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One sees the following: as little as the separation of JE in Ex.1-11 allows itself to be accomplished into the separate parts, the fact is made evident that the work of history is compiled from J and E here as in Genesis, but by the hand of a redactor who is much more free with his pattern, and by this, he fused the entirety to a much greater extent than the last redactor has done with Q and JE.

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The Exodus and the Arrival at Sinai, Ex.12-18

1. The night of the Pasover in 12.1-13,16. From Q: 12.1-12,28, 37a, 40f, 43-51, 13.1,2. Not vs. 21-23 since these vss. do not separate from vss.24-27, and in spite of every similarity, they differ from Q in their material and expressions; cf. vs.21, the elders, the simultaneity of the taking and slaughtering of the offering which hasn't reached the first year ( contra vss 3 and 6), in vs. 22, the sentence, "and take a bunch of hyssep and dip it into the basin of blood and touch with that" as opposed to vs.7. Also vs.42, since the night of vigil is not the Pasover of Q. On the other hand, it is even less able to ascertained whether vss.11-13 belong to JE, as Kayser attempts to do, because there the fearful haste is not commanded as a rite, but historically occasioned and does not have its place by the Pasover, but by the unleavened bread (Deut.16.3); beyond that, the expression וְיָדָבְרוּ is only used by Ezekiel and Q, and finally, וְיָדָבְרוּ appears in v.13 in the abstract, as opposed to being in the concrete in v. 23. Also, v.37a belongs to the form of Q, although JE must have had a similar report in this place. In what remains