

61⁴II. The Narrative of the Remaining Books of the Hexateuch

It is certain that Q and JE continue beyond Genesis into the book of Joshua (1. Once for all, let be noticed that I follow (Knobel and) Nöldeke in the determination of Q). Likewise, it is certain that JE is ^{also} a completely independent work of history in Exodus and the following books, and not perhaps an elaboration of Q. This is a great deal more evident here than in Genesis. The Jehovist book of history is not only ^{not} incomplete and disconnected, after Q is removed, but all the interrupted segments of its narrative are combined into a beautiful entirety by removing Q, cf. Exod. 24, chs. 32-34, Num. 10.29, etc. If the literary critic had begun in Exodus and Numbers instead of Genesis, the so-called Ergänzungshypothese ^{Supplementation Hypothesis} never could have been developed. Finally, the expectation that the composition of JE, beginning from Exodus and continuing on, will not alter, is also warranted, especially since Genesis 50 can not be established in any case as the conclusion of J or E. The investigation must show whether this expectation is corroborated.

Israel in Egypt, Exodus 1-1161⁸

1. One can divide this section into two halves, of which the first essentially contains the call of Moses, 1:1-7.7, and the second contains the Egyptian plagues, 7.8-11.10. In the first half, the following belongs to Q: from ch.1, the vss 1-5,7 (with the exception of וַיִּשְׁרַח וַיִּלְחַח, cf. vss 9,20), 13,14 (with the exception of the second half of v.14a and prearrangement of 14b); from ch.2, the vss 23-25 (from וַיִּכְרַח of v. 23 onward, cf. the first part