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The Structuring Role of *Wayhi* in the Book of Joshua

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1. Introduction

This paper examines the function of *Wayhi* clauses as a structuring principle in the book of Joshua. While previous studies have examined the discourse role of *Wayhi*, its contribution to the macro-structure of the book was not fully clarified.[1] Using a text-linguistic framework, this study identifies a macro-structural outline of Joshua and evaluates it in dialogue with existing scholarly proposals.

Section 1 presents an overview of the paper. Section 2 reviews scholarly views on the function of *Wayhi* as a structuring principle. Section 3 introduces E. Talstra's framework for analyzing interclausal relationships. Section 4 elaborates on how the macro-structure of Joshua is discovered. Section 5 compares this proposed structure with those suggested by other scholars. Section 6 summarizes the characteristics of the syntactic-hierarchical structure of Joshua and the discourse function of *Wayhi* clauses in the book.

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1) Because of space limitations, this paper does not examine the place and function of *Wayhi* clauses at lower textual levels in Joshua.

2. *Wayhi* as Structuring Principle

Scholars recognized *Wayhi* as a macro-syntactic marker in Hebrew narrative. Gesenius noted that it introduces independent narratives, marks new sections, and connects to prior material.[2] W. Richter and R. Bartelmus observed that the *Wayhi* with a time phrase structures sentence sequences.[3] G. Vanoni noted that the combination of *Wayhi* and a time phrase, followed by a *Wayyiqtol* clause, signals narrative progression.[4] W. Gross analyzed *Wayhi* arrangements (e.g., *Wayhi* + X + Predicate + WXQt, *Wayhi* + time phrase + WXQt, *Wayhi* + time phrase + ZQtX) as marking textual divisions.[5] W. Schneider treated *Wayhi* + time phrase as an introductory formula placed before the main clause, serving as macro-syntactic signals that indicate the beginning, transition, climax, or ending of a textual unit.[6] A. Niccacci argued that both the protasis initiated by *Wayhi* and its corresponding apodosis link to the preceding narrative.[7] C. H. J. van der Merwe examined *Wayhi* in 1 Samuel,[8] categorizing its types by the following clause type and explaining their functions. He explained that the combination (*Wayhi* + nominal clause) introduces a new episode, links major Tanach units, or concludes a scene, while the combination (*Wayhi* + time phrase) signals continuity between settings or scenes, with the time phrase specifying or updating the subsequent scene's reference time. While all these scholars recognize *Wayhi*'s structuring role, earlier studies were limited. Richter and Bartelmus examined

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2) W. Gesenius, *Gesenius' Hebrew Grammar*, E. Kautzsch, ed., A. E. Cowley, trans., 2nd English ed. (Oxford: Clarendon Press, 1910), §111f.

3) W. Richter, *Grundlagen einer althebräischen Grammatik*, 2., verbesserte Auflage (St. Ottilien: EOS Verlag, 1980); R. Bartelmus, *HYH: Bedeutung und Funktion eines hebräischen „Allerweltswortes": Zugleich ein Beitrag zur Frage des hebräischen Tempussystems*, Arbeiten zu Text und Sprache im Alten Testament 17 (St. Ottilien: EOS Verlag, 1982), 86-89.

4) G. J. Vanoni, "Ist die Fügung hyy+ Circumstant der Zeit im Althebräischen ein Satz?," *Biblische Notizen* 17 (1982), 73-86.

5) W. Groß, *Die Pendenskonstruktion im biblischen Hebräisch: Studie zum althebräischen Satz I zur Seite Hebräisch*, Arbeiten zu Text und Sprache im Alten Testament 27 (St. Ottilien: EOS Verlag, 1987), 1-229.

6) W. Schneider, *Grammatik des biblischen Hebräisch: Ein Lehrbuch* (München: Claudius Verlag, 2001).

7) A. Niccacci, *The Syntax of the Verb in Classical Hebrew Prose*, W. G. E. Watson, trans., JSOTS 86 (Sheffield: JSOT Press, 1990).

8) C. H. J. van der Merwe, "The Elusive Biblical Hebrew Term ויהי: A Perspective in Terms of Its Syntax, Semantics, and Pragmatics in 1 Samuel", *Hebrew Studies* 40 (1999), 83-114.

only a few examples, so their definitions of *Wayhi*'s function remain preliminary. Vanoni analyzed a restricted set of combinations of *Wayhi* and its following clauses, providing insightful but not conclusive definitions. Schneider and Niccacci did not account for book-level macro-structure, or specify the textual levels at which *Wayhi* operates. Van der Merwe studied the function of *Wayhi* at the book level but not within a text-hierarchy, considering only the relationship between a *Wayhi* clause and its immediately following clause. Had he examined these clauses within the broader text-hierarchy, his definitions could have been sharpened, and the categorization of *Wayhi* types made more systematic based on clause combinations.

Building on these insights, the present study introduces the macro-structure of Joshua, explaining how *Wayhi* clauses demarcate divisions at various textual levels and which types of *Wayhi* clauses serve specific functions in the book.

3. Methodology

3.1. The Text Linguistics of Eep Talstra

H. Weinrich observed the linguistic systems of modern languages and derived their text grammar.[9] Following this approach, Schneider applied it to Hebrew texts.[10] Talstra then made a comprehensive linguistic inventory of the Hebrew Bible, examining clause-level parameters from lower to higher levels, including verbal stem, verbal tense, person, number, gender, word form, phrase function, clause type, clause order, narrative domain, and direct speech domain.[11] Based on these observations, Talstra evaluated clause relationships within individual chapters in order to identify the text hierarchy of the Hebrew Bible. The present study applies the same principle to the book of Joshua, with the aim of discovering its macro-level textual hierarchy. Whereas Talstra and his students,

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

10) W. Schneider, *Grammatik des biblischen Hebräisch: Ein Lehrbuch*.

11) 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 W. Schneider* (Amsterdam: Societas Hebraica Amstelodamensis, 1995), 166-180.

as well as other scholars working within the text-syntactic framework — such as Niccacci — have generally applied this approach to textual units the size of a chapter or smaller narrative segments, the present study extends the method to an entire biblical book. It contends that the text-syntactic approach, previously employed primarily at the level of chapters and narratives, can also be fruitfully applied to larger textual units, including complete biblical books.

3.2. Terminology

3.2.1. Mother Clause and Daughter Clause

If a following clause shows connectivity with a preceding clause, the following clause is called a daughter clause, and the preceding clause is a mother clause.

3.2.2. Relationship between Clauses

If a daughter clause exhibits both separability and connectivity with its mother clause, their relationship is hierarchical. If they are identical, their relationship is parallel.

3.2.3. The Best Mother Clause Candidate

If a daughter clause has multiple mother clause candidates, the one with the highest connectivity is considered the best mother clause.

3.2.4. Antecedent Information

Antecedent information may appear in the protasis of a conditional or circumstantial construction. A protasis can be introduced by a *Wayhi* clause and elaborated by subordinate clauses, such as infinitive constructs, xQtX clauses, nominal clauses, or defective clauses, that describe a condition or a circumstance. In contrast, the apodosis conveys the main assertion within the conditional or circumstantial frame.

3.2.5. Main Narrative Line

The subsequent clauses following a protasis-apodosis combination develop the main narrative line under the given antecedent information.

3.2.6. Connectivity between Clauses

(1) If two adjacent clauses share the same or similar clause type, a similar phrase arrangement, grammatical features such as person, number, and gender, lexemes from the same verbal stem, and the same discourse participants, these features indicate connectivity between clauses.

(2) Connectivity can be assessed across clauses and higher-level units, including protasis-apodosis combinations and the subsequent main narrative lines. When a following textual unit, consisting of protasis-apodosis combination and its subsequent main narrative line, introduced by a daughter clause, shares discourse participants with a preceding textual unit, consisting of a protasis-apodosis combination and its subsequent main narrative line, introduced by a mother clause, the two units exhibit discourse connectivity, supporting the embedding of the daughter clause and its textual unit under the mother clause leading the preceding textual unit.

(3) If a daughter clause introducing antecedent information has multiple candidate mother clauses, the preferred mother clause is the one whose antecedent information is presupposed by the daughter clause and within whose frame the daughter clause embeds additional antecedent information and develops its subsequent narrative line.

3.2.7. Abbreviations in a Text Hierarchy

CH	VS	CLTP	CLAN	Clause
01,	01	Way0	21925	[וַ <Cj>] [יְהִי <Pr>] [אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יְהוָה <Ti>]

The table above displays a clause along with its linguistic parameters. The abbreviations CH, VS, CLTP, and CLAN denote chapter, verse, clause type, and clause atom number, respectively. In this instance, the clause type is Way0 (*Wayhi*), and the clause atom number is 21925, which serves as an identifier for locating the specific clause.[12] The abbreviations Cj, Pr, and Ti at the end of each phrase denote conjunction, predicate, and time, respectively.

12) When a Way0 clause with the verb הָיָה opens a textual unit, it is classified as *Wayhi* and may be followed by a temporal or circumstantial phrase. When a Way0 clause contains a verb other than הָיָה, it remains classified as Way0 rather than *Wayhi*.

3.3. Rules to Judge the Relationship between Clauses

3.3.1. Hierarchical relationship between clauses

01,01 Way0 21925 [וַ <Cj>][יְהִי <Pr>][יְהוָה עֶבֶד מֹשֶׁה אַחֲרֵי מוֹת <Ti>]
01,01 WayX 21926 [וַ <Cj>][יֹּאמֶר <Pr>][יְהוָה <Su>][אֶל־יְהוֹשֻׁעַ בִּן־נוּן מְשָׁרֵת מֹשֶׁה <Co>]
24,29 Way0 24355 [וַ <Cj>][יְהִי <Pr>][אַחֲרֵי הַדְּבָרִים הָאֵלֶּה <Ti>]
24,29 WayX 24356 [וַ <Cj>][יָּמָת <Pr>][יְהוֹשֻׁעַ בִּן־נוּן עֶבֶד יְהוָה <Su>][בֶּן־מְאָה וְעֶשֶׂר שָׁנִים <Pj>]

Clause 1:1 (21925) functions as the protasis, while 1:1 (21926) functions as the apodosis. Similarly, 24:29 (24355) serves as the protasis, and 24:29 (24356) as the apodosis. Both protasis-apodosis combinations share the same clause sequence (*Wayhi* - WayX). The protasis clauses in 1:1 (21925) and 24:29 (24355) have identical phrase order (Conjunction-Predicate-Time phrase). The apodosis exhibits slight differences in phrase order: clause 1:1 (21926) follows Conjunction – Predicate – Subject – Complement, while clause 24:29 (24356) follows Conjunction – Predicate – Subject – Predicative adjunct. Both share initial phrases (Conjunction – Predicate – Subject), but differ in the final element, complement versus predicative adjunct. Both combinations share the same participants (יְהוָה) and (יְהוֹשֻׁעַ) and the lexemes (יְהִי), (אַחֲרֵי), (עֶבֶד), (בִּן־נוּן), but differ in other participants: 1:1 includes (מוֹת מֹשֶׁה), (מְשָׁרֵת מֹשֶׁה), while 24:29 includes (הַדְּבָרִים הָאֵלֶּה), (בֶּן־מְאָה וְעֶשֶׂר שָׁנִים). The predicates also differ: 1:1 contains (יֹּאמֶר), whereas 24:29 contains (יָּמָת). Despite these differences, the combinations exhibit linguistic connectivity and structural parallelism. Thus, 24:29 is embedded under 1:1.

3.3.2. Paratactic Relationship between Clauses

Two clauses are considered parallel if they share the same clause type, phrase order, grammatical features(person, number, gender), and participants.

24,02 WayX 24223 [וַ <Cj>][יֹּאמֶר <Pr>][יְהוֹשֻׁעַ <Su>][אֶל־כָּל־הָעָם <Co>]
24,27 WayX 24348 [וַ <Cj>][יֹּאמֶר <Pr>][יְהוֹשֻׁעַ <Su>][אֶל־כָּל־הָעָם <Co>]

As seen above, clauses 24:2 (24223) and 24:27 (24348) have the same clause type (WayX), phrase order (Conjunction – Predicate – Explicit Subject – Complement), the third-person singular masculine agreement, and participants

(יְהוֹשֻׁעַ) and (כָּל־הָעָם). Therefore, the two clauses are parallel.

3.3.3. The Best Mother Clause Candidate

The clause order in a protasis-apodosis combination initiated by a daughter clause is expected to be similar to that in a protasis-apodosis combination initiated by a mother clause. If a daughter clause has multiple mother clause candidates, it is embedded under the clause candidate with which it exhibits the highest linguistic similarity.

01,01	Way0	21925	[וַ <Cj>][יְהִי <Pr>][אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יְהוָה <Ti>]
01,01	WayX	21926	[וַ <Cj>][יֹּאמֶר יְהוָה <Su>][אֶל־יְהוֹשֻׁעַ בִּן־נוּן מְשָׁרֵת מֹשֶׁה <Co>]
23,01	Way0	24142	[וַ <Cj>][יְהִי <Pr>][מִיָּמִים רַבִּים <Ti>]
23,01	xQtX	24143	[אֲשֶׁר <Cj>][הֵנִיחַ <Pr>][יְהוָה <Su>][לְיִשְׂרָאֵל <Co>][מִכָּל־אֹיְבֵיהֶם מִסָּבִיב <Co>]
23,01	WXQt	24144	[וְ <Cj>][יְהוֹשֻׁעַ <Su>][זָקֵן <Pr>]
24,29	Way0	24355	[וַ <Cj>][יְהִי <Pr>][אַחֲרֵי הַדְּבָרִים הָאֵלֶּה <Ti>]
24,29	WayX	24356	[וַ <Cj>][יְהוֹשֻׁעַ בִּן־נוּן עֶבֶד יְהוָה <Su>][יָמָת <Pr>][בֶּן־מֵאָה וָעֶשֶׂר שָׁנִים <Pj>]

Clauses 24:29 (24355, 24356) has two potential mother clauses: clauses 1:1 (21925-21926) and 23:1 (24142-24144). Of these, 1:1 is the stronger candidate due to greater linguistic similarity with 24:29.

First, clauses 24:29 and 23:1 share the same protasis-apodosis combination, with identical protasis phrase order (Conjunction – Predicate – Time phrase), participants (יְהוָה), (יְהוֹשֻׁעַ), and lexeme (יְהִי), indicating linguistic connection. However, they differ in separability: the protasis in 23:1 (24142) is followed by a subordinate clause (24143), whereas the protasis in 24:29 (24355) is not. Clause order also differs: 24:29 follows (*Wayhi*-WayX), whereas 23:1 follows (*Wayhi*-xQtX-WXQt). The apodosis in 24:29 (24356) has the phrase order (Conjunction – Predicate – Subject – Predicative adjunct), contrasting with 23:1 (24144) (Conjunction – Subject – Predicate). Additionally, 24:29 contains participants and lexemes: (הַדְּבָרִים הָאֵלֶּה), (בֶּן־מֵאָה וָעֶשֶׂר שָׁנִים), and (יָמָת), whereas 23:1 contains (יָמִים רַבִּים), (יִשְׂרָאֵל), (כָּל־אֹיְבֵיהֶם), (סָבִיב), (הֵנִיחַ), and (זָקֵן). These differences indicate that the two combinations are separable.

Second, 24:29 shares the same protasis-apodosis combination and clause order (*Wayhi*-WayX) as 1:1. Their protases also align in phrase order (Conjunction – Predicate – Time phrase), participants (יְהוָה), (יְהוֹשֻׁעַ), (בִּן־נוּן), and lexemes (יְהִי), (אַחֲרֵי), indicating linguistic connection. Differences in separability exist: The

apodosis in 24:29 (24356) follows the phrase order (Conjunction – Predicate – Subject – Predicative adjunct), whereas 1:1 (21926) follows (Conjunction – Predicate – Subject – Complement). They also have distinct participants and lexemes. 24:29 contains (הַדְּבָרִים הָאֵלֶּה), (בֶּן־מֵאָה וָעֶשֶׂר שָׁנִים), and (יָמָת), whereas 1:1 contains (מֹשֶׁה), (מוֹת), (מְשָׁרֵת), and (יֹאמֶר). Consequently, 24:29 aligns more closely with 1:1 than 23:1, making 1:1 the most plausible mother clause.

4. Macro-Structure

4.1. Major Division 3: *Embedding 24:29 under 1:1*

This section outlines the linguistic similarity and separability supporting the embedding of 24:29 under 1:1. At the macro-discourse level, the table below presents the macro-level textual hierarchy of Joshua. The time phrase (אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יְהוָה) in 1:1 (21925) separates Joshua from the Pentateuch and signals a major beginning. The time phrase (מִיָּמִים רַבִּים) in 23:1 (24142) marks the passage of considerable time and introduces a new major division. The time phrase (אַחֲרֵי הַדְּבָרִים הָאֵלֶּה) in 24:29 (24355) refers back to 1:1-24:28 and signals the book's conclusion. Accordingly, the combinations of *Wayhi* with a time phrase in 1:1, 23:1, and 24:29 function as major division markers.

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01,01 Way0  21925  [ו <Cj>][יְהִי <Pr>][אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יְהוָה <Ti>]
01,01 WayX  21926      [ו <Cj>][יֹאמֶר <Pr>][יְהוָה <Su>][אֶל־יְהוֹשֻׁעַ בִּן־נוּן מְשָׁרֵת מֹשֶׁה <Co>]
01,10 WayX  21970       [ו <Cj>][יְצַו <Pr>][יְהוֹשֻׁעַ <Su>][אֶת־שֹׁטְרֵי הָעָם <Ob>]
01,12 WxQX  21981         [ו <Cj>][לְרֹאובֵנִי וְלַגָּדִי וְלַחֲצִי שֵׁבֶט הַמְנַשֶּׁה <Co>][אָמַר <Pr>][יְהוֹשֻׁעַ <Su>]
01,16 Way0  21998          [ו <Cj>][יַּעֲנוּ <Pr>][אֶת־יְהוֹשֻׁעַ <Ob>]
02,01 WayX  22018        [ו <Cj>][יְהוֹשֻׁעַ־בִּן־נוּן <Su>] [מִן־הַשִּׁטִּים <Co>][שְׁנַיִם־אֲנָשִׁים <Ob>][יְשַׁלַּח <Pr>]
03,01 WayX  22145         [ו <Cj>][יַּשְׁכֵּם <Pr>][יְהוֹשֻׁעַ <Su>][בַּבֹּקֶר <Ti>]
23,01 Way0  24142    [ו <Cj>][יְהִי <Pr>][מִיָּמִים רַבִּים <Ti>]
23,01 xQtX  24143      [אֲשֶׁר <Cj>][הֵנִיחַ <Pr>][יְהוָה <Su>][לְיִשְׂרָאֵל <Co>][מִכָּל־אֹיְבֵיהֶם מִסָּבִיב <Co>]
23,01 WXQt  24144      [ו <Cj>][יְהוֹשֻׁעַ <Su>][זָקֵן <Pr>]
23,01 ZQt0  24145        [בָּא <Pr>][בַּיָּמִים <Co>]
23,02 WayX  24146       [ו <Cj>][יִּקְרָא <Pr>][יְהוֹשֻׁעַ <Su>][לְכָל־יִשְׂרָאֵל וּלְזִקְנָיו וּלְרָאשָׁיו וּלְשֹׁפְטָיו וּלְשֹׁטְרָיו <Co>]
24,29 Way0  24355  [ו <Cj>][יְהִי <Pr>][אַחֲרֵי הַדְּבָרִים הָאֵלֶּה <Ti>]
24,29 WayX  24356    [ו <Cj>][יָמָת <Pr>][יְהוֹשֻׁעַ בִּן־נוּן עֶבֶד יְהוָה <Su>][בֶּן־מֵאָה וָעֶשֶׂר שָׁנִים <Pj>]
24,30 Way0  24357       [ו <Cj>][יִּקְבְּרוּ <Pr>][אֹתוֹ <Ob>][בִּגְבוּל נַחֲלָתוֹ בְּתִמְנַת־סֶרַח <Co>]
24,33 WXQt  24368      [ו <Cj>][אֶלְעָזָר בֶּן־אַהֲרֹן <Su>][מֵת <Pr>]
24,33 Way0  24369       [ו <Cj>] [יִּקְבְּרוּ <Pr>][אֹתוֹ <Ob>][בְּגִבְעַת פִּינְחָס בְּנוֹ <Co>]
24,33 xQt0  24370        [אֲשֶׁר <Re>][נִתַּן <Pr>][לוֹ <Co>][בְּהַר אֶפְרָיִם <Lo>]
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Unit 1:1-22:34 forms the first major division, narrating Israel's entry into the land west of the Jordan, including conquest and land allotment after Moses' death. The extended narrative emphasizes YHWH's presence with Israel and repeated triumphs. Unit 23:1-24:28 constitutes the second major division, focusing on Joshua's farewell speeches and covenant renewal after many days. Even though this division is relatively shorter than the first, it foregrounds Joshua's speech and stresses the transmission of faithfulness to YHWH to the next generation. Unit 24:29-33 forms the third major division, recounting the deaths and burials of Joshua and Eleazar. The closing scene affirms the responsible fulfillment of politial leader and religious leadership, while it raises a question of whether the next leadership was firmly established; however, the narrative does not confirm this and casts a shadow of anticipation over the next generation.

Based on linguistic connectivity and separability, 24:29 is best embedded under 1:1 due to strong linguistic and structural similarity. Both passages employ a *Wayhi* protasis-apodosis construction with identical clause order (*Wayhi*-WayX), similar protasis phrase order (Conjunction – Predicate – Time), similar apodosis initial phrase order (Conjunction – Predicate – Subject), and shared participants and lexemes (יְהוֹשֻׁעַ), (יְהוּדָה), (בִּן־נוּן), (יְהִי), (אַחֲרֵי), indicating textual connectivity. Additionally, the narrative lines following 1:1 and 24:29 share participants: (יְהוֹשֻׁעַ) appears as a suffix in (אֹתוֹ) and (נַחֲלָתוֹ) in 24:30 (24357), and as an explicit subject (יְהוֹשֻׁעַ) and verbal inflections (יָצוּ), (אָמַר), (יִשְׁלַח), and (יַשְׁכֵּם) in 1:10, 12, 16, 2:1, and 3:1. The people (הָעָם) occur in 1:10 (21970) and in the plural verbal inflections of (יִקְבְּרוּ) in 24:30 (24357) and 24:33 (24369).

Despite these similarities, the two passages also demonstrate separability. At the clause-internal level, the apodosis in 1:1 (21926) contains a complement but no predicative adjunct, whereas the apodosis in 24:29 (24356) contains a predicative adjunct but no complement. The narrative line following 1:1 also introduces distinct participants: (שֹׁטְרֵי הָעָם) in 1:10 (21970); (רְאוּבֵנִי), (גָּדִי), and (חֲצִי שֵׁבֶט הַמְנַשֶּׁה) in 1:12 (21981), with the inflection of (יַעֲנוּ) in 1:16 (21998); (שְׁנֵים־אֲנָשִׁים) and (הַשִּׁטִּים) in 2:1 (22018), and (בֹּקֶר) in 3:1 (22145). By contrast, the narrative line following 24:29 introduces (גְּבוּל נַחֲלָתוֹ בִּתִמְנַת־סֶרַח) in 24:30 (24357); (הַר אֶפְרָיִם) in 24:33 (24370); and (אֶלְעָזָר) as explicit subject and in the inflecitons of (מֵת) and (נָתַן) in 24:33 (24368, 24370), as well as in the suffixes of (אֹתוֹ) and (בְּנוֹ) in 24:33 (24369, 24370). In addition, (פִּינְחָס) occurs as an explicit

name and in the suffix of (לֹו) in 24:33 (24369, 24370). Despite these differences, the strong linguistic and structural similarities and shared participants between 1:1 and 24:29 support the embedding of 24:29 under 1:1.

4.2. Major Division 2: *Embedding 23:1 under 1:1*

This section examines the linguistic similarity and separability supporting the embedding of 23:1 under 1:1. On the basis of linguistic similarity, 23:1 is embedded under 1:1 and opens the second major division. 1:1 (21925) and 23:1 (24142) share the same clause type (*Wayhi*) and phrase order (Conjunction – Predicate – Time). Their protasis-apodosis combinations in 1:1 (21925, 21926) and 23:1 (24142-24145) also share participants. (יְהוָה) occurs as an explicit subject and in verbal inflections (הֵנִיחַ) in 23:1 (24143) and (יֹאמֶר) in 1:1 (21925-21926), and (יְהוֹשֻׁעַ) occurs as an explicit subject and in verbal inflections (זָקֵן), (בָּא) in both passages.

The main narrative lines following 1:1 and 23:1 also share participants. (יְהוֹשֻׁעַ) occurs as an explicit subject and in verbal inflections (יִקְרָא), (יְצַו), (אָמַר), (יִשְׁלַח), and (יַשְׁכֵּם). In addition, (כָּל־יִשְׂרָאֵל), (שִׁפְטָיו), and (שֹׁטְרֵי הָעָם) occur as explicit participant expressions in 23:2 and 1:10, 12, 16, 2:1, and 3:1. These observations indicate strong linguistic similarity between the first and second major divisions.

By contrast, the two divisions also exhibit separability. The protasis in 23:1 (24142) is followed by a subordinate clause (24143) specifying (יָמִים רַבִּים), indicating a long period after YHWH had settled Israel from surrounding enemies, whereas the protasis in 1:1 (21925) lacks such expansion. Moreover, the narrative following the apodosis in 23:1 introduces participants such as (זְקֵנָיו), (רָאשָׁיו), and (שִׁפְטָיו), which differ from those following the apodosis in 1:1, namely (רְאוּבֵנִי), (גָּדִי), (חֲצִי שֵׁבֶט הַמְנַשֶּׁה), (שְׁנֵים־אֲנָשִׁים), (הַשִּׁטִּים), and (בֹּקֶר). These observations demonstrate both linguistic similarity and separability, accordingly, 23:1 is embedded under 1:1.

Following YHWH's command to Joshua in the apodosis of 1:1 (21926), the subsequent narrative traces the systematic transmission of this command through successive levels of authority – from Joshua to the officials of the people, to the tribes of Reuben, Gad, and the half tribe of Manasseh, and finally to the two spies. In this way, the narrative portrays YHWH's army as obedient to Him and

to His commands.

By contrast, after describing the settled situation in 23:1 (24144, 24145), Joshua summons all Israel – their elders, leaders, judges, and officials – and renews the covenant with YHWH. The former passage prepares His people to wage war in Canaan, whereas the latter prepares them to maintain loyalty to YHWH.

4.3. Major Division 1

Composition

The first major division comprises four parts: the prologue (1:1-3:13), Body 1 (3:14-11:23), Body 2 (12:1-6), and Body 3 (12:7-22:34). The prologue describes Israel's preparation to cross the Jordan and begin the conquest of the western land. Body 1 narrates Israel's wars against the western kings, Body 2 recalls the eastern kings defeated east of the Jordan, and Body 3 summarizes the western kings conquered in the land west of the Jordan.

01,01 Way0 21925 [וַ <Cj>][יְהִי <Pr>][אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יְהוָה <Ti>]
01,01 WayX 21926 [וַ <Cj>][יֹּאמֶר <Pr>][יְהוָה <Su>][אֶל־יְהוֹשֻׁעַ בִּן־נוּן מְשָׁרֵת מֹשֶׁה <Co>]
01,10 WayX 21970 [וַ <Cj>][יְצַו <Pr>][יְהוֹשֻׁעַ <Su>][אֶת־שֹׁטְרֵי הָעָם <Ob>]
02,01 WayX 22018 [וַ <Cj>][יִּשְׁלַח <Pr>][יְהוֹשֻׁעַ־בִּן־נוּן <Su>] [מִן־הַשִּׁטִּים <Co>][שְׁנַיִם־אֲנָשִׁים <Ob>]
03,01 WayX 22145 [וַ <Cj>][יַּשְׁכֵּם <Pr>][יְהוֹשֻׁעַ <Su>][בַּבֹּקֶר <Ti>]
03,01 Way0 22146 [וַ <Cj>][יִּסְעוּ <Pr>][מִהַשִּׁטִּים <Co>]
03,01 WayX 22147 [וַ <Cj>][יָּבֹאוּ <Pr>][עַד־הַיַּרְדֵּן <Co>] [הוּא וְכָל־בְּנֵי יִשְׂרָאֵל <Su>]
03,14 Way0 22200 [וַ <Cj>][יְהִי <Pr>]
03,14 InfC 22201 [בִּנְסֹעַ <Pr>][הָעָם <Su>][מֵאָהֳלֵיהֶם <Co>]
03,14 InfC 22202 [לַעֲבֹר <Pr>][אֶת־הַיַּרְדֵּן <Ob>]
03,14 NmCl 22203 [וְ<Cj>][הַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן הַבְּרִית<Su>] [לִפְנֵי הָעָם <PC>]
03,15 InfC 22204 [וּ <Cj>][נֹשְׂאֵי הָאָרוֹן <Su>] [עַד־הַיַּרְדֵּן <Co>]
03,15 WXQt 22205 [וְ <Cj>][רַגְלֵי הַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן <Su>] [בִּקְצֵה הַמָּיִם <Pr>][נִטְבְּלוּ <Co>]
03,15 WXQt 22206 [וְ <Cj>][הַיַּרְדֵּן <Su>][מָלֵא <Pr>] [עַל־כָּל־גְּדוֹתָיו <Aj>][כֹּל יְמֵי קְצִיר <Ob>]
03,16 WayX 22207 [וַ <Cj>][יַּעַמְדוּ <Pr>][הַמַּיִם <Su>]
03,16 WXQt 22215 [וְ <Cj>][הָעָם <Su>][עָבְרוּ <Pr>][נֶגֶד יְרִיחוֹ <Lo>]
03,17 WayX 22216 [וַ <Cj>][יַּעַמְדוּ <Pr>][הַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן בְּרִית־יְהוָה <Su>][בְּחָרָבָה בְּתוֹךְ הַיַּרְדֵּן <Co>][הָכֵן <Mo>]
12,01 NmCl 23228 [וְ <Cj>][אֵלֶּה <Su>][מַלְכֵי הָאָרֶץ <PC>]
12,01 xQtX 23229 [אֲשֶׁר <Re>][הִכּוּ <Pr>][בְּנֵי־יִשְׂרָאֵל <Su>]
12,01 Way0 23230 [וַ <Cj>][יִּירְשׁוּ<Pr>][אֶת־אַרְצָם<Ob>][בְּעֵבֶר הַיַּרְדֵּן מִזְרְחָה הַשֶּׁמֶשׁ מִנַּחַל אַרְנֹן עַד־הַר חֶרְמוֹן וְכָל־הָעֲרָבָה מִזְרָחָה <Lo>]
12,07 NmCl 23242 [וְ <Cj>][אֵלֶּה <Su>][מַלְכֵי הָאָרֶץ <PC>]
12,07 xQtX 23243 [אֲשֶׁר<Re>][הִכָּה <Pr>][יְהוֹשֻׁעַ וּבְנֵי יִשְׂרָאֵל <Su>][בְּעֵבֶר הַיַּרְדֵּן יָמָּה מִבַּעַל גָּד בְּבִקְעַת הַלְּבָנוֹן וְעַד־הָהָר הֶחָלָק <Lo>]
12,07 WayX 23245 [וַ <Cj>][יִּתְּנָה <PO>][יְהוֹשֻׁעַ <Su>][לְשִׁבְטֵי יִשְׂרָאֵל <Co>][יְרֻשָּׁה <Ob>][כְּמַחְלְקֹתָם <Aj>]
12,08 Ellp 23246 [הַחִתִּי הָאֱמֹרִי וְהַכְּנַעֲנִי הַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי <Lo>][בָּהָר וּבַשְּׁפֵלָה וּבָעֲרָבָה וּבָאֲשְׁדוֹת וּבַמִּדְבָּר וּבַנֶּגֶב <Ob>]

4.3.1. Prologue (1:1-3:13)

Composition

1:1 (21925-21926) constitutes a protasis-apodosis combination, providing the antecedent for subsequent clauses. The *Wayyiqtol-X* clauses in 1:10, 2:1, and 3:1 (21970, 22018, 22145-22147) develop the main narrative sequence subordinated to 1:1 (21926).

Hierarchical Relationship between Clauses in the Introduction

The *Wayhi* in 1:1 (21925) opens Joshua, providing antecedent information and narrating that events occurred after the death of Moses, YHWH's servant. The *Wayyiqtol-X* in 1:1 (21926) introduces participants, (יְהוָה), (יְהוֹשֻׁעַ), (נוּן), and (מֹשֶׁה מְשָׁרֵת), and opens a paragraph subordinate to 1:1 (21925). (יְהוָה) and (מֹשֶׁה) in 1:1 (21926) refer back to those in 1:1 (21925), functioning as apodosis to narrate that YHWH spoke to Joshua son of Nun, Moses' servant. This construction establishes YHWH as supreme commander and Joshua as His servant. The *Wayyiqtol-X* in 1:10 (21970) introduces (יְהוֹשֻׁעַ) and (שֹׁטְרֵי הָעָם) opening a paragraph under 1:1 (21926) and narrating Joshua's command to the judges, transmitting YHWH's command. (יְהוֹשֻׁעַ) occurs as an explicit name and the inflection of (יְצַו), referring back to (יְהוֹשֻׁעַ) in 1:1(21926).

The *Wayyiqtol-X* in 2:1 (22018) introduces a new participant set, (יְהוֹשֻׁעַ), (הַשִּׁטִּים), and (שְׁנַיִם־אֲנָשִׁים), and opens a paragraph subordinate to 1:10 (21970). It narrates that Joshua sent two men from Shittim, indicating he dispatched only two faithful spies to explore the western land of Canaan. This action contrasts with Moses' earlier mission, in which twelve spies were sent east, yielding two faithful and ten unfaithful spies, suggesting that Joshua acted with greater discernment. (יְהוֹשֻׁעַ) occurs as an explicit name, and the inflection of (יִשְׁלַח), referring back to (יְהוֹשֻׁעַ) and to the inflection of (יְצַו) in 1:10 (21970).

The *Wayyiqtol-X* in 3:1 (22145) introduces the participant set (יְהוֹשֻׁעַ) and (בֹּקֶר) and opens a paragraph subordinate to 2:1 (22018). It narrates that Joshua rose early to lead Israel's army in preparation for crossing the Jordan. Both (יְהוֹשֻׁעַ) and the inflection of (יַּשְׁכֵּם) in 3:1 (22145) refer back to (יְהוֹשֻׁעַ) and the inflection of (יִשְׁלַח) in 2:1(22018), maintaining participant continuity across the narrative.

The *Wayyiqtol-0* in 3:1 (22146) continues the narration under 3:1 (22145), recounting their departure from Shittim. The *Wayyiqtol-X* in 3:1 (22147)

introduces a new participant set, (הוּא וְכָל־בְּנֵי יִשְׂרָאֵל) and (הַיַּרְדֵּן), and opens a paragraph subordinate to 3:1 (22145), narrating that Joshua and all Israel came to the Jordan. The pronoun (הוּא) in 3:1 (22147) refers back to (יְהוֹשֻׁעַ) and the inflection of (יַּשְׁכֵּם) in 3:1 (22145).

This clause completes the introductory scene, in which Joshua brings Israel to the Jordan before the military campaign against the western kings. The scene depicts Joshua's army as obedient to YHWH's command, with divine instruction transmitted through successive leadership levels, and the army fully prepared to confront the western kings.

4.3.2. Body 1 (3:14-22:34)

Overall Composition

The first body is divided into five sub-divisions (3:14-4:24, 5:1-8:35, 9:1-27, 10:1-43, and 11:1-23). Each begins with a *Wayhi* clause and is structured around a protasis-apodosis combination, followed by a main narrative line. Within this hierarchy, 3:14-4:24 initiates Body 1-1, 5:1-8:35 develops an embedded Body 1-2, 9:1-27 develops an embedded Body 1-3, 10:1-43 extends as Body 1-4, and 11:1-23 completes the sequence as Body 1-5.

01,01 Way0 21925 [וַ <Cj>][יְהִי <Pr>][אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יְהוָה <Ti>]
01,01 WayX 21926 [וַ <Cj>][יֹּאמֶר <Pr>][יְהוָה <Su>][אֶל־יְהוֹשֻׁעַ בִּן־נוּן מְשָׁרֵת מֹשֶׁה <Co>]
01,10 WayX 21970 [וַ <Cj>][יְצַו <Pr>][יְהוֹשֻׁעַ <Su>][אֶת־שֹׁטְרֵי הָעָם <Ob>]
02,01 WayX 22018 [וַ <Cj>][יִּשְׁלַח <Pr>][יְהוֹשֻׁעַ־בִּן־נוּן <Su>] [מִן־הַשִּׁטִּים <Co>][שְׁנַיִם־אֲנָשִׁים <Ob>]
03,01 WayX 22145 [וַ <Cj>][יַּשְׁכֵּם <Pr>][יְהוֹשֻׁעַ <Su>][בַּבֹּקֶר <Ti>]
03,01 Way0 22146 [וַ <Cj>][יִּסְעוּ <Pr>][מִן־הַשִּׁטִּים <Co>]
03,01 WayX 22147 [וַ <Cj>][יָּבֹאוּ <Pr>][עַד־הַיַּרְדֵּן <Co>][הוּא וְכָל־בְּנֵי יִשְׂרָאֵל <Su>]
03,14 Way0 22200 [וַ <Cj>][יְהִי <Pr>]
03,14 InfC 22201 [בִּנְסֹעַ <Pr>][הָעָם <Su>][מֵאָהֳלֵיהֶם <Co>]
03,14 InfC 22202 [לַעֲבֹר <Pr>][אֶת־הַיַּרְדֵּן <Ob>]
03,14 NmCl 22203 [וְ <Cj>][הַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן הַבְּרִית <Su>][לִפְנֵי הָעָם <PC>]
03,15 InfC 22204 [וּ <Cj>][כְבוֹא <Pr>][נֹשְׂאֵי הָאָרוֹן <Su>][עַד־הַיַּרְדֵּן <Co>]
03,15 WXQt 22205 [וְ <Cj>][נִטְבְּלוּ <Su>][רַגְלֵי הַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן <Pr>] [בְּקְצֵה הַמָּיִם <Co>]
03,15 WXQt 22206 [וְ <Cj>][הַיַּרְדֵּן <Su>][מָלֵא <Pr>][עַל־כָּל־גְּדוֹתָיו <Aj>][כֹּל יְמֵי קְצִיר <Ob>]
03,16 WayX 22207 [וַ <Cj>][יַּעַמְדוּ <Pr>][הַמַּיִם <Su>]
03,16 WXQt 22215 [וְ <Cj>][הָעָם <Su>][עָבְרוּ <Pr>][נֶגֶד יְרִיחוֹ <Lo>]
03,17 WayX 22216 [וַ <Cj>][יַּעַמְדוּ <Pr>][הַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן בְּרִית־יְהוָה <Su>][הַיַּרְדֵּן <Co>][בָּחָרָבָה בְּתוֹךְ <Mo>][הָכֵן <Co>]

Connectivity and Hierarchical Relationship between the Introduction and Body 1

This section examines the linguistic similarity and separability supporting the embedding of 3:14 under 1:1. 3:14 opens the first body under 1:1 (21925). The *Wayhi* in 3:14 (22200) governs six subordinate clauses, collectively functioning

as protasis, while 3:16-17 serve as apodosis. The *Wayhi* in 3:14 (22200) introduces antecedent information. The infinitive construct in 3:14 (22201) is subordinate to the *Wayhi*, specifying when the people departed from their tents, and the following infinitive construct in 3:14 (22202) further elaborates this circumstance.

The inflection of (עֲבֹר) refers back to (הָעָם) and to the inflection of (נָסַע), specifying that the people were crossing the Jordan. The nominal clause in 3:14 (22203), describing the priests bearing the ark of the covenant in front of the people, is subordinate to 3:14 (22202), with (הָעָם) referring back to (עֲבֹר). The infinitive construct in 3:15 (22204) further specifies that the ark-bearers were reaching the Jordan and is subordinate to the infinitive construct in 3:14 (22201).

Clauses 3:14 (22201) and 3:15 (22204) share the same clause type (infinitive construct) and similar phrase order (Predicate – Subject – Complement). 3:14 describes the people's departure, while 3:15 describes the ark-bearers' approach to the Jordan. The three WXQt clauses in 3:15-16 (22205, 22206, 22215) consecutively elaborate the sequence: the priests' feet touching the water's edge, the Jordan overflowing during harvest, and the people crossing opposite Jericho. The two clauses in 3:15 (22204-22205) share identical phrase functions (Conjunction, Predicate, Subject, Complement), although their phrase order shifts from (Predicate – Subject) in 3:15 (22204) to (Subject – Predicate) in 3:15 (22205).

Both clauses share the participant (נֹשְׂאֵי הָאָרוֹן), which occurs both as explicit expression and the verbal inflections of (נִטְבְּלוּ) and (בוֹא). 3:15 (22206) is embedded under 3:15 (22205), describing the Jordan filling its banks during harvest. Both share the clause type (WXQt) and the participant (הַיַּרְדֵּן), occurring in the verbal inflection of (מָלֵא) and as the explicit nominal reference (הַמַּיִם).

The WayX clause in 3:16 (22207) initiates the apodosis under the *Wayhi* in 3:14 (22200), based on similar clause types (WayX, Way0), initial phrase order (Conjunction – Predicate – Subject), and shared participants. It describes the water stopping. The participant (הַמַּיִם) occurs both as an explicit subject and in the inflection of (יַּעַמְדוּ), referring back to (הַמַּיִם), (הַיַּרְדֵּן), and the inflection of (מָלֵא) in 3:15 (22205-22206), all embedded under 3:14 (22200).

3:16 (22215) is embedded under 3:16 (22207) based on shared phrase functions (Conjunction, Subject, Predicate), despite differing clause types (WXQt vs. WayX), and participants. Whereas 3:16 (22215) involves (הָעָם) and (יְרִיחוֹ), 3:16 (22207) involves (הַמַּיִם) and the inflection of (יַּעַמְדוּ). 3:16 (22215) provides

background information, specifying that the people crossed opposite Jericho. Positioned between the WayX clauses of 3:16 (22207) and 3:17 (22216), it functions as an intervening background element within the apodosis complex.

The WayX clause in 3:17 (22216) further develops the apodosis under 3:16 (22207) based on the same clause type (WayX), similar initial phrase order (Conjunction – Predicate – Subject), the same predicate (יַעַמְדוּ), and the same participant (הַיַּרְדֵּן), which refers back to (הַמַּיִם) and the inflection of (יַעַמְדוּ), indicating connectivity. By contrast, distinct participants, (הַכֹּהֲנִים) and (חָרָבָה), occur only in 3:17 (22216).

Overall, the protasis-apodosis combination in 3:14-17 emphasizes that the ark led the people across the Jordan, with the priests preceding them, presenting a model of divinely guided leadership. Based on linguistic connectivity and separability, 3:14-4:24 can be understood as embedded under 1:1-3:13.[13)]

The following sections describe the relationships among the protases of the five divisions of Body 1. For clarity, the hierarchy below focuses exclusively on their hierarchical organization.

(1) Body 1-1 (3:14-4:24)

Composition

Section 4.1.2. described the composition and linguistic system of Body 1-1. The present section examines part of the protasis in 3:14 to show how it provides antecedent information for the next Body 1-2 (5:1-8:35).

Connectivity and Hierarchical Relationship between 1:1-3:13 and 3:14-4:24

Clauses 3:14-4:24 open Body 1-1 under the antecedent information introduced in 1:1 (21925). While 1:1-3:13 describe YHWH's command to Joshua to cross the Jordan and its transmission to participants at lower hierarchical levels, 3:14-4:24 narrates the execution of that command.

The following section examines the linguistic system of Body 1-2 in relation

13) V. P. Hamilton, *Handbook on the Historical Books: Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra-Nehemiah, Esther* (Grand Rapids: Baker Academic, 2008), 16-27. Hamilton views 1:1-5:15 as a single unit, defining its theme as "Preparation for Entry into Canaan." However, viewing 3:14-4:24 as embedded under 1:1 sharpens YHWH as the primary agent of a second exodus at the Jordan, parallel to the exodus from Egypt. In this reading, the ark leads the crossing, and the priests act in response to YHWH's command. By contrast, Hamilton's division foregrounds Israel's obedience, thereby obscuring the narrative's emphasis on YHWH's initiating role.

to Body 1-1. Similarly, the linguistic systems of the subsequent sub-divisions are discussed in relation to their preceding units.

```
01,01 Way0  21925 [וַ <Cj>][יְהִי <Pr>][אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יְהוָה <Ti>]
01,01 WayX  21926   [וַ <Cj>][יֹּאמֶר <Pr>][יְהוָה <Su>][אֶל־יְהוֹשֻׁעַ בִּן־נוּן מְשָׁרֵת מֹשֶׁה <Co>]
01,10 WayX  21970    [וַ <Cj>][יְצַו <Pr>][יְהוֹשֻׁעַ <Su>][אֶת־שֹׁטְרֵי הָעָם <Ob>]
03,14 Way0  22200 [וַ <Cj>][יְהִי <Pr>]
03,14 InfC  22201   [בְּנָסַע <Pr>][הָעָם <Su>][מֵאָהֳלֵיהֶם <Co>]
03,14 InfC  22202     [לַעֲבֹר <Pr>][אֶת־הַיַּרְדֵּן <Ob>]
03,14 NmCl  22203   [וְ <Cj>][הַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן הַבְּרִית <Su>][לִפְנֵי הָעָם <PC>]
05,01 Way0  22310 [וַ <Cj>][יְהִי <Pr>]
05,01 InfC  22311   [כִּשְׁמֹעַ <Pr>][כָּל־מַלְכֵי הָאֱמֹרִי <Su>]
05,01 NmCl  22312     [אֲשֶׁר <Re>][בְּעֵבֶר הַיַּרְדֵּן <PC>][יָמָּה <Lo>]
05,01 Defc  22313   [וְכָל־מַלְכֵי הַכְּנַעֲנִי <cj>]
05,01 NmCl  22314     [אֲשֶׁר <Re>][עַל־הַיָּם <PC>]
05,01 xQtX  22315   [אֵת אֲשֶׁר <Re>][הוֹבִישׁ <Pr>][יְהוָה <Su>][אֶת־מֵי הַיַּרְדֵּן <Ob>][מִפְּנֵי בְנֵי־יִשְׂרָאֵל <Aj>]
09,01 Way0  22825   [וַ <Cj>][יְהִי <Pr>]
09,01 InfC  22826     [כִּשְׁמֹעַ <Pr>][כָּל־הַמְּלָכִים <Su>]
09,01 NmCl  22827     [אֲשֶׁר <Re>][בְּעֵבֶר הַיַּרְדֵּן בָּהָר וּבַשְּׁפֵלָה וּבְכָל חוֹף הַיָּם הַגָּדוֹל אֶל־מוּל הַלְּבָנוֹן <PC>]
09,01 Defc  22828     [הַחִתִּי וְהָאֱמֹרִי הַכְּנַעֲנִי הַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי <sp>]
10,01 Way0  22942   [וַ <Cj>][יְהִי <Pr>]
10,01 InfC  22943     [כִּשְׁמֹעַ <Pr>][אֲדֹנִי־צֶדֶק מֶלֶךְ יְרוּשָׁלַם<Su>]
10,01 xQtX  22944     [כִּי <Cj>][לָכַד <Pr>][יְהוֹשֻׁעַ <Su>][אֶת־הָעַי <Ob>]
10,01 Way0  22945       [וַ <Cj>][יַּחֲרִימֵהוּ <PO>]
10,01 xQt0  22946         [כַּאֲשֶׁר <Cj>][עָשָׂה <Pr>] [לִירִיחוֹ וּלְמַלְכָּהּ <Co>]
10,01 xQt0  22947       [כֵּן <Mo>][עָשָׂה <Pr>][לָעַי וּלְמַלְכָּהּ <Co>]
10,01 WxQX  22948     [וְ <Cj>][כִי <Cj>][הַשְׁלִימוּ <Pr>][יֹשְׁבֵי גִבְעוֹן <Su>][אֶת־יִשְׂרָאֵל <Co>]
10,01 Way0  22949       [וַ <Cj>][יְהִיוּ <Pr>][בְּקִרְבָּם <PC>]
11,01 Way0  23137   [וַ <Cj>][יְהִי <Pr>]
11,01 InfC  23138     [כִּשְׁמֹעַ <Pr>][יָבִין מֶלֶךְ־חָצוֹר <Su>]
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(2) Body 1-2 (5:1-8:35)

Composition

The text hierarchy below illustrates Body 1-2, showing the protasis-apodosis combination in 5:1 (22310-22317) and the subsequent main narrative line in 5:2-3 (22319, 22324).

Connectivity and Hierarchical Relationship between 3:14-4:24 and 5:1-8:35

This section describes the linguistic similarity and separability supporting 5:1 as embedded under 3:14. 5:1 opens Body 1-2 under the antecedent information in 3:14 (22200). 3:14-15 (22200-22206) describe the people carrying out YHWH's command to cross the Jordan, whereas 5:1 (22310-22315) describes the Amorite kings hearing of it and YHWH drying the Jordan, causing their hearts to melt.

Clauses 5:2-3 (22319, 22324) develop the main narrative line under 5:1, describing how YHWH commanding Joshua to circumcise the sons of Israel, and their obedience. This act expressed their loyalty to YHWH before waging war against the western kings. Thus, from Body 1-1 to Body 1-2, YHWH's kingship extends over both Israel and the Canaanite kings.

Both passages, clauses 3:14-15 (22200-22206) and 5:1-3 (22310-22324), share the same initial two-clause sequence (*Wayhi*-InfC) in 3:14 (22200-22201) and 5:1 (22310-22311). The clause type NmCl occurs in the protasis of both passages in 3:14 (22203) and 5:1 (22312, 22314), and Qatal verbs appear in 3:15 (22205-22206) and 5:1 (22315). The initial clauses share an almost identical phrase order (Conjunction – Predicate – Predicate – Subject). Participants also correspond: (בְּנֵי־יִשְׂרָאֵל) occurs as an explicit expression in 5:1, 3 (22315, 22324), which refers back to (הָעָם) and the inflections of (נָסַע) and (עָבַר) in 3:14 (22201-22203), and (הַיַּרְדֵּן) in 5:1 (22312, 22315), refers to (הַיַּרְדֵּן) in 3:14 (22202, 22204, 22206). These observations substantiate the linguistic and narrative connectivity between the passages.

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01,01 Way0  21925 [וְ <Cj>][יְהִי <Pr>][אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יְהוָה <Ti>]
01,01 WayX  21926   [וַ <Cj>][יֹּאמֶר <Pr>][יְהוָה <Su>][אֶל־יְהוֹשֻׁעַ בִּן־נוּן מְשָׁרֵת מֹשֶׁה <Co>]
01,10 WayX  21970    [וַ <Cj>][יְצַו <Pr>][יְהוֹשֻׁעַ <Su>][אֶת־שֹׁטְרֵי הָעָם <Ob>]
03,14 Way0  22200 [וַ <Cj>][יְהִי <Pr>]
03,14 InfC  22201   [בְּנָסַע <Pr>][הָעָם <Su>][מֵאָהֳלֵיהֶם <Co>]
03,14 InfC  22202     [לַעֲבֹר <Pr>][אֶת־הַיַּרְדֵּן <Ob>]
03,14 NmCl  22203      [וְ <Cj>][הַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן הַבְּרִית <Su>][לִפְנֵי הָעָם <PC>]
03,15 InfC  22204    [וְ <Cj>][כְּבוֹא <Pr>][נֹשְׂאֵי הָאָרוֹן <Su>][עַד־הַיַּרְדֵּן <Co>]
03,15 WXQt  22205     [וְ <Cj>][נִטְבְּלוּ <Pr>][רַגְלֵי הַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן <Su>][בִּקְצֵה הַמָּיִם <Co>]
03,15 WXQt  22206      [וְ <Cj>][הַיַּרְדֵּן <Su>][מָלֵא <Pr>] [עַל־כָּל־גְּדוֹתָיו <Aj>][כֹּל יְמֵי קְצִיר<Ob>]
05,01 Way0  22310 [וַ <Cj>][יְהִי <Pr>]
05,01 InfC  22311   [כִּשְׁמֹעַ <Pr>][כָּל־מַלְכֵי הָאֱמֹרִי <Su>]
05,01 NmCl  22312     [אֲשֶׁר <Re>][בְּעֵבֶר הַיַּרְדֵּן <PC>][יָמָּה <Lo>]
05,01 Defc  22313    [וְכָל־מַלְכֵי הַכְּנַעֲנִי <cj>]
05,01 NmCl  22314     [אֲשֶׁר <Re>][עַל־הַיָּם <PC>]
05,01 xQtX  22315    [אֵת <Re>][הוֹבִישׁ <Pr>][יְהוָה <Su>][אֶת־מֵי הַיַּרְדֵּן <Ob>][מִפְּנֵי בְּנֵי־יִשְׂרָאֵל <Aj>]
05,01 WayX  22317   [וַ <Cj>][יִמַּס <Pr>][לִבָּם <Su>]
05,02 xQtX  22319 [בָּעֵת הַהִיא <Ti>][אָמַר <Pr>][יְהוָה <Su>][אֶל־יְהוֹשֻׁעַ <Co>]
05,03 Way0  22324   [וַ <Cj>][יָּמָל <Pr>][אֶת־בְּנֵי יִשְׂרָאֵל <Ob>][חֲרָבוֹת אֶל־גִּבְעַת <Co>]
```

In contrast, the passages also demonstrate separability. Although both share the initial two-clause sequence (*Wayhi*-InfC), the subsequent clause order in 3:14 (22202-22206) (InfC-NmCl-InfC-WXQt-WXQt) differs from that in 5:1

(22312-22315) (NmCl-Defc-NmCl-xQtX), and their phrase orders likewise vary. The passages also have distinct participants: (כָּל־מַלְכֵי הָאֱמֹרִי) and (כָּל־מַלְכֵי הַכְּנַעֲנִי) occur as an explicit expressions and in the inflection of (שָׁמַע), and (יְהוָה) occurs as an explicit expression and in the inflection of (הוֹבִישׁ) and the inflection of (אָמַר) in 5:1-2, and (עֵת הַהִיא), (יְהוֹשֻׁעַ), (גִּבְעַת הָעֲרָלוֹת), and the verbal lexeme (יָמָל) occur in 5:2-3; these participants are absent in 3:14-15. Conversely, 3:14-15 contains (רַגְלֵי), (הַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן הַבְּרִית), (כָּל־גְּדוֹתָיו), and (כֹּל יְמֵי קְצִיר), and verbs (נָסַע), (עָבַר), (בּוֹא), (נִטְבְּלוּ), and (מָלֵא), which do not appear in 5:1. These differences provide clear evidence of separability.

(3) Body 1-3 (9:1-27)

Composition

The text hierarchy below illustrates the composition of Body 1-3, highlighting the protasis-apodosis combination in 9:1 (22825-22830) and the subsequent main narrative line in 9:3, 4, and 15 (22831-22833, 22887). Body 1-2 shows the kings' hearts melting, whereas the protasis-apodosis combination in Body 1-3 depicts all the western Canaanite kings assembling against Joshua and Israel, and its main narrative line recounts how the inhabitants of Gibeon sought a treaty with Joshua to join Israel.

Connectivity and Hierarchical Relationship between 5:1-8:35 and 9:1-27

This section examines the linguistic similarity and separability supporting 9:1 as embedded under 5:1. Connectivity is established at the higher discourse level. Both passages introduce antecedent information by means of a protasis–apodosis combination and frame the main narrative line. While 5:1 depicts the western kings' fear of YHWH drying the Jordan, 9:1-2 depicts central kings' hostile response to Israel's victories. This shared function — introducing the Canaanite kings' reaction to YHWH's actions — creates narrative continuity and supports embedding 9:1 under 5:1.

05,01 Way0 22310 [וַ <Cj>][יְהִי <Pr>]
05,01 InfC 22311 [כִּשְׁמֹעַ <Pr>][כָּל־מַלְכֵי הָאֱמֹרִי <Su>]
05,01 NmCl 22312 [בְּעֵבֶר הַיַּרְדֵּן <PC>][יָמָּה <Lo>]
05,01 Defc 22313 [וְכָל־מַלְכֵי הַכְּנַעֲנִי <cj>]
05,01 NmCl 22314 [אֲשֶׁר <Re>][עַל־הַיָּם <PC>]
05,01 xQtX 22315 [אֵת <Re>][הוֹבִישׁ <Pr>][יְהוָה <Su>][אֶת־מֵי <Ob>][הַיַּרְדֵּן מִפְּנֵי בְנֵי־יִשְׂרָאֵל<Aj>]

05,01 WayX 22317 [וַ <Cj>][יִּמַּס <Pr>][לְבָבָם <Su>]
05,02 xQtX 22319 [בָּעֵת הַהִיא <Ti>][אָמַר <Pr>][יְהוָה <Su>][אֶל־יְהוֹשֻׁעַ <Co>]
05,03 Way0 22324 [וַ <Cj>][יָּמָל <Pr>][אֶת־בְּנֵי יִשְׂרָאֵל <Ob>][הָעֳרָלוֹת אֶל־נִבְעַת <Co>]
09,01 Way0 22825 [וַ <Cj>][יְהִי <Pr>]
09,01 InfC 22826 [כִּשְׁמֹעַ <Pr>][כָּל־הַמְּלָכִים <Su>]
09,01 NmCl 22827 [אֲשֶׁר <Re>][בְּעֵבֶר הַיַּרְדֵּן בָּהָר וּבַשְּׁפֵלָה וּבְכֹל חוֹף הַיָּם הַגָּדוֹל אֶל־מוּל הַלְּבָנוֹן <PC>]
09,01 Defc 22828 [הַחִתִּי וְהָאֱמֹרִי הַכְּנַעֲנִי הַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי <sp>]
09,02 Way0 22829 [וַ <Cj>][יִּתְקַבְּצוּ <Pr>][יַחְדָּו <Mo>]
09,02 InfC 22830 [לְהִלָּחֶם <Pr>][עִם־יְהוֹשֻׁעַ וְעִם־יִשְׂרָאֵל <Co>][פֶּה אֶחָד פ <Aj>]
09,03 WXQt 22831 [וְ <Cj>][יֹּשְׁבֵי גִבְעוֹן <Su>][שָׁמְעוּ <Pr>]
09,03 xQtX 22832 [אֵת אֲשֶׁר <Re>][עָשָׂה <Pr>][יְהוֹשֻׁעַ <Su>][לִירִיחוֹ וְלָעָי <Co>]
09,04 WayX 22833 [וַ <Cj>][יַּעֲשׂוּ <Pr>][גַּם־הֵמָּה <Su>][בְּעָרְמָה <Aj>]
09,14 WxQ0 22886 [וְ <Cj>][אֶת־פִּי יְהוָה <Ob>][לֹא <Ng>][שָׁאָלוּ <Pr>]
09,15 WayX 22887 [וַ <Cj>][יַּעַשׂ <Pr>][לָהֶם <Co>][יְהוֹשֻׁעַ <Su>][שָׁלוֹם <Ob>]

Clause 9:1 (22825) opens Body 1-3 under the antecedent information introduced in 5:1 (22310). The antecedent information in 5:1 describes the fearful response of the Amorite kings to YHWH drying the Jordan and enabling Israel to cross. In contrast, the antecedent information structured as protasis-apodosis combination in 9:1-2 depicts the adversarial response of the Hittites, Amorite, Canaanite, Perizzite, Hivite, and Jebusite kings from the hill country, lowlands, and coastal regions opposite Lebanon. Having heard of Joshua's and Israel's victories at Jericho and Ai, these kings gathered to fight against Israel.

Linguistically, the protases in 5:1 (22310-22315) and 9:1 (22825-22828) share the same initial four-clause sequence (*Wayhi* – InfC – NmCl – Defc) and identical initial five-phrase order (Conjunction – Predicate – Predicate – Subject – Relative Pronoun – Predicate Complement). The larger textual units (protasis-apodosis plus main narrative) in 9:1-15 (22825-22887) and in 5:1-3 (22310-22324) share key discourse participants: (יְהוָה) occurs as an explicit expression in 9:14 (22886), referring back to (יְהוָה) and the inflections of (הוֹבִישׁ) and (אָמַר) in 5:1-2 (22315, 22319). Likewise, (יְהוֹשֻׁעַ) occurs as an explicit expression and through the verbial inflections of (עָשָׂה), (יַּעַשׂ) in 9:2, 3, and 15 (22830, 22832, 22887), referring back to (יְהוֹשֻׁעַ) and the inflection of (יָּמָל) in 5:2-3 (22319, 22324). In addition, (יִשְׂרָאֵל) in 9:2 (22830) refers back to (בְּנֵי יִשְׂרָאֵל) in 5:3 (22324). Both passages also share the same lexical roots: (הַמְּלָכִים) and (שָׁמַע) in 9:1 (22826) correspond to (כָּל־מַלְכֵי) and (שָׁמַע) in 5:1 (22311), while (הָאֱמֹרִי) and (הַכְּנַעֲנִי) in 9:1 (22828) align with (הָאֱמֹרִי) and (הַכְּנַעֲנִי) in 5:1 (22311, 22313). These linguistic features substantiate the connectivity between the passages.

At the same time, the two passages also demonstrate separability. Several

participants and lexemes occur in 9:1-15 but do not appear in 5:1. The kings (הַחִתִּי), (הַפְּרִזִּי), (הַחִוִּי), and (הַיְבוּסִי) appear in 9:1 (22828), and their coalition is expressed through the verbal inflections of (יִתְקַבְּצוּ) and (הִלָּחֶם) in 9:2 (22829-22830), but none of these occur in 5:1. Regional designations such as (עֵבֶר הַיַּרְדֵּן), (הָר), (שְׁפֵלָה), (חוֹף הַיָּם הַגָּדוֹל), and (מוּל הַלְּבָנוֹן) likewise appear in 9:1 but not in 5:1. Furthermore, (יֹשְׁבֵי גִבְעוֹן) occurs as an explicit subject, as the personal pronoun (הֵמָּה), in the verbial inflections of (שָׁמְעוּ) and (יַעֲשׂוּ), and in the suffix of (לָהֶם) in 9:3, 4, and 15 (22831, 22833, 22887), but does not occur in 5:1. Lexemes such as (יַחְדָּו), (פֶּה אֶחָד), (עָרְמָה), (פִּי יְהוָה), and (שָׁלוֹם) appear in 9:2, 4, 14, and 15 but are absent from 5:1. Conversely, participants such as (יָמָּה), (הַיָּם), (לְבָנָם), as well as lexemes including (יָמָל), and (גִּבְעַת הָעֲרָלוֹת), occur in 5:1 (22312, 22314, 22317, 22324) but do not occur in 9:1-15. These linguistic features provide clear evidence for the separability of the two passages. Based on observed linguistic connectivity and separability, 9:1 can be understood as embedded under 5:1.

(4) Body 1-4 (10:1-43)

Composition

The text hierarchy below illustrates Body 1-4, where 10:1(22942-22949) serves as protasis and 10:2(22950) as apodosis, together establishing an embedded antecedent framework under 9:1. The subsequent verses, 10:3-10 (22954-22981), constitute the main narrative line governed by the protasis–apodosis combination.

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09,01 Way0  22825 [וַ <Cj>][יְהִי <Pr>]
09,01 InfC  22826   [כִּשְׁמֹעַ <Pr>][כָּל־הַמְּלָכִים <Su>]
09,01 NmCl  22827     [אֲשֶׁר <Re>][מוּל הַלְּבָנוֹן וְכָל חוֹף הַיָּם הַגָּדוֹל אֶל־מוּל הַלְּבָנוֹן בְּעֵבֶר הַיַּרְדֵּן בָּהָר וּבַשְּׁפֵלָה <PC>]
09,01 Defc  22828     [הַחִתִּי וְהָאֱמֹרִי הַכְּנַעֲנִי הַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי <sp>]
09,02 Way0  22829   [וַ <Cj>][יִתְקַבְּצוּ <Pr>][יַחְדָּו <Mo>]
09,02 InfC  22830   [לְהִלָּחֶם <Pr>][עִם־יְהוֹשֻׁעַ וְעִם־יִשְׂרָאֵל <Co>][פֶּה אֶחָד פ <Aj>]
09,03 WXQt  22831 [וְ <Cj>][יֹשְׁבֵי גִבְעוֹן <Su>][שָׁמְעוּ <Pr>]
09,03 xQtX  22832   [אֵת אֲשֶׁר <Re>][עָשָׂה <Pr>][יְהוֹשֻׁעַ <Su>][לִירִיחוֹ וְלָעָי <Co>]
09,04 WayX  22833   [וַ <Cj>][יַעֲשׂוּ <Pr>][גַּם־הֵמָּה <Su>][בְּעָרְמָה <Aj>]
09,15 WayX  22887   [וַ <Cj>][יַעַשׂ <Pr>][לָהֶם <Co>][יְהוֹשֻׁעַ <Su>][שָׁלוֹם <Ob>]
10,01 Way0  22942 [וַ <Cj>][יְהִי <Pr>]
10,01 InfC  22943   [כִּשְׁמֹעַ <Pr>][אֲדֹנִי־צֶדֶק מֶלֶךְ יְרוּשָׁלַם <Su>]
10,01 xQtX  22944     [כִּי <Cj>][לָכַד <Pr>][יְהוֹשֻׁעַ <Su>][אֶת־הָעַי <Ob>]
10,01 Way0  22945       [וַ <Cj>][יַּחֲרִימָהּ <PO>]
10,01 xQt0  22946         [כַּאֲשֶׁר <Cj>][עָשָׂה <Pr>][לִירִיחוֹ <Co>]
10,01 xQt0  22947       [לְעָי וּלְמַלְכָּהּ][עָשָׂה <Pr>][כֵּן <Mo>]
10,01 WxQX  22948       [וְ <Cj>][כִּי <Cj>][הַשָּׁלִימוּ <Pr>][יֹשְׁבֵי גִבְעוֹן <Su>][אֶת־יִשְׂרָאֵל <Co>]
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10,01 Way0 22949 [וַ <Cj>][יְהִי <Pr>][בְּקָרְבָּם <PC>]
10,02 Way0 22950 [וַ <Cj>][יִּרְאוּ <Pr>][מְאֹד <Mo>]
10,03 WayX 22954 [וַ <Cj>][יִּשְׁלַח <Pr>][אֲדֹנִי־צֶדֶק מֶלֶךְ יְרוּשָׁלִַם <Su>][אֶל־הֹהָם מֶלֶךְ־חֶבְרוֹן וְאֶל־פִּרְאָם מֶלֶךְ־יַרְמוּת אֶל־יָפִיעַ מֶלֶךְ לָכִישׁ וְאֶל־דְּבִיר מֶלֶךְ עֶגְלוֹן <Co>]
10,06 WayX 22964 [וַ <Cj>][יִּשְׁלְחוּ <Pr>][אַנְשֵׁי גִבְעוֹן <Su>][אֶל־הַמַּחֲנֶה הַגִּלְגָּלָה <Co>]
10,07 WayX 22971 [וַ <Cj>][יַּעַל <Pr>][יְהוֹשֻׁעַ <Su>][פ][מִן־הַגִּלְגָּל הוּא וְכָל־עַם הַמִּלְחָמָה עִמּוֹ וְכֹל גִּבּוֹרֵי הֶחָיִל <Co>]
10,10 Way0 22981 [וַ <Cj>][יַּכֵּם <PO>][עַד־עֲזֵקָה וְעַד־מַקֵּדָה <Lo>]

Connectivity and Hierarchical Relationship between 9:1-15 and 10:1-10

This section shows how linguistic similarity and separability between 9:1 and 10:1 support reading 10:1 as embedded under 9:1. 9:1 functions as a macro-level antecedent, while 10:1 introduces an embedded antecedent governing its subsequent narrative. Both passages frame the ensuing narrative through a protasis-apodosis structure, demonstrating their higher-level discourse connection.

Body 1-3 presents two contrasting responses among the central Canaanite kings: most formed a coalition against Joshua and Israel, whereas the Gibeonites broke from this alliance, made a treaty with Israel, and remained in the land. Body 1-4 by contrast, employs a protasis-apodosis structure to narrate how Adoni-Zedek's coalition attacked Gibeon, prompting Joshua to defend the city and defeat the coalition.

Second, 9:1-15 (22825-22887) and 10:1-10 (22942-22981) share identical clause-initial configurations, including the clause order (*Wayhi*-InfC) in 9:1 (22825-22826) and 10:1 (22942-22943), and the identical three-part initial phrase order (Conjunction – Predicate – Predicate – Subject).

Third, the two passages share participants: (אֲדֹנִי־צֶדֶק מֶלֶךְ יְרוּשָׁלִַם), (הוֹהָם), (פִּרְאָם), (יַרְמוּת), (יָפִיעַ), and (דְּבִיר) occur as an explicit names and the inflection of (יִּרְאוּ), and the object suffix of (יַּכֵּם) in 10:2, 3, 10 (22950, 22954, 22981), referring back to part of (כָּל־הַמְּלָכִים) and the inflections of (יִּתְקַבְּצוּ) and (הִלָּחֵם) in 9:1-2 (22826, 22829-22830). (יְהוֹשֻׁעַ) occurs as an explicit name, with the inflections of (לְכֹד), (יַּחֲרִימָהּ), (עָשָׂה), (עָשָׂה), (יַּעַל), and (יַּכֵּם) in 10:1, 7, 10 (22944-22948, 22971, 22981), referring back to (יְהוֹשֻׁעַ), the inflections of (עָשָׂה), (יַּעַשׂ) in 9:2, 3, 15 (22830, 22832, 22887), and (יִשְׂרָאֵל) occurs as an explicit name and the suffix of (קִרְבָּם) in 10:1 (22948-22949), referring back to (יִשְׂרָאֵל) in 9:2 (22830). (יֹשְׁבֵי גִבְעוֹן) occurs as an explicit name and in the inflections of (הִשְׁלִימוּ), (יִהְיוּ), (יִּשְׁלְחוּ) in 10:1 (22948-22949, 22964, 22981), referring back to (יֹשְׁבֵי גִבְעוֹן), (נַם־הֵמָּה) and the inflections of (שָׁמְעוּ) and (יַּעֲשׂוּ), and the suffix of (לָהֶם) in 9:3, 4, 15 (22831, 22833, 22887). Likewise, (יִרְאוּ), (מַלְכָּהּ), and (הָעֵי), (מַלְכָּהּ), and the suffix of (יַּחֲרִימָהּ) in 10:1 (22944-22946), refer back to (יִרְאוּ), (עָי) in 9:3 (22832).

Fourth, the passages also exhibit distinct participants: (אֲדֹנִי־צֶדֶק מֶלֶךְ יְרוּשָׁלַ͏ִם) occurs as an explicit name, with the inflections of (שָׁמַע) and (יִשְׁלַח) in 10:1, 3 (22943, 22954), and (הַמַּחֲנֶה הַגִּלְגָּלָה), (עֲזֵקָה), (מַקֵּדָה), (כָּל־עַם הַמִּלְחָמָה), (כֹּל גִּבּוֹרֵי הֶחָיִל), and (הַגִּלְגָּל) occur exclusively in 10:7, 10 (22971, 22981). Conversely, (פֶּה אֶחָד) and (שָׁלוֹם) occur exclusively in 9:2, 15 (22830, 22887).

Together, these linguistic features demonstrate both connectivity and distinctiveness between 10:1-10 and 9:1-15, supporting the embedding of 10:1 under 9:1.

(5) Body 1-5 (11:1-23)

Composition

The text hierarchy below illustrates Body 1-5, where 11:1 (23137-23138) functions as the protasis and 11:1 (23139) as the apodosis, together introducing an embedded antecedent framework under 10:1. The subsequent verses, 11:10-23 (23172-23226), constitute the main narrative line governed by the protasis–apodosis combination.

Connectivity and Hierarchical Relationship between 10:1-10 and 11:1-23

This section explains how linguistic similarity and separability between 10:1 and 11:1 support reading 11:1 as embedded under 10:1. First, 10:1 functions as a higher-level antecedent, while 11:1 establishes a further embedded antecedent governing the subsequent narrative. Their relationship is evident at the discourse level, as both passages present antecedent material via a protasis–apodosis construction that frames the following narrative.

More specifically, Body 1-4 employs a protasis-apodosis construction to recount how the coalition led by Adoni-Zedek attacked the Gibeonites, prompting Joshua's forces to intervene, defeat the coalition. By contrast, Body 1-5 likewise uses a protasis-apodosis construction to narrate how Jabin of Hazor, after hearing of the defeat of the southern coalition, formed a northern alliance and attacked Joshua's army. Despite knowledge of the southern kings' failure, the northern coalition also confronted the army of YHWH and suffered defeat. This narrative progression reinforces the portrayal of YHWH's power over the entire land of Canaan.[14] This shared discourse function — introducing the response of the

14) S. L. Hall, *Conquering Character: The Characterization of Joshua in Joshua 1–11* (London:

Canaanite kings to YHWH's actions — establishes narrative continuity and supports reading 11:1 as embedded under the antecedent framework initiated in 10:1.

10,01 Way0 22942 [וַ <Cj>][יְהִי <Pr>]
10,01 InfC 22943 [כִּשְׁמֹעַ <Pr>][אֲדֹנִי־צֶדֶק מֶלֶךְ יְרוּשָׁלִַם <Su>]
10,01 xQtX 22944 [כַּ<Cj>][לָכַד<Pr>][אֶת־הָעַי<Su>][הֶחֳרִים<Ob>]
10,01 Way0 22945 [וַ <Cj>][יַּחֲרִימָהּ <PO>]
10,01 xQt0 22946 [כַּאֲשֶׁר <Cj>][עָשָׂה <Pr>][לִירִיחוֹ וּלְמַלְכָּהּ <Co>]
10,01 xQt0 22947 [כֵּן <Mo>][עָשָׂה <Pr>][לָעַי וּלְמַלְכָּהּ <Co>]
10,01 WxQX 22948 [וְ <Cj>][כִּ <Cj>][יֹּשְׁבֵי גִבְעוֹן <Su>][הִשְׁלִימוּ <Pr>][אֶת־יִשְׂרָאֵל <Co>]
10,01 Way0 22949 [וַ <Cj>][יִּהְיוּ <Pr>][בְּקִרְבָּם <PC>]
10,03 WayX 22954 [וַ <Cj>][יִּשְׁלַח <Pr>][אֲדֹנִי־צֶדֶק מֶלֶךְ יְרוּשָׁלִַם <Su>][אֶל־הוֹהָם מֶלֶךְ־חֶבְרוֹן וְאֶל־פִּרְאָם מֶלֶךְ יַרְמוּת וְאֶל־יָפִיעַ מֶלֶךְ לָכִישׁ וְאֶל־דְּבִיר מֶלֶךְ עֶגְלוֹן <Co>]
10,06 WayX 22964 [וַ <Cj>][יִּשְׁלְחוּ <Pr>][אַנְשֵׁי גִבְעוֹן <Su>][אֶל־יְהוֹשֻׁעַ אֶל־הַמַּחֲנֶה הַגִּלְגָּלָה <Co>]
10,07 WayX 22971 [וַ <Cj>][יַּעַל <Pr>][יְהוֹשֻׁעַ <Su>][מִן־הַגִּלְגָּל הוּא וְכָל־עַם הַמִּלְחָמָה עִמּוֹ וְכֹל גִּבּוֹרֵי הֶחָיִל פ <Co>]
10,10 Way0 22981 [וַ <Cj>][יַּכֵּם <PO>][עַד־עֲזֵקָה וְעַד־מַקֵּדָה <Lo>]
11,01 Way0 23137 [וַ <Cj>][יְהִי <Pr>]
11,01 InfC 23138 [כִּשְׁמֹעַ <Pr>][יָבִין מֶלֶךְ־חָצוֹר <Su>]
11,01 Way0 23139 [וַ <Cj>][יִּשְׁלַח <Pr>][אֶל־יוֹבָב מֶלֶךְ מָדוֹן וְאֶל־מֶלֶךְ שִׁמְרוֹן וְאֶל־מֶלֶךְ אַכְשָׁף <Co>]
11,10 WayX 23172 [וַ <Cj>][יָּשָׁב <Pr>][יְהוֹשֻׁעַ <Su>][בָּעֵת הַהִיא <Ti>]
11,16 WayX 23200 [וַ <Cj>][יִּקַּח <Pr->][יְהוֹשֻׁעַ <Su>][אֶת־כָּל־הָאָרֶץ הַזֹּאת הָהָר וְאֶת־כָּל־הַנֶּגֶב וְאֵת כָּל־אֶרֶץ הַגֹּשֶׁן וְאֵת הַשְּׁפֵלָה וְאֶת־הָעֲרָבָה וְאֶת־הַר יִשְׂרָאֵל וּשְׁפֵלָתהּ <Ob>]
11,23 WayX 23226 [וַ <Cj>][יִּתְּנָהּ <PO>][יְהוֹשֻׁעַ <Su>][לְנַחֲלָה <Co>] [לְיִשְׂרָאֵל <Co>][כְּמַחְלְקֹתָם לִשְׁבָטֵיהֶם <Aj>]

Second, 10:1-10 (22942-22981) and 11:1-23 (23137-23226) share identical clause-initial configurations, including the same clause order (*Wayhi*-InfC) in 10:1 (22942-22943) and 11:1 (23137-23138), and the same four-part initial phrase sequence (Conjunction – Predicate – Predicate – Subject).

Third, the two passages share referential continuity: (יְהוֹשֻׁעַ) appears as an explicit referent, and the verbal inflections of (יָשָׁב), (יִקַּח), and (יִתְּנָהּ) in 11:10, 16, and 23 (23172, 23200, 23226), referring back to (יְהוֹשֻׁעַ), the inflections of (לָכַד), (יַחֲרִימָהּ), (עָשָׂה), (עָשָׂה), (יַעַל), and (יַכֵּם) in 10:1, 7, and 10 (22944-22948, 22971, 22981).

Likewise, (יִשְׂרָאֵל) occurs as an explicit referent, and the object suffixes in (מַחְלְקֹתָם) and (שִׁבְטֵיהֶם) in 11:23 (23226), referring back to (יִשְׂרָאֵל) in 10:1 (22948). Moreover, the lexemes (יְהִי) and (כִּשְׁמֹעַ) in 11:1 (23137-23138) correspond to those in 10:1 (22942-22943), reinforcing the shared participant framework.

Fourth, the passages also display distinct participants: (יָבִין מֶלֶךְ־חָצוֹר) appears as an explicit referent, together with the inflections of (שָׁמַע) and (יִשְׁלַח) in 11:1 (23138-23139). In addition, (יוֹבָב מֶלֶךְ מָדוֹן), (מֶלֶךְ שִׁמְרוֹן), (מֶלֶךְ אַכְשָׁף), (כָּל־הָאָרֶץ

T&T Clark, 2010), 184-194. Hall views 11:1-23 as "Complete Finish," which is inaccurate, since 15:14-19:51 shows that many lands remained unconquered and seven tribes had not yet received their portions.

הַזֹּאת הָהָר), (כָּל־הַנֶּגֶב), (כָּל־אֶרֶץ הַגֹּשֶׁן), (הַשְּׁפֵלָה), (הָעֲרָבָה), (הַר יִשְׂרָאֵל), along with the expressions, (מַחְלְקֹתָם), and (שִׁבְטֵיהֶם), occur exclusively in 11:1, 16, 23 (23138-23239, 23200, 23226).

Conversely, (אֲדֹנִי־צֶדֶק מֶלֶךְ יְרוּשָׁלַם) appears as an explicit referent, together with the inflections of (שָׁמַע) and (יִשְׁלַח) in 10:1 and 3 (22943, 22954). In addition, (הֹרָם מֶלֶךְ־חֶבְרוֹן), (פַּרְאָם מֶלֶךְ־יַרְמוּת), (יָפִיעַ מֶלֶךְ־לָכִישׁ), (דְּבִיר מֶלֶךְ־עֶגְלוֹן), along with the expressions, (הַמַּחֲנֶה הַגִּלְגָּלָה), (עֲזֵקָה), (מַקֵּדָה), (כָּל־עַם הַמִּלְחָמָה), (הֶחָיִל כֹּל גִּבּוֹרֵי), and (הַגִּלְגָּל) occur exclusively in 10:3, 7, and 10 (22954, 22971, 22981).

Collectively, these linguistic features demonstrate strong structural connectivity, coupled with relative separability, between 11:1-23 and 10:1-10, thus justifying the embedding of 11:1 within the antecedent framework of 10:1.

4.3.3. Body 2

Composition

The text hierarchy below displays the structure of Body 2 and Body 3, where 12:1 and 12:7 summarize the eastern and western kings defeated by Joshua's army, marking the conclusion of Body 1.

Connectivity and Hierarchical Relationship between Introduction and Body 2

This section outlines the linguistic similarity and separability supporting the embedding of 12:1 under 1:1. 12:1 (23228) opens Body 2 under 1:1, describing the kings of the land. The relative pronoun (אֲשֶׁר) in 12:1 (23229) marks subordination and specifies the kings struck by the sons of Israel, while 12:1 (23230) further delineates the land conquered east of the Jordan.

The prologue (1:1-3:13) precedes Israel's crossing of the Jordan. The demonstrative pronoun (אֵלֶּה) in 12:1 (23228) recalls the kings struck by Israel, and the eastern conquest was led by Moses in 1:1 (21925). 12:1 and 1:1-11:23 share key discourse participants: (בְּנֵי־יִשְׂרָאֵל) occurs both as an explicit noun phrase and in the inflection of (הִכּוּ) in 12:1, referring back to (הָעָם), (כָּל־בְּנֵי יִשְׂרָאֵל), and the inflections of (נִסַּע), (עָבַר), and (עָבְרוּ) in 1:10 (21970), 3:1 (22147), 3:14 (22201-22203), and 3:16 (22215). Similarly, (הַיַּרְדֵּן) in 12:1 refers back to (הַיַּרְדֵּן) in 3:1 (22147), 3:14 (22202), 3:15 (22206), and 3:17 (22216), all embedded under 1:1. These shared participants and references support

embedding Body 2 (12:1–6) under the antecedent frame introduced in 1:1.

```
01,01 Way0  21925 [ וַ <Cj>][יְהִי <Pr>][אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יְהוָה <Ti>]
01,01 WayX  21926   [ וַ <Cj>][יֹּאמֶר <Pr>][יְהוָה <Su>][אֶל־יְהוֹשֻׁעַ בִּן־נוּן מְשָׁרֵת מֹשֶׁה <Co>]
01,10 WayX  21970     [ וַ <Cj>][יְצַו <Pr>][יְהוֹשֻׁעַ <Su>][אֶת־שֹׁטְרֵי הָעָם <Ob>]
02,01 WayX  22018       [ וַ <Cj>][יֹּאמֶר <Pr>][יְהוֹשֻׁעַ־בִּן־נוּן <Su>] [מִן־הַשִּׁטִּים <Co>][שְׁנֵים־אֲנָשִׁים <Ob>]
03,01 WayX  22145       [ וַ <Cj>][יַּשְׁכֵּם <Pr>][יְהוֹשֻׁעַ <Su>][בַּבֹּקֶר <Ti>]
03,01 Way0  22146         [ וַ <Cj>][יִּסְּעוּ <Pr>][מֵהַשִּׁטִּים <Co>]
03,01 WayX  22147         [ וַ <Cj>][יָּבֹאוּ <Pr>][עַד־הַיַּרְדֵּן <Co>] [הוּא וְכָל־בְּנֵי יִשְׂרָאֵל <Su>]
03,14 Way0  22200 [ וַ <Cj>][יְהִי <Pr>]
03,14 InfC  22201   [בְּנָסְעַ <Pr>][הָעָם <Su>][מֵאָהֳלֵיהֶם <Co>]
03,14 InfC  22202     [לַעֲבֹר <Pr>][אֶת־הַיַּרְדֵּן <Ob>]
03,14 NmCl  22203       [ וְ <Cj>][הַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן הַבְּרִית <Su>] [לִפְנֵי הָעָם <PC>]
03,15 InfC  22204     [ וּ <Cj>][כְבוֹא <Pr>][נֹשְׂאֵי הָאָרוֹן <Su>] [עַד־הַיַּרְדֵּן <Co>]
03,15 WXQt  22205       [ וְ <Cj>][רַגְלֵי הַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן <Su>] [נִטְבְּלוּ <Pr>][בְּקְצֵה הַמָּיִם <Co>]
03,15 WXQt  22206       [ וְ <Cj>][הַיַּרְדֵּן <Su>][מָלֵא <Pr>] [עַל־כָּל־גְּדוֹתָיו <Aj>][כֹּל יְמֵי קָצִיר <Ob>]
03,16 WayX  22207   [ וַ <Cj>][יַּעַמְדוּ <Pr>][הַמַּיִם <Su>]
03,16 WXQt  22215       [ וְ <Cj>][הָעָם <Su>][עָבְרוּ <Pr>][נֶגֶד יְרִיחוֹ <Lo>]
03,17 WayX  22216       [ וַ <Cj>][יַּעַמְדוּ <Pr>][הַכֹּהֲנִים<Su> נֹשְׂאֵי הָאָרוֹן בְּרִית־יְהוָה][בָּחָרָבָה בְּתוֹךְ הַיַּרְדֵּן <Co>][הָכֵן <Mo>]
12,01 NmCl  23228 [ וְ <Cj>][אֵלֶּה <Su>][מַלְכֵי הָאָרֶץ <PC>]
12,01 xQtX  23229   [אֲשֶׁר <Re>][הִכּוּ <Pr>][בְּנֵי־יִשְׂרָאֵל <Su>]
12,01 Way0  23230 [ וַ <Cj>][יִּרְשׁוּ <Pr>][אֶת־אַרְצָם <Ob>][בְּעֵבֶר הַיַּרְדֵּן מִזְרְחָה הַשֶּׁמֶשׁ מִנַּחַל אַרְנֹן עַד־הַר חֶרְמוֹן וְכָל־הָעֲרָבָה מִזְרָחָה <Lo>]
12,07 NmCl  23242 [ וְ <Cj>][מַלְכֵי הָאָרֶץ <PC>][אֵלֶּה <Su>]
12,07 xQtX  23243   [אֲשֶׁר <Re>][הִכָּה <Pr>][יְהוֹשֻׁעַ וּבְנֵי יִשְׂרָאֵל <Su>][בְּעֵבֶר הַיַּרְדֵּן יָמָּה מִבַּעַל גָּד בְּבִקְעַת הַלְּבָנוֹן וְעַד־הָהָר הֶחָלָק <Lo>]
12,07 Ptcp  23244   [הָ <Re>][עֹלָה <PC>][שֵׂעִירָה <Co>]
12,07 WayX  23245 [ וַ <Cj>][יִּתְּנָהּ <PO>][יְהוֹשֻׁעַ <Su>][לְשִׁבְטֵי יִשְׂרָאֵל <Co>][יְרֻשָּׁה <Ob>][כְּמַחְלְקֹתָם <Aj>]
12,08 Ellp  23246   [הַחִתִּי הָאֱמֹרִי וְהַכְּנַעֲנִי הַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי פ <Lo>][בָּהָר וּבַשְּׁפֵלָה וּבָעֲרָבָה וּבָאֲשֵׁדוֹת וּבַמִּדְבָּר וּבַנֶּגֶב <Ob>]
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4.3.4. Body 3

Connectivity and Hierarchical Relationship between Body 2 and Body 3

This section examines linguistic similarity and separability supporting 12:7 as embedded under 12:1. 12:7 (23242) opens Body 3 under 12:1 (23228). 12:7 (23242-23246) describes Joshua's allocation of the western land to Israel's tribes. 12:1 (23228-23229) and 12:7 (23242-23243) share identical clause order (NmCl-xQtX), identical first-clause phrase order (Conjunction – Subject – Predicate Complement), and closely similar second-clause phrase order (Relative Pronoun – Predicate – Subject).

Both passages, combining protasis, apodosis, and a main narrative line in 12:1 (23228-23230) and 12:7 (23242-23246) share the participant (בְּנֵי־יִשְׂרָאֵל), appearing explicitly and in the verbal inflection of (הִכּוּ). The passages also share identical lexemes, including (אֵלֶּה), (מַלְכֵי הָאָרֶץ), and (אֲשֶׁר), as well as verbs of the same root (הִכּוּ) in 12:1 and (הִכָּה) in 12:7.

Despite these similarities, each passage also exhibits distinct participants. In

12:7-8, (יְרֵשָׁה) serves as the predicate object of (יִתְּנָהּ), and (שִׁבְטֵי יִשְׂרָאֵל), (מַחֲלֹקְתָם), (הָר), (שְׁפֵלָה), (עֲרָבָה), (אַשֵּׁדוֹת), (מִדְבָּר), (נֶגֶב), (הַחִוִּי), (הָאֱמֹרִי), (הַכְּנַעֲנִי), (פְּרִזִּי), (הַחִוִּי), and (הַיְבוּסִי) occur exclusively. By contrast, 12:1 uniquely includes (אַרְצָם), (מִזְרָחָה הַשָּׁמֶשׁ), (נַחַל אַרְנוֹן), (הַר חֶרְמוֹן), and (כָּל־הָעֲרָבָה מִזְרָחָה). This linguistic evidence supports embedding 12:7 (23242) under 12:1 (23228).

Furthermore, clause 12:7 (23245) develops the main narrative line under 12:7 (23242). The two clauses in 12:7 (23242, 23245) differ in clause types (NmCl, WayX) and phrase order: 12:7 (23245) follows the order (conjunction – predicate object – subject – complement – object – adjective), whereas 12:7 (23242) follows (conjunction – subject – predicate complement). Despite this, both share participants. (יְרֵשָׁה) occurs as the predicate object of (יִתְּנָהּ), referring back to (הָאָרֶץ) in 12:7 (23242). (יְהוֹשֻׁעַ) appears as both the explicit subject and in the inflection of (יִתְּנָהּ), referring back to (יְהוֹשֻׁעַ) in 12:7 (23243). (יִשְׂרָאֵל) occurs both as an explicit expression and as the object suffix of (מַחֲלֹקְתָם), referring back to (בְּנֵי־יִשְׂרָאֵל) in 12:7 (23243). These linguistic connections confirm that 12:7 (23245) is embedded under 12:7 (23242).

Clause 12:7 (23246) is embedded under 12:7 (23245). Its participants, (הַר), (שְׁפֵלָה), (עֲרָבָה), (אַשֵּׁדוֹת), (מִדְבָּר), (נֶגֶב), refer back to (יְרֵשָׁה) and the object suffix of (יִתְּנָהּ) in 12:7 (23245), while (הַחִתִּי), (הָאֱמֹרִי), (הַכְּנַעֲנִי), (הַפְּרִזִּי), (הַחִוִּי), and (הַיְבוּסִי) are identified as its former owners of (יְרֵשָׁה) in 12:7 (23245).

5. Discussions of Scholars' Proposals

This section compares the text hierarchy proposed in this study with the structural proposals of other scholars. It evaluates the validity of their demarcations and divisions in light of linguistic evidence and highlights the advantages of syntactically based divisions.[15] Scholars often arrive at different divisions of the text because they rely on thematic or geographical criteria rather than syntactic analysis. This difference is not necessarily due to a lack of skill in Biblical Hebrew syntax among other scholars, but rather because their divisions are based on alternative interpretive frameworks. Nevertheless, priority should be given to syntactic evidence, since thematic divisions are frequently subjective

15) Because of space limitations, this section addresses only selected divisions; discussion of the remaining divisions is deferred to a forthcoming article.

and arbitrary and rarely lead to broad scholarly consensus. By formulating strict rules — such as those outlined in section 3.3 of the present article — the analysis becomes more systematic, transparent, and reproducible.

5.1. Structural Division at 2:1

R. B. Coote views 2:1-12:24 as a single macro-division, labeling it “Joshua conquers Canaan and destroys its people.”[16] He identifies 2:1 as the beginning of this division (2:1-12:24). However, the textual hierarchy shows that 2:1 develops the main narrative line introduced by the *Wayyiqtol-X* clause in 1:10 (21970). As part of the *Wayyiqtol-X* sequence in 1:1-3:13, 2:1 does not mark the start of a new macro-division. The main narrative introduced in 1:10 continues only until 3:13. A new body begins with the *Wayhi* clause in 3:14, which initiates Body 1. Since 2:1 cannot govern the clauses beginning in 3:14, it cannot function as the head of a separate macro-division. Consequently, Coote’s demarcation at 2:1 is unsupported by the text hierarchy. In addition, his thematic description of 2:1-12:24 would require the inclusion of preparatory actions, namely, the exploration of the western land and the crossing of the Jordan, which do not align with his exclusive emphasis on conquest. The text hierarchy in 1:1-3:13 clarifies that these events are framed by divine command, shifting the focus from Israel’s military achievement to YHWH’s initiative in conquering the land.[17] Similarly, the clause openers in 14:1, 16:1, 18:1, and 20:1 exhibit the same discourse behavior established with 2:1, each introducing a larger textual unit that extends across chapter boundaries.

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16) R. B. Coote, *Numbers, Deuteronomy, Introduction to Narrative Literature, Judges, Ruth, 1 and 2 Samuel*, The New Interpreter's Bible II (Nashville: Abingdon Press, 1998), 581.

17) R. D. Nelson, *Joshua: A Commentary*, OTL (Louisville: Westminster John Knox Press, 1997), 69. Nelson views 2:1-24 as a single textual unit and defines its theme as “Rahab outsmarts the scouts.” This thematic description is possible. However, the discourse flow of 1:1-3:13 foregrounds YHWH’s command and the obedience of subordinate participants. Within this discourse context, the two spies’ exploration of the land functions as an act of obedience to YHWH’s command, while Rahab’s confession and fear of YHWH further demonstrate that even a Canaanite who acknowledges YHWH can survive. Accordingly, rather than emphasizing Rahab’s cleverness, this textual hierarchy highlights YHWH’s power and authority as the one who determines life and death.

5.2. Structural Division at 3:1

J. Garstang considers 3:1-4:24 as one textual unit, defining its theme as "The advance across Jordan."[18] However, within the textual hierarchy, 3:1 (22145) opens a paragraph under 2:1 (22018). It governs only 3:1-13, describing the obedience of Joshua and all the sons of Israel in crossing the Jordan. It does not govern 3:1-17 or 3:1-4:24. The hierarchy of 1:1-3:13 thus emphasizes not merely military action but divine initiative and Israel's obedience.[19] Similarly, the clause openers in 4:1, 7:1, 8:1, 17:1, 19:1, 21:1, and 24:1 exhibit the same discourse behavior observed with 3:1. Each functions as a paragraph or section opener within an established textual unit, rather than as the start of a new macro-level discourse unit.

5.3. Structural Divisions at 5:13, 6:1

This section examines the composition of the two discourse units in 5:1-3 (22310-22324) and 5:13-6:7 (22366-22414). In 5:1 (22310-22315), the clause functions as a protasis, followed by an apodosis in 5:1 (22317), with 5:2-3 (22319, 22324) developing the main narrative line subordinate to 5:1 (22310). Similarly, in the second unit, 5:13 (22366-22367) functions as the protasis, with the apodosis in 5:13 (22368). The clauses in 5:14, 15 (22380, 22389) further develop the narrative under 5:13 (22368). In addition, the clauses in 6:1, 2, 6, 7 (22390, 22394, 22410, 22414) develop a narrative at a higher textual level than 5:13 (22368).

This section examines the position of 6:1 within the hierarchy and evaluates its discourse function. It identifies shared and distinct participants in the two discourse units, noting only their presence without detailing full distributions.

Within the textual hierarchy, the *Wayhi* in 5:13 (22366) introduces antecedent

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18) J. Garstang, *Joshua–Judges* (London: Constable & Co., 1931), 135-139.

19) T. B. Dozeman, *Joshua 1-12: A New Translation with Introduction and Commentary*, AYB 6B (New Haven: Yale University Press, 2015), 250-283. Dozeman defines 3:1-5:12 as "Crossing the Jordan," a description that neutrally characterizes Israel's movement. However, this section portrays not merely a geographic transition but sustained obedience to YHWH. Israel obeys the command to cross the Jordan, Joshua obeys YHWH by circumcising all Israel, and Joshua bows down before the commander of YHWH's army. These actions emphasize submission to divine authority rather than simple territorial movement. Dividing the material into 3:1-13 and 3:14-5:12 sharpens this central theme. YHWH brings obedient Israel across the Jordan.

information subordinate to the *Wayhi* in 5:1 (22310). Both apodoses in 5:1 (22310-22315) and 5:13 (22366-22367) share identical initial clause order (*Wayhi*-InfC) and identical initial phrase order (Conjunction – Predicate – Predicate – Subject). The larger discourse units, each consisting of a protasis-apodosis followed by a main narrative line in 5:1-3 (22310-22324) and 5:13-6:7 (22366-22414), share the same primary participants: (יְהוָה), (יְהוֹשֻׁעַ), (הָעָם).

In contrast, the two units display distinct participants and lexemes. The first unit includes (כָּל־מַלְכֵי הָאֱמֹרִי), (כָּל־מַלְכֵי הַכְּנַעֲנִי), (הַיַּרְדֵּן), (לְבָבָם), (עֵת הַהִיא), (גִּבְעַת הָעֲרָלוֹת), and the lexemes, (שָׁמַע), (יָמַס), (יָמָל). The second unit includes (עֵינָיו), (פָּנָיו), (אַרְצָה), and (הַכֹּהֲנִים), along with the lexemes (הָיוֹת), (יִשָּׂא), (יִפֹּל), (יַעַשׂ), and (סַנְוֵרֶת). This linguistic connectivity and separability support embedding 5:13 (22366) under 5:1 (22310).

5.3.1. The Division at 5:13

R. G. Boling sees 5:13-11:23 as a single unit, "The Warfare."[20] However, while 5:13 can introduce the section from 5:13 to 8:35, it cannot govern the clauses in 9:1-27, 10:1-43, or 11:1-23. The Warfare narrative, therefore, begins not in 5:13 but in 5:1, since YHWH had already struck the enemies' hearts, causing them to melt before Israel's attack.

5.3.2. The Division at 6:1

D. M. Howard views 6:1-12:24 as "Inheriting the Land."[21] Within the text hierarchy above, however, 6:1 opens a new narrative line under 5:13, describing the closure of Jericho. While 6:1 governs the clauses in 6:1-8:35, it cannot govern 9:1-12:24. Therefore, treating 6:1-12:24 as a single textual unit is not justified. Consequently, defining the section "Inheriting the Land" is misleading. The section, more accurately, narrates the fearful responses of the western, southern, and northern Canaanite kings against YHWH's army and the failure of their military alliance.[22] This reframing emphasizes divine initiative and the

20) R. G. Boling and G. E. Wright, *Joshua: A New Translation with Introduction and Commentary*, AB 6 (Garden City: Doubleday, 1982), 195-312.

21) D. M. Howard, *Joshua: An Exegetical and Theological Exposition of Holy Scripture*, NAC 5 (Nashville: Broadman & Holman, 1998), 165-290.

22) J. R. Franke, ed., *Joshua, Judges, Ruth, 1–2 Samuel*, Ancient Christian Commentary on Scripture: Old Testament 4 (Downers Grove: InterVarsity Press, 2014), 134-136. Franke views 6:1-7 as

consistent defeat of Israel's enemies rather than land inheritance.[23]

6. Summary and Conclusion

This paper presented the syntactic hierarchical structure of Joshua, showing how *Wayhi* clauses function as a structuring principle at both macro and lower textual levels, using E. Talstra's text-linguistic framework. Previous scholars recognized that *Wayhi* marks narrative progression and connects units to preceding context, but they have not fully addressed its structuring role across the book or within the broader hierarchy. This study demonstrated that protasis-apodosis constructions initiated by *Wayhi* clauses demarcate macro-divisions and guide the development of the subsequent narrative lines.

This study identifies three major divisons: (1) 1:1-22:34, describing YHWH's command and Israel's crossing, conquest, and land allocation, (2) 23:1-24:28, narrating Joshua's final sermon and covenant renewal before YHWH, and (3) 24:29-33, recounting the deaths and burials of two leaders without successors. Each division is led by a *Wayhi* clause with a time phrase, signaling the beginning, continuation, and conclusion of a major division. The protasis in 1:1 provides antecedent information under which subsequent *Wayhi* clauses are embedded, demonstrating both connectivity and separability.

The resulting text hierarchy reveals a consistent theological pattern: YHWH commands Joshua and the subordinate leaders, and YHWH's people obeys, and YHWH enables them to cross the Jordan, defeat kings across the eastern, western, southern, and northern regions, and inherit the land according to their tribal allotments.

Based on this analysis, *Wayhi*-led protasis-apodosis combinations in Joshua exhibit the following features.

First, the *Wayhi* clauses with their subordinate clauses form protasis-apodosis structures followed by a main narrative line, functioning as a primary structuring

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"The Lord's battle plan," which is accurate, but the description should also account for the fear that struck Jericho.

23) J. F. D. Creach, *Joshua*, Interpretation: A Bible Commentary for Teaching and Preaching (Atlanta: Westminster John Knox, 2012), 19. Creach views 1:1-12:24 as "God's Gift of the Land," but the theme should reflect the cooperation of YHWH and His people.

principle at the book's macro level. Each combination provides antecedent information, under which subsequent combinations introduce new layers that govern the following clauses.

Second, the *Wayhi* clauses in 1:1 and 24:29 are followed by time phrases indicating a considerable temporal span, marking the openings of the first and third major divisions. In both cases, the *Wayhi* clause is followed by a *Wayyiqtol-X* clause, forming a protasis-apodosis combination. Similarly, the *Wayhi* clause in 23:1, followed by a time phrase indicating a significant span, opens the second major division and is followed by an xQtX clause, forming a protasis-apodosis structure.

Third, the *Wayhi* clauses often demarcate sub-bodies in Joshua when followed by extended sequences of subordinate clauses, typically exhibiting clause orders like (*Wayhi* – InfC) or (*Wayhi* – InfC – NmCl).

The *Wayhi* clause in 3:14, followed by six subordinate clauses (*Wayhi* – InfC – InfC – NmCl – InfC – WXQt – WXQt), opens Body 1-1, narrating Israel's crossing of the Jordan under YHWH's command and guidance.

Embedded under the *Wayhi* clause in 3:14 (22200), the *Wayhi* clause in 5:1 (22310), followed by five subordinate clauses (*Wayhi* – InfC – NmCl – Defc – NmCl – xQtX), opens Body 1-2. This section describes the western kings' fearful response and their inability to resist YHWH's army.

Embedded under the *Wayhi* in 5:1, the *Wayhi* clause in 9:1 (22825), followed by three subordinate clauses (*Wayhi* – InfC – NmCl – Defc), opens Body 1-3. This section depicts the coalition of central kings and their eventual defeat by YHWH's army.

Embedded under the *Wayhi* in 9:1 (22825), the *Wayhi* clause in 10:1, followed by seven subordinate clauses (*Wayhi* – InfC – xQtX – Way0 – xQt0 – xQt0 – WxQX – Way0), opens Body 1-4. This unit narrates the aggressive coalition of southern kings and their defeat through YHWH's intervention.

Finally, embedded under the *Wayhi* in 10:1 (22942), the *Wayhi* clause in 11:1, followed by a single subordinate clause (*Wayhi* – InfC), opens Body 1-5, describing the coalition of the northern kings and their failure before YHWH's army.

Fourth, nominal clauses followed by xQtX clauses function as transitional markers within the macro-structure.

The nominal clause followed by an xQtX clause in 12:1 (23228-23229) opens

Body 2 under the *Wayhi* clause in 1:1 (21925), summarizing the kings of the eastern land whom Israel had conquered.

Embedded under the nominal clause in 12:1 (23228), the nominal clause followed by an xQtX and participial clauses in 12:7 (23242-23244) opens Body 3, summarizing the kings of the western land whom Israel conquered.

Together, 12:1 and 12:7 mark a discourse transition from the conquest narrative to the land-allocation narrative, functioning as summary headings, closing the warfare account and preparing for the assignment of the land. Conclusively, this text-linguistic analysis demonstrates that *Wayhi* clauses play a decisive role in shaping the macro-structure and theological coherence of the book of Joshua.

<Keywords>

Syntactic hierarchy, Text-linguistics, *Wayhi* clause, Macro-structure, Structuring principle.

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<Abstract>

The Structuring Role of *Wayhi* in the Book of Joshua

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This study investigates the discourse function of *Wayhi* clauses as a structuring principle in the book of Joshua, with particular attention to their role at the macro-structural level. While previous scholars have recognized *Wayhi* as a marker of narrative progression, its contribution to the hierarchical organization of the book as a whole has not been adequately explained. Employing E. Talstra's text-linguistic framework, this paper analyzes interclausal relationships in Joshua in order to identify its syntactic hierarchy and to reassess major textual divisions proposed in earlier studies.

The analysis demonstrates that *Wayhi* clauses frequently initiate protasis–apodosis combinations that function not merely as narrative connectors but as key structuring devices governing macro-textual units. These combinations provide antecedent information under which subsequent clauses and sections are embedded, thereby guiding the development of the narrative line. On this basis, the study identifies three major divisions in Joshua: (1) 1:1–22:34, which narrates YHWH's command and Israel's divinely enabled success in crossing the Jordan, conquering the land, and assigning it to the tribes, (2) 23:1–24:28, which consists of Joshua's final sermon and covenant renewal exhorting Israel to exclusive loyalty to YHWH, and (3) 24:29–33, which recounts the deaths and burials of Joshua and Eleazar, functioning as the formal conclusion of the book. Each division is introduced by a *Wayhi* clause combined with a temporal phrase, signaling significant discourse transitions.

At lower textual levels, *Wayhi* clauses followed by extended sequences of subordinate clauses demarcate sub-bodies within the conquest narrative, particularly in Joshua 3-11, where successive coalitions of kings are introduced and defeated under YHWH's initiative. In addition, nominal clauses followed by xQtX clauses in Joshua 12:1 and 12:7 function as summary headings that mark the transition from the conquest narrative to the land-allocation narrative.

The resulting text hierarchy reveals a consistent theological pattern. YHWH

commands, Israel obeys, and YHWH grants success. By foregrounding the structuring role of *Wayhi*-led protasis–apodosis combinations, this study offers a coherent account of both the literary organization and the theological coherence of the book of Joshua, while providing a critical reassessment of existing macro-structural proposals.