

Wellhausen- CompositionThe Giving of the Law and the Stay at Sinai  
Exod. 19-Num.10

81<sup>4</sup> 1. What was previously a natural outworking, followed rather easily in its progress, although it had a complicated character, in the narrative of Genesis and Exodus, from here on is rather different, and this is even because the Vierbundesbuch (Q), whose thinner historical thread up until now could run in the compact web of the Jehovist historical book without any noticeable disruption, now comes into its own element, the giving of the law, and by that increases so considerably that it actually becomes an impossibility to continue further the fusion of Q and JE. "By a very sad, incomprehensible redaction the last four books of Moses become completely unbearable. We see in the progress of history that they are everywhere enclosed by numerous inserted laws, of which the greater portion, one can not understand why they are quoted here and are inserted." Nevertheless, there is a simple and entirely correct means to find oneself in this labyrinth, viz. "carefully to separate what is actually narrative from that which is taught and commanded." In a recognizable way, the mass of the legal material belongs to one stratum, to Q in a narrower or a wider sense, viz. Exod. 25.1-31, 17, ch.35-40, Lev.1-27, Num.1.1-10.28. We will remove our attention from this and investigate what remains: Exod. 19-24, 31.17-34, 35, Num. 10.29ff (1. with the restriction that there <sup>are</sup> perhaps other small sections from Q which we will return to at the end.).

82<sup>1</sup> The following is reported. When Sinai is reached, Israel is next prepared by Moses for the eminent theophany, then Yahweh comes down upon the holy mountain with thunder and lightning and *announces to*