

וְטַיִל אֲשַׁלְּחָהּ ; further שִׁטְיָהּ שִׁנָּה would carry weight if this didn't also appear in 31.18, 32.15. However, it is not impossible that 31.18 is a statement derived from Q, cf. וְיָדָהּ לְיָהוָה וְיִשְׁמַע וְיִשְׁמַע with 34.29, 32, 33, 34, 35. The isolated שִׁטְיָהּ in 32.15 would then be explained without difficulty as a later redaction. It is not easy to say whether chs. 25-31 have their right place where they stand or only must come after ch.34, whether Moses is here still on the mountain of Sinai or whether he is already beneath in the camp. Knobel decides in favor of the latter position from 25.9 and can call attention for that conclusion to 26.30 וְיָדָהּ לְיָהוָה וְיִשְׁמַע and probably further to the וְיָדָהּ in 25.40. As opposed to that, however, 25.9 says וְיָדָהּ לְיָהוָה וְיִשְׁמַע , where the participle can only be explained as a Futurum instans (urgent future-i.e. one already present), and the repeated וְיָדָהּ לְיָהוָה וְיִשְׁמַע in 25.16, 21 because not to understand the testimony here as the two tables of the law seems more than unthinkable to me. Since not, it follows that the situation is consequently not maintained internally by the author, thus decisive weight must be laid on the place which the redactor has pointed out in the section under study. Accordingly, Moses appears on the mount and God speaks to him there the words to which in 31.18, 34.32 a connection is made. Therefore, the report of Q is constructed as follows. After the children of Israel have gone from Raphidim to the wilderness of Sinai, Moses is called up into the mount and receives there exact communications about the erection of the sanctuary and the cult, besides the tables of the witness which should be laid in the ark of the covenant, whose contents are furthermore presupposed as known. As he comes down, his appearance gleams from the reflection of the gory of Yahweh, so that Aaron and the princes of the