JAMES P. PLATANIA

Inventing Shabbat

Forschungen
zum Alten Testament 2. Reihe
182

Mohr Siebeck

Forschungen zum Alten Testament
2. Reihe

Edited by

Corinna Körting (Hamburg) · Konrad Schmid (Zürich)
Mark S. Smith (Princeton) · Andrew Teeter (Harvard)

182



James P. Platania

Inventing Shabbat

Moses as Agent of Legal Innovation in the Narrated World of Exodus 15,22–16,36

Mohr Siebeck

James P. Platania, born 1982; 2016 S.S.L. from the Pontifical Biblical Institute; 2024 S.Th.D. from the Pontifical Gregorian University; affiliated with Seton Hall University in South Orange, New Jersey.
orcid.org/0009-0006-0398-5521

ISBN 978-3-16-200263-1 / eISBN 978-3-16-200265-5
DOI 10.1628/978-3-16-200265-5

ISSN 1611-4914 / eISSN 2568-8367 (Forschungen zum Alten Testament, 2. Reihe)

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data are available at *https://dnb.dnb.de.*

© 2027 Mohr Siebeck, Tübingen.

This book may not be reproduced, in whole or in part, in any form (beyond that permitted by copyright law) without the publisher's written permission. This applies particularly to reproductions, translations and storage and processing in electronic systems. The right to use the content of this volume for the purpose of text and data mining within the meaning of Section 44b UrhG (Urheberrechtsgesetz) is expressly reserved.

Printed on non-aging paper.

Mohr Siebeck GmbH & Co. KG, Wilhelmstraße 18, 72074 Tübingen, Germany
www.mohrsiebeck.com, info@mohrsiebeck.com

To Jean-Pierre Sonnet, S.J.,
who showed me how to read

Preface

This study began with a single exegetical question that proved difficult to set aside. In Exodus 16,23, Moses speaks of Shabbat even though the narrator has not yet recorded its introduction by God. Moses speaks with authority, and the people respond as though the practice is already intelligible. How is this possible? I first discussed this question with Jean-Pierre Sonnet, S.J., at the Society of Biblical Literature's 2019 International Meeting in Rome. That exchange was the genesis of the present work. This book is a revised version of my doctoral dissertation, accepted under the same title by the Faculty of Theology of the Pontifical Gregorian University in June 2024.

The research began with the methodological framework I had learned at the Pontifical Biblical Institute, including text-critical, source-critical, and redaction-critical approaches. Particular attention was given to recurring lexical patterns across the Pentateuch and to source-oriented proposals that sought to explain the surprise of Shabbat in Exodus 16. While this work was valuable and its findings are reflected at several points in the study, the inquiry gradually moved beyond a compositional explanation.

At that stage Jean-Pierre Sonnet directed me to the work of Meir Sternberg and Bernard Levinson, and a new perspective opened. The reference to Shabbat in Exodus 16 came to be understood as an integral feature of the narrative rather than as an irregularity. Sternberg and Sonnet emphasized the temporal ordering of narrative and the principles of biblical coherence. Levinson clarified how legal discourse develops through processes of interpretation, reformulation, and innovation. These approaches made it possible to reformulate the central question. How does the narrator orchestrate the emergence of Shabbat within the narrated world of Exodus, and how is Moses staged as an agent of legal innovation who mediates divine teaching before Sinai?

At the earliest stage of the research, Dominik Markl, S.J., and Jean Louis Ska, S.J., both then teaching in Rome, helped me find a path forward. Jean-Pierre Sonnet directed the dissertation from its first formulation to its defense. He challenged me to grow as a reader of biblical narrative and to move from technical analysis to close reading, and the book owes its approach to him. I am also grateful to Vasile Babota, who served as second reader, and to Fabrizio Ficco, for conversations along the way and for presiding over the defense. Bernard Levinson, in conversations during his visits to Rome and the

correspondence that followed, clarified for me both his understanding of legal innovation and his way of reading the Pentateuch.

The research was carried out primarily at the Casa Santa Maria in Rome, a short walk from the Gregorian University and the Pontifical Biblical Institute. There I had the friendship of Fathers Jose Lim, Jonathon Meyer, and Peter Langenkamp, and of many others at the Casa and the North American College. Parts of the work were completed during periods of research at Seton Hall University, and the manuscript reached its final form at Columbia University, where Father Peter Heasley offered hospitality, encouragement, and the example of his own work in this series, *Prophetic Polyphony*. I am grateful to Andrew Teeter and the other editors of Forschungen zum Alten Testament 2. Reihe for accepting the study, to Tobias Stäbler for welcoming it at Mohr Siebeck, and to Markus Kirchner for his patient support in seeing it through to publication.

This preface began with a question, and I would like to end with it. How does Moses speak of Shabbat before it is commanded by God, and what might that speech reveal about the poetics of biblical narrative and the hermeneutics of legal innovation? My answer, in short, is that Moses invents Shabbat as an exegetical prophet. From what God has said and done, Moses draws a conclusion that God has not yet stated. What follows is the long form of that answer.

James Platania

Chatham, New Jersey
October 2026

Table of Contents

Preface VII

List of Abbreviations XVI

Introduction 1

1. Interest of the Study 1

2. Status Quaestionis 2

3. Purpose of the Study 3

4. Legal Innovation and the Deuteronomic Moses 4

5. Why Study Legal Innovation in Exodus 15,22–16,36? 7

6. Methodology 7

7. Presentation of the Study 9

Part I
Setting the Stage

Chapter I: Shabbat in the Pentateuch: Source and Redaction Criticism as a Foundational Framework 15

1. Preliminary Topics for Shabbat in the Pentateuch 15

1.1. Exegetical Issues in Shabbat Law 16
1.2. Exegetical Issues in Shabbat Narrative 19
1.3. Documentary Hypothesis and Formation of the Pentateuch 21
1.4. The Status of the Yahwist 24
1.5. The Status of the Priestly Narrative 25
1.6. The Post-Priestly Holiness Material 29
1.7. Deuteronomistic Updating of the Tetrateuch 32

2. Conclusions 33

Chapter II: Law and Shabbat in Exodus 15,22–16,36: A Review of Scholarship 35

1. Three Groups of Scholars 35

1.1. Group 1: Exodus 16 as a Large P and Short J (or E; JE; Non-P) Narrative 37
1.1.1. August Wilhelm Knobel (1857) 37
1.1.2. Julius Wellhausen (1889) 39
1.1.3. Bruno Baentsch (1903) 40
1.1.4. David Frankel (2002, 2015) 41
1.1.5. Joel Baden (2010) and Others (1911–2019) 43
1.1.6. Graham Davies (2020) 44
1.1.7. Conclusions from Group 1 45
1.2. Group 2: Exodus 16 as a P Text with Post-Priestly Redactions 45
1.2.1. Abraham Kuenen (1880) 45
1.2.2. Adolf Jülicher (1882) 47
1.2.3. Eberhard Ruprecht (1974) 48
1.2.4. Paul Maiberger (1983) 49
1.2.5. Erhard Blum (1990) 50
1.2.6. Ludwig Schmidt (2007) 51
1.2.7. Rainer Albertz (2012, 2014) 52
1.2.8. Christoph Berner (2016) 52
1.2.9. Conclusions from Group 2 53
1.3. Group 3: Exodus 16 as a Yahwistic-Centered Text 54
1.3.1. Rudolf Smend (1912) 54
1.3.2. Otto Eissfeldt (1922) 54
1.3.3. Wilhelm Rudolph (1938) 55
1.3.4. John Van Seters (1994, 2013) 56
1.3.5. Conclusions from Group 3 57

2. Post-Priestly Updating 58

3. Conclusions 59

Chapter III: Shabbat Institution: Previous Proposals and a New Path Forward 63

1. Moses' Shabbat Institution 63

1.1. Shabbat Is Given in the *ḥōq ûmišpāṭ* of Exodus 15,25b 64
1.2. Shabbat Existed Since Creation 64
1.3. The P Account of Exodus 16 Is Displaced 65

1.3.1. An Original Location in Numbers 15 69
1.3.2. Contra an Original Location in Numbers 15 70
1.3.3. An Original Location in Exodus 16 73

2. Methodological Considerations 75

2.1. Meir Sternberg: The Poetics of Biblical Narrative 75
2.2. Bernard Levinson: The Hermeneutics of Innovation 80

3. Conclusions 83

Part II
A Narrative Analysis of Exodus 15,22–16,36

Chapter IV: Moses and YHWH Propose Law: Exodus 15,22–27 87

1. Translation of Exodus 15,22–27 with Notes 87

2. Purifying Bitter Waters at Marah (Exodus 15,22–25a) 88

3. Narrating the Legal Theme "From Above" (Exodus 15,25b) 92

4. The "If-Plot" (Exodus 15,26) 99

4.1. Cooperative If-Plotting: Moses-YHWH Collaboration in v.26 106
4.2. If-Plots in Egypt: Pharaoh, YHWH, and Moses 109

5. Particularization at Elim (Exodus 15,27) 111

6. Summary 112

Chapter V: Three Voices: Exodus 16,1–5 115

1. Translation of Exodus 16,1–5 with Notes 115

2. The Voice of the Narrator (Exodus 16,1–3a) 121

2.1. Journeying from Egypt 121
2.2. Moving Fast 125
2.3. Sinai as Proleptic Exposition 126
2.4. Congregational Chronology 127
2.5. The Inciting Moment 127
2.6. Classifying Collective Characters 128

3. The Voice of the Sons of Israel (Exodus 16,3b) 130

3.1. The Complicated Complication 132
3.2. The Pattern of Complaint (Exodus 14,11–12) 133
3.3. Assessing Truthfulness 134
3.3.1. The Hand of YHWH 134
3.3.2. Antithetical Eating 135
3.3.3. Misrepresenting the "Exodus Motif" 136
3.4. A Deadly Fear That Distorts Truth 137
3.5. A Palistrophic Expression of Narrative Contrast and Development 140

4. The Voice of YHWH (Exodus 16,4–5) 142

4.1. A Curious Quiescence 142
4.2. The Truthfulness of YHWH 144
4.3. God's Initiative 144
4.4. About to Rain Down … Bread? 145
4.5. A Fatherly Provision for All 146
4.6. Divine Expectations 147
4.7. The Right Amount 148
4.8. Torah Test 149
4.9. On the Sixth Day 150

5. Summary 152

Chapter VI: Innovative Discourses on Earth and Revelation from Heaven: Exodus 16,6–12 155

1. Translation of Exodus 16,6–12 with Notes 155

2. Moses and Aaron Speak (Exodus 16,6–7) 157

2.1. The Narrator's Introduction 158
2.2. Two Parallelisms 158
2.2.1. Evening and Morning 159
2.2.2. Knowledge and Vision 160
2.2.3. To See the Glory of YHWH 161
2.2.4. Family Ties: A Retrospective Glance 163
2.2.5. The Brothers' Point of View 164

3. Moses Innovates (Exodus 16,8) 166

3.1. An Artful Development 167

3.2. A Convinced Modification 170

4. From Voice to Vision (Exodus 16,9–10) 172

4.1. Three Consecutive Interventions by Moses 172
4.2. Moses' Godlike Preproductive Quotation 173
4.3. Divine Proximity 175
4.4. Aaron Produces Moses' Quotation 178
4.5. Glory in the Cloud 179

5. YHWH's Words Radiate Outward (Exodus 16,11–12) 180

5.1. The Seventh and Completing Discourse 181
5.2. Preproductive Quotation or Performative Discourse? 182

6. Summary 184

Chapter VII: A Serialized Description of God's Omnipotence and Moses' Interpretations: Exodus 16,13–21 185

1. Translation of Exodus 16,13–21 with Notes 185

2. The Fulfillment of the Promise (Exodus 16,13–15) 188

2.1. Telling God's Omnipotence in a Symmetrical Situation 188
2.2. A Serialized Description 189
2.2.1. Quails 190
2.2.2. Dew 192
2.2.3. A Fine, Flakey, and Frosty Substance 193
2.3. Vision without Knowledge 195
2.4. Moses Sees What the Sons of Israel Do Not 197

3. Moses' Manna Innovations (Exodus 16,16–21) 200

3.1. God's Bread and Word Paralleled by Moses 200
3.2. Moses Issues a Command 201
3.3. Moses Expounds upon God's Word 202
3.4. Obedience to the Word 205
3.5. Total Consumption: A New Rule 206
3.6. Disobedience to the Word 208
3.7. A Daily Rhythm 210

4. Summary 210

Chapter VIII: Shabbat Institution, Lawgiving, and Practice: Exodus 16,22–36 ... 213

1. Translation of Exodus 16,22–36 with Notes ... 213

2. The Sixth-Day Mishneh (Exodus 16,22) ... 216

2.1. A Mimesis of God's Speech ... 218
2.2. The Narrator Corroborates Both God and Moses ... 219

3. Shabbat Invention (Exodus 16,23a) ... 220

3.1. A Chiasm with Temporal Implications ... 223
3.2. Didacticism ... 224
3.3. What Did YHWH Say? ... 225
3.4. Lemmatic Citations as Evidence for Shabbat Invention ... 226

4. Sixth-Day Directives (Exodus 16,23b–24) ... 228

4.1. Covert Citations ... 229
4.2. A Test of Faith ... 232
4.3. Obedience for Wellbeing ... 232

5. Shabbat Repetitions (Exodus 16,25–27) ... 234

5.1. Moses' Shabbat-Day Speech (vv.25–26) ... 234
5.2. Ongoing Lemmatic Reuse by Moses ... 236
5.3. Excursus: From Slavery to Service ... 238
5.4. The Futility of Disobedience (v.27) ... 239

6. God's Shabbat Teaching (Exodus 16,28–30) ... 241

6.1. The Legal Judgment of YHWH (v.28) ... 241
6.2. The Poetics of God's Shabbat Instruction (v.29) ... 243
6.3. *Imitatio Dei* (v.30) ... 246

7. Innovations for Future Generations (Exodus 16,31–36) ... 247

7.1. Naming the Bread (v.31) ... 247
7.2. A Forward-Thinking Legal Innovation (v.32) ... 248
7.2.1. Lemmatic Reuse ... 249
7.2.2. Seeing the Manna ... 251
7.3. Instructions for Aaron (vv.33–34) ... 252
7.4. With the Hindsight of Anachrony (vv.35–36) ... 254

8. Summary ... 256

Conclusion 259

1. The Accomplishment of the Study 259

2. Legal Innovation in Exodus 15,22–16,36 260

3. Four Takeaways from the Narrative Analysis 262

3.1. The If-Plot 262
3.2. Truthfulness of the *Dramatis Personae* 263
3.3. Narrative Corroboration 264
3.4. Attributional Speech (Moses to YHWH) 265

4. Further Research 266

Bibliography 267

Commentaries 267

Literature 269

Index of Biblical References 287

Author Index 299

Subject Index 305

List of Abbreviations

ÄAT	Ägypten und Altes Testament
ABD	D.N. Freedman, ed., *Anchor Bible Dictionary*, I–VI, New York 1992.
ABRL	Anchor Bible Reference Library
AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
al.	*alii* (that is, "others")
AmUStTR	American University Studies. Theology and Religion
AnBib	Analecta Biblica
AnBibSt	Analecta Biblica – Studia
AncB	The Anchor Bible / Anchor Yale Bible
ApOTC	Apollos Old Testament Commentary
ASV	American Standard Version (1901)
ATD	Das Alte Testament Deutsch
AThANT	Abhandlungen zur Theologie des Alten und Neuen Testaments
BBB	Bonner biblische Beiträge
BBE	The Bible in Basic English (1964)
BBET	Beiträge zur biblischen Exegese und Theologie
BBR.S	Bulletin for Biblical Research Supplements
BCBC	Believers Church Bible Commentary
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
BHS	K. Elliger – W. Rudolph, ed., *Biblia Hebraica Stuttgartensia*, Stuttgart 1967–1977.
Bib	*Biblica*
BiblInterp	Biblical Interpretation Series
BibRev	*Bible Review*
BIOSCS	*Bulletin of the International Organization for Septuagint and Cognate Studies*
BiTr	*Bible Translator*
BJS	Brown Judaic Studies
BKAT	Biblischer Kommentar. Altes Testament
BThST	Biblisch-Theologische Studien
BZ	*Biblische Zeitschrift*

BZAR	Beihefte zur Zeitschrift für altorientalische und biblische Rechtsgeschichte
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
CAL	*Critical Analysis of Law. An International and Interdisciplinary Law Review*
CB	The Commentators' Bible
CBET	Contributions to Biblical Exegesis and Theology
CBQ	*Catholic Biblical Quarterly*
CBQMS	Catholic Biblical Quarterly Monograph Series
CBSC	Cambridge Bible for Schools and Colleges
CEI	La Sacra Bibbia della Conferenza Episcopale Italiana (2008)
cf.	*confer* (that is, "compare with")
ch.	chapter
CJB	The Complete Jewish Bible (1998)
CLR	*Cardozo Law Review*
CRBS	*Currents in Research. Biblical Studies*
CTJ	*Calvin Theological Journal*
D	Deuteronomy
DBAT	*Dielheimer Blätter zum Alten Testament und seiner Rezeption in der Alten Kirche*
DDD	K. van der Toorn – et al., ed., *Dictionary of Deities and Demons in the Bible*, Leiden 1999[2].
DLDP.AT	Dabar – Logos – Parola. Lectio Divina Popolare. Antico Testamento
DOT.P	*Dictionary of the Old Testament. Pentateuch*
DRA	The Douay-Rheims American Edition (1899)
Dt	Deuteronomic work
Dtr	Deuteronomistic work
E	Elohist (Pentateuchal source)
EBR	H.-J. Klauck – et al., ed., *Encyclopedia of the Bible and Its Reception*, I–XXIV, Berlin – New York 2009–2025.
ECCo	Eerdmans Critical Commentary
ed.	editor(s)
EdF	Erträge der Forschung
e.g.	*exempli gratia* (that is, "for example")
EH	Europäische Hochschulschriften
EHLL	G. Khan, ed., *Encyclopedia of Hebrew Language and Linguistics*, Leiden 2013.
EpC	Epworth Commentaries
esp.	especially
ESV	English Standard Version (2016)
etc.	*et cetera* (that is, "and so forth")

FaT	*Faith and Thought*
FAT	Forschungen zum Alten Testament
FAT II	Forschungen zum Alten Testament 2. Reihe
FCI	Foundations of Contemporary Interpretation
f(f).	and following verse(s) / page(s)
FOTL	The Forms of the Old Testament Literature
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
GK	E. Kautzsch – A.E. Cowley, ed., *Gesenius' Hebrew Grammar*, Oxford 1910^2.
Gr.	*Gregorianum*
H	Holiness Code / Legislation (Leviticus 17–26)
HACL	History, Archaeology, and Culture of the Levant
HALOT	L. Koehler – W. Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament*, Leiden – Boston – Köln 2001; orig. German, *Hebräisches und Aramäisches Lexikon zum Alten Testament*, Leiden 1967–1995.
HAR	*Hebrew Annual Review*
HAT	Handbuch zum Alten Testament
HBM	Hebrew Bible Monographs
HBS	Herders biblische Studien
HCOT	Historical Commentary on the Old Testament
HebS	*Hebrew Studies*
HK	Handkommentar zum Alten Testament
H_R	Holiness Redaction
HS	Holiness School
HSS	Harvard Semitic Studies
HThKAT	Herders Theologischer Kommentar zum Alten Testament
HUCA	*Hebrew Union College Annual*
IBC	Interpretation. A Bible Commentary for Teaching and Preaching
Ibid.	*Ibidem* (that is, "at the same place")
IBT	Interpreting Biblical Texts
ICC	International Critical Commentary
Id.	*Idem* (that is, "the same one")
i.e.	*id est* ("that is")
IECOT	International Exegetical Commentary on the Old Testament
IJLD	*International Journal of Legal Discourse*
Int	*Interpretation*
J	Yahwist source (from German *Jahwist*)
JBL	*Journal of Biblical Literature*
JE	Yehowist (a combination of the Yahwist and Elohist sources)
JETS	*Journal of the Evangelical Theological Society*

JM	P. Joüon – T. Muraoka, *A Grammar of Biblical Hebrew*, SubBib 27, Rome 2009[2].
JPS	The Jewish Publication Society
JPTh	*Jahrbücher für protestantische Theologie*
JQR	*The Jewish Quarterly Review*
JSJSup	Supplements to the Journal for the Study of Judaism
JSOT	*Journal for the Study of the Old Testament*
JSOT.S	Journal for the Study of the Old Testament Supplement Series
K^D	D-Komposition (Blum)
KEH	Kurzgefaßtes exegetisches Handbuch zum Alten Testament
KEL	Kregel Exegetical Library
KHAT	Kurzer Hand-Commentar zum Alten Testament
KJV	The King James Version (1611/1769)
K^P	P-Komposition (Blum)
KStTh	Kohlhammer-Studienbücher Theologie
L	*Laienquelle*, "Lay Source" (Eissfeldt)
LaS	*Language in Society*
LB.PT	I libri biblici. Primo Testamento
LGRB	Lives of Great Religious Books
LHBOTS	Library of Hebrew Bible/Old Testament Studies
lit.	literally
LXX	A. Rahlfs – R. Hanhart, ed., *Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes*, Stuttgart 2006[2].
m.	masculine (grammatical gender)
MdB	Le monde de la bible
MonABC	Mon ABC de la bible
MT	Masoretic Text of the Hebrew Bible
MTS	Marburger Theologische Studien
n.	note / footnote
NAB	New American Bible (Revised 2011)
NAS	New American Standard Bible (1977)
NCB	New Century Bible Commentary
NCBC	New Cambridge Bible Commentary
NIB	New Interpreter's Bible
NICOT	New International Commentary on the Old Testament
NIDOTTE	W.A. VanGemeren, ed., *New International Dictionary of Old Testament Theology and Exegesis*, I–V, Grand Rapids 1997.
NIVAC	New International Version Application Commentary
NKJ	New King James Version (1982)
Non-P	non-Priestly writings
NRSV	New Revised Standard Version (1989)
NSK.AT	Neuer Stuttgarter Kommentar. Altes Testament

NU	*Numen. International Review for the History of Religions*
OBO	Orbis Biblicus et Orientalis
ÖBS	Österreichische Biblische Studien
OBT	Overtures to Biblical Theology
orig.	original
OT	Old Testament
OTL	The Old Testament Library
OTS	Oudtestamentische Studiën
P	Priestly Literature
P1	Basic Priestly narrative (Berner)
P2	Later Priestly additions (Berner); Priestly work (Kuenen)
p.	plural (grammatical number)
Pg	Priestly source (*Priestergrundschrift*; from German *Priesterliche Geschichtserzählung*)
PHSC	Perspectives on Hebrew Scriptures and Its Contexts
PoeT	*Poetics Today*
prep.	preposition
Prooftexts	*Prooftexts. A Journal of Jewish Literary History*
Ps	Secondary P
PSB	*The Princeton Seminary Bulletin*
PT	Priestly Torah (Knohl)
Q	*Quatuor* (Wellhausen)
RB	*Revue Biblique*
R^D	Deuteronomistic redactor
RivB.S	Supplementi alla Rivista Biblica
R^P	Priestly redactor
R^J	Redactor(s) of J (Smend)
RRJ	*The Review of Rabbinic Judaism*
RSR	*Recherches de Science Religieuse*
RSV	The Revised Standard Version (1952)
RTL	*Revue Théologique de Louvain*
RTP	*Revue de Théologie et de Philosophie*
s.	singular (grammatical number)
SamP	Samaritan Pentateuch
SBAB	Stuttgarter biblische Aufsatzbände
SBEC	Studies in the Bible and Early Christianity
SBLAIL	Society of Biblical Literature. Ancient Israel and Its Literature
SBLDiss	Society of Biblical Literature. Dissertation Series
SBLMS	Society of Biblical Literature. Monograph Series
SBLSCS	Society of Biblical Literature. Septuagint and Cognate Studies Series
SBLStBL	Society of Biblical Literature. Studies in Biblical Literature

ScrH	Scripta Hierosolymitana
ScrinTheol	Scrinium Theologicum
SCS	Septuagint Commentary Series
SDC	Scripture Discussion Commentary
SHBC	Smyth & Helwys Bible Commentary
Siphrut	Siphrut. Literature and Theology of the Hebrew Scriptures
SJOT	*Scandinavian Journal of the Old Testament*
SR	*Studies in Religion*
SRS	Series Rhetorica Semitica
SubBib	Subsidia Biblica
Sy	The Peshitta
TA	Theologische Akzente
TB	Theologische Bücherei
TDOT	G.J. Botterweck – H. Ringgren – H.-J. Fabry, ed., *Theological Dictionary of the Old Testament*, I–XV, Grand Rapids – Cambridge 1974–2006; orig. German, *Theologisches Wörterbuch zum Alten Testament*, I–X, Stuttgart 1970–2016.
Tg.N	Targum Neofiti
Tg.O	Targum Onkelos
Tg.Ps.J	Targum Pseudo-Jonathan
Tgs	Targums
TG.T	Tesi gregoriana. Teologia
ThR	*Theologische Rundschau*
ThT	*Theologisch Tijdschrift*
TLOT	E. Jenni – C. Westermann, ed., *Theological Lexicon of the Old Testament*, I–III, Peabody 1997; orig. German, *Theologisches Handwörterbuch zum Alten Testament*, I–II, Zürich 1971–1976.
TNK	The Tanakh of the Jewish Publication Society (1985)
tr.	translator(s)
TSAJ	Texts and Studies in Ancient Judaism
UBCS	Understanding the Bible Commentary Series
UTB	Uni-Taschenbücher
v., vv.	verse, verses
VT	*Vetus Testamentum*
VT.S	Vetus Testamentum Supplements
Vulg	R. Weber – R. Gryson, ed., *Biblia Sacra Vulgata*, *editio quinta*, Stuttgart 2007.
WBC	Word Biblical Commentary
WC	Westminster Commentaries
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
WW	*Word and World*

x	times/occurrences
YFS	*Yale French Studies*
ZAH	*Zeitschrift für Althebraistik*
ZAR	*Zeitschrift für altorientalische und biblische Rechtsgeschichte*
ZAW	*Zeitschrift für die alttestamentliche Wissenschaft*
ZBK.AT	Zürcher Bibelkommentare. Altes Testament
§(§)	section number(s)

Introduction

Therefore, every scribe who has been trained for the kingdom of heaven is like the head of a household, who brings out of his treasure both the new and the old.

– The Gospel of Matthew 13,52

1. Interest of the Study

"Remember the day of Shabbat – keep it holy" (Exod 20,8). These are God's first words about the great day of rest in the Sinaitic Decalogue, which he spoke while Israel encamped before Mount Sinai (20,1–17). As an integral part of the Ten Commandments, God's Shabbat command (20,8–11) is the most well-known of Shabbat laws[1]. Nevertheless, it is not the first Shabbat teaching. Rather, Shabbat rules are initially conveyed within the pre-Sinaitic narrative about the manna (16,1–36) and, contrary to expectations, it is not the character of God who first gives them. Rather, in the narrated world of the book of Exodus, it is the character of Moses who both inaugurates Shabbat and sets forth its initial regulations.

Shabbat observance in the wilderness of Sin is brought about by Moses' initiative and precedes lawgiving on Mount Sinai. Shabbat institution, legislation, and practice, therefore, are linked to the people's lived experience with the manna. Commenting on this phenomenon, Jean Louis Ska writes, "Interestingly, some important laws, such as Shabbat observance, are first discovered and experienced before being decreed. Experience precedes legislation"[2].

The first mention of Shabbat in Exod 16 is narrated as follows. After the whole congregation grumbles against Moses and Aaron in the wilderness of Sin because of hunger (16,1–3), YHWH provides a solution of bread and meat (16,4–12). The gift of the manna and its collection (16,13–21) includes a double portion on the sixth day that is reported to Moses by the leaders of the congregation (16,22). Moses then makes a proclamation that introduces Shabbat to the Israelites for the first time: "It is that which YHWH said, tomorrow is a day of Shabbat rest (שַׁבָּתוֹן) – a holy Shabbat for YHWH (שַׁבַּת־קֹדֶשׁ לַיהוָה)"

[1] For the Shabbat laws of Exodus, see 20,8–11; 23,10–12; 31,12–17; 34,21; 35,1–3.

[2] J.L. Ska, *Le livre de l'Exode*, 105–106 (my translation).

(16,23a). Notably, Moses prefaces his Shabbat teaching by claiming that God had spoken about it. Yet there are no previous references to Shabbat in the book of Exodus and no obvious evidence for Moses' claim. What does Moses mean when he asserts that his Shabbat teaching "is that which YHWH said"? In addition, how did Moses become aware of Shabbat?

2. *Status Quaestionis*

Many scholars have pondered the curious nature of the pre-Sinaitic introduction of Shabbat. Commenting on the narrative, Wilhelm Martin Leberecht de Wette noted, "The gathering of manna is linked to the sanctification of Shabbat; it is represented as an exercise in the celebration of it, and the institution of Shabbat seems to be already known, although not yet in full practice"[3]. The idea that Shabbat was somehow already known in Exod 16 has been specified in three main ways throughout the history of scholarship.

First, Rashi indicated that God had given Moses and the people the law of Shabbat as part of the contents of *ḥōq ûmišpāṭ*, or "statute and ordinance", of Exod 15,25b[4]. It follows that Moses' knowledge of Shabbat would have come from God's revelation of law at Marah. But Shabbat is not explicitly mentioned as part of *ḥōq ûmišpāṭ*. While Rashi's position is both reasonable and thought-provoking, it cannot be proven.

Second, John Van Seters, like Otto Eissfeldt before him, argued that Shabbat was introduced in the narrative of creation at the beginning of the book of Genesis. Therefore, by the time Moses speaks of Shabbat in Exod 16, its existence would have been already well-known from creation[5]. Genesis 2,2–3 reads as follows:

> Gen 2,2) On the seventh day God completed his work that he had been doing and he rested (וַיִּשְׁבֹּת) on the seventh day from all his work that he had done. 3) And God blessed the seventh day and he declared it holy, for on it he rested (שָׁבַת) from all his work of creation that he had accomplished.

From a narrative perspective, however, Gen 2,2–3 is insufficient to explain Moses' knowledge of Shabbat in Exod 16. First of all, the narrator does not use the noun "Shabbat" (שַׁבָּת) to describe Elohim's rest. While God rests, blesses, and sanctifies the seventh day, he does not inform any other biblical character of his actions. It remains unclear *if* and *how* knowledge of God's rest would have reached the ears of the Israelites in the narrated world. In the account of creation, only God, the narrator, and the reader have knowledge of God's rest.

---

[3] W.M.L. de Wette, *Beiträge zur Einleitung*, 222 (my translation).
[4] Cf. Rashi, in M. Carasik, *Miqra'ot Gedolot*, 119–120.
[5] Cf. O. Eissfeldt, *Hexateuch-Synopse*, 37–38; J. Van Seters, *Life of Moses*, 186.

There is no evidence of any biblical character in the book of Genesis having any awareness of God's rest day, let alone practicing Shabbat themselves. In a narrative reading of the Pentateuch, therefore, Gen 2,2–3 does not institute Shabbat, but prefigures it. As Jacob Milgrom comments, "[T]he manna episode provides the backdrop for the first occasion when Israel is commanded to observe the sabbath"[6].

Third, numerous scholars from de Wette to Joel Baden have proposed that all or part of the manna-Shabbat narrative of Exod 16 is chronologically incorrect in its present location, arguing that the narrative was originally located after the Sinaitic legislation[7]. As de Wette explains:

> Now, it has not yet been observed that Shabbat law has been given; it is only given later upon the two tablets; it has therefore probably been assumed that Moses had been provisionally given [Shabbat law] earlier. This difficulty could not have been raised if one had wanted to recognize that the whole narrative is chronologically incorrect here […] Our narrative thus falls into the period after the Sinaitic legislation, and Shabbat celebration is no longer a problem[8].

As a matter of consequence, YHWH would have already spoken of Shabbat by means of the laws given at Sinai, and Moses would have gained his awareness of Shabbat from the same laws. Nevertheless, there are serious reasons to doubt this proposal, even from a *source-oriented* perspective[9], and in a canonical reading of the book of Exodus the question of Shabbat in Exod 16 remains.

3. Purpose of the Study

In the narrated world of the Pentateuch, Shabbat is not instituted in creation, nor is it first given on Mount Sinai; rather, it is somehow discovered in the wilderness. As Ska writes, "The story [of Exod 16] is intended to show how the people of Israel 'discovered' Shabbat in the desert"[10]. While Ska's insight reorients the inquiry toward a *discourse-oriented* response, a fundamental question remains: What is the process through which Shabbat is discovered?

---

[6] J. Milgrom, "H_R in Leviticus", 37.

[7] Cf., *inter alia*, J. Baden, "Original Place", 491–504; Id., "Structure and Substance", 351–367.

[8] W.M.L. de Wette, *Beiträge zur Einleitung*, 222–223 (my translation).

[9] Cf. L. Schmidt, "Die Priesterschrift", 492; D. Frankel, "Priestly Conception", 212–216; R. Albertz, "Wilderness Material in Exodus", 155–156, who all argue in favor of the canonical place of the manna-Shabbat narrative. For more, see Ch. III §1.3. For the terminology *source-oriented* and *discourse-oriented*, which in the current work will be preferred to the more scholastic distinction between diachronic and synchronic analysis, see M. Sternberg, *Poetics*, 7–23.

[10] J.L. Ska, *Le livre de l'Exode*, 105 (my translation).

The current study will elucidate the crucial and indispensable role of Moses in Shabbat discovery. It is by means of the ingenuity of Moses that Shabbat is introduced to God's people. As Hugo Gressmann pointed out, "There can be no doubt as to the intention of the story [of Exod 16]: it wants to tell how Moses discovered Shabbat through his astuteness (*Scharfsinn*) and how Israel made the seventh day a day of rest for the first time"[11]. The day of rest would not be known "without the prudence (*Klugheit*) of Moses […] Moses first commanded it"[12].

Building on the observations of Gressmann, the current study will argue that Moses prophetically "invents"[13] Shabbat in a process of interpretive innovation. By means of a sequential reading of Exod 15,22–16,36, the narrative dynamics of Shabbat invention will be deciphered for the first time in biblical scholarship. It will be the task of this study to demonstrate the process through which Moses is characterized as a prophetic agent of legal innovation.

4. Legal Innovation and the Deuteronomic Moses

Scholars who study the evolution of the biblical law corpora have identified scribal techniques for legal revision. A pioneer was Michael Fishbane, whose *Biblical Interpretation in Ancient Israel* argued that the Hebrew Bible manifests a process of reinterpretation, revision, and rewriting. Fishbane showed the hermeneutical principles that governed the process of growth within biblical literature, which he called inner-biblical exegesis.

The interpretive rewriting of the scribes came with certain identifiable techniques. Bernard Levinson has explored how resumptive repetition (*Wiederaufnahme*), inverted citation (Seidel's law), lemmatic citation, and pseudepigraphy functioned in legal revision and renewal in ancient Israel[14]. Of these four techniques, lemmatic citation is especially associated with Levinson, yet he reveals its meaning through praxis rather than definition. For the sake of clarity, lemmatic citation may be defined as the scribal practice of quoting specific words or phrases (i.e., lemmas) from an earlier text within a new one. By means of this method, the scribe reinterprets, expands, or modifies his original source text in a new composition.

---

[11] H. Gressmann, *Mose und seine Zeit*, 127 (my translation).

[12] H. Gressmann, *Mose und seine Zeit*, 128 (my translation).

[13] By the transitive verb "to invent" I mean to think out or produce something new, to devise it for the first time.

[14] Cf., *inter alia*, B. Levinson, *Deuteronomy and the Hermeneutics of Legal Innovation*; Id., *Legal Revision and Religious Renewal in Ancient Israel*; Id., "The Birth of the Lemma", 617–639. For more on Levinson, see Ch. III §2.2. For more on scribal hermeneutics in the transmission of biblical law, see D. Andrew Teeter, *Scribal Laws*.

Levinson argues that the legal corpus of Deuteronomy (Deut 12–26) reformulates elements of the Covenant Collection (Exod 20,22–23,33) in a "radical revision"[15]. According to Levinson, the scribes of Deuteronomy were sophisticated interpreters of both Israelite and cuneiform texts, and their updating conformed to the Deuteronomic program of sacrificial centralization from multiple sites to "the one place that YHWH will choose", i.e., the Jerusalem Temple (Deut 12,11–14). Since the legislation given at Sinai was attributed to God, this updating occurred in a way that would not impair God's prestige or authority. The Deuteronomic scribes employed a "rhetoric of concealment" through which they adapted an old law to new circumstances[16]. Scribal techniques invested a rewritten law with the divine prestige of God's former law. While Levinson argues that the process of scribal updating served to camouflage, or subvert, their legal source, this purpose is not universally agreed upon[17].

The procedures for scribal revision are rarely considered from a narrative perspective. An exception to this is found in the writings of Jean-Pierre Sonnet, whose work has touched on the issue[18]. As Sonnet writes,

> Far from constituting an alternative revelation, the legal corpus in Deuteronomy represents a didactic *reformulation* of God's legal communication at Sinai. The Mosaic "revision" is meant for a new generation that, unlike the generation of the exodus, will cross into the land, and that presumably needs an adapted rehearsal of the covenantal stipulations[19].

Within the narrated world of the Pentateuch, the reader encounters a progressive yet discontinuous legal revelation that includes an ongoing updating of regulations[20]. Laws are attributed to the characters of God or Moses and the techniques normally associated with scribal redaction become embedded in narrative[21].

---

[15] Cf. B. Levinson, *Deuteronomy*, 3–17, here 3.

[16] Cf. B. Levinson, "Reinterpretation of Normative Texts", 8–9.

[17] E.g., Hindy Najman, who has challenged Levinson's view that Deuteronomy is a subversive attempt to replace the Covenant Collection, rather seeing scribal updating as an "authentic exposition" of what has preceded it. Cf. H. Najman, *Seconding Sinai*, 19–29.

[18] Cf. J.-P. Sonnet, *The Book Within the Book*; Id., "Does the Pentateuch *Tell*", 269–282.

[19] J.-P. Sonnet, *The Book Within the Book*, 47–48. The Deuteronomic Decalogue (Deut 5,6–21), for example, which is a Mosaic reformulation of the Sinaitic one, accentuates significant legal revisions in divine law. Differences between the two Decalogues demonstrate Moses' freedom to revise God's words, providing testimony to the possibility of legal revision as a hermeneutical principle within divine law. Cf. D. Markl, "The Ten Words Revealed and Revised", 13–27.

[20] Cf. J.-P. Sonnet, "Does the Pentateuch *Tell*", 269.

[21] Cf. J.-P. Sonnet, "Does the Pentateuch *Tell*", 269. For Sonnet, the term redaction refers comprehensively to the scribal genesis of biblical texts and books.

The revisions of the Deuteronomic scribes are notably attributed to Moses, God's "second self"[22]. Levinson argues that by means of the technique of pseudepigraphy, scribal innovation is camouflaged by the voice of Moses and thus gains scriptural "pedigree"[23]. As Fishbane wrote, "[The Mosaic voice] – pseudepigraphic in the book of Deuteronomy – is a composite of many teaching voices, deriving from the many teachers of the deuteronomic tradition"[24]. Moses is thus *characterized* by the scribes as a reliable interpreter of what God originally meant.

As Sonnet has observed, legal revision, which takes place behind the scenes, is reflected by analogy onto the narrative stage, and the narrative process mirrors the redactional activity found in scribal updating[25]. The character of Moses therefore comes to be "associated with the act of writing, and, at times, with more specific scribal procedures or techniques"[26]. For example, the law about the centralized altar in Deut 12 is a lemmatic reformulation of Exod 20,24–25 that is brought about in the narrated world by Moses[27]. Made in the image of the scribes, Moses reflects their redactional activity, and by extension validates it. The Deuteronomic Moses is thus cast as an exegetical and divinely authorized prophet who ponders over and interprets God's previous discourses, reinterpreting them in both conservative and innovative ways. Moses, in a way analogous to the scribes, is staged as the figure who inscribes the new in the old[28].

---

[22] For Moses as God's second self, cf. J.-P. Sonnet, "La construction", 1–20; Id., "God's Repentance", 486.489.494.

[23] Cf. B. Levinson, *The Hermeneutics of Innovation*, 158.

[24] M. Fishbane, *Biblical Interpretation*, 436, cited in J.-P. Sonnet, *The Book Within the Book*, 265. Fishbane (Ibid., 256–261, here 258) calls the process *pseudepigraphic exegesis*, which is "a dignification and elevation of human exegesis to the status of divine revelation. For the voice of the human teacher is reauthorized through the voice of Moses, who speaks or repeats the divine revelations given to him".

[25] Cf. J.-P. Sonnet, "Does the Pentateuch *Tell*", 269.

[26] Cf. J.-P. Sonnet, *The Book Within the Book*, 262–267, here 262. Sonnet's consideration of Moses' updating of previous divine law was part of a larger work that considers the processes of communication within the narrated world of Deuteronomy. For Sonnet (Ibid., 246–250), "this Torah" that Moses wrote down (cf. Deut 31,9) is not to be equated with the entire book of Deuteronomy but rather refers to texts in Deuteronomy 5–30, and therefore, to a "book within the book".

[27] For the lemmatic reformulation itself, see B. Levinson, *Deuteronomy*, 23–52.

[28] Cf. J.-P. Sonnet, "Inscribe the New in the Old", 128–141.

5. Why Study Legal Innovation in Exodus 15,22–16,36?

If "the silhouette of the scribes responsible for the making of Deuteronomy can arguably be discerned in Moses-the-scribe"[29], as Sonnet has argued, the question arises: Would a study of the narrated world of Exod 15,22–16,36, which is recounted at an early, pre-Sinaitic stage in the grand chronology[30] of biblical lawgiving, be profitable for advancing the hypothesis? Let us now consider aspects of Exod 15,22–16,36 that support the proposed endeavor.

Exodus 15,22 begins the Israelites' wilderness journey as Moses leads Israel from the Yam Suph to the wilderness of Shur. The barren desert provides both the occasion and the need for Moses to engage in problem-solving activity (15,22–25a). The legal content of the Marah pericope also indicates Moses' initial role in lawgiving (15,25b–26). In Exod 16, Moses hears directly from God (16,4–5), speaks innovative words to the congregation (16,6–8), instructs Aaron what to say (16,9.33), and identifies the manna as the bread of YHWH (16,15). He issues rules about God's bread (16,16.19) and Shabbat (16,23b.25–26) and directs that the manna be preserved for future generations (16,32–33).

Notably, Moses prefaces his legislation with repeated appeals to God's former word (cf. 16,16.23.32), thus attributing what seem to be *his laws* to God. As Benno Jacob commented, "[W]e do not need to wait till Deuteronomy for Moses to show himself as an authentic interpreter of God"[31]. While Moses does not commit his laws to writing, the narrated world of Exod 15,22–16,36 is suffused by interpretive and legally innovative activity well before the great legal content of Sinai is legislated. It has therefore been identified as an intriguing place to study the figure of Moses as a burgeoning agent of legal innovation.

6. Methodology

The narrative analysis of Exod 15,22–16,36 (Part II of the current work) will assume the position of a "first-time reader" (Janzen), who is also a "model reader" (Eco) or "heuristic reader" (Pier) of the book of Exodus[32]. This model

---

[29] Cf. J.-P. Sonnet, *The Book Within the Book*, 235–236, here 235.

[30] Cf. M. Sternberg, "The Grand Chronology", 81–145.

[31] B. Jacob, *The Second Book*, 454.

[32] Cf. Umberto Eco, *The Role of the Reader*, 7–10; Waldemar Janzen, *Exodus*, 17–18.451; John Pier, "After This", 124–130. It will be posited that the first-time reader has already read Genesis, since, as J.-P. Sonnet (*The Book Within the Book*, 22) writes, "[W]hatever comes 'before' in the Pentateuchal sequence forms the literary background of what comes 'after'". The study will therefore permit, even demand, a reading backwards as well as forwards in the text, sparked by the interplay of suspense, curiosity, and surprise. Later and yet

first-time reader encounters the interplay of suspense, curiosity, and surprise in the drama of reading. To accomplish this task, the methodology of Meir Sternberg will be applied[33]. For Sternberg, the reader is tasked with uncovering "a pattern of meaning and effect" as he or she reads for the plot[34]. To this end, Sternberg studies the inherent rules that regulate the transfer of meaning from narrator to reader. Patterns of meaning are embodied in the Bible's poetics, which as a theory is concerned with "the systematic working or study of literature as such"[35].

Sternberg's poetics includes varied narrative techniques such as temporal ordering, point of view, repetition, gapping, characterization, ambiguity, and first impressions, all of which will be applied in the narrative analysis. The drama of reading will unfold in the temporal ordering of the narrative in which the reader will go from the truth to the whole truth as allowed by the narrator. The *close reading* will focus on the role of the omniscient, reliable, and anonymous narrator, and on his narrative options, starting with narrative and scenic modalities (*telling* and *showing*). Since the order of a text creates its meanings[36], special attention will be given to the assembling of material from diverse literary origins into a cohesive narrative plot, or, as Sonnet puts it, the process by which redaction becomes revelation[37]. As a unique supplement to Sternberg's methodology, Levinson's hermeneutics of scribal exegesis will help to elucidate the poetics of the narrative. His work with legal texts is nicely tailored to fit a narrative with a complicated redaction history that is rife with legal content.

In the narrated world, the scribal strategies of innovation become those of the *dramatis personae* as "the redaction process, behind the scenes, is analogically mirrored on the front stage"[38]. This allows the possibility of a character study of Moses as the one who performs innovative updating. The technique of lemmatic citation, for example, will be argued to be the main way that Moses points back to his source of reference in the narrated world. Acting in a way that is analogous to the scribes, although without writing anything down, the character of Moses legally updates God's past words to respond to a new situation in the wilderness. In so doing, the character may be considered an agent of legal innovation, like a scribe who had written "on the tablet of the heart",

---

unencountered biblical texts may be consulted to comparatively grasp the poetics of the text at hand. For more on "first-time reading", see L. Invernizzi, *Perché mi hai inviato?*, 99–102.

[33] For more on Sternberg, see Ch. III §2.1.

[34] Cf. M. Sternberg, *Poetics*, 15.

[35] M. Sternberg, *Poetics*, 2.

[36] Cf. M. Perry, "How the Order of a Text Creates Its Meanings", 35–64.311–361.

[37] Cf. J.-P. Sonnet, "Does the Pentateuch *Tell*", 269.

[38] J.-P. Sonnet, "Does the Pentateuch *Tell*", 269.

to quote David Carr, what God had told him before[39]. It will be argued that what Moses says, God said first, and this is just as Moses had claimed (cf. 16,16.23.32).

The current work will therefore bring narratology and legal hermeneutics into dialogue by means of a thorough exegetical analysis which, never excluding historical, source, redaction, or text-critical insights[40], employs a narrative approach. As J.-P. Sonnet observes, "More attention needs still to be paid to the way the biblical books combine narrative and statutory dimensions: in biblical writing, law is narrativized and narrative is legalized"[41]. Studies of law and narrative in the Hebrew Bible have followed three main methodological lines: the study of the narrative dynamics within legal texts; the assessment of law and narrative as distinct literary genres and of their redactional integration into the final form of biblical books; and the tracing of legal echoes within narrative and of narrative echoes within law[42]. The present study belongs primarily to the first and the third. It reads legal content with attention to its narrative dynamics, and it follows the lemmatic echoes by which Moses' legal instructions cite God's earlier teaching. Both the poetics of narrative and the techniques of scribal exegesis will be applied to Exod 15,22–16,36 in order to study Moses as an agent of legal innovation – an exegetical prophet who updates God's earlier discourses.

7. Presentation of the Study

The question of legal innovation, especially regarding Shabbat, is but one of the many exegetical questions found in Exod 15,22–16,36. Niels-Erik Andreasen has said that Exod 16 presents "extraordinary difficulties for the literary analyst"[43]. Therefore, before engaging in a narrative reading, the current study allocates three chapters (Part I) to grapple with the complicated redaction history of Exod 16 and to evaluate the different ways in which scholars have

[39] Cf. D.M. Carr, *Writing on the Tablet of the Heart*, 159–161, for the internalization of ancient texts in scribal transmission and revision. Carr argues that well-educated scribes could faithfully reproduce an older authoritative text from memory.

[40] For the text-critical apparatus of Exodus, the present study relies on BHS, with reference to the SamP, Qumran fragments, and LXX. On the Old Greek of Exodus, see J.W. Wevers, *Notes on the Greek Text of Exodus*; D.M. Gurtner, *Exodus*; J. Screnock, *Traductor Scriptor*.

[41] J.-P. Sonnet, "If-Plots in Deuteronomy", 1.

[42] For an introduction to the field, see A. Bartor, "Law and Narrative", 217–231; C. Berner – H. Samuel, *The Reception*, vi–x; C. Carmichael, *Illuminating Leviticus*, 1–10; Id., "Law and Narrative", 321–334; E.L. Greenstein, "Biblical Law", 83–103; Id., "The Relation", 1–11; H.P. Nasuti, "Identity", 9–23; J.-P. Sonnet, "If-Plots in Deuteronomy", 1–6.

[43] N.-E.A. Andreasen, *The Old Testament Sabbath*, 67.

assessed it. These chapters will be of great interest to *source-oriented* scholars of the Bible. The next five chapters (Part II) present the *close reading* of Exod 15,22–16,36. Each chapter of the narrative analysis begins with a translation from Hebrew into English, as well as a section for notes on the translation. In order to remain faithful to Sternberg's narratological parameters, historical, source, or redaction-critical insights are assessed in the footnotes. An outline of the eight chapters of the current study will now be provided.

The first chapter studies some of the exegetical issues of Shabbat law and narrative in the book of Exodus and overviews the methods employed to resolve them. The statuses of the Yahwist and the Priestly Narrative are provided, as well as the arguments in favor of the redactional character of Priestly Literature. Lastly, Post-Priestly redactional theories connected either to the Holiness Material or to the Deuteronomist are summarized. This chapter provides a foundational framework to then explore how various scholars have approached law and Shabbat in Exod 15,22–16,36.

The second chapter shows the complexity of the Shabbat material in Exod 16 and the fragility of source and redaction criticism in an academic milieu that lacks a methodological consensus. There is a great divergence in scholarly proposals for the composition history of Exod 15,22–16,36 due to the many exegetical challenges presented to the reader in these verses. The second chapter is attentive to scholars who argue for a connection between Exod 15,25b–26 and 16,4–5.27–30 since these verses highlight the role of law in narrative and its importance for Shabbat discovery. Having reviewed the general trends in source and redaction criticism, I favor the position that Exod 16 is a Priestly reworking of a non-Priestly manna-Shabbat fragment, later complemented by Post-Priestly reworkings.

The third chapter reviews three previous inquiries into Moses' Shabbat awareness in Exod 16. First, Rashi proposed that God had given Moses and the people the law of Shabbat as part of the contents of the *ḥōq ûmišpāṭ* of Exod 15,25b. Second, John Van Seters argued that Shabbat was introduced in Gen 2,2–3. Third, Joel Baden proposed that all or part of the manna-Shabbat narrative from Exod 16 is displaced. This last argument is assessed in some detail and concludes in favor of the canonical place of the manna-Shabbat narrative. In addition, the contributions of Meir Sternberg and Bernard Levinson are introduced to the reader in §2.

The fourth chapter begins the narrative analysis of Exod 15,22–16,36. At Marah the people are immediately confronted with a complication as there is no water for them to drink (15,22–24). After Moses intercedes for the people, YHWH involves Moses in the resolution of the water dilemma (15,25a) and legal content is introduced (15,25b–26). The close collaboration between the characters of Moses and YHWH includes ambiguity. Does Moses or YHWH perform the action that purifies the bitter waters and makes them drinkable (15,25a)? Which character provides a statute and an ordinance (15,25b) and

Index of Biblical References

OLD TESTAMENT

Genesis

1–11 24, 194
1 52
1,1–2,4a 19, 31, 52–53, 63, 144, 151
1,1–5 162
1,3 190
1,4 192
1,5 160, 217
1,7 205
1,8 160
1,9 205
1,11 194, 205
1,13 160
1,15 205
1,19 160
1,23 160
1,24–31 151
1,24 205
1,28–30 47
1,29–30 199
1,29 194
1,30 205
1,31 160
2,1–4a 15–16
2,1–3 38, 222
2,2–3 2–3, 10, 55, 63–65, 83
2,2 2, 247
2,3 55, 65, 220
2,4–3,24 150
2,4a 27
2,5 146
3,1–5 144
4,16 176
6,17 145
6,21 199
7,4 146
7,19–20 191
8,2 146
8,22 214
9,1–17 47
9,1–7 199
9,9 145
12–50 24
17 47, 51
18,22 176
19,16 156
19,24 146
22,1 97
27,28 193
27,39 192
31,1 162
34,25 240
40,20 240
42,9 226
42,14 214, 226
42,15 226
45,13 126, 162
46,1–7 123
47,12 202
48,4 145
49,5–6 162
49,6 162

Exodus

1–15 24, 28
1,1–7 163
1,8–21 238
1,8–14 148
1,8 109, 161
1,9–10 110
1,11–14 110
1,11 239
1,13–14 239
1,15–21 138
1,15 109

1,16 109–110, 263
1,17 109
1,18 109
1,20 110
1,22 110, 216
2,1–10 110
2,11 138, 186, 239
2,13–14 139
2,13 107, 163
2,15 126
2,20–22 147
2,23–25 160
2,23 109, 186
2,24 165, 177
3,1–4,17 124, 144
3,1–4a 177
3,1 122
3,4 107
3,5 107, 177
3,6 107, 163
3,7–22 245, 255
3,7 165, 177
3,8 191, 248
3,10 137
3,11 137
3,12 107, 137
3,13–17 108, 262
3,13–15 110
3,13 174
3,14–18 174
3,14 215
3,14b 107
3,15 107–108, 244, 262
3,16–18 217
3,16 139
3,17 191, 248
3,18–22 110
3,18 107, 109, 139, 231, 244
3,19 109
4,1–7 111
4,1 139
4,2 107
4,3 107
4,5 107, 139, 244
4,7 107
4,8–9 263
4,8 111, 139
4,9 111
4,10 111
4,13 107, 215
4,14 107, 163
4,15–16 175
4,15 175
4,22–23 108, 174, 262
4,24 186
4,28 172
4,29 217
4,31 139
5 202
5,1–3 163
5,1 108, 262
5,2 161
5,3 231
5,4–5 239
5,4 109, 239
5,5 239
5,10 166
5,13 148, 239
5,17 231
5,19 239
5,22 107
6,2–13 47
6,2–8 182
6,4 245, 255
6,5 177
6,6–9 108, 262
6,6–8 174
6,6–7 137
6,6 239
6,7 161, 182, 239, 247
6,8 245, 255
6,9 139, 161
6,11 109
6,12 176
6,13 109, 137, 163, 200
6,26 137, 163
6,27 109, 137, 163
6,29 109
6,30 176
7–8 174
7,1–2 108–109, 262
7,2 200
7,3 189
7,4–5 135, 137
7,5 161
7,6 163, 233
7,7 164
7,8–9 174

7,8 163
7,9 164
7,10 163, 205, 233
7,14–11,10 209
7,14–24 104
7,15–18 174
7,16–17 108, 262
7,17 161
7,19 164, 175
7,20 163, 205, 233
7,22 163
7,25–8,3 191
7,26–29 174
7,27 111, 263
8,1–4 108, 262
8,1 164, 175
8,4–11 90
8,4 231
8,6 161
8,12 164, 175
8,15 163
8,16–19 174
8,17 111, 145, 263
8,18 161
8,20–23 108, 262
8,22–25 231
8,24 182
9 146
9,1–5 107–108, 244, 262
9,1–4 174
9,2 111, 263
9,8 163
9,12 163
9,13–19 108, 174, 262
9,14 135, 161
9,18 145–146
9,23 146
9,27 163
9,29 161
9,33 146
9,34 146
10,3–6 108, 262
10,3 163, 216
10,4 111, 145, 263
10,5–15 191
10,8 163, 182
10,16 163, 182
10,17 182
10,25 231
11,1–13,16 104
11,1–10 110
11,4–8 108, 262
11,4 108
11,8 109
11,10 163
12 116, 227–228, 250
12,1–13,16 227
12,1–20 202–203, 227, 237, 249, 256, 261, 263
12,1–4 207
12,1 134, 163
12,3–4 203–204
12,3 116, 203
12,4 111, 263
12,5–11 207
12,5 136, 230
12,6–9 207
12,6 119, 157, 181, 216, 231, 250, 253
12,8 136
12,9 230
12,10 207, 261
12,10a 207
12,11 107, 126, 136, 227, 244
12,14–20 31
12,14–19 237
12,14–17 237
12,14 107, 227, 237, 244, 250
12,15–20 228
12,15–16 237
12,15 136, 237
12,16 227, 237
12,17 137, 237, 250
12,19–20 136
12,19 116, 237
12,21–27a 238
12,21 107, 217
12,28 134, 205, 233, 253
12,29–32 110
12,29 186
12,31 134, 163
12,33 126
12,37 122–123
12,41 127, 135, 152
12,42 137, 250
12,43–49 31
12,43 134, 163
12,47 116

12,50 134, 205, 233
12,51 127, 135, 137, 152
13,3–10 238
13,3 135, 137
13,5 245, 248, 255
13,6–7 228, 238
13,9 137
13,13 111
13,14 137
13,16 137
13,17–15,21 92
13,17–14,31 28
13,17–22 123
13,17–18 125
13,19 123
13,20 122–123
13,21–22 88
13,21 123
13,21a 179
13,22 179
14–15 233
14 143, 179–180
14,1–4 125
14,1–2 108, 262
14,3 174
14,4 158, 161, 180
14,5–10 123
14,8 109
14,10 134
14,11–12 133–134, 143
14,11 133, 137
14,13–14 143, 235
14,13 143, 235
14,15–16 143
14,15 124, 143
14,16 135
14,17–18 158, 161, 180
14,17 145
14,19 124
14,21 135
14,22 88
14,24 179
14,26 135
14,27 135
14,28 191
14,30–31 161
14,30 135
14,31 135
15–18 242
15 83, 94
15,5 191
15,10 191
15,13 253
15,20–21 164
15,22–18,27 20
15,22–17,7 60
15,22–16,36 4, 7, 9–10, 35, 50, 58–60, 75, 83, 259–260, 262, 266
15,22–27 39, 71–72, 87, 89, 98, 101, 260
15,22–26 101
15,22–25a 7, 88–89, 91, 104, 112
15,22–24 10, 100
15,22 7, 20, 87–88, 92, 122, 124–125, 127, 165, 235, 240
15,22b–25a 101
15,23 60, 87, 89, 92, 122
15,24–26 38
15,24 87, 89, 127, 133, 241
15,25–26 39, 100
15,25 87, 92, 97
15,25a 10, 40, 91, 97, 143, 241
15,25b–26 7, 10, 32–33, 36, 38–41, 45, 48–50, 52–53, 58, 60, 72, 91, 93, 98, 100–101, 103–104, 111–112, 126, 149, 208, 242
15,25b 2, 10–11, 40–41, 44, 60, 64–65, 67, 83, 88, 92–102, 106, 112, 225, 259
15,26 11, 40, 64, 87, 92, 95, 97–104, 106–109, 111–112, 146, 208–209, 233, 235, 243, 249, 260, 262
15,27 87, 91–92, 111–113, 122, 241
16–18 24
16,1–36 1
16,1–30 256
16,1–15 52, 255
16,1–13 42
16,1–5 115, 152

16,1–3 1, 39, 43–44, 48–49, 58, 63, 71, 140–141, 153, 158, 182
16,1–3a 121, 152
16,1–2 36, 119, 128, 158
16,1 11, 43, 50–51, 60, 115–116, 122, 128, 141, 155
16,1a 55–56
16,1aβ–35a 51
16,1aβ 51
16,2–36 56
16,2–7 56
16,2–4abα 55
16,2–3 11, 20, 42–44, 50–51, 74, 182
16,2–3a 141
16,2 43, 115–117, 155–156, 164
16,3–8 38
16,3 115, 117–120, 133–134, 156, 171, 181, 184, 209, 238, 241, 247, 251, 255, 263
16,3a 263
16,3b 129–130, 141, 152, 157–158, 164–166, 171, 181, 184, 188, 206, 263
16,4–12 1, 63
16,4–5 7, 10–12, 15, 33, 36, 38–53, 58, 60, 71, 142–143, 149–150, 153, 157–159, 162, 170, 181, 184, 198–199, 202, 218, 224, 230, 233–234, 237, 240, 249, 260–261, 263
16,4 44, 46–47, 98, 101, 115, 120, 125, 150, 170, 172, 181, 204, 241–242, 249, 264
16,4a 56, 162, 241
16,4abα 43
16,4aβ 145, 164, 198–199
16,4b 202, 232
16,4bα–5 150
16,4bα 202–203, 239
16,4bβ 40–41, 45, 53, 58, 60, 97–98, 149–150, 205, 224, 242–243, 260
16,5 43, 46, 56, 115, 120, 151, 214, 218–219, 224–226, 230–231, 256, 261
16,6–26 39
16,6–25 43, 71
16,6–13a 36, 44
16,6–12 46, 155, 184
16,6–9 176, 181
16,6–8 7, 11, 39, 181–182, 184, 198, 224
16,6–7 11, 42, 44, 47–49, 53, 58, 157, 159–160, 167, 181–183, 192
16,6 58, 155, 181
16,6a 158, 173
16,6b–8 188
16,6b–7 168, 170, 184, 197, 261, 264
16,6b–7aα 180, 195
16,6b 159, 164, 168–169, 182, 197
16,7–10 254
16,7–9 181
16,7–8 181
16,7 42, 68, 120, 155–156, 180, 250
16,7a 167
16,7aα 156, 159, 168–169, 195, 197
16,7aβ–b 164, 170
16,7aβ 156, 159, 168–169, 175, 208
16,7b 159, 166, 170
16,7bα 168
16,8 11, 44, 49, 59, 120, 155, 166–168, 171, 181, 183–184, 192, 207, 252, 261, 264
16,8aα 173
16,8aβ–γ 171
16,8aβ 168–169, 199
16,8aγ 168–169, 193, 198
16,8aδ–b 170
16,8aδ 168–169, 175, 208
16,8b 170

16,8bα 168
16,9–27 48–49
16,9–26 38, 58
16,9–20 44
16,9–15 49
16,9–14bα 51
16,9–13a 39
16,9–12 11, 182–183
16,9–10 116, 167, 172, 182, 252
16,9–10a 42–43
16,9 7, 68–69, 116, 155, 174–177, 181, 184, 252
16,9a 173–174
16,9b 174
16,9bβ 208
16,10–15aα 195
16,10–14a 42
16,10 68, 116, 155, 167, 177, 179–181, 195, 250
16,10a 42, 174
16,10aβ 176
16,10b 193, 195
16,11–15 50
16,11–12 180–184, 192
16,11 155, 180–181
16,12 118, 120, 155, 157, 171, 182–183, 188, 190, 198–199, 210, 219, 241, 264
16,12aα 208
16,12aβ 193, 198–199
16,12b 182, 195, 197
16,13–21 1, 63, 185
16,13–15 36, 188
16,13–14 11, 188, 198–199, 201, 206, 210, 219, 264
16,13 20, 185–186, 188, 192, 232
16,13a 190, 192, 196, 209
16,13b–17 55
16,13b–15 44, 56, 196, 248
16,13b–15a 41
16,13b–14a 125
16,13b 37, 192, 196, 203
16,14–15aα 195
16,14 185, 215, 248
16,14b–15a 43
16,14b–15aα 206
16,14b 41–42, 193, 195, 198
16,15 7, 11, 36, 44, 51, 60, 98, 118, 120, 185, 188, 236, 245, 250, 261
16,15a 44, 46, 53, 98, 167, 210
16,15aα 195, 197
16,15aβ–γ 197
16,15aβ 196
16,15aγ 196–197
16,15b 56, 197, 200, 210, 224
16,15bβ–16aα 210
16,15bβ 198–200, 245
16,16–31 55
16,16–30 255
16,16–26 59, 61, 266
16,16–21 200
16,16–20 11, 44, 224
16,16–19 210, 226
16,16–18 206, 241
16,16 7, 9, 185, 187, 196, 202–204, 206, 219, 226–227, 243, 246, 249, 252, 261, 264–265
16,16a 44, 98
16,16aα 200, 202, 206, 209, 226, 243
16,16aβ–17a 206
16,16aβ–bβ 201, 207
16,16aβ 203–206
16,16b–18a 39
16,16bα 205
16,17–18 205
16,17 118, 185
16,17a 205
16,17b–18 205
16,18 185, 187
16,18b 205–206
16,19–21 44
16,19–20 70–71, 229, 233, 241, 243
16,19 7, 185, 227, 232, 242, 244, 261
16,19a 209–210
16,19b 44, 98, 187, 207–210
16,20 44, 47, 53, 58, 71–72, 98, 185, 211, 232–233, 240
16,20aα–β 187
16,20aα 208–210
16,20aβ 208–210

16,20bα 209–210
16,20bβ 209–210
16,21 41, 43–44, 49, 51, 55–56, 185, 210–211, 232, 241, 250
16,22–36 213
16,22–30 15, 46, 50, 225
16,22–27 46
16,22–26 20, 36, 38–39, 43, 45, 48, 50–51, 58, 64, 240, 244
16,22–25 44
16,22 1, 12, 38, 53, 63, 116, 187, 202, 213–214, 216–220, 224–225, 249, 256, 264
16,22a 217
16,22aαb 51
16,22aβ 51
16,22b 217
16,23–30 55
16,23–26 54
16,23 7, 9, 51, 59, 69, 83, 213–216, 230–232, 243, 246, 249–250, 252–253, 265
16,23a 1–2, 12, 16, 63–66, 75, 83, 220–221, 223, 227, 256, 261
16,23aα 226, 243
16,23aβ 226, 234
16,23b–26 12
16,23b–24 228
16,23b 7, 215, 221, 228, 233, 256, 261
16,24 53, 213, 232–233, 240–241
16,24a 51
16,24b 51
16,25–27 53, 234, 243
16,25–26 7, 51–52, 234, 237, 240, 244–245, 257, 261
16,25 213, 216, 235
16,25aβ 234
16,26–30 43, 71
16,26 44, 48, 53, 213, 216, 234–235, 238, 242, 244–245
16,27–31 36, 39, 56
16,27–30 10, 20, 36, 38–41, 44–47, 50, 53–54, 56, 58, 60, 149, 240
16,27–28a 43
16,27 12, 44, 47, 51, 71, 213, 239–240
16,28–30 46–47, 241
16,28–29 12, 33, 46, 48–50, 52–53, 58, 149, 244, 246, 249, 257, 265
16,28 40–41, 45, 49–51, 53, 58, 60, 101, 149, 213, 241–245
16,29–31 58
16,29–30 43, 55, 65
16,29 49, 51, 214, 243–245, 248, 250
16,29b 244–245
16,30 12, 48–49, 51, 53, 214, 246–247, 255
16,31–36 38, 43, 71, 247, 255
16,31–34 39
16,31–32 48–49, 58, 149
16,31 43–44, 46, 49, 55, 60, 118, 186, 196, 214, 247–248
16,32–36 36, 44, 68, 255
16,32–35 39
16,32–34 36, 46–47, 53, 58, 250
16,32–33 7, 12
16,32 7, 9, 44, 187, 200, 214, 216, 248, 250, 252–253, 256–257, 262, 265
16,32b 249
16,33–34 48–49, 59–60, 66, 252, 254–256
16,33 7, 43, 66, 68–69, 186–187, 214, 216, 250, 252–253, 262
16,33b 253
16,34–35a 43
16,34 66, 68–69, 214, 216, 253, 256
16,34b 253
16,35–36 254–255
16,35 36, 44, 46, 69–70, 186, 214, 255–256
16,35a 39, 44, 48–51, 56, 58, 98, 254–255

16,35b 49, 59, 252
16,36 36, 39, 41, 46, 49, 59–60, 187, 201, 214, 252, 255
17 19, 126
17,1–7 19–20
17,1–6 266
17,1 60, 116, 122–123, 155, 256
17,2 60
17,3 191
17,4 143
17,6 32
17,7 60
17,8–16 19–20
17,13–14 32
18 20, 38
18,1 20
18,26 187–188
19–24 24, 266
19,1–2a 123
19,1 116
19,2 122
19,16 240
20,1–17 1
20,1 16
20,2–17 16–17
20,2–7 17
20,2 191
20,8–12 17
20,8–11 1, 15, 17, 31, 236
20,8–10 53
20,8 1, 17, 52
20,11 16
20,12 17
20,13–17 17
20,13 110
20,22–23,33 5, 30
20,24–25 6
21,2 236
23,10–12 1
23,12 15, 17–18, 221
23,25 182
24,15b–18 179
25,1–31,18 176
25,1–31,11 266
25,10–22 254
25,16 254
25,21 254
25,22 200
27,21 176, 250, 254
28,12 176
28,29 176
28,30 176
28,35 176
28,38 176
29 26, 28
29,11 176
29,23 176
29,24 176
29,25 176
29,26 176
29,34 208
29,38–46 179
29,39 157
29,41 157
29,42 176, 250
30,8 157, 176, 250
30,16 176
30,21 250
30,31 250
30,36 254
31,12–17 1, 15, 18, 31, 51, 71, 73
31,13 18, 104, 250
31,15 18, 215, 224
31,16 250
31,18 254
32,1 117, 119, 191
32,4 191
32,11–14 143
32,23 191
33,7–11 177
33,12 191
33,19 215
34,1–9 254
34,6 242
34,21 1, 15, 221
34,25 208
34,32 200
34,34 200
35,1–3 1, 18, 31, 51, 71, 73, 200
35,2–3 15
35,2 215–216, 224
35,4–39,43 266
35,4 200
37,1–9 254
39,3 187–188

40 26, 28
40,1–33 254
40,15 250
40,20 254
40,23 176
40,25 176
40,31 187–188
40,34–38 179

Leviticus
7,15 208
7,17 229
8,5 200
9 26, 28, 179
9,1 240
9,6 200
9,21 233
10,3 214, 226
10,12 208
11,43–45 31
15,16 193
15,17 193
15,18 193
15,32 193
16 26, 28, 52
16,29–34a 31
16,31 15, 59, 215, 224
17–27 183
17–26 26, 29–31, 53, 59, 61, 266
17 30
17,2 200
18–26 30
18,2 104
18,4–5 104
18,30 104
19,2–4 104
19,3 15, 73
19,4 157
19,10 104
19,12 104
19,20 193
19,30 15, 73
19,36–37 104
20,7–8 104
20,24 104
20,26 104
20,26a 105
21,8 104
21,12 104
21,15 104
21,23 104
22,2 104
22,3 104
22,4 193
22,8–9 104
22,26–33 208
22,30 208
22,31 242
23 30, 183
23,1–3 73
23,2 183
23,2aβ–3 31
23,3 15, 59, 215, 224
23,5 157, 183
23,9–15 202
23,10–15 187
23,10 183
23,11 15
23,15–16 15
23,17 229
23,22 104
23,24 59, 183, 215
23,32 15, 59, 215, 224
23,34 183
23,38 15
23,39 59, 215
23,43 104
24,5–9 70
24,5–8 73
24,5 229
24,8 15
24,10–23 70–71
24,22 104
25,1–7 15
25,2–8 236
25,4 59, 215, 224
25,5 215
25,55 104
26,1–2 31
26,2 15, 73
26,3 242
26,15 242
26,34–35 15
26,43 15

Numbers
1,1 116

1,16 217
3,38 250, 253
5,11–31 89
5,13 193
9,1–14 71
9,1 116
9,3 157
9,5 157
9,6 176
9,11 157
10 65, 70
10,11–21,20 20
10,29 20
10,33 20
11–20 24
11 20–21, 46, 67
11,4–35 19–21
11,4–6 20
11,6–9 46, 186
11,6 21
11,8 215
11,9 186, 192
11,16–30 20
11,31–32 20
11,31 186
11,32 186
13–14 26, 41, 69
14 127, 179, 183
14,10 179
14,28–35 65
14,39–45 20
15 31, 69–73, 83
15,1–16 69
15,16 65, 70
15,17–41 69
15,17–21 69–71
15,17 65, 70
15,19 69
15,22–31 70–73
15,22 70–71
15,24 71
15,25 71
15,26 71
15,27 71
15,28 71
15,29 71
15,30–31 71–72
15,30 19
15,32–36 15, 19, 69–72
15,35–36 72
16–18 41
16 179
16,1–40 183
16,2 217
16,19 179
17,7 179
17,25 250, 253
19,9 253
20 19, 26, 41
20,1–13 19–20, 65, 179
20,1 122
20,2–13 127
20,11 19
20,22 122
21,5 46
22,4 119
27 26, 29
27,1–11 71
28–29 30
28,4 157
28,8 157
28,9–10 15
30,2 200
33,11 116
33,12 116
33,38 116
36,6 200

Deuteronomy
4,2 242
4,5 88
4,8 88
4,14 88
4,40 97
5–30 6
5,1 88
5,4 16
5,6–21 5, 16
5,6 17
5,10 242
5,12–15 15
5,12 17
5,14 17
5,15 17
5,21 17
5,22a 16
5,29 242
6,1 88

6,2 242
7,1 88
8 56
8,1–6 149
8,2 101, 149
8,3 186
8,15–16 101
8,19 101
9,1 235
10,13 242
11,13 101, 242
11,22 101
11,28 101
11,32 88
12–26 5, 30–31
12 6
12,1 88
12,11–14 5
13,4 101
13,19 102, 242
15,5 101–102, 242
16,4 208
16,18 97
17,19 242
24,8 242
24,19 202
26,16 88
26,17 97, 242
26,18 242
28,1–2 102
28,1 101, 242
28,13 242
28,15 101–102, 242
28,45 242
28,58 101
30,10 102, 242
30,16 242
30,17 101
31,9 6
31,18 157
31,20 157
32,2 192
32,46 242
33,13 192
33,28 192
34 26, 29

Joshua
5,10–12 255
5,11–12 70
5,12 186, 215
8,31 233
8,33 233
11,12 233
17,4 176
24 94
24,21–24 96
24,25–26 94
24,25 88, 96, 235

Judges
13,1 179
13,3 179

Ruth
2,7 202
2,15 202

1 Samuel
30,25 88, 96, 235

2 Samuel
1,21 192
11–12 76
17,12 192
17,23 216
19,1 134

1 Kings
6,1 116
11,10 216
17,1 192
18,39 179

2 Kings
4,23 220
9,36 214
10,31 121, 149
25,29–30 148

1 Chronicles
15,15 233

2 Chronicles
6,16 121, 149
28,6 156

Ezra
7,10 88, 96

Nehemiah
10,30 149

Job
24,10 202
36,21 157
38,28 192
38,29 194

Psalms
34,9 236
78,10 121, 149
78,24 120, 186
78,27 120
105,40 186
129,7 202
133,3 192

Proverbs
3,20 192

Isaiah
1,13 220
18,4 192
45,22 157
52,10 186

Jeremiah
6,16 232
26,4 121, 149
52,34 148

Lamentations
4,9 138

Ezekiel
20 57
20,10–13 56
30,15–16 116
38,17 214
45,11–12 214
45,17 220
46,3 220

Daniel
1,5 148

Hosea
2,13 220
3,1 157

Joel
1,7 186

Amos
8,5 220

DEUTEROCANONICAL BOOKS

Sirach
43,22 192

NEW TESTAMENT

Matthew
13,52 1

John
4,10–26 112

Hebrews
12,7 149

Author Index

Abegg, M. 186, 216
Achenbach, R. 59
Adams, J.W. 242
Addis, W.E. 44, 67–69, 176, 254
Albertz, R. 3, 22–23, 27, 49, 52, 59, 73–75, 122, 125, 150, 252
Alexander, T.D. 21, 90, 97, 101, 222, 242, 256
Alter, R. 75, 177–178, 186, 191, 214
Amit, Y. 31
Andreasen, N.-E.A. 9, 15, 60
Arnold, B.T. 31, 157
Artus, O. 71
Ashley, T.R. 20–21
Assmann, J. 223–224, 238, 251
Ausloos, H. 32–33
Austin, J.L. 199
Auzou, G. 239

Bacon, B.W. 44, 60, 67, 98, 225, 249, 254
Baden, J. 3, 10, 25, 32, 43–45, 48, 54, 65, 68–73, 83, 176, 179, 234–235, 254
Baentsch, B. 30, 36, 40–41, 45, 53, 58, 67–69, 92, 121, 149, 151, 176, 182, 217, 220, 222, 235, 242, 244, 252–254
Balentine, S.E. 91
Baloian, B.E. 187
Bar-Efrat, S. 178
Barbiero, G. 242
Barker, P.A. 215
Bartor, A. 9, 71, 103–106
Beauchamp, P. 232, 246
Beentjes, P. 82
Beer, G. 36
Berge, K. 224
Berlin, A. 151, 167, 178, 191
Berman, J.A. 82, 194
Berner, C. 9, 28, 49, 52–54, 227, 229, 244–245, 250, 255
Beuken, W.A.M. 151–152, 229
Bhatia, V. 100
Blenkinsopp, J. 15, 194
Block, D.I. 117–118
Blum, E. 23–25, 33, 49–50, 52–53, 59, 101–102, 150, 220, 238
Boorer, S. 26, 29, 59, 221
Boyarin, D. 91, 138
Brettler, M.Z. 151
Briggs, R.S. 199
Brueggemann, W. 90, 194
Buber, M. 165
Bührer, W. 50, 58–59, 81, 218

Campbell, A.F. 22, 32
Carasik, M. 2, 64, 90, 94, 106, 120, 128, 132, 151, 176–177, 186, 225, 236, 242, 245
Carmichael, C. 9
Carpenter, J.E. 44, 67, 98, 254
Carr, D.M. 9, 23, 60, 80, 138, 204, 260
Cassuto, U. 23, 60, 91–92, 124, 160, 177, 217, 255
Chavel, S. 68, 71–72, 222, 243
Childs, B. 20, 36–37, 41, 44, 88, 93, 97, 117, 136, 160, 183, 222, 236, 248, 250
Choi, J.H. 157
Clines, D.J.A. 194
Coats, G.W. 36–37, 44, 90, 92–93, 95, 117, 122, 165, 248
Coggins, R. 94
Collins, J.J. 24
Cooper, A. 31
Cross, F.M. 27–28
Crüsemann, F. 94, 101

Davies, E.W. 247
Davies, G.I. 36–37, 41, 44–46, 48, 50, 55–56, 92, 95, 98, 106, 109, 115–120, 122–123, 128, 156, 167, 186–187, 196, 214–216, 234, 248, 256
Dillmann, A. 36, 67, 254
Doering, L. 157
Doron, P. 176
Dozeman, T. 20, 25, 27, 43–44, 92, 100–101, 104, 106, 109, 117, 122–123, 125, 137, 196, 215, 217, 248, 250–251
Driver, S.R. 44, 65, 68, 254
Durham, J. 116–117, 120

Eco, U. 7
Edelman, D. 251
Eichrodt, W. 223
Eissfeldt, O. 2, 36–37, 54–57, 64–65, 68, 83, 122–123, 222, 254
El'azar of Modi'in, Rabbi 138
Elledge, R. 244
Engnell, I. 29
Enns, P. 64, 94, 225
Eslinger, L. 161
Evans, J.F. 182
Ezechukwu, A. 242

Fairclough, N. 102
Ferris, P.W. 132
Ficco, F. 75, 147, 227, 235, 250
Firmage, E. 31
Fischer, G. 17, 182, 235
Fishbane, M. 4, 6, 80–81, 245
Flint, P. 186, 216
Fludernik, M. 99
Fokkelman, J.P. 178
Fornara, R. 179
Frankel, D. 3, 41–43, 45, 48, 59, 73–74, 117, 235, 252
Frei, M. 35, 232
Fretheim, T. 146, 194, 209
Frevel, C. 28, 59
Fritz, V. 49, 59, 149, 152
Fuß, W. 53

Galbiati, E.R. 35, 177
Galvagno, G. 22, 72
García-López, F. 200
Garrett, D.A. 93
Geller, S.A. 131, 171
Gemser, B. 176
Genette, G. 256
German, B.T. 97–98
Germany, S. 50, 59
Gertz, J.C. 23
Gillmayr-Bucher, S. 181
Giuntoli, F. 22, 26, 72
Goldstein, B.R. 31
Graf, K.H. 30
Grant, D.E. 187
Gray, G.B. 20
Greenstein, E.L. 9
Gressmann, H. 4, 36, 56, 121, 217, 222, 241
Grund, A. 58, 221, 229, 241, 247, 250
Grünwaldt, K. 59, 150
Gurtner, D.M. 9

Haag, E. 215
Hallo, W.W. 223
Hamilton, V.P. 119
Hancher, M. 199
Harford-Battersby, G. 44, 67, 98, 254
Harper, L. 231
Hasel, G.F. 222, 225
Healey, J.F. 192
Heasley, P.A. 80, 82
Hendel, R. 251
Heschel, A.J. 18, 223, 247
Hoffmeier, J.K. 238
Holloway, S.W. 38
Holzinger, H. 67, 254
Houtman, C. 37, 87–88, 97–98, 101, 106, 115, 117–119, 128, 147, 152, 156, 186–188, 202, 214–215, 224, 226, 230, 248–249, 253, 255
Hyatt, J.P. 41, 68, 254

Ibn Ezra 132, 157, 176, 236, 245
Invernizzi, L. 8, 138–140, 144
Isbell, C.D. 137, 140

Jacob, B. 7, 192, 249
Janzen, W. 7
Jerome 156
de Jong, M. 220

Josephus 125, 132, 143
Jülicher, A. 36, 46–47, 49, 53–54, 58, 101, 149

Kass, L.R. 128, 163, 220, 222, 225, 238, 247, 249, 255
Kawashima, R.S. 223
Kayser, A. 217
Kim, D.E. 229, 252
Knauf, E.A. 29
Knobel, A. 37–41, 45, 220
Knohl, I. 30–31, 58, 83
Konkel, M. 22
Kratz, R.G. 23, 28
Kruger, H.A.J. 194
Kuenen, A. 32, 36, 41, 45–47, 53–55, 71, 73, 182
Kugel, J.L. 161, 171
Kuntz, J.K. 176
Kupfer, C.D. 35, 251, 254

Leder, A.C. 242
Lemmelijn, B. 194
Leonard, J.M. 80
Lepore, L. 59, 150, 176, 242
Levin, C. 22, 56, 59, 128
Levinson, B. 4–6, 8, 10, 30, 75, 80–83, 140, 167, 203, 226, 228, 240, 252, 260
Liedke, G. 205
Lohfink, N. 29, 32–33, 50, 89, 93, 97, 101
Long, V.P. 191

MacDonald, N. 35, 126
Maiberger, P. 35–37, 39, 49–51, 53–54, 59, 186, 196, 201, 216, 221
Malina, B.J. 35, 218
Margolin, U. 128–130
Markl, D. 5, 16–17, 80, 138, 182, 191, 239, 242
McEvenue, S. 140, 240
McHale, B. 75–76
McNeile, A.H. 44, 68, 98, 254
Meek, R.L. 80
Meinhold, J. 220
van der Merwe, C.H.J. 145
Meyers, C. 90, 101, 255
Meynet, R. 17
Milgrom, J. 3, 20–21, 30–31, 34, 55, 59, 65, 69, 83, 157, 231
Moberly, R.W.L. 35, 180, 242
Moshavi, A. 166
Muraoka, T. 118

Nahmanides 106, 120, 127–128, 132
Najman, H. 5
Nasuti, H.P. 9
Negretti, N. 21, 63
Nepi, A. 166
Niehr, H. 160
Nihan, C. 23, 28, 30–31, 59, 83, 242
Nora, P. 251
Noth, M. 32, 36, 41, 44, 48, 116, 244

O'Brien, M.A. 22, 32
O'Hare, T.D. 55
Olson, D.T. 35
Onuorah, O.D. 20, 225, 250–251, 256
Oswald, W. 161
Otto, E. 28, 31, 58, 242

Paran, M. 140
Pardes, I. 234
Pearce, S.J.K. 97
Perlitt, L. 49, 59, 150
Perry, M. 8, 75–76, 78, 105
Péter-Contesse, R. 166
Pham, N. 35, 246
Pier, J. 7
Pola, T. 28, 58
Polak, F.H. 144
Powell, M.A. 187, 201
Priotto, M. 120, 124, 145, 215, 229, 231, 248–250
Propp, W. 41, 44, 46, 69, 89, 95, 101, 115–117, 119–121, 146, 155, 177, 194, 214–215, 248
de Pury, A. 23

Rashbam 217
Rashi 2, 10, 64, 66–67, 83, 90, 94, 132, 151, 177, 186, 217, 225, 242
Rendtorff, R. 23–25, 27–28
Rhyder, J. 30–31, 59
Ringgren, H. 205
Robinson, B.P. 91
Robinson, G. 220

Rocca, P. 177
Römer, T. 23, 25
Ron, M. 75–76
Rose, M. 24
Roskop Erisman, A. 122, 167, 215, 233, 243
Rudnig-Zelt, S. 127
Rudolph, W. 23, 36, 55–57, 68–69, 254
Ruprecht, E. 36, 47–51, 53, 58–59, 119, 149, 180, 217, 221, 232, 236, 240, 242, 244, 247, 252, 255
Rüsen, J. 103

Samuel, H. 9
Sanderson, J.E. 216
Sarna, N. 64, 94, 225
Schart, A. 49, 59, 150, 247, 255
Schmid, H.H. 24, 209, 233
Schmid, K. 23, 25–26, 59, 220, 246, 252
Schmidt, L. 3, 49, 51, 53, 59, 73–74, 122, 202, 217, 221, 238, 242, 244–245
Schmidt, W.H. 44, 49
Schmitt, H.C. 22
Schrader, E. 36, 38–39, 45
Schwartz, B.J. 25, 30–32
Screnock, J. 9
Searle, J.R. 201, 229
Segal, M.H. 23
Seidel, M. 4, 81–82, 240
Seidl, T. 118
Simpson, C.A. 36, 68, 244, 254
Ska, J.L. 1, 3, 15–17, 19, 22–24, 26–29, 32–34, 36, 41–43, 75, 80, 160, 179–180, 195, 221, 223
Smend, R. (1851–1913) 36, 54–57, 222, 240
Smend, R. (born 1932) 32
Smith, M. 27
Sommer, B. 80
Sonnet, J.-P. 5–9, 16, 19, 21, 23, 71, 75–76, 81, 88, 99, 101–102, 109, 128, 138, 144, 160, 167, 173, 178, 188–189, 199, 219–220, 228, 231, 242, 246, 263, 266
Sonsino, R. 176
Spieckermann, H. 162, 242
Stackert, J. 25, 31–32, 59, 80
Stamm, J.J. 16
Steiner, R.C. 173
Sternberg, M. 3, 7–8, 10, 19, 21, 75–83, 93, 99–100, 105, 107–108, 118, 124, 126–127, 173–174, 188–191, 194, 219, 225, 243–244, 246, 255–256, 260–262, 264, 266
Struppe, U. 180
Surls, A. 144

Talstra, E. 249
Teeter, D.A. 4
Thames Jr., J.T. 250
Tigay, J.H. 151
Timmer, D.C. 18
Tov, E. 117, 216
Tsevat, M. 223
Tucker, P.N. 30, 58
Turgman, V. 96

Ulrich, E. 186, 216
Utzschneider, H. 161

Van Seters, J. 2, 10, 23–24, 27, 56–57, 64–65, 83, 96, 251, 255
de Vaux, R. 254
Vermeylen, J. 22
Vervenne, M. 27–29
Volz, P. 23
Vorländer, H. 24

Wagenaar, J.A. 56, 255
Wagner, A. 199
Wagner, T. 179–180
Wardlaw, T.R. 144
Waugh, L.R. 93
Weinfeld, M. 26
Wellhausen, J. 22, 25, 30, 32, 35–36, 39–43, 45, 47, 58, 73, 92–93, 121, 232, 241, 259
Wénin, A. 35, 234, 238–239, 245–246
Westermann, C. 68, 200, 254
de Wette, W.M.L. 2–3, 39, 65–67, 73, 83, 254
Wevers, J.W. 9
Widder, W.L. 91
Widmer, M. 91
Wijngaards, J.N.M. 137, 191
Winnett, F.V. 23, 123

Wright, D.P. 81

Yehoshua, Rabbi 138

Zahn, M. 80
Zatelli, I. 190
Zenger, E. 28
Zerubavel, E. 223
Zevit, Z. 194
Zewi, T. 178
Zimmerli, W. 182

Subject Index

Aaron
- complained against (Exod 16,2–3) 1, 115–117, 119, 128, 130, 134, 137, 141–142, 155, 263
- speaks with Moses (Exod 16,6–7) 11, 157–168, 184, 195, 261, 264
- produces Moses' quotation (Exod 16,9–10) 7, 170–184
- God's paschal instruction to Moses and (Exod 12) 203, 227, 230, 250
- instructions to (Exod 16,33–34) 7, 63, 69, 214, 252–256, 262
- ministry of, in the Priestly literature 176

ambiguity 8, 10–11, 77–78, 93–95, 98–99, 101, 103, 106–107, 112, 151, 166, 195, 214, 224–225, 262

anachronism/anachronistic 68–69, 176, 179

anachrony (Genette) 254, 256

anagnorisis (recognition), peripeteia 160, 195, 199

apodosis 102–103, 106, 108, 156, 219, 262, *see also* if-plot; protasis

attributional speech 2, 7, 11–12, 200, 214, 225–228, 231, 249–250, 252, 259, 261, 265–266, *see also* divine speech (word of God); lemmatic citation; Moses

authority
- divine, appealed to by Moses *see* attributional speech
- divine, and the challenge of legal innovation (Levinson) 5–6, 81–82, 260
- of Moses, legislative and prophetic 107–108, 110, 125, 183–184, 200, 233, 249, 262
- of the narrator 188
- *see also* attributional speech; Moses – as prophet

bread from heaven 11, 125, 145–147, 150, 159, 162, 164, 170, 184, 198, 200, 203, 228–229, 232, 236, 245–246, 251, 264, *see also* manna; naming (of the bread)

burning bush (Exod 3) 108, 124, 139, 144, 163, 174, 177, 262, *see also* Moses – prophetic commission and training (Exod 3–12)

Canaan 126, 214, 254–255

casuistic law 99–101, 103, 109, 262–263

cessation, solemn (*šabbātôn*, Exod 16,23) 59, 215, 224–225, 235–236, 238, *see also* rest; Shabbat

characterization 6, 8, 12, 78, 104, 121, 141–142, 158, 182, 231, 246, 257

chiasm, chiastic 81, 140, 150, 193, 201, 206, 223, 227, 255–256, 261

chronology 3, 7, 19, 66, 72, 77, 100, 102, 127, 160, 174, 183, 189

closure 79, 93, 99, 112, 124, 196

cloud 11, 42, 88, 123–124, 155, 167, 172, 177–181, 183–184, 188, 190, 192–193, 195, 198, 210, 219, 252, 264

coherence 25, 28, 42, 48, 69, 79–80, 189, 225

collective character 116, 118, 127–130, 152

command–execution pattern (execution formula) 205, 232–233

complain, complaint 90, 117, 127–134, 142, 155, 164–171, 263

complication (narrative) 10, 88, 91, 132, 134, 136

congregation 115–119, 127–130, 137, 158, 172, 175–178, 217

corroboration 183, 188, 198–199, 219, 243, 249, 264–265

covenant 5, 17–18, 27, 47, 72, 96, 100–101, 137, 147, 165, 182, 191, 247

Covenant Code (Covenant Collection) 5, 30
creation (event) 2–3, 16, 18–19, 27, 31, 51, 53, 55, 57, 63–65, 83, 146, 151, 159–160, 189–191, 193–194, 205, 209, 217, 219–220, 236, 240, 247
curiosity 7, 63, 67, 77, 80, 89, 99, 126, 134, 142, 193, 221, 225, 249, 265

daily allotted portion (Exod 16,4.21) 11, 41, 115, 120, 148, 150, 162, 202–205, 207, 210–211, 219, 239, 264, *see also* manna; omer
Decalogue (Ten Commandments) 1, 5, 16–17, 53, 64, 110, 222, 236, *see also* Shabbat – in the Pentateuch, law and narrative
deontic modality 108, 203
Deuteronomic (Dt) and Deuteronomistic (Dtr) material
– as Pentateuchal source (D) 22–25
– Deuteronomic Code (Deut 12–26) 5, 30
– Deuteronomistic updating of the Tetrateuch 32–33, 58
– Deuteronomistic supplementation of Exodus 15,22–16,36, proposals of 10, 37, 39–41, 45, 47–50, 52–54, 58, 122, 149, 242
– Deuteronomistic vocabulary in Exodus 15,25b–26 and 16,4bβ.28 98, 101–102, 149, 242, 260
– *see also* Moses – Deuteronomic (Moses-the-scribe); Tetrateuch
dew 11, 125, 185–186, 188–189, 192–195, 198, 203
didacticism 5, 78, 124, 221, 224, 227, 256
diegetic summary (Exod 16,3a) 129, 263
discourse-oriented 3, 21, 83, 260
disobedience 12, 70–71, 102–105, 110, 208–210, 232–233, 239–241
divine speech (word of God)
– voice of YHWH, first discourse to Moses (Exod 16,4–5) 142–152
– from the cloud, the seventh discourse (Exod 16,11–12) 180–184, 188, 190, 198
– as source of Moses' legislation 200–205, 210, 236, *see also* attributional speech; lemmatic citation
– performative force of 183–184, 190, 219
– truthfulness of 144, *see also* truthfulness of the *dramatis personae*
– narrator's mimesis of (Exod 16,22) 218–219
– Moses' reformulation of 16, 108, 172, 204, 227–228, 245
– *see also* attributional speech; lemmatic citation; preproductive quotation; Shabbat – God's instruction of (Exod 16,28–30); torah (teaching)
Documentary Hypothesis 21–25, 32–33, 36, 43, 48, 98
double portion 1, 11–12, 63, 121, 151–152, 184, 213–214, 217–220, 224–226, 228–229, 231–232, 235, 244–245, 256, 261, 264, *see also mishneh*; Shabbat; sixth day
doublets 19, 21, 56
drama of reading (Sternberg) 8, 75–76, 79–80, 93, 96, 99, 151–152, 186, *see also* first-time reader; sequential reading; universals of narrative (Sternberg)
dramatis personae 8, 79, 103, 261, 263–264, 266

eating
– antithetical (Exod 16,3) 131, 135–136
– total consumption rule (Exod 16,19) 206–208
– on Shabbat (Exod 16,25) 213, 234, 236, 238
Elim 111–112, 115–116, 121–123, 125–129, 241
Elohist (E) 22–25, 36–38, 40, 42, 44–45, 49–50, 52, 54, 98, 101
ephah 187, 201, 214, 254, *see also* omer
etiology, etiological 43, 53, 56, 60, 89, 101, 196, 248
evening–morning sequence 11, 156, 158–160, 166–169, 171–172, 181, 184, 188–190, 192, 217, 261, 264
execution formula *see* command–execution pattern (execution formula)
exegesis, inner-biblical *see* inner-biblical (exegesis)
exile 23, 51, 57, 220–221, 238

exodus (event) 5, 11, 16, 25, 92, 134, 136–137, 157–158, 161, 164–165, 180, 191, 195, 263
exposition 79, 88, 95, 112, 121, 126, 135, 261

faith 91, 101, 126, 137, 139, 150, 157, 164, 179, 189–190, 192, 232–233
fatherly provision (Exod 16,4) 146–147, 153, 199, 241, 264, *see also* bread from heaven; God
fear (of death) 131–133, 136–140, 152, 157–158, 207, 263
fine, flakey, and frosty substance *see* manna; naming (of the bread)
first impressions (primacy effect) 8, 76, 78, 105–106, 163, 196, 254, 256
first-time reader 7–8, 126, 152, 162, 176–177, 179
focalization 130, 195
Fortschreibung 28, 81–83, 167, 227, 252, *see also relecture*; revision, legal and scribal; rewriting
forty years 69, 74, 149, 214, 254–255

gap-filling, gaps 11, 25, 27, 48, 76–79, 93, 95, 106, 112, 143, 152, 205, 219, 221
generations, future (Exod 16,32–34) 7, 12, 214, 237, 247–253, 262, 265, *see also* memory, social and cultural
glory of YHWH 155, 158–162, 168–169, 178–180, 184, 193, 195, 197
God *see* divine speech (word of God); fatherly provision (Exod 16,4); glory of YHWH; hand of YHWH; omnipotence; truthfulness of the *dramatis personae*
Grundschrift (P, J, E) 36, 38, 48–51, 56, 58

hand of YHWH 115, 118, 131, 134–135, 157, 165, 263
healing (YHWH as Healer, Exod 15,26) 87, 97, 99–105, 112, 233, *see also* if-plot (if/then sequence); plagues of Egypt; wellbeing, obedience and
hermeneutics of innovation (legal hermeneutics) 4–5, 8–9, 75, 80–83, 266, *see also* inner-biblical (exegesis); legal innovation; revision, legal and scribal; rewriting
Hexateuch 24, 94
Holiness Code, Material, Redaction, School (H, HR, HS) 10, 23, 26, 29–33, 52–53, 58–61, 69, 71–73, 104, 183, 208, 229, 242, 266, *see also* Priestly
holiness, holy 1–2, 18, 30, 63, 104–105, 177, 213–215, 221, 223–225, 227–229, 234, 237, 253, 265
ḥōq ûmišpāṭ (statute and ordinance, Exod 15,25b) 2, 10–11, 64–65, 83, 87–88, 93–98, 100–101, 112, 225, 260
  – "from now on" function of *šām* ("there") 11, 93–98, 112, 260–261
  – *see also* law proposal; Marah; Shabbat – institution of, previous proposals
household (Exod 16,16) 1, 111, 163, 185–187, 202–204, 217, 265
hunger (Exod 16,3) 1, 63, 117, 120, 128, 131, 138, 140, 148, 236, 245, *see also* eating; fear (of death)
hypothesis of complements 22, 34, 260
hypothesis of fragments 22–24, 34, 260

ideological literature (Sternberg) 76, 78–80
if-plot (if/then sequence) 11, 99–113, 249, 260, 262–263, *see also* apodosis; casuistic law; law proposal; law-world (Sternberg); protasis
illeism (third-person self-reference) 107, 133, 244
imitatio Dei 18, 111, 175, 184, 238, 246
implied reader 51, 162, 189, 254
inciting moment 127, 263
inclusio 131, 150, 159, 193
inner-biblical (exegesis) 4, 75, 80–81, 83, 96, 199, 218, 231, 260
innovation *see* invention, to invent; legal innovation; tradition and innovation (renewal and conservation)
inside view 79, 166, 196–197
interpretation
  – by Moses *see* Moses – as interpreter (interpretive agency of)
  – as discovery learning (Grund) 221, 224, 236, 240
  – legal, and narrative closure (Sternberg) 93, 95, 97, 107

  – scribal and inner-biblical *see* hermeneutics of innovation (legal hermeneutics); inner-biblical (exegesis); lemmatic citation; revision, legal and scribal
introduction to direct discourse (*wayyōʾmer*) 107, 158, 173, 175, 244, *see also* narrator; quotation
invention, to invent 4, 12, 220, 222–223, 226–228, 256, 259–261
inverted citation (Seidel's law) 4, 81–82, 203, 227–228, 240, 261
irony 110, 126, 135, 144, 162, 171, 197, 239, 248
itinerary-notes 27, 74, 122–124, 140, 152

journeying (Exod 15,22; 16,1) 7, 74, 87–91, 121–127, 152, *see also* itinerary-notes; wilderness (of Sin)

key word *see leitwort*
king of Egypt *see* Pharaoh (king of Egypt)
knowledge, knowing 2, 64, 66, 79, 158, 160–161, 167, 182, 195, 197, 224, *see also* vision, seeing

law and narrative 9–10, 15, 33, 36, 59, 70–71, 95, 242–243, 266, *see also* casuistic law; if-plot; law proposal; legal innovation
law proposal 100, 102–103, 105, 112, 208, 235, 243, 260, 262
law-world (Sternberg) 99–100, 102, 262, *see also* if-plot (if/then sequence); law proposal
leaders of the congregation (Exod 16,22) 213, 217–219, 224, 226–227, 229, 231, 249, 252, *see also* congregation; double portion
legal hermeneutics *see* hermeneutics of innovation (legal hermeneutics)
legal innovation
  – hermeneutics of (Levinson) 4–6, 80–83, 260, *see also* hermeneutics of innovation (legal hermeneutics)
  – Moses as agent of 7–9, 12, 184, 204, 207, 220, 231, 250, 257, 259–261, 263–266
  – in the speeches of Moses and Aaron (Exod 16,6–8) 155, 159, 166–172, 184
  – in the manna rules (Exod 16,16–21) 200, 202, 204, 206–207, 210, 219, 226, 261
  – in Shabbat institution (Exod 16,23–26) 220, 222, 226–231, 238, 240, 243, 256, 261
  – for future generations (Exod 16,32–34) 12, 247–253, 257, 262
  – innovative and conservative character of 6, 81, 184, 204, 226, 230–231, 259
  – *see also* attributional speech; authority; inverted citation; lemmatic citation; reformulation; revision, legal and scribal; rewriting; tradition and innovation (renewal and conservation)
leitwort (key word) 140–141, 199, 208, 218, 245, 248, 250
lemmatic citation (reworking, reuse, reformulation)
  – defined (Levinson) 4, 6, 8–9, 82, 203
  – in Moses' manna rules (Exod 16,16–19) 203–207, 210, 261
  – in Moses' Shabbat proclamation and directives (Exod 16,23) 226–231, 256, 261
  – in Moses' Shabbat-day speech (Exod 16,25–26) 236–239, 257, 261
  – in the rule for preserving the manna (Exod 16,32–34) 249–253
  – and attributional speech 259, 265
liberation, Liberator (freedom) 16–17, 88–90, 102, 136–139, 161, 164, 191, 197, 238–239, 245–246
literary criticism (*Literaturkritik*) 22, 39, 47, 76
liturgy, liturgical 127, 141–142, 156–158, 176, 216, 229, 231, 250, 252, 257

manna
  – manna-Shabbat narrative, composition and location of 10, 19–21, 38, 40, 43, 46, 48, 51, 58, 60, 65–75, 83, 125

- gift of, and Shabbat institution 1, 3, 7, 11–12, 217, 226, 261, 264
- promised (Exod 16,4) *see* bread from heaven
- serialized description and identification of (Exod 16,13–15) 186–187, 193–199
- rules for gathering and consumption (Exod 16,16–21) 200–211
- naming of (Exod 16,31) *see* naming (of the bread)
- preserved for future generations (Exod 16,32–34) 214–215, 248–255
- melting of *see* melting of the manna
- *see also* daily allotted portion; dew; meat; omer; quail; wilderness (of Sin)

Marah 2, 7, 10, 37, 60, 64, 87–97, 101, 104, 106–107, 112, 129, 133, 143, 225, 241, *see also ḥōq ûmišpāṭ* (statute and ordinance, Exod 15,25b); healing (YHWH as Healer, Exod 15,26); water (Exod 15,22–27)

Mazzoth *see* Unleavened Bread

meat (Exod 16,3.8.12) 11, 119–120, 136, 145, 166–172, 180–184, 190, 261, 264, *see also* quail

melting of the manna 41, 185, 187, 210, 232, 250

memory, social and cultural 8–9, 16, 89, 102–104, 136, 144, 157, 204, 237, 250–252, 260, 263

midwives (Exod 1,15–21) 109–110, 263, *see also* if-plot (if/then sequence); Pharaoh (king of Egypt)

mimesis, mimetic 174, 178, 199, 218–219, 256

mishneh 216–217, 224, *see also* double portion

Moses
- Deuteronomic (Moses-the-scribe) 4–7, 16, 260
- as prophet 4, 6, 9, 11–12, 81, 101, 108, 110, 167, 172, 184, 199, 207, 219, 222, 230–231, 251, 253, 257, 259–262, 264–265
- as exegetical prophet 6, 9, 12, 230–231, 257, 260–261, 265
- as interpreter (interpretive agency of) 4, 6–7, 11, 120, 166, 172, 177, 181, 183–184, 198–200, 204, 210, 220–222, 224, 231, 236, 244–245, 252, 257, 260–261, 264
- as agent of legal innovation *see* legal innovation
- as mediator and intercessor (Marah) 90–91, 112
- collaboration with YHWH, blending of voices (Exod 15,25b–26) 10–11, 99–112, 249, 261–263
- prophetic commission and training (Exod 3–12) 108–110, 124, 174, 262–263
- anger of (Exod 16,20) 209–210
- *see also* Aaron; attributional speech; authority; divine speech (word of God); legal innovation; preproductive quotation; Shabbat

motive clause 16–18, 175–176

murmuring *see* complain, complaint

naming (of the bread) 127–128, 158, 197, 199, 247–248

narrated history (*historia sacra*) 11, 102, 188, 198, 210, 219, 223–224, 231, 237, 246, 262, 264, *see also* narrated world

narrated world 1–3, 5–8, 83, 144, 183, 219, 221, 227, 259, 263, *see also* narrated history (*historia sacra*); narrative sequence (temporal ordering); sequential reading (reading for the plot)

narrating time (*Erzählzeit*) and narrated time 88, 151–152, 190, 219, 256, *see also* chronology; serialization

narrative sequence (temporal ordering) 8, 77–78, *see also* anachrony (Genette); chronology; evening–morning sequence; prolepsis, proleptic; sequential reading; serialization; time, linear and cyclical

narratology, narratological 9, 19, 21, 45, 53, 55, 71, 73, 75–76, 83, 99, 153, 161, 170, *see also* curiosity; exposition; focalization; gap-filling; point of view; suspense; surprise

narrator
- voice of (Exod 16,1–3a) 121–129

- omniscience and reliability of 8, 79, 123, 144, 174, 188, 191, 197, 219–220, 233, 241, 263
- corroborating function of 198–199, 219, 243, 249, 264–265
- pictorial description by (Exod 16,13–14) 188–195

non-P, non-Priestly (Pre-Priestly) 10, 15, 25–27, 30, 41–44, 46, 48, 51–54, 58, 60–61, 67, 122–123, 125, 179, 196, 260, 266, *see also* Priestly

obedience 12, 30, 56, 91, 97–98, 100, 102–104, 110, 112–113, 127, 149–150, 205–206, 232–233, 245

omer 66, 185, 187, 201–206, 213–214, 217–218, 220, 248–249, 251–252, 254–255, 262, 264–265, *see also* daily allotted portion (Exod 16,4.21); ephah

omnipotence 11, 79, 174, 183, 188–192, 194, 210, 217, 262

oracular novella 71–72

palistrophe 140–141, 153

parallelism 93, 136, 158–161, 164, 169–171, 180, 184, 192, 195, 200, 209–210, 216, 253, 255

Passover (paschal celebration)
- and pre-Sinaitic observance (Schmidt) 74
- date formula and (Exod 16,1) 126–127, 152–153
- vocabulary shared with Exodus 12 116, 157, 181, 216
- forgotten by the sons of Israel (Exod 16,3) 132–136, 153
- paschal instruction (Exod 12,1–20) cited by Moses 104, 111, 202–208, 227–231, 237–238, 250–251, 253, 256, 261, 263
- *see also* Unleavened Bread (Mazzoth)

Pentateuch, composition of 21–25, 33–34, 122, 260, *see also* Documentary Hypothesis; Hexateuch; hypothesis of complements; hypothesis of fragments; redaction criticism; source criticism; sources, Pentateuchal; Tetrateuch

Pharaoh (king of Egypt) 57, 90, 103, 108–110, 123, 125–126, 135, 137–139, 145, 148, 161, 163, 166, 174, 191, 194, 202, 209, 239, 263

pillar of cloud and fire 123–124, 177, 179

plagues of Egypt 90, 102–104, 108, 123, 126, 135, 146, 189, 194, 209, *see also* healing (YHWH as Healer, Exod 15,26); Pharaoh (king of Egypt)

poetics (biblical narrative) 8–9, 75–77, 79–80, 133, 136, 140, 222, 225, 227, 243, 259–260, 262, 264, 266, *see also* drama of reading; narratology, narratological; Tel Aviv school; universals of narrative (Sternberg)

point of view 8, 77, 107, 129, 131–132, 134, 152, 157, 164–166, 178, 181, 184, 188, 191, 197–198, 244, 263–264

preexilic 24, 26, 41–43, 45, 220–221

preproductive quotation
- as narrative category (Sternberg) 111, 173–175, 244
- Moses to Aaron (Exod 16,9) 173–178, 184
- YHWH to Moses (Exod 16,11–12) 182–184
- produced by Moses (Exod 16,15) 198–200
- divine, about the paschal celebration (Exod 12,1–20) 202–203, 207, 263
- Moses' Shabbat proclamation and (Exod 16,23) 227
- God's Shabbat instruction as (Exod 16,28–29) 244–246, 252

Priestly
- (P), the source 10, 22–34, 41–61, 64–65, 67–75, 83, 122, 260, 266
- Literature, the corpus 10, 25, 27–29, 32, 34, 42, 58–59, 64, 119, 127, 176, 217, 229, 254
- Post-Priestly (post-P) 10, 23, 26, 29–34, 39–40, 45, 50, 52–54, 58–61, 83, 101, 183, 202, 260, 266
- *see also* Holiness; non-P, non-Priestly (Pre-Priestly)

prolepsis, proleptic 69, 94, 122, 124, 126, 180, 210, 248, 253, 255

protasis 101–103, 106–108, 110, 187, 262, *see also* apodosis; if-plot

pseudepigraphy/pseudepigrapha 4, 6, 82
punishment, withheld (Exod 16,20.28) 146, 208, 210, 242, *see also* disobedience

quail 11, 19–20, 38, 42, 66–67, 167, 185–186, 188–192, 195, 209–210, 215–216, 232, *see also* meat (Exod 16,3.8.12)
quotation 107–108, 173–174, 178, 183, 263, *see also* preproductive quotation

recognition formula 18, 155–156, 180, 182
redaction 5–6, 8–10, 19–20, 22–33, 35, 37, 40–42, 45, 47, 49–54, 56, 58–61, 150, 262, 266, *see also* redaction criticism
redaction becomes revelation (Sonnet) 8, 266, *see also* redaction; scribe/scribal – analogy with the *dramatis personae* (Sonnet)
redaction criticism, redaction-critical 9–10, 19–21, 35–37, 49, 53, 59, 61, 75, 183, 201, 266, *see also* redaction; source criticism
reformulation 5–6, 16, 227, 245, *see also* divine speech (word of God) – Moses' reformulation of; lemmatic citation (reworking, reuse, reformulation); revision, legal and scribal
relecture (*Fortschreibung*) 81, *see also* rewriting
repetition 19–20, 22, 88–89, 95, 133, 140, 164, 173–174, 176, 204, 230, 234–237, 239–240
rest 1–3, 55, 63–66, 110, 213–215, 221–222, 229, 231–232, 234, 236, 238–239, 245–247, 252–253, 265, *see also* Shabbat
resumptive repetition (*Wiederaufnahme*) 4, 82, 167, 184, 252, 261
retrospect, retrospective 76–77, 79, 95, 97, 99, 123, 143–144, 163–164, 174, 256
revision, legal and scribal 4–6, 16, 23, 30, 40–41, 76, 80–82, 259, 263
rewriting 4–5, 80–83, 260

Sabbath *see* Shabbat
safekeeping (*lĕmišmeret*, Exod 16,23.32–34) 213–216, 221, 228–231, 248, 250, 252–253, 265, *see also* liturgy, liturgical; Testimony, the (Ark of)
scribe/scribal 1, 4–9, 30, 75, 81–83, 167, 203–204, 228, 252, 259–262, 265–266
– analogy with the *dramatis personae* (Sonnet) 6, 8, 167, 204, 228, 252, 259–260, 262, 265–266
– *see also* memory, social and cultural; revision, legal and scribal; rewriting; tradition and innovation (renewal and conservation)
Seidel's law *see* inverted citation
sequential reading (reading for the plot) 4, 260, 264, *see also* drama of reading (Sternberg); first-time reader; narrative sequence
serialization 11, 189, 192, 194–195, 197, 201, 206, 210
service, from slavery to 215, 239, 250
seventh day 2, 12, 16–18, 51, 63, 65–66, 213–215, 220–224, 227–229, 231, 233–238, 240–241, 243, 245, 247, 261
Shabbat
– discovery of, in the wilderness (Ska) 1, 3–4, 10, 36, 38, 221–222
– pre-Sinaitic emergence of 1–3, 7, 46, 63–66, 74, 83, 220–222, 254, 259
– in the Pentateuch, law and narrative 15–21
– alliteration with (Exod 16,3.8.12.35) 131, 171, 255
– in source-critical scholarship 36–39, 41, 43, 45–46, 48–60
– institution of, previous proposals 63–75, 80, 83, 94
– invention of (Exod 16,23a) 215, 220–233
– instituted as new religious feast 12, 220, 224–228, 236–237, 256–257
– repetitions of (Exod 16,25–27) 234–240
– God's instruction of (Exod 16,28–30) 241–247
– historical origins of 220–221
– as sign 18, 236, 238–239, 251
– *see also* creation (event); double portion; holiness, holy; rest; seventh day; six-plus-one rhythm (temporality); sixth day
showing and telling (scenic and narrative modalities) 8, 77, 79, 91–93, 112, 129–

130, 188, 263, *see also* narrator; poetics (biblical narrative)
Shur, wilderness of (Exod 15,22) 7, 87–89, 125, 149, 242, *see also* Marah; wilderness (of Sin)
silence, narrative 107, 142–143, 172–173, 183, 192, 224–225, 241, *see also* gap-filling, gaps
Sinai/Horeb 1–3, 5, 7, 16, 26–27, 46, 64–70, 72–74, 83, 94, 115–116, 123, 126, 167, 254, 266
six-plus-one rhythm (temporality) 223, 236, 238–240, 256, 261, *see also* seventh day; Shabbat; sixth day; time, linear and cyclical
sixth day 1, 11–12, 63, 115, 142, 150–152, 159, 184, 213–214, 216–220, 224–226, 228–235, 243–244, 256, 261, 264
soliloquy 166, 207
source criticism 9–10, 21–22, 36–37, 41, 43, 61, 75
source-oriented 3, 10, 21, 35–37, 39, 43–45, 48, 176, 234, 248, 259–260
sources, Pentateuchal *see* Deuteronomic (Dt) and Deuteronomistic (Dtr) material; Elohist (E); Holiness Code, Material, Redaction, School (H, HR, HS); Priestly; Yahwist (J); Yehowist (JE)
speech act theory 183–184, 188, 190, 198–199, 201, 219, 229, 242, 251, 264
surprise 7, 63, 66, 77–78, 80, 99, 125, 129, 134–135, 144, 146, 149–150, 152–153, 173, 196–198, 208, 217, 221, 224, 254–255
suspense 7, 11, 77, 80, 88, 94, 99, 103–104, 109, 124, 150, 158, 177, 193, 224, 232

Tabernacle (sanctuary) 30, 65–69, 176, 179, 253–256
Tel Aviv school 75–76, 83, 225, 260
Ten Commandments *see* Decalogue
Testimony, the (Ark of) 66, 68–69, 214, 253–256
testing 11, 43–44, 56, 60, 87, 90–98, 101, 104, 106, 112, 115, 120, 142, 149–150, 153, 162, 205, 224, 226, 232, 240, 246, 260, 264, *see also* faith; obedience; torah (teaching)
Tetrateuch 27–29, 31–33, 58, 122
theophany 42, 88, 180, 183, 195
time, linear and cyclical 223–224, 266
torah (teaching) 82, 96–98, 112, 121, 149–150, 200, 233, 241, 243, 264
tradition and innovation (renewal and conservation) 1, 4, 6, 81–82, 228, 259, *see also* legal innovation; revision, legal and scribal; rewriting
truth and the whole truth (Sternberg) 8, 79–80, 99
truthfulness of the *dramatis personae* 128, 134, 144, 153, 220, 263–265
twilight (*bên hāʿarbayim*) 38, 155, 157, 180–181, 190, 197

universals of narrative (Sternberg) 7, 77, 80, 99, *see also* curiosity; suspense; surprise
Unleavened Bread (Mazzoth) 132, 135–136, 202, 227, 237–238, 250, 261, *see also* Passover (paschal celebration)

vision, seeing 158, 160–161, 167, 172, 177–178, 180, 195–197, 251, *see also* knowledge, knowing

water (Exod 15,22–27) 10, 87–94, 104–105, 107, 111–113, 125, 129, 241, *see also* Elim; Marah
wayyiqtol 88, 92, 121–122, 127, 173, 187, 219, 256, *see also weqatal*
wellbeing, obedience and 104, 112, 146, 199, 232–233, 236, *see also* healing (YHWH as Healer, Exod 15,26); obedience
weqatal 203, 219
Wiederaufnahme see resumptive repetition
wilderness (of Sin) 1, 11, 60, 63, 115–116, 119, 121–123, 125–129, 133–135, 141, 144, 147–148, 151–152, 164, 171, 175, 177, 179–180, 189, 193, 199, 202, 206, 221, 236, 241, 251, 262–263, *see also* Elim; itinerary-notes; Marah; Shur, wilderness of (Exod 15,22); Yam Suph
wood-gatherer 69–70, 72
worms, rotting (Exod 16,20) 185, 187, 209, 213, 232–233

Yahwist (J) 10, 22–24, 33–34, 38, 48, 56–57
Yam Suph 7, 87–89, 92, 105, 112, 124–125, 127, 130, 133–134, 139, 143, 161, 165, 180, 191, 235
Yehowist (JE) 22, 27–28, 32, 34, 36–37, 39–40, 42, 44–46, 48–49, 52, 54, 56, 58
YHWH *see* God