

to God and remains there a long time, while God talks to him again, at all events in words of a legal content. Finally, we find Moses in ch.34 a long while on the holy mountain for a third time, and for the third time he receives words here and writes them upon two stone tablets, vss.27f. This last stay with Yahweh is surely motivated by the purpose to replace the broken first tablets- however, couldn't Moses just have well taken care of that below, since Yahweh didn't want to offer him that which he had already dictated in the earlier communication but something entirely new? And why does the splendour of Yahweh only show itself the third time on the visage of Moses? Without a doubt these three stays of Moses on Sinai, during which he intercoured<sup>intimately</sup> a longer time with God and received instructions, actually stand on the same footing; no one presumes that one is original, much less the other two; their succession is impractical to<sup>the</sup> greatest extent, their mutual relationship is completely artificial. If one goes further into the peculiarities, confusion still arises. In ch.19, Moses goes constantly up and down Sinai- no triviality: one doesn't suspect what is the reason. In ch.24 at the beginning and the end, it is hardly possible to orientate oneself, as also ch.33 leaves behind chiefly the impression of confusion. If anywhere, the critical analysis only achieves understanding here, although obviously a very difficult and until now hardly undertaken job. I want to<sup>attempt to</sup> separate the narrative threads, without, at the present, paying much attention to the accomplishment of the previous separation of sources.

837 2. I begin with ch.34. To the command to leave Sinai, 33.1ff, the actual departure as its true continuation<sup>is</sup> in Num.10.29. This relationship is now entirely unclear by the intervention of ch.34; it can't possibly have its correct place here. Who understands a transition from 33.1-11 to ch.34? And how does the following continua-