

coherence 702 and 277 can only be used here in a good sense. One sees that nothing further than the names of the water places stand firm and that the accounts are only explanations of the same. The actual Deut. makes mention only of Massah in 6.16 and 9.22 and seems to have the version of Ex.17 before his eyes. From the succession in Deut. 9.22, one may draw conclusions in a difficult fashion. When Hieronymus leaves Meribah out of Ex.17.7, he has certainly done this himself in order not to come into collision (conflict) with Numbers 20. Meribah is otherwise always Kadash.)
 However, cf. 17.2 with vs.3:

Then the people didn't have any water to drink, and the people quarreled with Moses and they said: give us water to drink! and Moses said to them: why do you quarrel with me! 'Why do you tempt Yahweh.

Then the people suffered thirst for water and the people and the people murmured against Moses and said: why have you led us up out of Egypt, to kill me and my children and my cattle from thirst?

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Further, to what does $D\psi$ in vs. 6 connect? and in what relationship is the stone on Horeb to the hill near Rephidim in vss. 8f? I know of no answer to these questions. Also, in connection with 17.8-16, I don't know whether the staff of Moses which had been materially important (necessary) in finding sources is conclusive for the same origin of this and the previous section. Q is definitely out and a pre-judgment is awakened for E, but it also comes, if with much less significance, before Ex.4.1ff in J, so that there is no certain criterion constructed between J and E. The expressions 727 and $\psi\delta n$ appear again in 32.18, similarly in a narrative where Moses and Joshua are the central figures. Finally, vss. 15f is a poor continuation of the command of vs.14, although the purpose of the book and of the altar is the same.