

a compromise, and in case of refusal, the new plague is announced at the same time. Moses is the miracle-worker, not Aaron, and, if there is mention of a miracle-working staff, it is the staff of Moses. Formally, it is worth noticing, what has already been noticed in the Samaritan (Pentateuch), that always the command of Yahweh for threatening Pharaoh to Moses, is presented alone, remaining silent about its completion and being shown as obvious- cf. on the other hand e.g. ~~Ex.~~ ^{vss} 7, 9, 10. All of these characteristics are foreign to the narrative of Q, and are, in their combined form, characteristic of JE. When one looks a little closer, however, the parts of JE do not form a unitary picture, but the physiognomy of two different sources are recognizable, from which JE is developed, as in Genesis.

63⁸

In most sections, the Jehovist has woven both patterns closely with one another, although numbers 3 and 4 represent exceptions on the one hand and number 7 on the other, probably because there was no counterpart available in the parallel source. The most important difference is that in one report Moses signals the plagues with his staff as opposed to the other in which there is no mention of the staff of Moses, but Yahweh alone works the miracles immediately. (1. Only here, the plagues are actually punishments, but also miracles and signs of verification of Moses before Pharaoh as in Q). Also, closely connected with this is that the announcement of the plagues is lacking usually in the one, while it precedes its actual entrance ^{each time} in the other. Because, if Moses himself introduces them, no doubt can arise about where they originate; if they enter without his assistance, he must announce them beforehand so that one may see that they can't come by accident but from Yahweh. For the same