

to simply allow Israel's total release is arranged and that the divine command is passed from Moses to Aaron, the latter of whom carries out the sign with his staff; only the last and most supreme sign is prepared by Moses in 9.8-12. In a formal way the special content of the narrative is made noticeable by the preponderance of pattern. "Yahweh spoke to Moses: say to Aaron: stretch out your staff and do thus and thus with it, so that there will be... And they did thus (as Yahweh commanded) and Aaron stretched out his staff and did thus and so and it happened. And the Egyptian priest did likewise by their magic and... However, Pharaoh's heart hardened and he didn't listen to that which Yahweh had said." Command and completion are continually repeated with the same formality and with the same words. For peculiarities, notice לָּאָה in ~~vs. 7~~ and ~~9~~, and וַיִּבְרַח and וַיִּבְרַח in ~~vs. 9~~ and ~~8~~, and the abundant use of כִּי .

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2. To immediately conjoin the plagues in JE at this point, they are the following: 1) the transformation of the water into blood in 7.14-18, 20b, 21a, b, and 24, 2) the frogsⁱⁿ 7.25-29, 8.4-10, 11a, 3) the swarms of flies in 8.16-28, 4) the livestock pestilence in 9.1-7, 5) the hail in 9.13-35, 6) the locusts in 10.1-20, 7) darkness in 10.21-29, The first four match the signs in Q as to content and sequence (with an allowance for the introductory miracle, which is not placed in the order of the other miracles in JE, as has been said), except that the flies replace the gnats and the boils on man and beast are replaced by pestilence of livestock. The material differences are as follows: before each plague the demand is repeated ^{to Pharaoh} to allow the Hebrews to go into the desert to celebrate a feast, which is even a