The Expositor's Bible Commentary (Grand Rapids, MI: Zondervan, 2012), 76.

21) R. Polzin, *Moses and the Deuteronomist: A Literary Study of the Deuteronomic History* (Bloomington; Indianapolis: Indiana University Press, 1993), 36.

22) M. A. Grisanti, *Deuteronomy*, 81.

23) J. H. Tigay, *Deuteronomy*, The JPS Torah Commentary (Philadelphia: The Jewish Publication

However, 4:44 is a nominal clause and means “This is the Torah.” The (זאת) in 4:44 refers cataphorically to the laws of cities for refugees that will be described in 4:45-49. However, the content of the cities already begins in 4:41-43. Thus, it does not make sense to separate 4:41-43 from 4:44-49 since 4:44 opens the paragraph under 4:41 xYq0 (אז יבדיל משה) (שֶׁלֹש עָרִים בְּעֵבֶר הַיַּרְדֵּן מִזְרְחָה שָׁמַשׁ (וַיִּקְרָא מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל) in 5:1 opening body 1. Therefore, it is reasonable to see 1:1-4:49 as a prologue. (וַעֲתָה יִשְׂרָאֵל שָׁמַע אֶל-הַחֲקִים) in 4:1 follows 1:6-3:29 in a direct speech domain and leads 4:1-49.

Arnold sees 1:6-3:29 as “historical discourse from Horeb to Beth-Peor”.²⁴⁾ He describes the content here well. Thus, it is agreeable. Adamczewski defines 1:6-2:1 as “Israel’s original sin, the forty-year-long exile of the sinful Israelites in the wilderness”.²⁵⁾ However, the beginning of Israel’s exile is signaled by (נָפַץ) in 2:1, and the same verb appears in 2:8, 3:1, and continues through 3:29. Therefore, Adamczewski’s definition is lacking evidence.

Moshe Weinfeld sees 1:6-8 as “The order to depart”.²⁶⁾ He describes the content there well. Thus, it is agreeable. Christopher J. H. Wright sees 1:6-18 as a “Structure for Growth”, a positive interpretation that outwardly Israel was being organized. However, the section describes Moses’ complaint that he cannot handle the Israelites alone and the appointment of leaders. However, they later become rebels who complain to Moses and break down the hierarchy of the Israelite organization. Thus, this paper views this negatively.

Dennis T. Olson sees chapters 1-4 as “A Story of Faithfulness and Rebellion”.²⁷⁾ It is agreeable. Patrick D. Miller sees chapter 1 as “On the Way with the Lord”, chapter 2 as “Peace and War on the Way”, chapter 3 as “Moses: A Suffering Servant”, and chapter 4 as “Call to

Society, 1996), 6-57.

24) B. T. Arnold, *The Book of Deuteronomy Chapters 1-11* (Grand Rapids, MI: Wm. B. Eerdmans, 2022), 167-335.

25) B. Adamczewski, *Deuteronomy-Judges: A Hypertextual Commentary* (Berlin: Peter Lang, 2020), 27.

26) M. Weinfeld, *Deuteronomy 1-11*, The Anchor Bible (New York: Doubleday, 1991), 130-133.

27) D. T. Olson, *Deuteronomy and the Death of Moses* (Minneapolis: Fortress Press, 1994), 23.

Obedience”.²⁸⁾ He demarcated 1-4 chapter by chapter and defined themes. Regarding syntactic structure, 1:19-3:29 occurs in the direct speech domain, describing Israel’s march, turnaround, and camping. However, the predicates (נָסַע) in 1:19 and 2:1 split the paragraph into two sub-paragraphs (1:19-46, 2:1-3:29). Therefore, a syntactic division makes more sense than a chapter-by-chapter division.

Christensen sees 1:1-3:22 as “The Exodus into the Promised Land under Moses”.²⁹⁾ However, 1:6-4:49 occurs in a direct speech domain. Seeing 1:1-3:22 as one textual unit is not reasonable. Instead, seeing 1:1-3:29, until before the macro-syntactic sign (וַעֲתָהּ) in 4:1, as one textual unit would be better.

Stephan Cook sees 1:1-4:43 as “The first discourse of Moses”.³⁰⁾ This study sees the law of cities for refugees in 4:44-49 continues the commandments of YHWH and that Moses chose cities for refugees in 4:1-43. Therefore, it is more appropriate to view 1:1-4:49 as one textual unit.

Arnold sees 4:1-43 as a “Sermonic Discourse: The Nature and Tragedy of Idolatry”.³¹⁾ The predicates (שָׁמַע) in 4:1, (יִלְמְדוּן) in 4:10, and (וְנִשְׁמְרֻתֶם) in 4:15 express the imperfect tense, conveying an imperative meaning. They command Israel to keep the statutes and ordinances of YHWH, and their souls from being led astray. Therefore, since the focus is to avoid idolatry, it is appropriate to modify Arnold’s definition.

Walter Brueggemann defined 1:1-3:29 as “Memory as Context for Interpretation”.³²⁾ This study views the prologue as 1:1-4:49. The command to build a city of refuge in 4:41-49 recalls Numbers 35, and since Moses’ recollections in the prologue extend to Numbers 36, the command to build a city of refuge in 35 can also be seen as part of the prologue.

28) P. D. Miller, *Deuteronomy* (Louisville: John Knox Press, 1990), 21-42.

29) D. L. Christensen, *Deuteronomy 1:1-21:9*, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2001), 3.

30) S. L. Cook, *Reading Deuteronomy* (Macon, GA: Smyth & Helwys Publishing, 2015), 34-62.

31) B. T. Arnold, *The Book of Deuteronomy Chapters 1-11*, 336.

32) W. Brueggemann, *Deuteronomy* (Nashville: Abingdon Press, 2001), 25-49.

4.2. Body 1 (5:1-28:69)

The first body is 5:1-28:69. Moses delivers YHWH's commands to Israel. The first body is divided into three divisions (5:1-26:19, 27:1-8, 27:9-69). Division 1 is split into four sub-divisions as follows. 5:1-6:3 describes Moses' commands for Israel to listen, and keep the commands of YHWH. 6:4-8:20 describes Moses' commands for them to love YHWH and keep their heart. 9:1-18:14 describes Moses' commands to Israel to know that YHWH will destroy the nations, to hear and keep His commands, to remember the golden calf incident and rebellion, and to keep the Passover. 18:15-26:19 describes Moses' command for Israel to hear the voice of the prophet whom YHWH will raise up. Divisions 2-3 (27:1-8 and 27:9-69) describes Moses and supporting leaders spoke to the people.

Polzin views 5:1b-28:68 as "The Second Address of Moses".³³⁾ Syntactically, 5:1-26:19 conveys Moses' second speech in a direct speech domain. 27:1 WayX signals a shift from a direct speech domain to a narrative domain, which describes a scene of Moses and the elders of Israel commanding to the people, and then delivers the commands in a direct speech domain. 27:9 WayX switches back to a narrative domain, depicting Moses and the Levitical priests delivering a speech to all of Israel, followed by Moses' speech in direct speech domain. Thus, chapters 5-28 deliver three speeches by Moses. Therefore, Polzin's definition needs to be revised. Grisanti sees 5:1-26:19 as a "Exposition of the Covenantal Stipulations".³⁴⁾ It is largely agreeable.

Thompson defines 4:1-11:32 as the "Basic Stipulations", 12:1-26:19 as the "Detailed Stipulations", 27:1-26 as the "Document clause", 28:1-14 as "Blessings", and 28:15-68 as "Curses".³⁵⁾ Syntactically, 1:1-3:29 describes Israel's wilderness wandering, and 4:1-49 concludes the prologue with instructions to avoid repeating the failure of the first generation of Israel, foreshadowing the content of the first body that follows. Specifically,

33) R. Polzin, *Moses and the Deuteronomist: A Literary Study of the Deuteronomistic History*, 43.

34) M. A. Grisanti, *Deuteronomy*, 158.

35) D. A. Thompson, *Deuteronomy*, *Belief: A Theological Commentary on the Bible* (Louisville, KY: Westminster John Knox Press, 2014), 16.

Moses commands to keep the commandments and statutes in 4:1-9, to teach the Ten Commandments in 4:10-14, to guard the souls in 4:15-40, and to build a city of refuge in 4:41-49. Then, 5:1 WayX opens the first body by introducing Moses as an explicit subject. Thus, thematically, Thompson's definition of 4:1-11:32 is possible. Syntactically, however, 4:1-49 is separate from 5:1-11:32. Since Division 1 of the first body is divided into four sub-divisions (5:1-6:3, 6:4-8:20, 9:1-18:14, and 18:15-28:69) with the pattern of "hear" to "keep" occurring four times, it is reasonable to separate 5:1-8:20 from 9:1-11:32. Rather than moving from the basic rules in 4:1-11:32 to the detailed rules in 12:1-26:19, it makes more sense to think of it as moving four times within Division 1 from the general command to "hear" to the specific command to "keep".

Hamilton defined 4:41-11:32 as "Be Careful in the Future", 12-26 as "The Laws of Deuteronomy", and 27-30 as "Blessings and Curses".³⁶⁾

However, 4:41-11:32 contains the laws of cities of refuge, the command to listen, learn, and keep the commandments of the YHWH, to love Him, to cross the Jordan river and possess nations, to remember the rebellion in the desert, and guard their hearts, and the blessings and curses. "Be careful in the future" does not quite summarize this flow. The entirety of chapters 5-26, not just chapters 12-26, is the law delivered to Israel through Moses, so it doesn't fit as a definition for a limited section. Also, since the dividing line between the first and second bodies is 29:1 WayX, viewing chapters 27-30 as one textual unit does not make sense. The blessings and curses only fit in chapters 27-28. Chapters 29-30 describe Moses' commands for Israel to keep and do the word of YHWH.

Arnold sees 4:44-26:19 as "Torah Discourse: Covenant Instructions for Israel".³⁷⁾ It is thematically agreeable. However, separating 4:44-49 from 5:1-26:19 is proper.

Tigay sees 4:44-28:68 as the "Second Discourse: The covenant made in Moab".³⁸⁾ 5:1, 27:1, and 9 WayX introduce Moses, the elders of Israel or

36) V. P. Hamilton, *Handbook on the Pentateuch* (Grand Rapids, MI: Baker Academic, 2005), 3-11, 405, 418, 462.

37) B. T. Arnold, *The Book of Deuteronomy Chapters 1-11*, 420.

38) J. H. Tigay, *Deuteronomy*, 58-273.

Moses, the Levitical priests at an explicit subject, open three direct speech domains. Thus, his definition is incorrect.

Olson defines chapter 5 as “The Blueprint of Deuteronomy’s Structure and Themes”, 6-11 as “The Great Commandment for the present”, 12-18 as “Expansions of the Ten Commandments”, and 19-28 as “Expansion of the Ten Commandments”.³⁹⁾ It is agreeable that 5-28 develop from the Ten Commandments to its expansion. On the other hand, this paper sees three divisions (5:1-26:19, 27:1-8, 27:9-28:69).

Sacks sees 5:1-11:32 as “Stipulations (a)”, 12:1-26:19 as “Stipulations (b)”, 27:1-26, 31:1-30 as “Desposition and regular reading”, and 28:1-69 as “Sanctions: the blessings and the curses”.⁴⁰⁾ He sees the nominal clause in 12:1 as a cue to open a paragraph. On the other hand, this study sees the (אֱלֹהֵי הַחֻקִּים) in 12:1 refers back to the commandment of the mother clause (הַשְּׁמִירָה) in 11:16, and concludes 11:16-12:27. In general, his thematic definitions are agreeable.

Thompson defines 5:1-11:31 as “Moses’ Second Address: Reiterating the Role of the Rules”, 12:1-26:19 as “A New Vision for a New Land: Comprehensive Covenant Living”, and 27:1-28:68 as “The Conclusion of Moses’ Second Address: What Will Israel Choose, Blessing or Curse?”⁴¹⁾ This study views Moses’ three speeches in 5:1-28:69. Moses spoke to all of Israel in 5:1-26:19. Moses and the elders spoke to them in 27:1. Moses and the Levitical priests spoke to them in 27:9.

Schultz defines 5:1-11:32 as “The Love Relationship”, 12:1-26:19 as “Instructions in Practical Living for a God-related People”, and 27:1-30:20 as “Alternatives for a God-related People”.⁴²⁾ This study views 29:1 WayX opens the 2nd body. Therefore, it proposes to separate 27:1-28:69 from 29:1-30:20.

Christensen defines 3:23-7:11 as “The Essence of the Covenant-Moses and the Ten Words”, 7:12-11:25 as “Life in the Promised Land-The Great

39) D. T. Olson, *Deuteronomy and the Death of Moses*, 40-88; P. D. Miller, *Deuteronomy*, 65-189.

40) J. Sacks, *Covenant & Conversation: A weekly Reading of the Jewish Bible, Deuteronomy: Renewal of the Sinai Covenant* (New Milford, CT: Maggid Books & The Orthodox Union, 2019), 19-20.

41) D. A. Thompson, *Deuteronomy*, 58-195.

42) S. J. Schultz, *Deuteronomy: The Gospel of Love*, Everyman’s Bible Commentary (Chicago: Moody Press, 1961), 18.

Peroration”, 11:26-16:17 as “Laws on Human Affairs in Relation to God”, 16:18-21:9 as “Laws on Leadership and Authority in Ancient Israel”, and 21:10- 25:19 as “Laws on Human Affairs in Relation to Others”.⁴³⁾ It is hard to agree with his divisions and definitions. For example, from 19:1-25:1, eight xYqX clauses led by a conjunction (׃) parallel in a direct speech line, which explains various rules in the land, but he includes only 19:1-21:9 in 16:18-21:9, while he considers 21:10-25:19 as one textual unit.

Adamczewski sees 3:23-32:52 as a “Vision of Canaan, its temple, and its Theocratic laws”.⁴⁴⁾ It is disagreeable. He lumps together the prologue, the epilogue, and two bodies into one unit, and his definition does not fit.

Gerhard von Rad defined 1:1-11:32 as “Historical presentation of the events at Sinai and parenetic (advisory or hortatory material connected with these events”, 12:1-26:15 as “The reading of the law”, 26:16-19 as “The sealing of the covenant”, and 27:1-26 as “Blessings and curses”.⁴⁵⁾ This study sees 1:1-4:49 as prologue, 5:1-28:69 as body 1, 29:1-32:47 as body 2. The laws occur throughout the bodies, not from 12:1, which belongs to the third sub-division of body 1.

Eckart Otto considers the legal sections of 12:1-26:19, 27:1-26 constitute Moses’ interpretation of the Sinai-torah for a new generation in the land of Moab.⁴⁶⁾ He thinks Deuteronomy 12 is a hermeneutical key.⁴⁷⁾ He argues the Covenant Code in Exodus 21:12-14 is revised in Deuteronomy 19:1-13.⁴⁸⁾ I think his argument is reasonable. On the other hand, this paper argues 9:1-18:14 focuses on the commandments for Israel to hear and keep His commands and the Passover. In the text-hierarchy 12:1-31

43) D. L. Christensen, *Deuteronomy 1:1-21:9*, 63, 158, 217, 353.

44) B. Adamczewski, *Deuteronomy-Judges: A Hypertextual Commentary*, 28.

45) G. von Rad, *Deuteronomy* (Philadelphia: The Westminster Press, 1966), 31-169.

46) E. Otto, “Deuteronomy as the Legal Completion and Prophetic Finale of the Pentateuch”, M. Armgardt, B. Kilchör, and M. Zehnder, eds., *Paradigm Change in Pentateuchal Research*, Beihefte zur Zeitschrift für Altorientalische und Biblische Rechtsgeschichte 22 (Wiesbaden: Harrassowitz, 2019), 179-188.

47) *Ibid.*, 181.

48) E. Otto, *Deuteronomium 12,1-23,15*, HThKAT (Freiburg; Basel; Wien: Herder, 2016), 1504-1550.

opens an embedded paragraph under 11:16 (הַשְּׁמֵרָה), and summarizes what Israel must keep.

4.3. Body 2 (29:1-32:47)

The second body is 29:1-32:47. 29:1-30:20 describes Moses' commands for Israel to remember what YHWH had done in Egypt. 31:1-29 describes his commands to Joshua, the priests; and the giving of the Torah scrolls to the Levites. 31:30-32:43 describes Moses' song for Israel, Moses' words to the heavens and the earth. 32:44-47 describes The closing of Moses' words for Israel.

Polzin sees 29:1-31:6 as "The Third Address of Moses" and 31:7-33:29 as "The Collection of Moses' Final Sayings".⁴⁹⁾ In this study, 29:1 WayX opens 29:1-32:47. The WayX clauses in 31:1, 44, 45 describe the movement of Moses, are followed by clauses including (יָרַבַּר), and separate the 2nd body into four divisions (29:1-30:30, 31:1-32:43, 32:44, and 32:45). 31:30 WayX also includes (יָרַבַּר), and splits 29:1-32:43 into two sub-divisions (29:1-31:29 and 31:30-32:43).

Polzin, on the other hand, considers two speeches in 29:1-31:29 as one, so it is not agreeable. Grisanti sees 29:2-30:20 as "The Grounds and Need for Covenantal Renewal".⁵⁰⁾ It is agreeable.

Olson sees 29:1-32:52 as a "The New Covenant for the Future".⁵¹⁾ It is generally agreeable. However, this study sees 32:48 opens the epilogue. Klein sees 27:1-30:20 as "Sanctions: Covenant Ratification".⁵²⁾ His definitions are agreeable, except for his demarcations. 27:1-28:69 describes the speaking of Moses, the elders, and the Levitical priests to Israel. On the other hand, 29:1-32:47 describes the speaking of Moses to all of Israel, the Levitical priests, and the elders of Israel.

49) R. Polzin, *Moses and the Deuteronomist: A Literary Study of the Deuteronomistic History*, 69-72.

50) M. A. Grisanti, *Deuteronomy*, 465, 499; R. D. Nelson, *Deuteronomy* (Louisville; London: Westminster John Knox Press, 2002), 333, 344.

51) D. T. Olson, *Deuteronomy and the Death of Moses*, 120.

52) M. G. Kline, *Treaty of the Great King: the Covenant Structure of Deuteronomy* (Grand Rapids, MI: Wm. B. Eerdmans, 1963), 48-49.

4.4. Epilogue (32:48-34:12)

Deuteronomy concludes with 32:48-34:12. 32:48-33:29 describes “YHWH’s blessing for the twelve tribes of Israel”. 34:1-4 describes “Moses’ climbing up Mount Nebo”. 34:5-12 describes “The Death of Moses and commemoration”.

Grisanti sees 31:1-34:12 as a “The Continuity of the Covenant from Moses to Joshua”.⁵³⁾ This study proposes to separate 31:1-30 from 32:48-34:12. Moses spoke not only to Joshua, but to the elders of Israel and all of Israel in 31:1-32:47. Olson called 33:1-34:12 as “God’s Blessing, Moses’ Death”.⁵⁴⁾ It is agreeable. Wright sees 32:48-34:12 as “The Last Mountain: The Blessing and Death of Moses”.⁵⁵⁾ It is agreeable.

Otto argues the first part of the song in 32:1-52 speaks of judgment on Israel, the second part of it speaks of salvation, which alludes the prophet, psalms and proverbs. He argues Deuteronomy completes the Pentateuch, and alludes the rest of the emerging canon of the Hebrew Bible.⁵⁶⁾ I agree with him. However, this paper argues to split the song in 32:1-47 from the narrative in 32:48-52.

5. Conclusion

Chapter 1 of this paper presented an overview of the research. Chapter 2 explained the origin of the methodology and the rules for determining the relationships between clauses. It explained the need to read a text as a text-hierarchy. Chapter 3 introduced the macro-syntactic structure of Deuteronomy, followed by the prologue in the 1st major division, the opening markers of the two bodies and the epilogue (the 2nd major

53) M. A. Grisanti, *Deuteronomy*, 499.

54) D. T. Olson, *Deuteronomy and the Death of Moses*, 159.

55) C. J. H. Wright, *Deuteronomy*, Understanding the Bible Commentary Series (Grand Rapids, MI: Baker Books, 1996), 323-329.

56) E. Otto, “Deuteronomy as the Legal Completion and Prophetic Finale of the Pentateuch”, 185-186.

division), and the internal structure. Chapter 4 compared scholars' divisions with syntactic divisions, proposed revisions in some scholarly divisions, and argued for the advantages of syntactic divisions.

The contributions of this paper to studying Deuteronomy are as follows.

First, this study introduces the syntactic-hierarchical structure of Deuteronomy for the first time. Rather than demarcating a text by themes that readers intuitively grasped, the study observed both the syntax and linguistic features of the text and then judged the relationships between neighboring clauses as hierarchical or parallel, finding a structure supported by linguistic signs.

Second, the study explained that MSFs (Moses' speaking formulas) compartmentalize the two bodies of Deuteronomy. The first body is divided into four divisions by a pattern of switching from the verb "hear" to the verb "keep" occurring four times. The second body was explained to be divided into four divisions by MAFs (Moses agent formulas), which describe Moses' movement or behavior.

Third, this paper identified the structure of Deuteronomy in the context of the structure of the Pentateuch by EDSFs, explaining that 32:48 divides Deuteronomy into two major divisions and that 32:48-34:12 closes Deuteronomy and the Pentateuch at the same time.

Fourth, this paper extracts a theological meaning of Deuteronomy. The flow from the prologue to the epilogue through two bodies instructs readers not to repeat the failure of the first generation of Israel but to hear, do, keep the words of YHWH, go to the promised land to occupy the land. Moses's death strongly motivates readers not to repeat his failure again and closes Deuteronomy.⁵⁷⁾

57) E. Otto, *Deuteronomium 23,16-34,12*, HThKAT (Freiburg: Basel; Wien: Herder, 2017), 2284-2285. He observes the linguistic correspondence between 34:10-12 and 29:1-2, which shows the similarity between YHWH and Moses, which implies a positive evaluation of Moses. He argues the premature death of Moses before entering the promised is not because of his sin, but because of his three roles as a leader of Israel, the mediator of the divine revelation of the *Torah* at Sinai, the interpreter of *Torah* in the land of Moab were given to Joshua, the transcribed *Torah*, and the priests and elders, and his roles were complete. His argument is very insightful. On the other hand, this paper argues the reason for the premature death of Moses also could indicate a negative evaluation of the failure of Moses. YHWH even punished him even if he was a great leader, prophet, and mediator, and encouraged the 2nd generation of Israel and contemporary readers to be loyal to YHWH and obey Him better than Moses.

In conclusion, this paper argues that the syntactic-hierarchical structure of Deuteronomy is text-centered, and a sound alternative way to read Deuteronomy.

<Keywords>

Deuteronomy, the Pentateuch, Syntax, Text Hierarchy, Text linguistics of Eep Talstra.

(투고 일자: 2024년 7월 28일, 심사 일자: 2024년 8월 20일, 게재 확정 일자: 2024년 9월 4일)

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<Abstract>

A Text-Hierarchical Structure of Deuteronomy

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This paper uses the text linguistics of Eep Talstra, observes all the linguistic features at the grapheme, morpheme, phrase, clause, and text at all textual levels, judges the relationship between clauses whether it is parallel or hierarchical, and goes through the same process from the first clause to the last clause in a text, and discovers the syntactic-hierarchical structure of Deuteronomy. While scholars, Robert Longacre and Francis. I. Andersen, suggest that a text is an arrangement of lexemes, Talstra considers a text as a text hierarchy, which defines the function of a clause type depending on the context where it belongs. The same clause type, *Wayyiqtol-X*, could open a textual unit at a high textual level, or at a lower textual level. A text hierarchy helps a reader to sharpen the definition of a clause type. While previous scholars determined textual structure according to a thematic criterion, this study focuses on syntax, especially EDSFs (Elaborate Divine Speech Formulas) to demarcate major divisions in Exodus, Leviticus, Numbers, and Deuteronomy (1:1-32:47 and 32:48-34:12), while BDSFs (Basic Divine Speech Formulas) demarcate micro-divisions under the EDSFs. The asyndetic *tōledōt* formulas compose the macro-structure of Genesis, while the EDSFs function as a structuring principle in the four books and compose the macro-structure of the Pentateuch. The structuring principles in Deuteronomy are MSFs (Moses' Speaking Formulas), in which Moses called, spoke, or commanded a participant or a group of participants, and MAFs (Moses' Agent Formulas), in which Moses moved, behaved, came, went or wrote. MSFs function as a macro-demarcation marker, while MAFs function as a micro-demarcation marker under MSFs. To be specific, this paper demarcates Deuteronomy into prologue (1:1-4:49), body 1 (5:1-28:69), body 2 (29:1-32:47), and epilogue (32:48-34:12). A pattern moving from a verb (hear) to (keep) splits the body 1 into four sub-divisions. In

comparison, MAFs (WayX clauses describing the movement of Moses) split body 2 into four sub-divisions. This paper explains each division's opening and closing markers and its inner structure and argues that the syntactic-hierarchical structure is a convincing way to read Deuteronomy. This paper also discusses scholarly demarcations, explains the effect of reading Deuteronomy as a text hierarchy, and argues its advantages. Lastly, this study summarizes its contribution to studying Deuteronomy. This paper does not undermine the textual structures according to thematic criterion but rather proposes that the text-hierarchy of Deuteronomy is a sound alternative method of reading Deuteronomy.