

Kuenen, A., An Historico-Critical Inquiry into the Origin and Composition of The Hexateuch.
 Trans. from the Dutch by Philip H. Wicksteed (London: Macmillan & Co.) 1886.

p. 40 In these books ((Exodus, Numbers) we find two accounts side by side

of the rev. of the name Yahweh, Ex. 3.14,15 and 6.2sqq.;

of the name of Moses' father-in-law, Re'uel, Ex. 2.18,21; Hethro, Ex. 3.1; 4.18; 18.1sqq.

of the lightening of Moses' task as judge and leader of his people, Ex. 18, and Num 11.11 sqq.
 . . . The two narratives diverge widely. But the latter betrays no trace of acquaintance with the former (see espec. v. 14), and in Deut. 1.9-18 they are united into a single whole.

of the manna and the quails, Ex. 16 and Num. 11: the latter chapter, when compared with the former, reveals a partial repetition accompanied by divergencies, e.g. concerning the manna.

of the tabernacle: according to Ex. 23.7-11, it was pitched outside the camp, as is also assumed in Num. 11.16,26; 12.4; Deut. 31.14 sqq., but the sanctuary described in Ex. 25 sqq.; 35 sqq. stands in the middle of the camp, in accordance with Num 2 sqq.

of the person and character of Balaam: in Num .22-24, he is a prophet of Yahwe, whom Balak, king of Moah, tried to induce to curse Israel, but who, faithful to Yahwe's command, blesses the people and then returns home: according to Num 31.8,16 (cf. Josh. 13.22), Balaam sojourns amongst the Midianites, it is at his suggestion that the latter seduce Israel to Idolatry, and accordingly he is slain together with them. With the former representation Mic. 6.5 is completely in harmony, and Deut. 23.4,5 and Jash. 24.9, at any rate substantially so.

. . . The composite character of the following passages is especially obvious:
 Ex. 7 - 9: (two representations of the passage of the Red Sea); 19.1-20.21 and 24 (where an almost hopeless confusion results from the mingling of conflicting accounts); 31.18-ch.34 (where there is similar confusion - 32.7-14, to name a single point, conflicting with v.17 sqq., 30 sqq; and 32.25-29 (where the punishment is actually inflicted) with v. 30-34 (where Moses prays that it may be averted); Num. 13, 14, 16, 17, 25 (according to the one account, Israel commits idolatry with the Moabitish, according to the other, with the Midianitish women . . .