

of the Septuagint vs. 4.18); finally, the closing section of 6.2-7.7. There doesn't appear to be any gap between 2.25 and 6.2, because 6.4,5 reaches back to 2.25, and besides, 6.2ff shows itself to be so completely in the context of the Jehovist sections, which immediately follows 2.25, that by right it absolutely belongs in the same place. The expectation of seeing Moses as only introduced before he enters as a known person, as it appears in 6.2, hasn't been established for Q. However, it is possible that the family reports concerning Moses and Aaren, which are presently found in 6.16ff, originally stood in Q before 6.2. In any case, Kayser is right that the section, 6.13-28, is an unskillful supplement in its present place and in its current extent, and is an elaboration of Q by a later hand. In vs 29 and 30, the thread is again taken up, whereas it had dropped out in vs 12 and 13.

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Q claims the following from the second part of our division:

1) 7.8-13-Transformation of Aaren's staff into a serpent, 2) 7.19, 20a,21c, 23 (1. vss 20b and 21a,b parallel vss 17 and 18; vs 24 is tied directly to vs. 21b, existing in contradiction to v.19)-
tranfermation of the water into blood, 3) 8.1-3,11b- frogs, 4) 8.12-15- gnats, 5) 9.8-12- boils on man and beast. The Egyptian "plagues" actually occur in Q less under the point-of-view of punishments than of signs and proofs of might, in which Yahweh and Pharaoh concur through their representatives; the first three miracles the Egyptian priests repeat, the fourth surmounts their strength, and the fifth strikes them. Therefore, the transformation of the staff into the serpent, which is distinguished from the plagues in JE, is fully conjoined with the plagues in Q. Moreover, in respect to content, it is characteristic that the demand to Pharaoh