for similarly as in 20.21. It is more difficult the rest which has an וינג חשה Elohistic basis in 19.10-19, 20.1-19...24.1,2,9-14 (1. except The actual giving of the law on Sinai comes to an end here with the Decalogue. Moses is then, in order to receive further communicationsnot merely to receive the tablets- called up by God, but these are not publicized, since it concerns itself much more with a private instruction, which qualifies him, as often as necessary, to speak instead of God to the people in 20.19, and made the Torah a living force in him- the 40 days are here certainly the period of teaching of the youth with his probably correct This is in the outline of the coherence which after the writing master. down (composition) of Deuteronomy is supported by the antithesis of the Torah explicita and implicita. However, how do the seventy elders in 24.1,2,8-11 fit in? In ch.32 nothing is thought of them, so that they might wait at the half-way point of the mountain, and already in 24.12ff they are forgotten; because as Noldeke has already shown אמר הזרקנים אחר Aaron and . K& RUA XAT is presumably a harmonistic correction for Hur could only be established as the interim judges of the Israelites, not the 70 elders, as though it were probable that disputes could break out between them. Also, 24.1 has a bad connection with 20.19 or 20.20, as opposed to a very good connection to 24.12. I therefore believe that 24.1,2,9-11 is an insertion. However, in E, not in J or JE. The situation in 24.1f is that of 20.20, not that of 24.3-8 where Moses is still with the people below the mountain. The parentheses in 24.2 look back to 24.12, not to 24.3-8. The literary color in vss. 8-11, although reminding one in vs.10 of Q and Ezekiel, is in any case Elohis-

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