

74<sup>5</sup> The author of 13.3-16, if he is not the Jehovist himself, must be a Deuteronomic reviser of the same. As well as being dependent upon the Jehovist sources in some characteristic expressions, he is also dependent upon elements which lay at the base of his exhorting speech and construct the unique contents. These elements are vss. 6f and vss. 12f, and they have been verbally derived entirely from 34.18-20. Worthy of notice are the differences of the insertion in vs. 6, "on the seventh day is the feast of Yahweh," then the intensification in vs. 7, "nothing acid nor capable of becoming acid shall be found in you entire surroundings," and finally in vs. 12, the 77297. These differences ~~give~~ <sup>ide</sup> ~~our~~ <sup>our</sup> ~~section~~ <sup>shares</sup> with Deuteronomy (16.8,4), and 77297 especially with the writers of the seventh century and of the Exile. - as opposed, 12.21-27 is difficult to ascribe to the Jehovist. The speech to the people and the tone remind one of 13.3ff, cf. 12.24-27 with 13.5,8, 10.14f, however, the expressions already differ very noticeably in these verses, and the Passover sacrifice in 12.27, for which reason Israel is spared from the angel of destruction, is difficult to place next to the first-born of the cattle and sheep, which are offered, because Yahweh killed all the first-born of Egypt and with a mighty hand, he led out his people in 13.15. One doesn't have to maintain 12.21-27 either as a later insertion to JE, nor for a supplement of unknown origin in Q; it stands in the middle between both (extremes), in form and tone somewhat more on the side of the Jehovist, but materially almost entirely on the side of Q. In addition to the already noticed nuances described above, it should also be mentioned that the sprinkling of the door posts with the lamb's blood in Q is only viewed as having a certain purpose happening in Egypt, as opposed to being an annual, constantly repeated, ritual in vss. 21-27. (1. cf. b. Sanhedrin, 15b Wähner, Antiq, I, 606)