

Exodus 19 - Num. 10

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5. Let us review once again the results of the difficult and complicated investigation. The Jehovist <sup>(2)</sup> is more than a redactor here; he can only be the actual author of the section of the giving of the law at Sinai. (2. The Jehovist's spiritual relationship with the Deuteronomy comes strikingly to the fore, again- if there isn't also besides the Jehovist, a Deuteronomist.). While he at other times withdraws <sup>from</sup> his sources, he does use them literally to a great extent, however, in such a way that he uses them only as material for his own construction. A similar rise of his own literary activity can be seen elsewhere where the material especially interests him, e.g. the history of Abraham and call of Moses. It is understandable in such qualified circumstances that it is extremely difficult to recognize the different pens from the unitary web and to follow each in its peculiar coherence. Besides the reports of both continuing sources, E and J, I have also believed that I can show a third, completely independent report in ch.34, so that there are therefore 3 different narratives of the proceedings and 3 different times when the content of the giving of the law is written down: the Decalogue in E, the Covenant Code in J, Goethe's law on two tables in Exod.34. The three versions allow themselves to be somewhat characterized by their most important differences. In E, the commitment of the people and the making of the covenant follow immediately after the beginning, and only after the oath of allegiance has been previously established, does God call for the announcement of his will (19.3-19). In a majestic theophany, he reveals himself to the people gathered under Moses' leadership below by giving them the ten commandments, so that all can hear and be amazed. When the divine voice pauses, they don't want this horrible, impressive immediacy of the speech of God anymore, and