

after the previous plague has not mollified the Pharaoh, cf. v. 21 to v.20. Moses raises his staff, then the darkness spontaneously arises, without having to bring Yahweh into the picture as the acting subject. It lasts its measured time, not withdrawing at Moses' request. Also, it appears that Pharaoh doesn't break his prior promise in the distress, but never completely countenances the demands of Moses in their full compass. In short, the regular and characteristic structure of the sections in J is lacking here, <sup>even</sup> if the material similarity may be great enough. I also note the concluding formula in 10.27. There are two variants of this in JE; one reads: and Pharaoh <sup>וַיִּכְזֵב</sup> his heart and didn't release the <sup>אֶת</sup> <sup>בְּנֵי</sup> <sup>יִשְׂרָאֵל</sup>, while the other reads: and Yahweh <sup>קָטַח</sup> the heart of Pharaoh (respectively, intransitive Pharaoh's heart <sup>קָטַח</sup>), and did not let the <sup>לֵךְ</sup> go. <sup>The former</sup> Each appears complete in #'s 3 and 4 (8.28 and 9.7), thus in both of the purely J sections; beyond that, ~~each~~ appears in part in # 2 (8.11 together with Q) and #5 (9.34). In #5, the second variant is connected with 9.35, and this appears pure in 10.20,27, cf. 11.10.

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In that I name the prime report J, I immediately place it with the Yahwist of Genesis. This is done in part because it is the prime report, but further on account of the apt peculiarities, e.g. in the statement that Pharaoh approaches the water in the morning, also on account of the lively, dramatic narrative, and also because here there is a total of seven plagues including the death of the first-born. As to details, the land of Goshen comes under consideration in 8.18 and 9.26, which is used previously only in J in Genesis; beyond that, the the statements of time <sup>וַיִּבְרָא</sup> in 7.15 and 8.16, viz. in the construction of 10.13 <sup>וַיִּבְרָא</sup>