

The Redactor's hand is freer in accomplishing a fusion of JE in Exodus 1-11 than in Genesis (15¹) but the sources are recognizable as in Genesis (4⁴). The Redactor's prime report is J (8⁷). His second report is E, which stands materially and linguistically closer to Q (9²). In J, Pharaoh always hardens his heart (9⁵) and Aaron is sometimes inserted by the Jehovist (9¹⁰, 14⁵). J knows nothing of Moses' sister (11⁹) or of Moses' lack of speaking ability (14⁸).

Ex. 34 is out of place (18¹⁰/₃₀). It tells the first and only revelation of God on Sinai (18⁸/₃₁) and puts more emphasis upon sacrificial and festival laws for the community in contrast with Exod 20 where the emphasis is on the ethical and the concern is for the individual (21¹⁻²/₃₃). The only celebration in Exod 20 is the Sabbath (22³/₃₃). All this is interpreted to represent advance (22⁴/₃₃).

Wellhausen assigns the Covenant Code to J primarily (22¹⁰/₃₄).

In Exod 19 ff, Wellhausen has a third source which is seen in Exod 34 as Goethe's law on two tables (24⁶/₄₆). This third version stands partly on the side of J and partly on the side of E (25⁷/₄₇). The Covenant Code combines elements both moral and ritual (28³/₄₈).