

~~that~~ the word of Moses will suffice and find obedience. After some time, Moses receives the command to go up into the mountain, in part to receive the tablets, upon which in the meantime the Decalogue has been written, and in part to receive the ability to speak to the people in the place of God by a forty day intimate intercourse with God, just as ⁱⁿ the ancient picture of the priest and prophets who were endowed with the source of instruction and the word. Meanwhile the golden calf is moulded below; Moses, when he is aware of the apostasy, smashes the tables, and God will no longer tolerate the people, but by its remorse, instead of punishment, it receives the true sanctuary. Thereupon follows the departure from Horeb in

E

Exod. 20.1-20...24.12-14...31.18, chs.32,33.1-11, Num.10.33. In J, the revelation is here individual, as it is always elsewhere, and doesn't take in, in this exceptional case, an entire people. Moses goes alone up the mountain and only he is informed by Yahweh of the conditions of the covenant, the words and the laws, which he afterwards shares with the people, and writes down in the solemn (festive?) sworn magna charta of the theocracy. In that, the purpose of the stay at Sinai is attained, and the departure follows, without leaving space for an extraordinary event. Exod.19.20-25, . . . 20.23ff, chs.21-23,

J

24.3-8, 33.1... The third version in Exod. 34 stands partly on the side of E and partly on the side of J. Superficially, much reminds one of E, as the two tables, the 10 words, and the 40 days. However, the tables are not written by God, but by Moses, and as the writing down of the Covenant Code, they include what Yahweh shared with Moses, not with what Moses shared with the people. In this, the inner relationship of ch.34 with J is evident: the thought of a general revelation to the people is distant, so only Moses receives the revelation, although it is appointed for public announcement. Moses

cf.
pp.334-5