

and emphasized reason, a date is usually set, in this second case for the fulfillment of the warning, so that, as the plagues arise at Moses' command, they will also yield to his prayer. This is manifest guarantee for the authorship of God, in whose name Moses steps forth - guarantees which are naturally superfluous, if he obviously executes the miracles himself.

64^s

The prime report is that which has been last described, in which Moses does not carry out the punishment, but only threatens. The beginning of this is almost completely pure and unmixed, and therefore, contains the most material criteria, cf. 7.14-18, 7.25-29, 8.16-19, 9.1-5, 9.13-19, 10.1-6. "And Yahweh spakette Moses, Arise early tomorrow and approach Pharaoh, see he goes out to the water. And say to him, Yahweh, the God of the Hebrews, speaks thus, Let my people depart so that they may serve me, because if you deny this, then..." There follows the exact mention of the coming event in which only Yahweh is treated and there is no mention of the staff of Moses. Only 7.14-18 would be an exception. However, the staff is inserted into vs. 17 from elsewhere, because from the analogy of 7.28, see, I strike; 8.17, see, I let loose; 9.3, see, the hand of Yahweh; 9.18, see, I allow to reign; 10.4, see, I bring, the subject אַנְכִי after הַנְּהַי must also be understood in 7.17 to refer to Yahweh and to no one else, all the more, since Yahweh is expressly described as the speaker and the אַנְכִי, which was used shortly before, cannot possibly be tied to Moses. It is positively conclusive that בְּרִמְתָּהּ וְגַר cannot be the original continuation of הַנְּהַי אַנְכִי מֵאֵלֶיךָ, which is corroborated by the words of vs. 25, אַחֲרֵי הַכּוֹת יְהוָה אֶת הַיָּם אֲרָץ הַיָּם. From this, one is completely correct in explaining the variations of 7.14-18 as opposed to the remaining five parallels as a case in