

In ch.19, which belongs to JE from  $\Delta W 777$  in vs.2 on, the Jehovist has treated his sources very freely, viz. the beginning of vss. 3-9 appears more or less to be his composition (  $\Delta 777$  only in Deut.), although perhaps in the case of the representation that the people were already instructed to obey before the giving of the law, to which E is at the base. Vs. 9 doesn't fit in and seems to be a fragment of another source, and at the end of the same, vs.8 is again taken up. In vss. 10-19 and vss. 20-25 E and J allow themselves to be differentiated in their entirety. As a harmonistic insertion we have already recognized vs.23, with which vs.24 is naturally immediately judged; in a noticeable way we find here again Aaron at the side of Moses. That the Jehovist is at work in the transition from the Decalogue to the Covenant Code has been fully shown above, and the same as to what is necessary up to ch.24. As severely revised as is ch.34, the similar situation exists for ch.32 and 33. One correctly maintains that 32.9-14 is an insertion of the Jehovist, because according to 32.30 Moses has not achieved in advance the forgiveness of Yahweh for the apostasy of the people (1. If it were certain that 31.18 belonged to E, then one would have to consider with Knobel that 32.7-14 is inserted, because after 31.18 the communication of God with Moses ends and is not interrupted by an extraordinary event. However, many indicators show that the verse belongs to Q, although it also in any case has stood in E, that Moses received the tablets and that God spoke with him during 40 days. Cf. 31.18 with 32.16.). Concerning the contents of verse under discussion, little is lost; they provide once again a test of the edifying loquacity of the Jehovist. As a further insertion Nöldeke notices vss. 26-28. When one takes this verse out, then vs.25 has no consequence and vs.29 is