

to a later, if not the same hand. Since 13.17ff must have originally followed immediately after 12.29-42 (excluding vss.40f) It is not to be thought that the sermon of Moses in 13.3-16, "Remember this day, etc.," by which he firmly anticipates ch.14- is in an inappropriate place, particularly when the exodus has actually taken place in confusion and haste, as it reported previously and thereafter; to the ancient narrators, to whom the thing must have still been somewhat in its representation alive and present, one can not subscribe such a complete removal from the situation. Besides that, one observes the expressions <sup>פ' 72 v 5772</sup> in vss.3 and 14, <sup>וְיָבִיאוּ אֶת־בְּרִית־יְהוָה</sup> in the sense of serving God in vs.5, <sup>וְיָבִיאוּ אֶת־בְּרִית־יְהוָה</sup> and <sup>וְיָבִיאוּ אֶת־בְּרִית־יְהוָה</sup> in vs.12, <sup>וְיָבִיאוּ אֶת־בְּרִית־יְהוָה</sup> in vss.12 and 15, <sup>וְיָבִיאוּ אֶת־בְּרִית־יְהוָה</sup> <sup>וְיָבִיאוּ אֶת־בְּרִית־יְהוָה</sup> in vss.3,14, and 16 instead of <sup>וְיָבִיאוּ אֶת־בְּרִית־יְהוָה</sup> <sup>וְיָבִיאוּ אֶת־בְּרִית־יְהוָה</sup> with omitted object and with the subject, Pharaoh, instead of <sup>וְיָבִיאוּ אֶת־בְּרִית־יְהוָה</sup> <sup>וְיָבִיאוּ אֶת־בְּרִית־יְהוָה</sup> or <sup>וְיָבִיאוּ אֶת־בְּרִית־יְהוָה</sup> <sup>וְיָבִיאוּ אֶת־בְּרִית־יְהוָה</sup> (usually with Yahweh as subject). Further, the sermon-like tone, which is completely foreign to the oldest narrators; finally, the stage of the religious activity which prevails here and expresses itself very plainly, e.g. in vss.9 and 10. It is approximately the Deuteronomist, upon which the authors do not stand, who tell us of the patriarchs, how they erect stones and altars, plant holy trees, and dig wells. The expressions and turns of phrases remind one also of Deuteronomy (Deut. 6.7, Joshua 4), and the precept of 13.6 complies with that in Deut.16.8 in opposition to Exod.12.16, on the one hand, and 23.15, 34.18, on the other (1. Presently, one can say according to the traditions that the celebration was not occasioned by the exodus, but the exodus by the celebration, see 5.1,3,8,21ff, 10.8f,24ff, to which 11.2f, 12.35f hang together. (Knobel on 3.22 and Hosea 2.15). The unleavened bread is historically explained in 12.34, besides in v.42 the night of vigil in remembrance for the exodus by night.).