

commands, which are the important thing in Exod.20, ch.34 puts more  
emphasis upon sacrificial and festival laws; it is connected with  
this, that in the former, the individual, in the latter, the people,  
are addressed, because the cult is the concern of the community, the  
ethical is the concern of the individual. - We know from Amos and es-  
 pecially from Hosea what an extraordinary importance the feasts had  
 for the <sup>ancient</sup> people, and how the the entire religion expanded in their  
 celebration. It <sup>is</sup> very noteworthy that Exod. 20 only commanded the  
 Sabbath and not a single other celebration. For us, this first  
 decalogue shows itself as an extremely meaningful advance; it is  
 in proportion to us as Amos to his contemporaries. It is opposite  
 in the case of vss.6-9. The reference to the fall into sin of the  
 people, and thus the hand of the harmonizer, is not difficult to  
 recognize here, and it manifests itself also in that neither vs.9  
 has an appropriate connection with that which follows, nor vs.6  
 with the foregoing. Vs.10 doesn't serve in any way as an answer to  
 the request of Moses in vs.9, and as to vs.6, <sup>וַיִּשְׂרַח</sup> doesn't  
 coincide with <sup>וַיִּשְׂרַח</sup> in vs.5. A theophany is certainly in  
 place as an introduction to the divine speaker, to be sure, between  
 vss. 5 and 10, but if the original narrative contained such, it isn't  
 the one we find here. The one we do have shows itself as such by the  
 intention of explaining as authentic the naive and therefore surprising  
 entrance of Yahweh to Moses in vs.5, and further by the misunderstanding  
 that it might <sup>not</sup> be Moses, but Yahweh who is the subject of <sup>וַיִּשְׂרַח</sup>.  
The author of vss.6-9 is naturally that of 33.12-23. Much that is  
in 34.10-13 must also be traced back to him. It is also evident that  
 vss.12, 13 are based upon vss.15,16, i.e. their content, which provides  
 an explanation of vs.14, which anticipates improperly and understands  
 in a way which the original intention certainly didn't intend, viz.