

4591 Exodus 34 is the Decalogue narrative of J. It is slighted and similarly thrown into the junk room, because it was impossible to unite it with the Decalogue narrative of E (Exod. 19ff) (2. Some remains of J may, to be sure, be worked into the main thread (E). I waive the claim, however, to follow the coherence of Exod. before and after and to make it completely understood. cf. pp 93f). The correspondence of the parallels of J and E lies next to the question concerning this all-important pericope of which is the more ancient and which is more recent.

334⁶ E dominates, and J is suppressed. The judgment for the priority of J, which is stirred, is that the form of revelation in J is more ancient, and is equally more simple than that in E: Moses, not Yahweh, hews and writes upon the tablets; the thought of a speech of divinity to the entire people lies distant, and Yahweh speaks only with Moses, if also his words are intended for the entire people. Further, the forty days, which Moses uses in J in order to chisel the ten commandments in stone, have no purpose in E, until they are used by the Deuteronomist as his antithesis of the Tora explicita and implicita (pp. 88 and 189). The judgment will be seen through a comparison of both decalogues. Both the first commandments of Exod. 34 are nearly identical with the first two in Exod. 20, only the command in #2 against images in Exod. 34 is broadened to a command against every kind of representation in Exod. 20. Concerning the cult celebration which fills out the rest of Exod. 34, there is no mention in Exod. 20; it is suppressed by the Sabbath. As opposed, the moral commandments are completely lacking in Exod. 34, which are the important thing in Exod. 20. From this situation, it follows with certainty that Exod. 34 is the older Decalogue- after the reasons, which have already been developed on p. 85, n. 1

Cf. Encyclopedia Britannica XIII (1881), p. 399- The Decalogue is here maintained as non-Mosaic; four reasons are given.