

way. I believe that the plural here can be used as a guide to discover the work of the Jehovist. He appears first in vss. 20-23. First, it is here plain that 157X in vs.22 goes back to the 77; therefore the verse presupposes vs.20a, not vss. 20b and 21; then, that the threat in vs. 23 is immoderate after the preceding in vs.22 (= vs.26). Again the plural appears at the end of vs.24 in a noticeable gloss to 17'577 X5 7733 X5. Then again in vs.30: you shall be holy men to Me and not eat any torn flesh. The general basis expressed here does not accord with the spirit of the Covenant Code according to my feeling and the prohibition of 17779 does not entirely accord with the ordinances in 21.34,35,22.10, 12. Also the You appears at two places in 23.1-16 in vs.9b and 13. Obviously vs.9b stems from the same hand as 22.20b and contains a Deuteronomic motif; vs.13, however, is a sermon-like warning, as later ones loved. After all of this I don't hesitate to judge that the plural in 20.23 is a sign of a later insertion, especially the prohibition against images (pictures) lay close to the hearts of later writers (Deut.4).

90⁵ Some other expansions and changes which show themselves in the Covenant Code are perhaps already pre-Jehovist. 23.17-19 is appended from ch.34, because these verses did not originally stand here as illuminated by comparison of vs.17 with 14, vs.19b with 22.28 (1. Presumably, the foregoing celebration of the giving of the law of the Covenant Code in 23.15 is revised, cf. especially 75775 77X3 and the bad conclusion of vs.16.) Further, the proverb in 23.8b is inserted, because if the sentence 4775 X5 777 in vs.9 here should have really a place after 22.20, then it must be closely bound to vs.7 and 8a in which one notices that the mention is especially of oppression before the court of justice.