

in the Deuteronomic sense, as aiming at a local unity of the cult, cf. Deut. 7.5, 12.3, II Kings 23.12-15. We have here the Jehovist, whose (?) relationship with the Deuteronomist, we have often had the opportunity of constructing (ascertaining). In vs. 10, the words $\chi\eta\eta$ is traced to him (Jehovist), which ^{is} ^{by} used ^{by} none of his sources; in vs.11, probably the enumeration of the 6 nations, which previously has almost always appeared in places where editing has occurred. The Jehovist has left out the conclusion of the covenant from the original narrative, which Moses must have accomplished as the representative of Israel, besides the ending after vs.28. → Since 34.29-35 is not the continuation of the foregoing, as is preliminarily illuminated by סִטְוָהּ סִיִּרָה in vs.29, and $\text{וְהַיְהוָה יִשְׁמְרֶנּוּ וְיִבְרַכֵּם וְיִשְׁלַח לְפָנֵיכֶם וְיִבְרַכֵּם וְיִשְׁלַח לְפָנֵיכֶם$ in vs.31.

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3. When we leave ch.34 and investigate the remaining, 2 reports allow themselves rather well to be separated. First, cf. 19.10-19 with 19.20-25. After Yahweh has already been descended upon Sinai for a long time, this in vs.20 is reported as something new. After it has been long time since the command was given and carried out to enclose (סִיִּרָה in Ezek.40.11) Sinai and make it unapproachable for everyone, it is again repeated once again in vs.21f; the insertion of a redactor in vs.23, instead of helping the difficulty, only makes it more noticeable. As the most outstanding material difference, I point out that according to 19.10-19 Moses is below with the people for the theophany and God talks with a loud voice to all of Israel, whereas ^{according to} the view of vss.20-25 Moses is with Yahweh, who converses alone with him as from the beginning. If one attempts to trace both versions further, it is next clear that the decalogue belongs to #1, since this shows the people being informed directly by God himself, not only by Moses. What follows the Decalogue, the so-called Covenant Code, belongs primarily to the pen of #1, and it is unquestionable that 20.18-22 makes a very apt and natural transi-