

fold disobedience of the people to the divine command. The Jehovist seems to treat his subjects rather independently and hardly discovered, e.g. the Sabbath. The Torah in vs. 4 is not the Sabbath command, but the certain (decided) instruction not to gather the daily bread any more, and it refers to vs. 20. The tone in vss. 27-30 reminds one of the Deuteronomy, and one asks from where the ^{שָׁמַיִם וְהָאָרֶץ} should be known to the people? The Jehovist (Deuteronomist?) also seems to be in 15.22-27, vs. 26 having been freely inserted, completing the incomplete end of the sentence in vs. 25. However, this is done in an entirely obtuse fashion, because the well is healed in vs. 25 (see the respective expression in II Kings 2.22, Ezekiel 47.8,11), not Israel. What source lay at the base in JE 15.22-26 and ch.16, I will not attempt to decide.

²⁹ In chs. 17 and 18, only one verse belongs to Q, viz. 17.1. If Kayser wants to ignore this, he must ignore the expression ^{וְיָשַׁב יְהוָה אֶל מִצְרָיִם}. The last sentence ^{וְיָשַׁב יְהוָה אֶל מִצְרָיִם} is certainly ~~expected~~ (וְיָשַׁב יְהוָה אֶל מִצְרָיִם); we also find ourselves according to 17.8 in Rephidim. JE contains three accounts in chs. 17 and 18: 17.2-7 Massah and Meribah, 17.8-16 battle with Amalek at Rephidim, 18.1-27 visit of Jethro in the Hebrew camp. Reluctantly, I discover traces of ruptures in 17.2-7. Because it would be very much worth wishing if one could ascribe this narrative to one source and the parallel in Numbers 20.2ff to the other source of the Jehovist (2. In Deuteronomy 33.8 Massah and Meribah- two different places?- are signified in a third and entirely deviant way: Yahweh tested Moses in Massah, contended ^{against} him (Isaiah 1.17) at Meribah. According to the