

cf. Gen.19.23 and 44.3, and finally the use of עַשְׂבֵי הַשָּׂדֶה, הַיְעוֹפִיִּים (as opposed to עֵץ הָאֲרָץ) and גְּבוּל (<sup>equals</sup> ~~represents~~ country). One may then call the second report in JE by the letter E. It stands materially and linguistically closer to Q, a relationship which can be equally constructed in Genesis.

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One should renounce a better separation of J and E in #'s 1,2, (?), 5, and 6. As it appears, the Jehovist hasn't just attacked the integrity of E, but has expanded J with some with some trimming.

It has already been pointed out that the precipitation of the command in 10.1 and 2, instead of which, as opposed to the usual method, the exposition reports <sup>in</sup> vss.3ff, is hardly original; J must have had the same here in vss. 1-3 as in e.g. 9.1; the remaining is an addition by the Jehovist, recognizable in כִּי אֶרְאֶה אֶת-פָּנֵי יְהוָה - in J, Pharaoh always hardens his own heart- and וְיָבֵן the completely obtuse Thou in vs. 2. 9.14 is also a variation of the Jehovist on the basis of 9.15; it detroys the construction and obliterates the hypothetical sense of the whole (1. 9.15f "Because I have already stretched out my hand and struck you and your people with pestilence, so that you will disappear from the face of the earth, but for this reason I prolonged your life..." כִּי עָשָׂה has the same sense here as after וַיֵּשׁ. In v.14 the disentanglement of this particle in וְיָבֵן has arisen from a misunderstanding, just as the participle וְיָבֵן instead of the hypothetical Perfect.). For more extent, the transitions in the sermons appear to me to be based upon a redactor's hand, viz. also the formula כִּי אֶרְאֶה אֶת-פָּנֵי יְהוָה, in which the literary usage is greatly separated in J as far as וְיָבֵן is concerned. Finally, I don't consider it impossible that Aaron, where he enters nexts to Moses in J, has actually been inserted by the Jehovist. The command of Yahweh to go before Pharaoh is always directed to Moses