

which the prime report (source) is not pure, but is combined with another, which allows a complete command of Yahweh to Moses at the start. To be sure, one may ask whether the words of 17b would not have been more likely spoken by Moses to Pharaoh than from Yahweh to Moses.

65-3

As the narration of the commission of the divine command through Moses is not necessarily maintained in J- it is allowed to denote the prime report (source) thus in anticipation (1. Only 10.1ff is an exception. However, this is certainly not the original, since in vss. 1 and 2, Yahweh has still not commissioned anything, but only preparatory remarks are made, lacking the complete content of his words)- so, in a much greater sense, the actual accomplishment of the punishment must be ^{similarly} viewed. According to his ⁿannouncement, one expects Yahweh will carry out the blow directly with his own hand. This actually happens in numbers 3 and 4, cf. 8.20 and 9.6. In # 2, J is displaced in the appropriate place by Q (8.1-3), and in #1, as we have seen, it is moreover blocked by the second source of the Jehovist. (7.20b, 21a,b, 24). The latter is also the case in #'s 5 and 6. While the staff of Moses is not mentioned in the announcement of 9.13-21, it appears in the fulfillment of vss. 22ff. However, one can see in this narrative that it is over-crowded and not in order. In vs. 23, it reads first "Yahweh gave hail" and immediately "Yahweh allowed hail to rain," and in vs. 24, the words ^ב וַיִּשְׁבַּח הַבָּרָד ^א וַיִּשְׁפֹּט וַיִּשְׁחַד וַיִּשְׁחַד break up the necessary connection between וַיִּשְׁבַּח הַבָּרָד and וַיִּשְׁפֹּט וַיִּשְׁחַד וַיִּשְׁחַד in a destructive way. Following vs. 18, J can be distinguished in vss. 22-24 as follows: