

8.23 and וְיָרָא מֹשֶׁה וַיֹּאמֶר (with 7.16, 9.1, 13, 10.3) and namely 4.1-9 can be traced to J. Because here the signs can be distinguished, which Moses does, from the Egyptian plagues- which afterwards are performed by Yahweh; they occur not before Pharaoh, but rather before the Israelite nation, in order to affirm he that has been sent by Yahweh (4.30); in that the staff plays no roll as a means and is completely lacking in the last two signs. An entirely different representation than that which we have recognized in chs. 7-10, surely coming from E, is found in 4.21, 17. Here are the signs as in Q, which Moses should perform, as well as the plagues which he does before Pharaoh, not before the nation, and the staff is above all the necessary vehicle.

71°

If one has the impression that 3.1-4, 17 has come from a foundery, so the composite character is evident in 4.18 in contradistinction. Obviously, 4.19 is neither the continuation of 4.18, nor is vs. 21 of vs. 20, nor is vs. 27 of vss. 24-26. When we look provisionally away from vss. 27-29, J can claim vss. 18, 20, 24, 25, and just for the reason that Moses here takes along his wife and child and has only one child ( ) J in vs. 20), as opposed to E in 18.2ff. E then has vss. 19, 21-23, cf. especially vs. 21. One can imagine this section being attached directly to JE 2.23, leaving out all the material in between. On closer thought, however, it appears that 4.19, 21 can not have been the first revelation of Yahweh to Moses, but an earlier complete account must have preceded. It therefore appears that in E the commission to free Israel did <sup>not</sup> fall together as in J, without more ado, with the command toward Egypt; only somewhat later, on a