

"and on the following day, Yahweh allowed hail to rain over all the vegetation of the land of Egypt, and it was even a very severe hail, of which there had never been such, since they had become a nation." Likewise, the staff of Moses in 10.12ff, of which there is as little mention as elsewhere in the promised threat, must have been taken from elsewhere and employed in #6. Since Yahweh does not obey the raised staff, but the grasshoppers (contrary to v.13 (1. 9.23 puts the situation in another way; שרפן נשרו ויהי כזעם זעו, cf. Gen.19.24, Lam.3.66)), and they can't wait for Moses until the following day, but must immediately come. One accordingly should separate:

12. And Yahweh spoke to Moses: stretch out your hand over Egypt, so that the grasshoppers come upon (it) and eat all the herbs of the country, everything which the hail has left. 13. Then, Moses stretched out his staff over Egypt, 14. and the grasshopper came over the entire land of Egypt.

13. And Yahweh brought an East wind over the country for an entire day and for an entire night; when the morning came, the East wind had brought the grasshoppers. And they encamped in the entire area of Egypt, in huge swarms, as it had never been before and never will be in the future.

66<sup>4</sup>

In v.15 the repetitiveness of expressions can also hardly be missed, cp. שרפן נשרו and afterwards, ארץ מצרים; שרפן נשרו, and then,

שרפן נשרו. Finally, the disproportionate length of #'s 5 and 6 in comparison to the remaining sections of JE should be emphasized.

66<sup>c</sup>

By a happy circumstance, it happens that the second source of the Jehovist, of which previously only traces could be followed, finally appears pure and not mingled with J, viz. in 10.21-27 ( the Egyptian darkness). The warning is completely lacking here, which in J would be given to Pharaoh the day before, and usually consumed the entire first half of each section; rather the new (plague) immediately enters,