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2. The passage through the Red Sea in 13.17-15.21. According to Knobel, Nöldeke separates for Q: 13.20, 14.1-4,8,9,10 (ending), 15-18, 21 (a and d), 22,23, 26, 27a, 28, 29. I think there is too much ascribed here to Q. First, the style of Yahweh hardened Pharaoh's heart (vss. 3,4,8,17), to which Nöldeke calls attention, speaks more for the author of 10.19,27 than for Q, where it usually reads in a neutral way: Pharaoh's heart remained hardened. That wouldn't carry much weight certainly, if it weren't for the fact that other considerations arise in the three places where that style appears. Vss. 3 and 4 are neither a good continuation materially nor formally of what Moses should say to Israel, and ךָ וַיִּשְׁרָן at the end of vs.4 more likely attaches immediately to vs.2. In vss. 8f, the doublette is noticeable: "Pharaoh pursued the children of Israel ... the Egyptians pursued them"; after the *athnah* it seems to begin anew with vs. 8b. The most serious consideration is raised in vss. 16ff. It won't do to explain the staff of Moses as a later revision and to call attention for that to vss. 21,26f. If one compares 8.2 with 8.13, or 9.22 with 9.23, or 10.12 with 10.13, or 17.9 with 17.11f, or Joshua 8.18 with vs.19, then it is uncontested that no difference stands between 14.16 and 14.21,26f, but the staff in the hand of Moses in the last verses is also presupposed (similarly as in 10.21, cf. 4.17, where that is said once and for all). Finally, it is certainly a marvelous circumstance that from vs. 15 on hardly a single characteristic expression of Q (e.g. $\text{וַיִּשְׁרָן הַיָּמִין}$) appears, and that Aaron receded so completely who previously had been repeatedly the subject of $\text{וַיִּשְׁרָן הַיָּמִין}$ in Q.