MATTHEW C. GENUNG

The Composition of Genesis 37

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Incoherence and Meaning in the Exposition
of the Joseph Story

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Matthew C. Genung, born 1972; 1994 B.S. from Boston College; 2007 S.T.B. from the Pontifical Gregorian University; 2016 S.S.D. from the Pontifical Biblical Institute; 2011–16 Visiting Scholar at Boston College; since 2016 Associate Professor of Biblical Studies at The Athenaeum of Ohio.

To

Cristina
Giulia, Sophia, Andrew, Elizabeth, Anna
Charles and Nancy
Xavier[†] and Aurora

with love and gratitude.

Foreword

"It is a capital mistake to theorize before one has data. Insensibly one begins to twist facts to suit theories, instead of theories to suit facts" (Conan Doyle, *The Adventures of Sherlock Holmes*: "A Scandal in Bohemia"). This simple rule of judicial investigation can easily apply to the case presented at the beginning of the Joseph Story which, as a matter of fact, offers any curious reader much to think about.

Actually, many questions come across the readers' mind when they discover the empty pit with Reuben (Gen 37,29). Where is Joseph? Did somebody kidnap him? Or, was Joseph not sold to the Ishmaelites, as it had been planned by Judah (37,26–27; cf. 37,28)? Where was Reuben during this bargaining and why does he go back to the pit? Does he not know that Joseph had been sold by the brothers? And why do Midianites appear on the stage, all of a sudden, at this crucial moment (37,28)?

The main question, however, is not so much about the identity of those responsible for abducting Joseph to Egypt, either the Midianites (37,36) or the Ishmaelites (39,1), or whether Joseph was sold or kidnapped, but about who wrote such a confusing report of the facts. And what was the writer's intention? Whom does he want to deceive? Whom does he want to cover up? Is this narrator reliable or is he as unreliable as the narrator of *The Murder of Roger Ackroyd* by Agatha Christie? Who will profit by such a strange account in which a crime is planned (37,18), a father is convinced later by his sons that there is a casualty (37,31–35), but nobody seems to be the culprit, since they accuse a wild animal (37,33) and the *corpus delicti* is nowhere to be found? On the other hand, why is the reader informed of what Reuben, the firstborn, seems to ignore, namely that Joseph is alive and is brought to Egypt (37,36)?

We have in this chapter of the Book of Genesis all the ingredients to write a thrilling detective story. Matthew Genung's thesis endeavors to untangle all the knots of this chapter that attracted attention as soon as the critical study of biblical texts started. It has also been the object of several, and contradictory, studies in recent years. Some among them, however, suffer from the defect identified earlier by Sherlock Holmes: a theory precedes and guides the in-

vestigation. That was already the case with Julius Wellhausen, in a famous paragraph where he stated that the validity of his theory, the documentary hypothesis, depended entirely on his capacity to demonstrate its soundness in the Joseph Story[1]. Wellhausen succeeded, of course, but his success was a kind of Pyrrhic victory that proved unconvincing for many.

Matthew Genung preferred to start the investigation afresh and to follow Sherlock Holmes' advice: "Data! Data! Data! […] I can't make bricks without clay" (Conan Doyle, *The Adventures of Sherlock Holmes*: "The Adventure of the Copper Beeches"). In his monograph, he presents the conclusions of his inquiry and pleads for a revision of several sentences delivered in the past. The reading of the acts of a trial may sometimes be demanding, but this effort is also rewarding. A lawyer should convince the court, he or she has to provide the board with all the available evidence, he or she has to listen to all the witnesses and to answer the objections raised by his or her opponents. This is what Matthew Genung undertakes in his study.

The reader is therefore invited to read with attention his plea for a new perspective and some new conclusions about this well-known case. After a long journey through all the data of the investigation, everyone will be able, I think, to form a personal and well-informed judgment on chapter 37 of the Book of Genesis. This is one, and not the least, merit of this painstaking and rigorous study.

Jean Louis Ska
March 2017

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[1] JULIUS WELLHAUSEN, *Die Composition des Hexateuchs und der historischen Bücher des Alten Testaments* (Berlin: Georg Reimer, 1876–78; 1885; Berlin: de Gruyter, 1963) 52: "Es ist zu vermuten, dass dies Werk [Genesis 37–50] hier wie sonst aus J und E zusammengesetzt sei; unsere früheren Ergebnisse drängen auf diese Annahme und würden erschüttert werden, wäre sie nicht erweisbar."

Preface

With the sale of his beloved son into slavery, the foundation for Israel's descent into Egypt is laid, the ramifications of which reach well beyond the confines of the Joseph Story and in fact reverberate throughout the entire Bible. Yet Genesis 37 recounts even more than this pivotal moment in the life of Israel. On the one hand this chapter of the Bible presents one of the more difficult texts to interpret, which explains why it has proved to be somewhat of a battleground in biblical exegesis. Consequently, a thorough study of Genesis 37 also reveals many moments in the rich history of the interpretation of the Pentateuch. On the other hand, this chapter offers a spectacular opportunity to peer beyond the letter and to perceive the fire animating the crucible of its compositional history. Such a gaze offers not least an explanation for the difficulties and contradictions narrated in the immediate text, which is to apprehend meaning in what may seem to be the incoherent byproduct of the faithful scribe, but also an impetus and methodology which can aid in understanding other biblical texts.

The nature of the text itself, its interpretative difficulties, ensuing questions, and the principal theories proposed throughout the history of its interpretation are the vectors of the heuristic used in this study which aims to provide a fresh and, hopefully, compelling exegesis of Genesis 37 that accounts for its inherent tensions and at the same time remains internally coherent. The first task, undertaken in chapter one, is to present a study of the history of interpretation of Genesis 37, which at once demonstrates the interpretative problems, surveys the most important solutions and exegetical methods brought to bear upon them, and culminates in the *status quaestionis*. This leads to the second task, a literary analysis of the biblical chapter, passage by passage, guided by its multiple interpretative problems, in conjunction with an analysis of the principal solutions proposed in its exegetical history. This task is carried out in chapters two through five, each of which treats a particular passage in detail, and concludes with a provisional proposal based upon the cumulative results of the analysis. The final task, presented in chapter six, is to offer a synthesis of these results, which explains Genesis 37 as a compo-

sition based on an elaborate narrative strategically expanded, and thereby re-actualized for a new period in the life of Israel.

This monograph is a revised dissertation defended at the Pontifical Biblical Institute on December 11, 2015 for the Doctorate in Sacred Scripture. There are more people to whom I owe thanks for the outcome of this study than I can name here. First of all, however, and with great affection and esteem, my deep gratitude is owed to Rev. Jean Louis Ska, S.J., who moderated my doctoral research with great care and skill, and who patiently taught me the craft of biblical exegesis. Of course, he bears no responsibility for the shortcomings contained herein, but deserves much credit for its merits. Special thanks are also due to Rev. Federico Giuntoli, S.J., who helped me throughout the entire process of my research with immense generosity and solicitude, whom I thank for the many ways my work has improved because of his insight. Rev. Dominik Markl, S.J. and Rev. Helmut Engel, S.J., who served on the defense committee, graciously read my work with care and provided valuable feedback for its improvement. This is not to overlook many other great teachers at the Biblicum, and at the Pontifical Gregorian University, whom I want to thank for the formation received at their hands.

A debt a gratitude the likes of which words cannot adequately express is owed to Rev. William Leahy, S.J., who so generously welcomed me to Boston College, as also to the members of the Theology Department and library staff and students at Boston College, where as Visiting Scholar I was able to begin to teach and where the research for this work was undertaken. The gift of my time at Boston College is invaluable.

I wish to thank Dr. Konrad Schmid, Dr. Mark S. Smith, Dr. Hermann Spieckermann, and Dr. Henning Ziebritzki for including this work in *Forschungen zum Alten Testament. Zweite Reihe (FAT II).*

Finally, I want to acknowledge that many friends and my family, to whom this book is dedicated, shared no small part in carrying the burden during seven years of study in Rome, and five more in Boston, so that they might have some understanding of how grateful I am.

Matthew C. Genung
May 25, 2017
Ascension of the Lord

Table of Contents

List of Figures

Abbreviations & Symbols

ADPV	Abhandlungen des Deutschen Palästina-Vereins
AnBib	Analecta Biblica
AncB	Anchor Bible
ANE	Ancient Near East
B.C.	Before Christ
BCR	Biblioteca di Cultura Religiosa
BCSBS	*Bulletin of the Canadian Society of Biblical Studies*
BEThL	Bibliotheca ephemeridum theologicarum Lovaniensium
BHS	Biblia Hebraica Stuttgartensia
Bib	*Biblica*
BiLiSe	Bible and Literature Series
BiSe	Biblical Seminar
BKAT	Biblischer Kommentar Altes Testament
BN	*Biblische Notizen*
BSt	Biblische Studien
BThSt	Biblisch-theologische Studien
BZ	*Biblische Zeitschrift*
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
CB.OT	Coniectanea biblica. Old Testament series
CBR	*Currents in Biblical Research*
CBQ	*Catholic Biblical Quarterly*
CBQ.MS	Catholic Biblical Quarterly Monograph Series
CHANE	Culture and History of the Ancient Near East
Com.	*Commentary*
DH	Documentary Hypothesis
DJD	Discoveries in the Judaean Desert
E	Elohist Document
EHS.T	Europäische Hochschulschriften. – Reihe 23, Theologie
ErIs	*Eretz-Israel*
ET	*Expository Times*
EtB	Études bibliques
ETR	*Études théologiques et religieuses*
FAT	Forschungen zum Alten Testament
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
FzB	Forschung zur Bibel
HeBAI	*Hebrew Bible and Ancient Israel*
HO	Handbuch der Orientalistik
HSM	Harvard Semitic Monographs

HSS	Harvard Semitic Studies
HThKAT	Herders theologischer Kommentar zum Alten Testament
HTIBS	Historic Texts and Interpreters in Biblical Scholarship
ICC	The International Critical Commentary
IOS	Israel Oriental Studies
J	Yahwist, Jhwhst, or Jehowist Document
JBL	*Journal of Biblical Literature*
JewSt	Jewish Studies
JNES	*Journal of Near Eastern Studies*
JQR	*The Jewish Quarterly Review*
JS	Joseph Story
JSOT	*Journal for the Study of the Old Testament*
JSOT.S	Journal for the Study of the Old Testament Supplement Series
JSSt	*Journal of Semitic Studies*
KAT	Kommentar zum Alten Testament
KEH	Kurzgefasstes exegetisches Handbuch
LHBOTS	Library of Hebrew Bible/Old Testament Studies
LXX	Greek Septuagint translation
MoBi	Le Monde de la Bible
MT	Hebrew Masoretic Text
OBO	Orbis biblicus et orientalis
OBL	Orientalia et biblica Lovaniensia
OTL	Old Testament Library
P	Priestly Document
RB	*Revue biblique*
RivBiblIt	*Rivista biblica italiana*
R^{JE}	Redactor of J and E
RSV	Revised Standard Version
SBAB	Stuttgarter biblische Aufsatzbände
SBL.ANEM	Society of Biblical Literature – Ancient Near East Monographs
ScrHie	Scripta Hierosolymitana
SHAW.PH	Sitzungsberichte der Heidelberger Akademie der Wissenschaften, Philosophische-Historische Klasse
StANT	Studien zum Alten und Neuen Testament
StTDJ	Studies on the texts of the desert of Judah
SubBi	Subsidia Biblica
TDOT	*Theological Dictionary of the Old Testament*
ThWAT	*Theologisches Wörterbuch zum Alten Testament*
VT	*Vetus Testamentum*
VT.S	Supplements to Vetus Testamentum
WBC	World Biblical Commentary
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
ZAW	*Zeitschrift für die alttestamentliche Wissenschaft*
ZDMG	*Zeitschrift der Deutschen Morgenländischen Gesellschaft*

ﬡ	The Samaritan Pentateuch
α′	Aquila's Greek translation
𝕲	Septuagint Greek translation (LXX)
𝕲^O	Origen's recension of the Septuagint

𝕷	The Vetus Latina
MS	Manuscript
𝕼	Manuscripts from Qumran
𝖘	Peshiṭta, translation in Syriac
σ′	Symmachus's Greek translation
𝕿ᴼᴺᴷ	Targum Onqelos
𝖛	Latin Vulgate

Chapter 1

History of Research

Genesis 37 begins the final section of the book of Genesis, the so-called Joseph Story (JS), and serves as the exposition to this most elaborate and long-running biblical narrative. Widely considered to be a literary masterpiece for its religious content, artistic beauty, and literary singularity, the JS excels almost as equally in its nuanced exegetical history. Behind its impressive story line, character development and artistry, just as with other biblical narratives, lie literary tensions and contradictions in events recounted that make this narrative difficult to interpret. Perhaps the most well-known and stumping of these difficulties is found in the contradicting claims found between Gen 37,28b, which recounts that the Ishmaelites brought Joseph to Egypt where they sold him (according to Gen 39,1), and Gen 37,36, which reports the Midianites' sale of Joseph into Egypt. The details of Joseph's fate are further complicated by the report in Gen 37,28a, whereby the syntax of the Hebrew text seems to indicate that the Midianites sold Joseph to the Ishmaelites, a claim considered by many to conflict with Judah's plan to sell Joseph to the Ishmaelites (Gen 37,27), and perhaps with Joseph's statement to his brothers that it was they who had sold him, found much later in the JS (Gen 45,4). These are the most stubborn of the difficulties in Genesis 37 that have given rise to a spectrum of interpretations of the narrative, and upon which this study of Genesis 37 attempts to shed light.

Recognition of and solutions proposed for this, as well as further literary tensions in Genesis 37, did not begin with the advent of critical biblical research in the 17th century, but one may safely assert that the flurry of such proposals now in circulation is due to the type of inquiry into the biblical text that arose at that time. In this chapter, the most significant milestones in the history of the research into Genesis 37, from the early stages of critical research to the present, will be surveyed in order to paint a clearer picture of the tensions in the text, and the bases for the various solutions. The presentation will be according to the exegetical method employed, rather than chronology. Upon this foundation, a new set of solutions is constructed. The result is a fresh and, hopefully, compelling exegesis of Genesis 37 that accounts for its inherent tensions and at the same time remains internally coherent.

Although many important contributions are not included in the survey, the scholars and works that are cited are those which led or at least contributed to a major shift in favor of a specific exegetical paradigm, and whose ideas were seminal in the development of a particular type of solution to the problems in the narrative. For the sake of clarity, important authors whose work represents more of a variant proposal within a category of a particular solution, rather than the impetus for a new solution, are mostly excluded.

The purpose of this endeavor is to understand the basic categories to which solutions belong, their underlying methodologies, and the insights that resulted in shifts in exegetical method leading up to the present. The proposals can be put into two basic categories: synchronic and diachronic. The latter is roughly organized into sections according to the Documentary Hypothesis, form criticism, and the theory of a unified text with redactional updating, or *Fortschreibung*. Subsequently, the problems in Genesis 37, whether perceived or real, are briefly summarized. Their main proposed solutions are then categorized and briefly evaluated. Finally the *status quaestionis* is presented.

The history of research pertinent to the study of Genesis 37 began with questions posed to a much broader context, and have only in recent times been applied to more and more limited extents of text. Questions about Genesis 37 still usually have at least the entire JS in view, often the book of Genesis, and sometimes the entire Pentateuch. This study focuses specifically on the problems of Genesis 37. Seeking an understanding of Genesis 37, as opposed to the greater JS, is an endeavor justified by the supposition that it presents exegetical problems whose results have become confused due in part to too broad a purview. An understanding of Genesis 37 on its own merits can become a starting point for untangling problems in the greater JS, as well as the composition of Genesis and the Pentateuch. For these reasons, I have limited this study to theories pertinent to this particular text[1].

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[1] For other recent approaches to the history of research, see C. PAAP, *Die Josephsgeschichte: Genesis 37–50*. Bestimmungen ihrer literarischen Gattung in der zweiten Hälfte des 20. Jahrhunderts (EHS.T 534; Frankfurt am Main 1995); F. W. GOLKA, "Genesis 37–50: Joseph Story or Israel-Joseph Story?", *CBR* 2 (2004) 153–177.

1. Documentary Hypothesis

1.1 Karl-David Ilgen

The period of critical biblical exegesis arose with the insight that some of the most thoroughgoing tensions in the book of Genesis are explained by the theory that it was composed from once independent documents. To understand the nature of the tensions, early exegetes relied upon the task of separating its material into its original source documents. For the first critics, the main tension involved the various divine names used and their apparent systematic distribution. For this reason Genesis 37, which does not contain any divine name, was seen by the pioneering Jean Astruc as unified, and belonging entirely to his Memoir A[2]. Several decades later, an appreciably more nuanced approach to biblical criticism by K.-D. Ilgen yielded the division of Genesis 37 into two once separate, parallel and complete narratives[3]. In that half century span, Astruc's idea that the documents employed by Moses in the composition of the book of Genesis could be discovered by source criticism had given way to the understanding that the Pentateuch was compiled by a collector or storyteller from ancient sources, at a date closer to the fall of Jerusalem to the Babylonians, than to the theophany at Sinai[4]. Seeking to understand Israel's true history, religion and cult, Ilgen undertook a much more detailed analysis of the biblical text in order to base its division into source documents. Beyond the discrepancy of the divine name, he also analyzed stylistic elements of the language employed and contradictions in the events depicted.

Regarding the beginning of the JS, his treatment of Genesis 37 is not only thorough, but his method proved foundational for biblical exegetes, even beyond subsequent proponents of the Documentary Hypothesis (DH). Contradictions that proved important for his delineation of sources were first the details regarding Joseph's age given throughout the JS. For example, Joseph was 17 years old when he was sold into Egypt (37,2), and 30 when he was grand vizier before Pharaoh (41,46). According to 46,6 he was 39 when he was seen by his brothers, because it was the second year of famine. He then lists the major family events occurring in that 23-year time span, which seem

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[2] J. ASTRUC, *Conjectures sur la Genèse*. Introductions et notes par Pierre Gibert (Bruxelles 1753, Paris 1999) 504–505.

[3] K.-D. ILGEN, *Die Urkunden des Jerusalemischen Tempelarchivs in ihrer Urgestalt, als Beytrag zur Berichtigung der Geschichte der Religion und Politik aus dem Hebräischen mit kritischen und erklärenden Anmerkungen, auch mancherley dazu gehörenden Abhandlungen*. I. Die Urkunden der ersten Buchs von Moses (Halle 1798) 417ff., 447–479.

[4] ILGEN, *Urkunden*, 7–15.

incredible. Among these are the marriages and births of Judah's children and grandchildren, which also conflict with the time span and the report of the number of people brought down to Egypt (46,8–27). This was already noted by Abraham Ibn Ezra in his 12C commentary on the Torah, and later by Baruch Spinoza. It was not until Ilgen, however, that they were used in the search of underlying documents as an explanation of their nature. Second, the presence of multiple reasons for his brothers' hatred of him, i.e. the father's predilection of Joseph, his gift of the special tunic, and Joseph's evil report (Gen 37,3–4), or Joseph's dreams, (37,5–11). Third, the type of coat that Joseph wore: Joseph's garment, always a form of כתנת, is mentioned eight times, but in three instances it is *nomen regens* to פַּסִים or הַפַּסִים. For Ilgen and many after him this became a determinant factor for source criticism. Fourth, is the contradiction in whether or not Joseph was a shepherd; fifth, the problem of whether Reuben or Judah was the one responsible for dissuading the other brothers from their murder conspiracy; sixth, whether it was the brothers or the Midianites who sold Joseph to the Ishmaelites; seventh, whether it was the Ishmaelites or Midianites who brought Joseph to Egypt; eighth, the variant use of Jacob or Israel as the father's name; and ninth, the problem of the identity and occupation of the one to whom Joseph was sold in Egypt and his relation to the prison where Joseph was later held. The issue of the identity of the Egyptian who bought Joseph arises from the conflict of Gen 37,36 and the continuation of the story from Genesis 39, and is an important cipher for some attempts to unravel not only the JS as a whole but also Genesis 37. This issue is treated in more detail below, where the contribution of M. Noth is discussed.

These tensions in Genesis 37 were viewed by him in relation to the unfolding of the remainder of the JS, and used for its delineation into sources. Based upon these factors, Ilgen divided the material, just as he had in the previous parts of Genesis, between two *Elohist* documents, identified as the *First Elohist* and *Second Elohist* documents, from which he proposed that a later redactor composed Genesis 37 and much of the rest of the JS. For Ilgen, only Genesis 39 belongs to his so-called *Jehovist* source, since only that chapter contains the divine name YHWH. As an important argument about the relationship of the material of the JS to other Genesis and Pentateuchal material, it is noteworthy that Ilgen is already troubled by the discontinuity of some events narrated in the First Elohist of Genesis 37 with his previously ascribed First Elohist material throughout Genesis[5]. He nonetheless persists in his

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[5] See ILGEN, *Urkunden*, 447.

view of the continuity of the source documents in the JS with those throughout Genesis.

For Ilgen, the contradictions that run throughout the JS cannot be harmonized, but must be used to separate the current form of the narrative into its original source documents. Only then is one able to understand the story. The great endeavor to clearly identify the source distinctions, and to assign the biblical material to its proper source document, was now well underway.

1.2 Hermann Hupfeld

In large measure, H. Hupfeld found himself in agreement with Ilgen regarding the tensions in the JS and the solution in the Documentary Hypothesis. However, Hupfeld's important insight that the peculiar narrative style found in the JS, in which many details are narrated in a long-running fashion, coupled with its lack of legal and theocratic motifs, meant for him that Ilgen had mistaken the identification of its sources. According to Hupfeld, material from the older Elohist, the *Urschrift*, which corresponds to Ilgen's First Elohist[6], is not represented in the Joseph Story. It is marked by legal and theocratic language and a curt writing style, traces of which cannot be found in the JS. This motivated him to ascribe most of Genesis 37 to his *Younger Elohist*. The deciding factor for Hupfeld is based on the tension in Genesis 37 regarding whether the brothers sold Joseph to the Ishmaelites at the suggestion of Judah, or was put into the cistern at the suggestion of Reuben and taken out by the Midianites. Hupfeld provides three key issues for its source distinction: first, the brother who tried to save Joseph's life; second, the way he was brought to Egypt; and third, the person to whom he was sold in Egypt. Based upon affinities with other tensions in subsequent chapters of the JS, and delineated by the use of the divine name YHWH in Genesis 39, for Hupfeld, the Judah/Ishmael material originated in his so-called *Jhwhist* document, and the remaining material in his *Younger Elohist*, which forms the base material for Genesis 37[7].

1.3 Julius Wellhausen

Discernment of sources based upon style and content was continued by J. Wellhausen, who was in agreement with Hupfeld about the difficulty in

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[6] This is the later-designated Priestly Document (P).

[7] Cf. H. HUPFELD, *Die Quellen der Genesis und die Art ihrer Zusammensetzung* (Berlin 1853) 47–48, 65–69. Unlike Ilgen, he found Genesis 37 to be mostly unified. He ascribes only 37,1 to the *older Elohist*, 37,2–25a.28a.29–36 to the *younger Elohist*, and 37,25b–27.28b to the *Jhwhist*.

discerning between J and E, especially in the JS. One should note the ginger-
liness with which he expounds his source allocation of the Genesis 37 materi-
al, which is brought into relief by his admission about the necessity, for the
veracity of his overall source-critical work, of showing that the JS in Genesis
37–50 is composed from the same sources as he had proposed based upon his
analysis of Genesis 1–36[8]. Perhaps motivated by this exigency, Wellhausen
proposes that the *JE Redactor* (R[JE]) based his redactional composition of
Genesis 37 on five blocks of material, alternatively from E (vv. 2–11*),
J (12–16*), E (17–23*), J (24–28*) and E (29–36*), with smatterings from
the alternate source regularly intruding into the base source material of each
subsection[9]. This compositional model is in stark contrast to Hupfeld's, who
saw a mostly unified chapter 37, with only one doublet requiring source dis-
tinction. Although Wellhausen recognized the same literary tensions as Ilgen
and Hupfeld, he used different characteristics of Genesis 37 to arrive at a fin-
er delineation of its sources. Of great importance in his method was the theo-
ry that doublets were indications of parallel sources. This is because for
Wellhausen, too, Genesis 37 exhibits no need for source distinction until one
confronts the Ishmaelite/Midianite contradiction in vv. 25–36. Given this
contradiction, the leap is made that, in consideration of the doublets in the
other sections, multiple sources are indeed discernable. From there, stylistic
characteristics are used to allocate material to the supposed sources. Accord-
ing to Wellhausen, because the original sources of Genesis 37 were interwo-
ven, upon their disentanglement the originally independent stories would
emerge into view. His research from an analysis of Genesis 1–36 concluded
that each source had a particular style of Hebrew expression, which, he held,
allowed a finer distinction of material into sources. This was, without a
doubt, motivated by his primary interest, which was to date texts and inquire
into their significance for Israel's ancient history. To accomplish this, coher-
ent complexes of stories were required. Through a comparison of the legal
codes and of the ideologies contained in the narrative texts of the Pentateuch,
he distinguished between its sources, and identified three epochs in which
they were written. Since for him the *Yahwist* (J) and *Elohist* (E) came from

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[8] J. WELLHAUSEN, *Die Composition des Hexateuchs und der historischen Bücher des
Alten Testaments* (Berlin 1866, ³1889, 1963) 52, "Es ist zu vermuten, dass dies Werk [Gen-
esis 37–50] hier wie sonst aus J und E zusammengesetzt sei; unsere früheren Ergebnisse
drängen auf diese Annahme und würden erschüttert werden, wäre sie nicht erweisbar."

[9] This is not how he presents it, but is the layout of Genesis 37 once his source division
is presented. His presentation considers first vv. 25–36, then 12–24, and finally 2b–11,
which is according to his method of determining which material belongs to the J and E
(and P) sources.

the beginning period of the United Monarchy, he did not focus on differentiating them beyond style. For the classification of Genesis 37 material, he relied upon typical phrases and preferred lexicology from outside the JS[10]. Because he held that the *Yahwist* document (J) employed object suffixes, Israel as the father's name, and portrayed Hebron as his dwelling, while the *Elohist* (E) utilized the *nota accusativi*, exhibited a rambling style, and a fondness for the theme of dreams, individual verses of Genesis 37 were ascribed accordingly to J and E. For Wellhausen, Genesis 37 was composed from two complete, parallel versions of the same story, each source having its own stylistic idiosyncrasies, which were interwoven by R[JE][11].

1.4 Joel Baden

Not long after Wellhausen, theories for Genesis 37 began to seriously take into consideration the unity of the JS based on its literary peculiarities and distinctiveness from the other Genesis narratives. These theories are evaluated below. However, it is first worth noting that at present there is a renewed effort to counter the more recent methodologies applied to the Pentateuchal texts, on the basis of their failure to provide widely accepted solutions. Here I am referring to the effort of proponents of the *Neo-Documentary Hypothesis*[12]. On this basis, J. Baden and others have re-proposed the Documentary Hypothesis on the grounds that it remains the best explanation for the ten-

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[10] WELLHAUSEN, *Composition*, 53.

[11] WELLHAUSEN, *Composition*, 60–61. It is worth considering that Wellhausen's view of the composition of the Pentateuch presented here represents a drastic change from his opinions expressed earlier in his career, when he argued against the existence of multiple, independent, parallel sources. Earlier he favored a theory of supplementation, according to which a more organic development of the biblical text is discernible. In his former view, smaller blocks of material were joined or assimilated into earlier material, all of which had been reworked to the extent that the original text is no longer discernible. See ID., *Der Text der Bücher Samuelis* (Göttingen 1871) x–xi.

[12] J. S. BADEN, *The Composition of the Pentateuch*. Renewing the Documentary Hypothesis (New Haven, CT 2012) 1–44; B. J. SCHWARTZ, "Joseph's Descent into Egypt: The Composition of Genesis 37", *The Joseph Story in the Bible and Throughout the Ages* (ed. L. MAZOR) (Beth Mikra 55; 2010) 1–30; ID., "How the Compiler of the Pentateuch Worked: The Composition of Genesis 37", *The Book of Genesis*. Composition, Reception, and Interpretation (ed. C. A. EVANS*, et al.*) (VT.S 152; Leiden – Boston, MA 2012) 263–278. Belonging to the same school but with a very different opinion about the composition of Genesis 37 is found in the doctoral thesis of T. L. YOREH, *The First Book of God* (BZAW 402; Berlin – New York, NY 2010), especially pp. 28–38, 119–161. Yoreh defends the existence of the E source, and finds Genesis 37 to consist mainly in an E narrative with a J supplementation.

sions in the Pentateuch, including the JS, and Genesis 37. Baden argues that methodologically, source criticism went awry when it used language and style as criteria for distinguishing between sources. Instead, he proposes that the narrative plot and its coherence should be the only standard by which sources are distinguished, and that this method is successful in sorting out the problems. In particular, he is critical of supplementary hypotheses proposed for Genesis 37, arguing that they have not achieved satisfactory solutions to the problems. For Baden, proposals to explain the major problem in the text that cannot be harmonized, i.e. the Ishmaelite/Midianite question, are inadequate. Either the proposed base layer is left with tensions rendering it incoherent, or the redactional layers are not grounded with sufficient motivation for their classification as redactions. To him they look like the very sources which he and the documentarians have themselves proposed. Yet his own proposal for Genesis 37* leaves the impression that at least one of the source documents is not represented as a complete story, and that intra-documental inconsistencies remain.

2. Form Criticism

2.1 Hermann Gunkel

As is now obvious, by the time of H. Gunkel the various schemes of source division of Genesis 37 between J and E were already kaleidoscopic, and while Gunkel proposed another complex division of material into J and E in Genesis 37, a new approach was ushered in by this great scholar. His major contribution is seen in his approach to the Pentateuchal texts as literature. For him, the book of Genesis consisted in a collection of stories (*Sagen*) that must first be understood from the perspective of their literary genre and original function in the life of Israel, their *Sitz im Leben*. Gunkel considered the material behind the JS similar not only to that of other ANE cultures, but also to modern popular literature, and so it can be understood based upon its popular folktale (*Märchen*) motifs. Similar to the other material in Genesis, the JS was formed from a collection of legend traditions that grew together in a series of oral and literary stages, of which he sees the kernel to be pure folktale, completely void of historical references, even of the name Joseph[13]. At the root of the actual Joseph narrative, to which Genesis 37 belongs, is the story of Joseph's sale to a foreign land because of his brothers' hatred, where he

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[13] H. GUNKEL, "Die Komposition der Joseph-Geschichten", *ZDMG* 76 (1922) 68.

later receives them under his power and eventually pardons them[14]. Secondary narratives were later added to this main Joseph narrative. The motifs present in the JS stem from the oral stages before the legends were applied to Joseph and fused with Israel's tribal history, a complex process that involved both oral and multiple literary stages. The expansive style of the JS, so distinct from the other parts of Genesis, is an indication of its more recent dating relative to the other legends of Genesis[15]. He places it around the early monarchy, when, he holds, Israel's narrative style would have been more developed. According to his theory, it was around the 10–9 C. B.C. when both the Yahwist and the Elohist schools collected these traditions into documents. The form in which we receive them is due to the R[JE] who skillfully redacted them together from the sources.

The significance of Gunkel's insight into the common folktale motifs underlying the JS narratives is manifested in how he used them to understand the background of the text and original motive of its composition. The doublets and repetitions in the present form of the text, however, are still explained by source criticism, since for Gunkel the J and E schools had recourse to the same tradition font of legends that were based upon these popular motifs. This is expressed with regard to Genesis 37 in that he finds two coherent and distinct variants of the same story, each with its own dominant motif. His appeal to popular motifs allowed him to explain the origin of some of the variances between the two versions. Although both sources are based on the leading motif of the contrast between the younger, good brother and the older, disloyal brothers[16], the J variant includes the garment motif whereas the E variant the dream motif. He also resorts to *Religionsgeschichte* in order to explain elements of the narrative as coming from ancient traditions.

This reference to folktale motifs, however, only goes so far in his explanation of the tensions of the text. It is no longer of value once the issue moves beyond the pure folktale motif and entails elements pertaining to history. For example, he explains E's use of Midianites and J's use of Ishmaelites as due to the historical circumstances at the time of the sources' composition. By induction, Gunkel conjectured that at the time of the composition of E, the Midianites were in some way part of the Ishmaelites[17]. Similarly, that E used

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[14] GUNKEL, "Komposition", 66–67, also ID., *Genesis* (Macon, GA 1997) [Original: *Genesis* (HK 1/1; Göttingen 1901, ³1910, 1977)] 442.

[15] GUNKEL, *Genesis*, lxxiv–lxxvii, 387.

[16] H. GUNKEL, *The Folktale in the Old Testament* (HTIBS; Sheffield 1987) [Original: *Das Märchen im Alten Testament* (RV 2; Tübingen 1921)] 137.

[17] GUNKEL, *Genesis*, 393. This theory will become important for some who understand the text as unified, as will be seen below.

Reuben while J used Judah was a reflection of differing historical tribal circumstances. Thus he deduced J's greater literary age[18]. While his interest was in the folkloric pre-history of the text, he resorted to the Documentary Hypothesis to explain most tensions in Genesis 37. His division of Genesis 37 into sources, although not his primary exegetical aim, was adopted by many exegetes after him, and became the basis of discussion.

2.2 Hugo Greßmann

Similar to Gunkel, H. Greßmann held that the key to understanding the nature of the JS lies in understanding its traditions. Rather than attention to its literary qualities, however, his methodology sought to individuate the history of the development of the traditions underlying the text, with close attention paid to Israel's tribal history combined with common folkloric motifs. In his method too, it is easy to see the influence of the general intellectual trends of nineteenth century Germany, when popular literature as well as the ideas of the *religionsgeschichtliche Schule* came into focus. Greßmann conceived of the history of the JS as the development of an individual popular legend into the *Novelle*, primarily for the accommodation of Israel's tribal history. Genesis 37 provides the key for his understanding of the entire JS. He holds that Joseph's second dream, the star dream (37,9–11), is the kernel of the original JS[19]. Although this dream has a proleptic function within the narrative, it does not fit the present story because its conclusion is not entirely borne out. The star dream prefigures Joseph's rise to the monarchy, supposes that the mother is living, and expects his father also to pay him homage. These three key elements of Joseph's second dream are not fulfilled in the present version of the JS, but, according to Greßmann, would have been in a previous version of the narrative, if the dream was ever to have made sense.

Beyond this literary problem, he also sees a tension in the portrayal of Joseph and his brothers both as shepherds and farmers, which he explains by Israel's historical socio-economic development from a nomadic to agricultural lifestyle. According to Greßmann, this is reflected in the development of the JS traditions. The sheaf dream (Gen 37,5–8) reflects this later stage, and amounts to an updating of the star dream, accommodating later traditions[20].

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[18] GUNKEL, *Genesis*, lxxiv.

[19] H. GRESSMANN, "Ursprung und Entwicklung der Joseph-Sage", *ΕΥΧΑΡΙΣΤΗΡΙΟΝ. Studien zur Religion und Literatur des Alten und Neuen Testaments. Festschrift H. Gunkel. I: Zur Religion und Literatur des Alten Testaments* (ed. H. SCHMIDT) (FRLANT 36 [n.F. 19]; Göttingen 1923) 17–22, 52.

[20] GRESSMANN, "Ursprung", 53.

In the same way, Judah replaced Reuben as the brothers' spokesman, since the tribe of Judah displaced the tribe of Reuben as the most powerful tribe[21].

The Judah/Reuben tension allows him to date the older tradition, that of Reuben, to the time of the Judges, and the Judah tradition to the time of the Davidic monarchy, and explains the tension of the Midianites and Ishmaelites. The former also belongs to the period of the Judges, the latter to the time of David. A third redactional layer is seen in Genesis 37 with the references to Shechem and Dothan, which correspond to the tribal-historical period that gave rise to the preference of Ephraim over Manasseh[22].

2.3 Gerhard von Rad

While still approaching the text from the viewpoint of sources, G. von Rad contributes to a movement toward understanding the unity of the JS. Methodologically, he sought the most authentic moments of a tradition in what he called Israel's kerygma, which he connected with the origins of Israel. Thus he started with the final form of the text, not with the individual, small units closest to the oral traditions. For von Rad, the "small historical creed" is the primitive core of the Pentateuch in its present state, and the Yahwist was the writer and theologian of the Solomonic period who composed his great work around this kernel by making theological connections between the earlier elements at hand[23].

From this viewpoint he conceived of the JS as the link between the patriarchal stories and the exodus. He sees a stark contrast between the literature of the JS and the other patriarchal narratives, countering Gunkel that it is a collection of stories, and disagreeing that it contains historical or political indications of the tribes[24]. Its unusual length and novelistic literary quality indi-

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[21] GRESSMANN, "Ursprung", 10–11. According to Greßmann, the Song of Deborah (Judg 5) provides the historical anchor for the period of tribal Reuben's power.

[22] GRESSMANN, "Ursprung", 17.

[23] J. L. SKA, *Introduction to Reading the Pentateuch* (Winona Lake, IN 2006) [Original: *Introduzione alla lettura del Pentateuco. Chiavi per l'interpretazione dei primi cinque libri della Bibbia* (Collana biblica; Roma 1998, Bologna 2000). Translated from: *Introduction à la lecture du Pentateuque. Clés pour l'interprétation des cinq premiers livres de la Bible* (Brussels 2000)] 120.

[24] G. VON RAD, "The Joseph Narrative and Ancient Wisdom", *The Problem of the Hexateuch and Other Essays* (1953) [Original: "Josephgeschichte und ältere Chochma", Congress *Volume: Copenhagen 1953* (ed. ANDERSON, G.W. – BENTZEN, A. – DE BOER, P.A.H. – BURROWS, M. – CAZELLES, H. – NOTH, M.) (VT.S 1; Leiden 1953) 120–127 = in *Gesammelte Studien zum Alten Testament* (TBü 8; München 1961) 272–280] 292, 298–

cated for von Rad that the JS cannot be broken into individual segments that would have had independent existence before having been redacted together. Rather, he conceived of the JS as an organically written narrative unity, a *Novelle* with scenes and a developed plot. Genesis 37 is the exposition to this literary unity, from which the rest of the narrative builds and finds its conclusion.

This narrative was composed during the Davidic-Solomonic monarchy. In fact the Joseph Story was the basis of his theory of the Solomonic Enlightenment, and Joseph represents the enlightened period of Solomon's court, since he was able to discover the divine will not by special revelation, but by wisdom. It has literary affinities with the Davidic court history and a didactic motive that classifies it squarely among early wisdom writing[25].

What then with the tensions? These are still explained by source criticism. Here one detects a certain contradiction between his conception of the JS as an organically constructed narrative from beginning to end and an artistically redacted composition. This is because he conceives of the final form as an artistic composition by R^{JE} from the J and E sources, each of which contained a complete JS[26]. For von Rad, the existence of the Ishmaelites and Midianites in Genesis 37 is evidence of a double thread in the narrative arising from two sources[27]. He does not explain why such a literary unity would have been manifested with such tensions in the two sources.

300; ID., *Genesis*. A Commentary (London 1972) [Original: *Das erste Buch Mose*. Genesis (ATD 2–4; Göttingen 1949, ^{9}1972).] 347, 433.

[25] See also G. VON RAD, "Biblische Josephserzählung und Josephsroman", *Gottes Wirken in Israel*. Vorträge zum Alten Testament (ed. O. H. STECK) (Neukirchen-Vluyn 1974); ID., *Die Josephsgeschichte*. Ein Vortrag (BSt 5; Neukirchen-Vluyn ^{3}1959). For a criticism of his position of its wisdom background, see J. L. CRENSHAW, "Method in Determining Wisdom Influence upon Historical Literature", *JBL* 88 (1969) 129–142; M. V. FOX, "Joseph and Wisdom", *The Book of Genesis*. Composition, Reception, and Interpretation (ed. C. A. EVANS*, et al.*) (VT.S 152; Leiden – Boston, MA 2012) 231–262.

[26] VON RAD, *Genesis*, 347. For a criticism of von Rad's position of its artistic unity and his recourse to the Documentary Hypothesis, see R. N. WHYBRAY, "The Joseph Story and Pentateuchal Criticism", *VT* 18 (1968) 522–528.

[27] VON RAD, *Genesis*, 352.

3. Tradition Criticism

Martin Noth

Perhaps the most controversial theory with regards to the JS is owed to M. Noth, whose interest was primarily historical, and whose exegetical methodology sought to understand the history of the traditions lying behind the literary sources. He held that tradition-critically, the JS represents a very late narrative. Noth noted that the ancient tradition, which, as proposed by von Rad, is presented succinctly in the small historical creed at Josh 24,4, does not mention the events of the JS, because the JS is later and is an outgrowth from this kernel of tradition. It was composed for the purpose of elaborating on the tradition of Jacob and his sons coming down to Egypt and must have already had the present sequence of Pentateuchal themes in view. For Noth, this explains why the JS now provides the link, albeit loosely, between the themes of the patriarchs and of the exodus[28].

Noth is much less critical of its literary inconsistencies as were scholars like Ilgen, Wellhausen and Gunkel. For him, the story developed out of a series of motifs already in circulation at a late date, but prior to the literary sources. For this reason not all tensions belong to the later literary history of the narrative. The various examples of tensions used by the other proponents of the Documentary Hypothesis do not compel Noth to such extensive delineation between the sources. This is because of his basic thesis that some literary inconsistencies within the sources come from the *Grundlage* (G), which was common to both J and E. This means that some tensions in style, language, and content have been carried through from G to the sources and cannot alone support literary source distinctions[29]. This proposition, coupled with his assertion that R[JE] did not attempt to preserve his source documents in their entirety within his composition, results in the acceptance of more inconsistencies within the source documents[30]. His rule is to consider the immediate

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[28] M. NOTH, *A History of Pentateuchal Traditions* (Englewood Cliffs, NJ 1972) [Original: *Überlieferungsgeschichte des Pentateuch* (Stuttgart 1948, Darmstadt 1960)] 208–213. For an opposing view, see K. SCHMID, "Die Josephsgeschichte im Pentateuch", *Abschied vom Jahwisten. Die Komposition des Hexateuch in der jüngsten Diskussion* (ed. J. C. GERTZ*, et al.*) (BZAW 315; Berlin – New York, NY 2002) 83–118; ID., *Genesis and the Moses Story*. Israel's Dual Origins in the Hebrew Bible (Siphrut 3; Winona Lake, IN 2010) [Original: *Erzväter und Exodus*. Untersuchungen zur doppelten Begründung der Ursprünge Israels innerhalb der Geschichtsbücher des Alten Testaments (WMANT 81; Neukirchen-Vluyn 1999)] 50–60.

[29] NOTH, *Traditions*, 228–229.

[30] NOTH, *Traditions*, 27.

literary unit in itself when distinguishing between sources used in its composition, and to disregard how a composition of material from J and E was effected elsewhere. Thus, for example, he does not insist that Genesis 37 contains multiple motives for the brothers' hatred or two stories of Jacob being informed of Joseph's death.

In Noth's view, there are two main tensions in Genesis 37 that must be solved by source distinction. One is the question, already important for Ilgen, of the identity of the Egyptian to whom Joseph was sold and the related conflict around his imprisonment and accession to authority within the prison that leads to his ultimate success in Egypt. His proposal for Genesis 37, then, stems from the tension between two disparate portrayals of the first period of Joseph's stay in Egypt. According to Gen 39,1*–40,1 it was an Egyptian man (איש מצרי) who purchased Joseph, and the place of Joseph's confinement is the בית הסהר. In contradiction to this is the portrayal according to Gen 40,2–41,32 that it was Potiphar who purchased Joseph, and Joseph is located in the משמר.

As the introduction to the JS, Genesis 37 is also a composition of E and J, which when read in conjunction with these imprisonment stories, shows that the Elohist source narrated the Midianites' sale of Joseph to Potiphar (37,36), who later put Joseph in charge of the משמר (40,2–41,32)[31], while the Yahwist source narrates the Ishmaelites' sale of Joseph to an anonymous Egyptian man, who later imprisoned him (Gen 37,28b; 39,1aαb)[32].

The second major issue resolved by source criticism regards the tension of which brother intervened to save Joseph's life, and is conceived of as pertaining to the custom of the spokesman role filled by the older brother. Similar to Greßmann, Noth proposed that the text reflects a change in historical circumstances recorded by two different traditions. The J source preserved a tradition where Judah was the eldest, while E preserved a tradition that accorded that role to Reuben. Although on the one hand he attributes the tradition historically older form to E, on the other hand he also insists that this cannot be used to provide a fixed milieu to the literary form [33]. In my view, this is a weakness in his theory of distinction between literary and tradition critical issues, for here he admits a tradition variant that is expressed also in variant sources. How this is possible if both sources are based on the same tradition (G) presents a difficulty. Other than the theme of the coat, which he ascribes

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[31] NOTH, *Traditions*, 34.

[32] Noth holds that Gen 39,1 is redactionally edited with the insertion of Potiphar based on Gen 37,36 in order to harmonize the two sources. See NOTH, *Traditions*, 26, n. 77.

[33] See NOTH, *Traditions*, 230, n. 605.

to the E material, no other inconsistencies in Genesis 37 cause conflict for
Noth necessitating source division.

His tradition critical view – that the JS arose in the tribe of Joseph and in
central Palestine at a relatively late date – changes the exegesis of some de-
tails in Genesis 37. For example, the geographical notices of Dothan and
Shechem are due to the simple fact that the story originated in the house of
Joseph, which occupied that area. Hebron is explained as an editorial gloss to
harmonize this story with the other patriarchal traditions that held Hebron as
a place of importance[34]. In essence, Noth was willing to propose unity despite
the existence of literary tensions used by adherents of the DH to insist on
source distinction.

4. Unity

4.1 Wilhelm Rudolph

W. Rudolph marks the emergence of a new branch of JS research. Countering
proponents of the DH as well as those seeking explanations for tensions in the
traditions underlying the sources, Rudolph emphatically denounced what he
considered to be the absurdity of source distinction in the JS. He was critical
of Gunkel who, in his commentary on Genesis, followed the DH model, alt-
hough he later spoke of its inutility for understanding the artistic composition
of this narrative[35].

His basic argument is for the stylistic and literary unity of the JS, which he
confronted with arguments in favor of the DH. For Rudolph, these latter are
weaker precisely because they do not appreciate its literary character. He held
that the main viewpoint of the JS – that man works for evil but God works for
the good – is equally inherent in the purported J and E versions[36]. The style of
the JS, already described as peculiar by Gunkel, Greßmann, and von Rad, is
destroyed by its division into sources.

Rudolph contends that the contradictions used to divide the story into two
sources are not really existent. His analysis of the divine name as well as the
Israel/Jacob name alternation throughout the JS – traditional elements used
for source distinction – shows that they do not indicate continuous sources in

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[34] NOTH, *Traditions*, 211.

[35] See his Leipzig lecture, in GUNKEL, "Komposition", 55–71.

[36] W. RUDOLPH, "Die Josephsgeschichte", *Der Elohist als Erzähler: Ein Irrweg der
Pentateuchkritik?* An der Genesis erläutert (ed. P. VOLZ – W. RUDOLPH) (BZAW 63;
Giessen 1933) 147.

the JS, unless exceptions are made[37]. According to his rule that if a text makes sense, the exegete has no right to divide it into sources[38], the two motives for the brothers' hatred of Joseph in vv. 3–10 give no cause for duality; the two plans of the brothers to save Joseph likewise form a unity, since, he holds, they can *only* be understood if read sequentially. Regarding the supposed tension of the Midianites and Ishmaelites, again he proposes that this too is a false tension. For Rudolph, the Midianites serve to foil the brothers' plan by pulling Joseph from the cistern and selling him to the Ishmaelites themselves[39].

Although Rudolph does acknowledge tensions in the text, he adverts to the familiar explanation of the author's use of various traditions[40]. For Rudolph, the artistic nature of the JS, which is not only its style but also content, indicates that it must be a unified literary construction that, because of its tensions, developed out of various traditions. Where Gunkel and others who also argued for the existence of underlying traditions of the JS continued to resort to source distinction, Rudolph insists that the JS, as an existing composition, was incorporated into an already finished J document[41]. His innovation is seen in recognizing the stylistic unicity of the JS as grounds for a different literary origin than the other pentateuchal source materials. Thus he offered a new view of the text as literarily unified.

4.2 George Coats

Even though he was a very faithful disciple of Noth, a certain amount of Rudolph's influence on G. Coats can be seen in his proposal that the JS is a literary unity. Coats also tends to harmonize tensions and paid considerable attention to the stylistic unity of the JS. His proposal for unity, however, is based primarily on its thematic and "functional cohesion". He holds that it is a composition from a set of traditions that, because of its artistic beauty, must have been composed by an author, possibly the Yahwist[42]. He disagrees that

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[37] RUDOLPH, "Josephsgeschichte", 149.

[38] RUDOLPH, "Josephsgeschichte", 153.

[39] He argues that this reading does not create a contradiction with the statements of Joseph found in 40,15 and 45,4, if these latter are read as "a shorthand manner of speech". See RUDOLPH, "Josephsgeschichte", 154–155.

[40] RUDOLPH, "Josephsgeschichte", 176.

[41] In support of this he cites discrepancies in the JS with the previous patriarchal traditions. Because of these narrative inconsistencies, the JS must have been created without regard for the previous J narratives. See RUDOLPH, "Josephsgeschichte", 181.

[42] See G. W. COATS, "Redactional Unity in Genesis 37–50", *JBL* 93 (1974) 15–21; ID., *From Canaan to Egypt*. Structural and Theological Context for the Joseph Story (CBQ.MS

it contains multiple sources, but holds, with Noth, that its compositional function is in line with the Yahwist, and it serves to link the patriarchal and exodus traditions.

To arrive at this conclusion Coats dismisses the most difficult tensions in the text. Besides Gen 37,1.36, which he considers to be redactional insertions used to incorporate texts that are extraneous to the JS, the reference to the Midianites in v. 28a and perhaps the Reuben speech in v. 21, which he considers glosses, Genesis 37 is a structural and functional unity[43]. In order to buttress his conclusions on his structural analysis of the text, through harmonization proposed also by Rudolph, he finds that some purported tensions in the text that scholars considered as indicators of multiple sources can and should be read as unified. For Coats, the use of both Jacob and Israel to refer to the father is intentional and integral to the story's basic motif, which is Israel's migration from Canaan to Egypt. The name Israel is used in contexts fundamental for the eventual migration of the family to Egypt, and corresponds to a pattern of structural unity[44]. The cause of conflict between Joseph and the brothers seen as a doublet is unified because of the structural symmetry of the text. The dream reports are unified and crucial to the unfolding of the story. Furthermore, he finds no reason to require that they belong to E[45]. The Reuben/Judah doublet is also false, according to Coats, because he finds no contradiction in their actions. They must be read complimentarily. The Ishmaelite/Midianite doublet is dismissed on the grounds that the Midianites are introduced as a gloss in v. 28, while v. 36 is considered as a redactional insertion related to Genesis 38[46]. Finally, with regard to the doublets of the Reuben and Judah speeches, he considers them stylistic doublets used with the intention of signaling a crucial turning point in the plot[47].

Having explained the texts of Genesis 37 that caused so many scholars to dissect it into multiple sources, Coats argues that aside from a couple of redactional insertions in Genesis 37 used to link later insertions into the JS, the artistic style of the JS is sufficient to explain its apparent tensions.

4; Washington, DC 1976) 53, where he calls Genesis 38 and Gen 47,28–50,14 "parasites" on the JS, meaning redactional latecomers. See also p. 79 regarding its relation to the Yahwist.

[43] COATS, *Canaan to Egypt*, 60–69.

[44] COATS, *Canaan to Egypt*, 70–71.

[45] COATS, *Canaan to Egypt*, 11, 15, 62.

[46] COATS, *Canaan to Egypt*, 16–17, where he proposes that the redactional motive to incorporate the Midianites into the story was to impute the brothers of such a grave crime, citing Ex 21,16 and Deut 24,7.

[47] COATS, Canaan to Egypt, 63.

4.3 Claus Westermann

Although not methodologically original, we would be remiss not to mention
C. Westermann, who views the JS as a narrative composed from at least two
traditions, originally intended for incorporation into the Jacob Story. Genesis
37, serving as the introduction to the JS, is a composition of the JS narrator
designed to integrate it with the ending of the Jacob Story and as such should
be viewed as an expansion of the Jacob Story. Its purpose was to explicate the
political transition of Israel from family to monarchy[48].

Aside from the priestly texts (Gen 37,1–2) and 37,36, which forms the
transition to Genesis 39, Genesis 37 can be divided into 3 mostly unified
scenes: (1) vv. 3–4.12–17; (2) vv. 18–30, of which a variant of tradition
(25b.26.27.28b) was inserted into a unified narrative; and (3) vv. 31–35,
which he considers unified. The dream motif of vv. 5–11 is the work of the
narrator of the JS, which he incorporated into the Jacob tradition material.

The difficulty of the Israel/Jacob tension is explained as arising from the
variant traditions used by the narrator of the Joseph Story, who sought to pre-
serve these variants, as he did with the Judah/Ishmaelite variant, within his
composition[49].

5. *Fortschreibung* – Hypotheses of redactional updating

5.1 Donald Redford

A shift in perspective that seems to mitigate between the models hallmarked
by the quest for source distinction and the pursuit of unity was brought to the
study of the Joseph Story by D. Redford, and it led to some innovative re-
sults. Perhaps because of his scholarly background as an Egyptologist, he was
able to embrace the type of literary approach seen with Gunkel, without being

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[48] C. WESTERMANN, *Genesis 37–50.* A Commentary (Minneapolis, MN 1986)
[Original: *Genesis 37–50* (BKAT 1/3; Neukirchen-Vluyn 1982)] 35–45.

[49] Westermann is open to the possibility of a variant tradition narrating the way in
which the garment was brought to the father in the third scene, but favors the position of F.
Winnett, who proposes textual emendations. For Winnett's position, see F. V. WINNETT,
"A Brief Comment on Genesis 37:32", *BCSBS* 12 (1947) 13. Another interesting proposal,
along similar lines, is that of W. L. Humphreys. He proposes that the JS was developed
from around the original, independent story of Joseph in Egypt, which was built up for the
purpose of its integration into the patriarchal narratives. See W. L. HUMPHREYS, *Joseph
and his Family.* A Literary Study (Studies on Personalities of the Old Testament;
Columbia, SC 1988) 184–185.

constrained by the need to utilize the DH to solve its problems, or to resort to a thesis of literary unity betraying tradition historical complexities. Redford was able to marshal a number of methodologies ranging from questions of genre, style, narratology, and literary criticism, without becoming a slave to any one method. His results proved to be very influential.

For Redford, the JS consists of an original independent literary work that was systematically expanded, and finally integrated into the book of Genesis by a third redactor. He concludes, based upon a detailed analysis of its syntax, vocabulary, and literary character, that the JS is largely a unified literary work with later expansions[50]. He argues against the theory that it gradually developed from a kernel of tradition(s) with organic accretions. Instead, through a small number of stages it developed from an original text until its integration into the book of Genesis. Redford distinguishes between an original written version of the JS, which he calls the *Reuben version* because in it Reuben is the helpful (oldest) brother, and a second set of texts which amount to an amplification of the original. The original exclusively uses Jacob rather than Israel. The story was a "simple, entertaining story, not a piece of politico-historical propaganda"[51]. A *Judah-expansion* accounts for the passages that utilize the Judah name instead of Reuben, whose aim was "to steal some of the glory from Reuben". Israel is the name used consistently for the Patriarch in the Judah-expansion.

Methodologically, this theory is analogous with earlier DH theories in so far as the point of departure in identifying the literary strata rests upon literary tensions. For Redford, Genesis 37 provides the coherence of the entire JS because of its dreams and the brothers' reaction [52]. However, in examining commonly perceived doublets, he offered a unique position. First, he found complementarity between the dreams on the one hand, and the coat motif and the father's predilection of Joseph on the other, as motives for the brothers' hatred of him. Because the dreams are indispensable to the overall JS plot, and the coat to the plot of Genesis 37, neither can be secondary[53]. He consid-

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[50] D. B. REDFORD, A Study of the Biblical Story of Joseph (Genesis 37–50) (VT.S 20; Leiden 1970) 178–179. For a similar theory, see H. DONNER, Die literarische Gestalt der alttestamentlichen Josephsgeschichte (SHAW.PH 2; Heidelberg 1976) 24–27.

[51] REDFORD, *Biblical Story of Joseph*, 66–68, 178–179.

[52] He considered Gen 37,3–36 as belonging to the JS, while Gen 37,1–2 originated from the *Genesis editor* for the JS's integration into the book of Genesis. See REDFORD, *Biblical Story of Joseph*, 14–15, 25–26. For his theory on the centrality of the dream motif for the entire JS, see p. 69.

[53] See REDFORD, *Biblical Story of Joseph*, 138–146, for his arguments on the use of so-called doublets in Genesis 37 for source division of the JS. The cloak theme is otherwise

ered symmetry of plot and some of the doublets as examples of narrative technique for suspense building. Thus, he saw Gen 37,3–10 as unified in terms of its plot, but uneven because of the presence of the name Israel.

Secondly, the speeches recounted in vv. 18–22 provide the tensions in Genesis 37 that led him to a relative dating of the strata. He concluded that (1) the Reuben texts are unaware of the Judah texts; and (2) the Judah texts are dependent upon the Reuben version, because they seek to modify it. The following factors were adduced to this conclusion: while both strands speak of a cistern, the Judah strand uses the cistern differently than its original purpose, and relocates it to Shechem, which is consistent with Ishmaelite trade from Gilead to Egypt, but not with the presence of cisterns, which belong in the *midbar*; Judah's speech has characteristics indicating that it is mimicking Reuben's speech, but with a style that presupposes a different scenario; and in 42,22, Reuben is still unaware of the event of Joseph's sale narrated in the Judah version, just as in 37,30, which belongs to the Reuben version[54]. While the Reuben version narrates the Midianites as those who brought Joseph to Egypt, where they sold him, the Judah version expands it by having the Ishmaelites pass and purchase Joseph from the Midianites.

Redford considered the patriarchal name valid for distinction of literary strata. He contended that the work of the *Israel redactor* added episodes and changed personal names in the extant story. Finally the JS, including the Judah-expansion, was taken up by the Genesis editor, embellished further, and integrated into the book of Genesis. The original source originated neither from J nor E, but postdates both. The expanded JS dates to the Diaspora, 560–425 BC, and was used by the Genesis editor in his composition.

5.2 Hans-Christoph Schmitt

A similar approach, but with contrary results, is seen in the influential work of H.-C. Schmitt. He saw the Judah layer as the base narrative of the JS. It was reworked such that the Reuben layer provides a theological-historical substantiation, in order to introduce within it the image of an exemplary representative of the sons of Israel[55]. The original version of the narrative, based

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part of the Reuben version, but on p. 182 he allocates vv. 3–4 to the Judah-expansion. This is done because of the appearance of the name Israel, which is one of its hallmarks (see pp. 178–179).

[54] REDFORD, *Biblical Story of Joseph*, 141–143. He held, however, that vv. 19–21 are a later editorial note, inserted by an undetermined hand, servings as a type of midrash on v. 18.

[55] H.-C. SCHMITT, *Die nichtpriesterliche Josephsgeschichte*. Ein Beitrag zur neuesten Pentateuchkritik (BZAW 154; Berlin – New York, NY 1980) 19–21.

on its wisdom characteristics, is supposed to have originated in the period of the early monarchy in the court of Solomon[56]. The Reuben layer is judged to contain prophetic characteristics typical of the exilic or post-exilic period, and therefore to have arisen in that time[57].

5.3 Peter Weimar

Despite methodological differences, Redford's and Schmitt's perspective on the compositional development of the JS is to a certain extent shared by P. Weimar, who seeks to understand it by a systematic application of redaction criticism[58]. His method begins by analyzing the same tensions within Genesis 37 that have been traditionally examined, but in light of the text as a redactionally developed unity. Thus he seeks to identify strata within the text identified according to stylistic and thematic criteria and then to consider the interrelationship between the texts ascribed to each layer. The tensions encountered at various points are the indications of the existence of different strata, and the affinities between smaller textual units determine the classification into the various strata. This method resulted in his proposal that Genesis 37 is the beginning of a literary work which was originally independent of all other Pentateuchal texts.

He views the JS in general, and Genesis 37 in particular, as a base text expanded in stages according to a series of re-readings that sought to update the text, according it new levels of meaning at each stage. He sees three layers within Genesis 37, the base of which is the Reuben layer, a first redaction that brings the father into prominence and so changes the nature of the story to one about the meaning of Israel, and a second redaction that gives the JS its final shape within the book of Genesis and the Pentateuch[59]. The unity of the JS noted by various scholars in its artistic and rhetorical form is affirmed;

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[56] SCHMITT, *Nichtpriesterliche*, 160–163.

[57] SCHMITT, *Nichtpriesterliche*, 163–169.

[58] P. WEIMAR, "Die Josefsgeschichte als theologische Komposition. Zu Aufbau und Struktur von Gen 37", *BZ* 48 (2004) 179–212; ID., "Erwägungen zur Entstehungsgeschichte von Gen 37", *ZAW* 118 (2006) 327–353; ID., "Gen 37 – Eine vielschichtige literarische Komposition", *ZAW* 118 (2006) 485–512; ID., "Spuren der verborgenen Gegenwart Gottes in der Geschichte. Anmerkungen zu einer späten Redaktion der Josepfsgeschichte", *Studien zur Josefsgeschichte* (SBAB 44; Stuttgart 2008) 17–36; ID., *Studien zur Josefsgeschichte*. Weimar belongs to the Münster School, which advocates a systematic redaction criticism. See also N. KEBEKUS, *Die Joseferzählung*. Literarkritische und redaktionsgeschichtliche Untersuchungen zu Genesis 37–50 (Münster – New York, NY 1990).

[59] WEIMAR, "Gen 37", especially 512.

however its existence is attributed not to its literary unity, but to the success of its redactional development[60].

6. Synchronic Readings

From the early part of the 1970's a significant movement within exegesis gained footing, in which a shift in the attitude toward the text impacted the questions asked of it and the results of critical inquiry. Although exegetes had taken pains to understand the artistic composition of the JS at least from the time of Gunkel, who was a master at perceiving esthetic and literary features of the biblical text, from the latter half of the 20th century literary analysis of the type applied to classical and modern fiction opened up new vistas on the biblical text. A basic tenet of this approach is that to understand a text, one must operate at the level of meaning that exists between the text itself, as it stands, and the reader. This type of analysis is not interested in understanding the context of the author or his/her intentions, and by extension the history of the text's development and its implications on the historical development of Israel or its tribes, or particular underlying theological and socio-political currents. In short, it departs from a very different set of questions than did Ilgen and his scions. Because of the literary nature of the biblical text it ought to be engaged as such, on its own terms[61]. The JS is a text of particular importance to this synchronic approach because of its artistic complexity and excellence.

6.1 Jan Peter Fokkelman

J. P. Fokkelman was a pioneer in applying this method to the book of Genesis. He did not deny the compositional nature of the text, but through a close study of its rhetorical structure he proposed that diachronic solutions to the

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[60] WEIMAR, "Erwägungen", 341.

[61] See especially D. A. SEYBOLD, "Paradox and Symmetry in the Joseph Narrative", *Literary Interpretations of Biblical Narratives* (ed. K. R. R. GROS LOUIS) (The Bible in Literature Courses; Nashville, TN 1974) 59–73, who investigated the relation of form to content, pattern to meaning, and structure to theme; R. ALTER, *The Art of Biblical Narrative* (New York, NY 1981); ID., "In the Community: Joseph and His Brothers", *Com.* 70/5 (1980) 59, where he proposes that "it is just as accurate and useful to think of [biblical narratives] as prose fiction" as sacred history; H. C. WHITE, "Reuben and Judah: Duplicates or Complements?", *Understanding the Word*. Essays in Honor of Bernhard W. Anderson (ed. J. T. BUTLER*, et al.*) (JSOT.S 37; Sheffield 1985) 73–97; ID., "The Joseph Story: A Narrative which "Consumes" its Content", *Semeia* (1985) 49–69; L. ALONSO SCHÖKEL, *Dov'è tuo fratello?* Pagine di fraternità nel libro della Genesi (BCR; Brescia 1987).

commonly accepted problems of the text are not necessary for its understanding. For example, the proposals of Reuben and Judah are not seen as in any sort of conflict, but belong as elements of an overarching, nine-member concentric structure. This structure allows the narrator to characterize Reuben as the powerless eldest brother, with the acceptance of Judah's plan by the brothers[62].

6.2 James Ackerman

J. Ackerman is among those who directly confront the results of the diachronic methods. He deals with numerous tensions in Genesis 37, openly eschewing a genetic explanation, and instead inquiries into their effect as a literary device. Treating the dreams, he makes some very interesting observations of the way in which Joseph's two dreams are later fulfilled, involving Joseph's action in their fulfillment, including his request that Benjamin come down, so that all 11 pay him homage[63].

6.3 Edward Greenstein

In the same publication, E. Greenstein argues for the irrelevancy of source distinction in Genesis 37. Instead, he seeks to understand the meaning that exists in the text because of, rather than despite existent literary problems. For example, that Genesis 37 employs both Jacob and Israel for the father allows one to perceive, or enhances for the reader, the thoroughgoing dialectic between reality and destiny that he sees as foundational to the JS[64]. Where some authors advocating a synchronic reading of the text understand the question of *who sold Joseph* as a false tension, partly because they understand the Midianites as belonging in some way to the Ishmaelites, and they see a literary device[65], Greenstein instead holds that Genesis 37 contains a genuine

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[62] J. P. FOKKELMAN, *Narrative Art in Genesis*. Specimens of Stylistic and Structural Analysis (BiSe 12; Sheffield [2]1991); ID., "Genesis 37 and 38 as the Interface of Structural Analysis and Hermeneutics", *Literary Structure and Rhetorical Strategies in the Hebrew Bible* (ed. L. J. DE REGT, *et al.*) (Winona Lake, IN 1996) 162–163.

[63] J. S. ACKERMAN, "Joseph, Judah, and Jacob", *Literary Interpretations of Biblical Narratives*. Volume II (ed. K. R. R. GROS LOUIS) (Nashville, TN 1982) 85–113.

[64] E. L. GREENSTEIN, "An Equivocal Reading of the Sale of Joseph", *Literary Interpretations of Biblical Narratives*. Volume II (ed. K. R. R. GROS LOUIS) (Nashville, TN 1982) 114–125.

[65] This is the position advocated by A. BERLIN, *Poetics and Interpretation of Biblical Narrative* (BiLiSe 9; Sheffield 1983); R. E. LONGACRE, "Who Sold Joseph into Egypt?", *Interpretation and History*. Essays in Honour of Allan A. Macrae (ed. R. L. HARRIS, *et al.*) (Singapore 1986) 75–91; ID., *Joseph: A Story of Divine Providence*. A Text Theoretical

literary conflict. His proposal is that the text is incomprehensible until it is considered in light of Joseph's statement in Gen 45,8, *"So it was not you who sent me here, but God"*, at which point the narrative is framed in a different light that allows one to comprehend the action in Genesis 37[66]. What is left undetermined in Genesis 37 becomes apparent in the theological light shed in Gen 45. He does not want to state whether or not this ambiguity in the reading of Genesis 37, only to be unexpectedly resolved later, was intended by the author/redactor. This type of question is viewed not as invalid, but beyond the exigencies of the text.

6.4 Anthony Campbell and Mark O'Brien

A. Campbell and M. O'Brien were not exactly card-carrying members of the synchronic horde, because they worked within the framework of diachronic proposals. They did, however, propose a synchronic reading of the text that is made possible despite, or rather precisely because of, its redactional composition from sources[67]. It is this new meaning which must also be sought in a close reading of the text. The tension existent in the actual text is conceived of as opening the possibility for multiple readings of the story based on the assumption that ancient biblical texts were composed not only to be read, but also to be orally performed. The presence of tensions is evidence that the actual text presents the performer with options. Thus, that Genesis 37 reports both that the Midianites and the Ishmaelites sold Joseph into Egypt is akin to footnotes in modern writing intended to provide the reader with multiple possible portrayals of the same basic story. In this way they propose that tensions found in the text, while revealing the existence of underlying sources, because of the skill of the redactor, can be understood as intentional remnants to enrich the experience of the story's audience.

7. Elements of Incoherence in the Text – A Summary

At this stage we may summarize the problems in Genesis 37 that have given rise to the various viewpoints presented. With Ilgen, who ushered in the era

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and Textlinguistic Analysis of Genesis 37 and 39–48 (Winona Lake, IN [2]2003); and N. MARCONI, "Contributi per una lettura unitaria di Gen 37", *RivBiblIt* 39 (1991) 277–303.

[66] GREENSTEIN, "Equivocal", 117–123.

[67] A. F. CAMPBELL – M. A. O'BRIEN, *Sources of the Pentateuch*. Texts, Introductions, Annotations (Minneapolis, MN 1993) 225–237; ID., *Rethinking the Pentateuch*. Prolegomena to the Theology of Ancient Israel (Louisville, KY 2005) 60–68, 142–143.

of critical research into the Joseph Story, the first impetus to delineate sources in Genesis 37 was a set of contradictions between what is narrated in Genesis 37 and in the Jacob cycle or later in the Joseph Story. What becomes apparent right from the beginning is that tensions *between* Genesis 37 and other texts led to the determination of tensions *within* Genesis 37. Later scholars added tensions to the list of Ilgen, which was nonetheless remarkably consistent with later research[68].

7.1 Tensions arising from reading the Joseph Story in the Pentateuch

In its present form, the JS hinges between the patriarchal narratives and the book of Exodus. The story itself is about Jacob and his sons and, from the perspective of the overarching context, narrates the events that bring them to Egypt, their prosperity there, and concludes with the deaths of Jacob and Joseph in the land of Egypt, with the expectation that the rest of the family will return to the land of Canaan. The book of Exodus begins its story with Israel in Egypt, and recounts the eventual departure of the sons of Israel from that land towards the Promised Land. Despite this continuity, one of the major problems of the JS that must be dealt with in its exegesis are its elements of unevenness with respect to the patriarchal narratives and Exodus. Although it was already noted by Hupfeld, Gunkel was the first to really expound upon the literary peculiarity of the JS in comparison with the patriarchal narratives of Genesis 12–36. While he conceived of the cycles of Abraham and Jacob as compositions of independent stories (*Sagen*), each with its own beginning, plot, and conclusion, and relatively independent from each other "like a row of pearls"[69], on the other hand he considered the JS to be stylistically unique, in that rather than a composition of independent stories, it is a unified short-

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[68] One aspect not treated here is the relation to Egyptian culture and literature, a topic that occupied a considerable amount of effort in the study of the JS, but which, in my opinion, has not yielded much fruit as it pertains to the composition of Genesis 37. On this topic see VON RAD, "Ancient Wisdom"; W. F. ALBRIGHT, "Historical and Mythical Elements in the Story of Joseph", *JBL* 37 (1918); J. VERGOTE, "'Joseph en Égypte': 25 ans après", *Pharaonic Egypt. The Bible and Christianity* (Jerusalem 1985); REDFORD, *Biblical Story of Joseph*; A. KUNZ, "Ägypten in der Perspektive Israels am Beispiel der Josephsgeschichte (Gen 37–50)", *BZ* 47 (2003) 206–229; M. FIEGER – S. HODEL-HOENES, *Der Einzug in Ägypten*. Ein Beitrag zur alttestamentlichen Josefsgeschichte (Das Alte Testament im Dialog 1; Bern 2007); B. LANG, *Joseph in Egypt*. A Cultural Icon from Grotius to Goethe (New Haven, CT 2009); D. NOCQUET, "L'Égypte, une autre terre de salut?: Une lecture de Gn 45,1–46,7", *ETR* 84 (2009) 461–480; B. U. SCHIPPER, "Gen 41:42 and the Egyptian Background to the Investiture of Joseph", *RB* 118 (2011) 331–338.

[69] GUNKEL, *Genesis*, 381.

story (*Novelle*), comprised of scenes dependent upon each other, working to-
gether as a beautifully written artistic masterpiece. Next to the patriarchal
narratives, the JS is very long, embellished, and mostly unified[70].

Beyond this great stylistic disparity between the two blocks of Genesis,
each of which deal with the patriarchs, the JS contains motifs and content in
sharp contrast with Genesis 12–36 and the following narrative in the book of
Exodus, which ultimately adduce to a disparate composition for the JS. On
the one hand, it is relatively silent on covenant and divine promise, arguably
the main motifs binding and structuring the aforementioned cycles, as well as
on cultic and other local traditions that are peppered throughout Genesis 12–
36. On the other, the JS is quite exuberant on matters of foreign culture, lan-
guage, and institutions, even portraying the interaction and interconnection of
foreigners and the patriarchs in a favorable light, especially Joseph who in-
termarries and whose two sons, patriarchs themselves, are born of an Egyp-
tian mother. One also thinks of Jacob's blessing of Pharaoh. These sharply
contrast with the negative portrayal of foreigners and intermarriage seen in
these other narrative blocks. Equally perspicuous are the theological differ-
ences, in that the JS does not portray the direct interaction of God in history,
but only his indirect action through people and events[71]. To this list can also
be added the strange employment of the divine name. Only in Genesis 39
does the name YHWH occur. In the rest of the JS, the divine name Elohim is
rather infrequent, and is always found in direct speech, in cases where the
speaker interprets historical events as under the hidden control of God. This
usage is not found in Genesis outside of the JS[72].

Finally, the disparities with some historical claims of Genesis 12–36 re-
quire explanation. The birth of Benjamin and the death of Rachel are narrated
in Gen 35,16–19, but the JS, especially Genesis 37, is sometimes interpreted

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[70] See GUNKEL, *Genesis*, xliv–xlviii, 380–383; ID., "Komposition", 55–71. For a similar
view of the unified nature due to its literary character, see GRESSMANN, "Ursprung", 1–55;
VON RAD, "Ancient Wisdom", 272–280.

[71] To wit, LONGACRE, *Joseph*, esp. 40–54, characterizes the entire JS as based on the
motif of indirect divine action.

[72] On these points of contradiction with the narratives in Genesis 12–36, see especially
RUDOLPH, "Josephsgeschichte", 180–183; REDFORD, *Biblical Story of Joseph*, 251–253;
R. RENDTORFF, *The Problem of the Process of Transmission in the Pentateuch* (JSOT.S
89; Sheffield 1990) [Original: Das überlieferungsgeschichtliche Problem des Pentateuch
(BZAW 147; Berlin – New York, NY 1977)] 43–100; W. DIETRICH, *Die Josephserzählung
als Novelle und Geschichtsschreibung*. Zugleich ein Beitrag zur Pentateuchfrage (Neu-
kirchen-Vluyn 1989) 45–52; WESTERMANN, *Genesis 37–50*, 18–30; SCHMID, *Genesis and
the Moses Story*, 50–55.

to be unaware of these events[73]; Gen 30,21 and Genesis 34 tell of only one daughter of Jacob, but the JS indicates that there were several (Gen 37,35); according to the patriarchal narratives, Ishmael and Midian are Joseph's great uncles, which is at least anachronistic with the portrayal of their descendants in Genesis 37; and finally, various episodes of conflict among the sons of Jacob have been recounted, but the JS assumes a unified group of brothers, with the exception of Joseph[74]. Furthermore, the bravado of the brothers in Genesis 34 does not correspond to their dithering in the face of starvation (Gen 42,1–2) or their cowering before the unrecognized Joseph in Egypt.

With regard to Exodus and the JS, there is a stark contrast between the portrayals of Israel. In the JS, Joseph has risen to the second most powerful person in Egypt, second only to Pharaoh, who in the JS is presented as kind and humble toward Jacob and his family, and whose powers were incredibly expanded because of Joseph's actions. The sons of Israel are depicted as shepherds. In Exodus there is an astonishing reversal in the treatment of Israel's descendants with barely a reference to the JS (Ex 1,6–8). The Hebrews are slave workers, and the pharaoh is portrayed as unreasonably harsh and tyrannical, as though he did not benefit from the staggering fortunes amassed by his predecessor at the hands of Joseph.

On the positive side, allusions to content in Genesis 12–36 and Exodus 1–15 within the JS are few, are very basic, and do not support literary continuity. The names of Jacob and his family members, that there were twelve sons, the dwelling place in Hebron, the existence of the patriarchal tomb, that Jacob did not live as long as his ancestors, and the figure of the Egyptian pharaoh are the direct references to traditions depicted in Gen 12–36 and Exodus 1–15[75]. These allusions are far too general to support literary unity between the compositions of Genesis 12–36 and 37–50 in the face of such noteworthy contradictions.

7.2 Tensions arising from reading Genesis 37 in the Joseph Story

Beyond the tensions between the JS and Genesis 12–36 and Exodus, which point to the necessity of utilizing different criteria in the exegesis of Genesis

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[73] Gen, 37,3 seems to present Joseph as the youngest, and Joseph's star dream and its interpretation by his father may imply that Rachel is still living (Gen 37,9–10). See GUNKEL, *Genesis*, 391–394.

[74] Simeon and Levi's slaughtering at Shechem in Genesis 34 ends in great conflict with the father, as does Reuben's affair with Bilhah in Gen 35,22, while Genesis 38 sheds unfavorable light on Judah.

[75] See RUDOLPH, "Josephsgeschichte", 183.

37, other tensions identified within this first chapter of the JS arising from reading it within the larger context of the JS can be summarized as follows.

1. Joseph's age: according to Gen 37,2 Joseph was 17 when brought to Egypt, and according to 45,46 he was 39 years old when he revealed himself to his brothers in Egypt. This 22-year time span does not concur with the indications about Judah's children and grandchildren narrated in Genesis 38, and the report of the number of people brought down to Egypt in 46,8–27.

2. Who sold Joseph to the Ishmaelites? Was it the Midianites or was it Joseph's brothers (Gen 37,26–28)? The syntax of Gen 37,28 may require that the Midianites be the subject of each of the verbs in the *wayyiqṭol* chain, in which case the verbal chain would indicate that they *both* pulled him from the pit *and* sold him to the Ishmaelites. However, this question can also be framed: was Joseph sold by his brothers, as suggested by Gen 37,26; 45,4, or was he stolen, as suggested by Gen 37,28a; 40,15? This problem already discernible in Gen 37,26–28 is exacerbated by the narrative continuation of the JS.

3. The question about who bought Joseph. Was it Potiphar, Pharaoh's official and captain of the guard, as proposed by Gen 37,36; 39,1*; 40–41? These latter texts consider Joseph as his servant, working as a prison guard. Was it a private Egyptian man, as proposed by Gen 39,1*–40, who put him in command of his private estate until imprisoning him on false charges?

4. The problem of non-fulfillment in the dream reports seen by some has raised the question about their nature within the compositional history of the JS. Are the dreams really fulfilled in the JS? There is also a problem with the language of Joseph's reigning in the first dream, and the cosmic theme of the second, which have caused problems of non-fulfillment, according to some exegetes.

7.3 Problems internal to Genesis 37

Tensions within Genesis 37 identified without recourse to the larger context can be divided into two subcategories, that of contradictions in content, and that of perceived tensions in literary style and language. First are the perceived contradictions:

1. Multiple motives for the brothers' hatred of Joseph in Gen 37,3–11 have been proposed: the father's predilection and the special tunic he made for him

(vv. 3–4); the evil report (v. 2); and Joseph's recounting of his dreams of do-
minion over his brothers (vv. 5–11)[76].

2. Different names are used for the father: Jacob, found at the extremities
of the story (vv. 1.2.34), and Israel (vv. 3.13).

3. The problem regarding the two proposals for preventing Joseph's mur-
der. After Reuben's proposal to avoid bloodshed was carried out (vv. 21–
24)[77], Judah makes his proposal as if unaware of Reuben's proposal (v. 26).
Reuben's response to the brothers after his discovery of the empty cistern,
and their silence, seems to conflict with the brothers' acceptance of Judah's
plan.

4. The contradiction of who sold Joseph to Egypt, the Ishmaelites or Midi-
anites. Verse 28 seems to report that the Ishmaelites bought Joseph from the
Midianites and then brought him to Egypt. The verse concluding the chapter,
however, reports that the Midianites had sold Joseph to Potiphar in Egypt
(v. 36). Finally, Gen 39,1 reports that Potiphar purchased Joseph from the
hands of the Ishmaelites who had brought him to Egypt. A related problem
regards the identification of אֲנָשִׁים מִדְיָנִים in v. 28 and הַמְּדָנִים in v. 36. The an-
cient versions usually harmonize with Midianites in v. 28 (apart from some
minor Greek witnesses), as does early rabbinic literature. Beginning with me-
dieval Jewish exegesis attempts to explain this problem can be seen. Some
medieval rabbis harmonized the Medanites and Midianites, others considered
them a third group. Leaning on the genealogy in Gen 25,2, Rashbam equated
the Medanites with the Ishmaelites, and considered the Midianites a different
people. For him, the Medanites in v. 36 are the same as the Ishmaelites
named in v. 28 and 39,1, thus maintaining that the Midianites sold Joseph to
the Ishmaelites who sold him to Potiphar[78].

5. Additionally, a series of doublets have been proposed: twice Jacob has
Joseph go to his brothers: vv. 12.13a.14b ‖ 13b.14a; twice his brothers decide
to kill him: vv. 18b ‖ 19.20; twice one brother counters the plan to kill:
vv. 21–22 ‖ v. 26; Jacob's mourning is reported twice: 34b.35.a ‖ 34a.35b. Re-
lated to these doublets is the proposed tension as to who states that Joseph
was ravaged by a wild animal: the brothers (v. 20) or Jacob (v. 33).

At the level of style and language, the following problems have been indi-
cated:

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[76] A further related issue is the brothers' response of jealousy after the second dream re-
counting, noted in 37,11, and the question it raises regarding the relationship between this
reaction and their hatred.

[77] Some also see two different speeches given by Reuben in 37,21–22.

[78] See M. I. LOCKSHIN, *Rabbi Samuel Ben Meir's Commentary on Genesis*. An Annota-
ted Translation (JewSt 5; Lewiston, NY – Queenston – Lempeter 1989) 260.

1. The following syntactic and literary abnormalities have been proposed for the beginning of the chapter: the asyndetic relation of v. 2 to v. 1; tension of the *tôlēdôt* of Jacob title and immediate initiation of the narrative about Joseph in which the father is named Israel; the motif of the evil report in v. 2 is not developed; still in v. 2, the specification of a subgroup of the brothers (sons of Bilhah and Zilpah) does not resonate with the further presentation of the entire group of brothers in the following narrative; the strange change in perspective from *all his sons* in v. 3 to *all his brothers* in v. 4.

2. The dream reports are interrupted by two instances indicating hatred on the part of the brothers which are not well integrated, especially that in v. 8 which uses the plural form "dreams" when only one dream had been reported; the second dream has a double notice of its reporting, (vv. 9 and 10a), wherein the report of v. 10a is awkward in that the verb of reporting lacks an object, and seems to contradict the report of v. 9 by adding the father to the report addressees; the brothers' reaction becomes jealousy rather than their previous reaction of hatred; and the father's reaction to rebuke Joseph is in tension with his previously reported predilection.

3. The garment of Joseph, referred to 8 times, (vv. 3.23(2x).31(2x).32(2x). 33), is found 3 times in construct with פַּסִּים (vv. 3.23.32). In each of these three instances tensions exist that call into question their integration into the immediate context. In v. 3 the tension is due to the strange *weqaṭal* verbal form and difficult syntactic integration; in v. 23 it is repetitious; and in v. 32 it belongs to a phrase with a *hiphʿîl* verb that creates a contradictory impression that the brothers were not present when the father inspected the garment.

4. In vv. 21 and 22 the impression is given, according to some scholars, that two consecutive speeches are addressed by Reuben to the brothers; however, v. 21 indicates that his objective had already been achieved, while the second speech, in v. 22, implores the brothers to act in order to achieve that same objective.

8. Analysis

These are the problems of Genesis 37 that to varying degrees the authors above identified and sought to address. The first solution was that the text is a composition of pre-existent, independent, complete literary works. The task was to identify the underlying source documents. In their treatment of Genesis 37, Ilgen, Hupfeld and Wellhausen each proposed this Documentary Hypothesis but with varying details as to the allocation of particular texts to the

sources[79]. The advantage to this approach is that the tensions begin to be understood as the text is viewed from the perspective of its nature as a literary composition. Delineation of the source documents and reading them in their original form would remove the tensions as they exist in the final composition and allow the intended meaning to be understood, and would also allow the underlying historical circumstances to come to light. In this way sense is made of the difficult inconsistencies of the biblical text.

The disadvantage of this theory is manifested in the multiplicity of proposals for designating the material according to the sources. From the time of Ilgen, its proponents lamented the difficulty in determining what material belongs to which source document. The sources from which the material in Genesis 37 purportedly derives contain internal conflicts of content and style, resulting in the proliferation of schemes of source allocation. A further weakness is seen in the somewhat arbitrary stylistic criteria used to achieve a satisfactory division of material among the sources. Furthermore, and most importantly, when Genesis 37 is separated into the proposed sources, they invariably do not amount to complete or coherent narratives. This is exemplified by Wellhausen's admission that the dreams are indispensable for both accounts, but that only the elaborate E version was retained, and undermines the notion that Genesis 37 is a composite of originally independent, parallel and complete documents. Consequently, lacunae in the sources are filled by conjectured deletions at the arbitrary hand of the redactor. If the redactor did not include all of the material from his sources in order to present a coherent text, why is the product incoherent? If the redactor did not aim to remove incoherencies, why did he not incorporate all of the source material? This hypothesis

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[79] That Genesis 37 is a composition of the 1st and 2nd Elohist (our P and E) was the position of Ilgen. See ILGEN, *Urkunden*. For a variety of proposals conforming to the position that it is a combination of P, E and J (respectively the Urschrift, younger Elohist, and Jhwhist documents for Hupfeld, while our P was notated as Q by Wellhausen) see HUPFELD, *Quellen*; WELLHAUSEN, *Composition*; GUNKEL, *Genesis*; J. SKINNER, *A Critical and Exegetical Commentary on Genesis* (ICC; Edinburgh 1910, ²1930, 1969); O. EISSFELDT, "Stammesage und Novelle in den Geschichten von Jacob und von seinen Söhnen", *ΕΥΧΑΡΙΣΤΗΡΙΟΝ*. Studien zur Religion und Literatur des Alten und Neuen Testaments. Festschrift H. Gunkel. I: Zur Religion und Literatur des Alten Testaments (ed. H. SCHMIDT) (FRLANT 36 [n.F. 19]; Göttingen 1923); L. RUPPERT, *Die Josephserzählung der Genesis*. Ein Beitrag zur Theologie der Pentateuchquellen (StANT 11; München 1965); ID., *Genesis*. Ein kritischer und theologischer Kommentar. 4. Teilband: Gen 37,1 – 50,26 (FzB 118; Würzburg 2008); NOTH, *Traditions*; H. SEEBASS, *Geschichtliche Zeit und theonome Tradition in der Joseph-Erzählung* (Gütersloh 1978); L. SCHMIDT, *Literarische Studien zur Josephsgeschichte* (BZAW 167; Berlin 1986), among others.

shows deeper cracks as one grapples with the inconsistencies that arise within the proposed sources between narrative units.

These weaknesses necessitated a shift in methodology, and so the tradition historical method was soon conceived. Gunkel began to look behind the sources to find the underlying oral traditions, and proposed that the individual stories that make up the sources of Genesis were originally independent, oral traditions, only later collected into the different source documents. This notion has the advantage of explaining problems internal to the J and E documents, accounting for their differences in detail and style, and contradictions in content. Greßmann, von Rad, and Noth each built upon this notion in their own way, and with their own contributions. Form criticism employs different literary and religion-history methods in order to delineate underlying traditions. The method seeks to overcome gridlock in removing tensions between units of the individual sources by providing better explanations to more global tensions. Underlying traditions also offer explanations for commonalities between the documents.

The advantage of the form critical approach is that in some cases, a text's original purpose can be understood with more nuances, but the arbitrariness in determining which criteria to apply that bedeviled the DH similarly undermines this method. One example from Genesis 37 is seen with Greßmann's proposal that the star dream is the kernel of an original Joseph Story that was supplanted as Israel evolved to an agrarian lifestyle. For him, this same sociological change is reflected in the traditions behind the texts that portray Joseph and his brothers as shepherds or as farmers. The basis of this transition is not the biblical text itself, but sociological developments that took place in other cultures, projected onto the biblical text. Furthermore, once these underlying traditions are assumed, the method tends to become insensitive to literary qualities of the texts, and to disregard or harmonize tensions in the text, ascribing them to the foggy, underlying tradition, rather than to the literary composition at hand.

Ultimately, its practitioners were constrained by the DH, in that the traditions were not conceived of as a substitute for the source documents, but as oral and literary sources of the same source documents part and parcel of the DH. It remains unclear how the JS could have developed out of the questions of the patriarchal traditions and the traditions of the departure from Egypt[80], yet exhibit characteristics largely unhinged from these traditions.

The next major solution to the set of problems for Genesis 37 was to abandon the DH and to understand the text as literarily unified. With Rudolph and

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[80] This is the position of Noth on the origin of the JS. See NOTH, *Traditions*, 211.

Coats, this was largely a reaction to the failure of sources to solve the text's problems, especially of the JS, given its unique literary qualities. According to these scholars, so many of the problems identified by proponents of the Documentary Hypothesis to necessitate their division into source documents can be explained by an advertence to narrative style, that there remains no basis for source criticism. Rudolph's solution sees Genesis 37 as a basically unified text, with its tensions attributed to underlying traditions, and various and sundry later glosses and redactional insertions. The basic literary work is attributed to an unidentified author. The same idea about the unity of the text was seen by adherents to an exclusively synchronic reading, like Fokkelman, Ackerman, Longacre and Berlin. The synchronic approach to Genesis 37, and the JS in general, also has its share of opposing positions. Nonetheless, it is best not considered a naïve approach to biblical criticism. It does not deny the complex diachronic development of the biblical text and its consequent contours. Rather, it approaches the text and its redactor with considerable esteem. Where others reckon literary tensions as artifacts, or as difficulties to be explained away, this approach allows them to keep their place within the fabric of the text's artistic brilliance, so that the reader can be enriched by the text as it stands. The advantage of these methods is close attention to the details and their interworking in the text.

But this solution seems to ignore important questions. While the literary problems of the text might not be the object of research, they certainly have not gone away. The weakness of proposing that Genesis 37 is a literary unity is that real problems are glossed over, or linguistic principles are forced, in order to harmonize problems and retain the image of unity. For example, regarding the tension of the Midianites' sale of Joseph to the Ishmaelites, Rudolph proposes that because the final form is comprehensible it must be literarily unified. He proposes that the Midianites serve to foil the brothers' plot, which is a perfectly plausible narrative purpose for this event when considered in isolation. But to entertain this proposition one must ignore other claims in the biblical text, namely that the Midianites sold Joseph to Potiphar (37,36).

Other authors proposed that Genesis 37 is a composition, but not from source documents, rather of a base text with redactional layers composed with the intention of updating the meaning of the text at hand[81]. Unity is due to the later additions having been skillfully built upon the foundation such

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[81] REDFORD, *Biblical Story of Joseph*; WEIMAR, "Die Josefsgeschichte"; ID., "Gen 37"; ID., "Erwägungen"; ID., *Studien zur Josefsgeschichte*; ID., "Spuren"; SCHMITT, *Nichtpriesterliche*; HUMPHREYS, *Joseph and his Family*.

that the impression of artistic unity perdures. Here unity is understood despite the fact that literary diversity is not denied, but rather appreciated, somewhat like the ancient phrase *e pluribus unum*. This solution is based on close attention to literary characteristics of the text, and is not constrained by the Documentary Hypothesis or by tradition historical theories. A great advantage of this is that the tensions between the JS and other Genesis or Pentateuchal narratives are due to genetic independence, in that this composition has a different traditional and literary pedigree than the other texts. According to Redford, it is clear from its dramatic intent that the JS was not composed to act as a hinge between disjointed traditions. It has its own *raison d'être*, and the most one can say in support of Noth is that its joining function is redactional[82]. Furthermore there is no need to force a text into a supposed preexistent document, or to relegate eventual intra-documental tensions to the realm of distant traditions. Instead this method is able to confront each of the tensions with a fresh perspective.

Aside from these positive aspects, this authentic search to explain a text's given tensions can, and indeed seems to have gone too far, in that too rigid an application of the method results in questionable results. For example, stylistic criteria to determine redactional layers can, and are arbitrarily established in order to validate a hypothesis. In my opinion, this can be seen in Weimar's argumentation for the stylistic characteristics of the base layer, which he considers "concise and succinct" in distinction from the high degree of characterization of the first redactional layer. Yet he attributes the "highly dialogical, stylized and minutely detailed" dreams to the base layer, thereby undermining his argumentation for the distinction of the redactional layers. Additionally, his originally independent base text layer does not seem to have an adequate beginning or end, nor contain standard elements of a plot, when considered according to the norms of biblical narrative. Furthermore, while artistic unity is proposed and explained as a byproduct of the redactional process of its development, the fact that contradictions exist confutes this. Finally, the real value of this method should be in understanding the meaning of the text afforded by the redactional updating. If the hypothesis were correct that the purpose of the redaction of a text was to imbue it with new meaning, then the value of this method would be to lay hold of that new meaning vis-à-vis the preexistent text and the new historical milieu. It seems to me that the efforts have fallen short of this main task.

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[82] REDFORD, Biblical Story of Joseph, 27.

9. Status Quaestionis

What is clear from this survey of the history of research of Genesis 37 is two-fold. First, on the main its problems were identified right from the start of critical research, and yet up to the present still do not enjoy any semblance of an agreed upon solution. There is necessity for further study of Genesis 37. Secondly, the methods utilized, whether synchronic or diachronic, have invariably framed the problems of Genesis 37 and sought solutions by reading the chapter in the context of at least the JS, if not the book of Genesis or the Pentateuch. While there are of course merits to this approach, and ultimately the overarching questions of Pentateuchal criticism must be taken into consideration, two facts ground the necessity for a different tactic: the absence of an adequate solution to problems in the chapter, and the failure of previous methods to adequately account for the unique attributes that set Genesis 37 apart not only from Genesis 12–36, but also from the ensuing JS. There exist considerable differences between Genesis 37 and its continuation in the JS which support the case for disparity, and which mean that a new direction presents the possibility of achieving fruitful results.

In my view what is needed is a literary examination of Genesis 37 in and of itself, for the purpose of sorting out its particular problems, setting aside for the moment the search for a solution to the overall JS, the book of Genesis, and the Pentateuch. The starting point of such a study should be the compound problem pertaining to Reuben and Judah and the Midianites and Ishmaelites. This is the problem of who sold Joseph to whom, that drove the mushrooming of source critical proposals, and that no amount of harmonization has succeeded in solving. Secondarily, the other tensions identified in the text must be examined to determine their veracity, since many arose from the exigencies of fleshing out the Documentary Hypothesis. Where these tensions are real, the study must determine how they fit the compositional hypothesis regarding the major problem. Additionally, the solution of the compositional problem of Genesis 37 should shed light on some fundamental questions. Which texts should be maintained as belonging to an original narrative, and which are due to redactional reworking of that text? What were the methods used by the redactor that allow us to perceive the different layers? What is the new meaning given the text by this redaction? Finally, the result should have implications on the study of the greater Joseph Story, Genesis, and the Pentateuch.

Chapter 2

Gen 37,18–30 and the Sale of Joseph

The main exegetical problem of Genesis 37 is encountered in Gen 37,18–30, which is the central scene of Genesis 37 and provides the climax of its plot. The section can be delimited at its beginning based on a change in action and location. The previous scene recounts Joseph's journey in search of his brothers, having been sent on this mission by the father, and the encounter of Joseph with the anonymous man in the fields of Shechem who alerted him that the brothers had moved on to Dothan. This previous section concludes at the end of v. 17 with the notice that Joseph had found his brothers, which brings the action of Joseph's search to completion and sets the stage for the next scene, the transition to which is found in v. 18, where the brothers take over the action in Dothan. This scene recounts the brothers' conspiracy to kill Joseph, two interventions against killing him, and his eventual transference to Egypt. At the opposite end of the scene is the speech by Reuben to his brothers after having discovered that Joseph was no longer in the cistern where they had put him, a speech recalling his intention to return Joseph to the father recounted at the opening of the scene. This final speech of Reuben ends the scene in v. 30, whereas v. 31 begins a new scene, comprising vv. 31–35. In this scene, the brothers continue to act, but now the father once again takes part in the action, which is comprised of the brothers' deception about the fate of Joseph and the father's reaction. Although the change in action between these three scenes allows vv. 18–30 to be isolated, both the previous and subsequent scenes are closely tied to vv. 18–30 in the transition verses at its beginning and end such that the scene is tightly interwoven with what precedes and follows. The subject of both verbs and the object suffix referents in v. 18 (וַיִּרְאוּ אֹתוֹ מֵרָחֹק וּבְטֶרֶם יִקְרַב אֲלֵיהֶם) are provided by the previous scene. The same is true of the following scene, beginning with v. 31, in that the subject of the first verb is taken from what precedes, and the garment acted upon in v. 32 refers to v. 23. This central scene then is tightly integrated with the rest of the chapter, but because of a change in action, location, and principal actors, vv. 18–30 should be treated as a unit. For our purposes, it is useful to discuss this section as a unit, because this scene contains the main exegeti-

cal problems of the chapter, the solution to which will be found through its analysis in context.

1. Statement of Problem

The major problem of Genesis 37 arises from its contradictory claims of how Joseph ended up in Egypt, primarily from the claims of vv. 28 and 36[1]. Gen 37,28 reads:

וַיַּעַבְרוּ אֲנָשִׁים מִדְיָנִים סֹחֲרִים וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת־יוֹסֵף מִן־הַבּוֹר
וַיִּמְכְּרוּ אֶת־יוֹסֵף לַיִּשְׁמְעֵאלִים בְּעֶשְׂרִים כָּסֶף וַיָּבִיאוּ אֶת־יוֹסֵף מִצְרָיְמָה׃

37,28 And some men, Midianite traders, passed by; and they drew and lifted Joseph out of the cistern, and sold him to the Ishmaelites for twenty pieces of silver; and they took Joseph to Egypt.

Verse 28 portrays the Midianites as having retrieved Joseph from the cistern and having sold him to the Ishmaelites, who then brought Joseph to Egypt. This contrasts with Gen 37,36:

וְהַמְּדָנִים מָכְרוּ אֹתוֹ אֶל־מִצְרָיִם לְפוֹטִיפַר סְרִיס פַּרְעֹה שַׂר הַטַּבָּחִים׃

37,36 Meanwhile the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh, the captain of the guard.

Verse 36 makes the contradictory claim that the Midianites sold Joseph in Egypt to Potiphar. On its face, the text contradicts itself regarding whom the Midianites sold Joseph to, and who brought Joseph to Egypt. If one also considers the context of Judah's proposal in v. 27 when reading v. 28, a second interpretive option appears.

²⁷לְכוּ וְנִמְכְּרֶנּוּ לַיִּשְׁמְעֵאלִים וְיָדֵנוּ אַל־תְּהִי־בוֹ כִּי־אָחִינוּ בְשָׂרֵנוּ הוּא וַיִּשְׁמְעוּ אֶחָיו׃
²⁸וַיַּעַבְרוּ אֲנָשִׁים מִדְיָנִים סֹחֲרִים וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת־יוֹסֵף מִן־הַבּוֹר וַיִּמְכְּרוּ אֶת־יוֹסֵף
לַיִּשְׁמְעֵאלִים בְּעֶשְׂרִים כָּסֶף וַיָּבִיאוּ אֶת־יוֹסֵף מִצְרָיְמָה׃

37,27 "Come, let us sell him to the Ishmaelites, and let not our hand be against him, since he is our brother, our own flesh." And his brothers listened to him. 28 And some men, Midianite traders, passed by; and they drew and lifted Joseph out of the cistern, and sold him to the Ishmaelites for twenty pieces of silver; and they took Joseph to Egypt.

The intention of Judah to sell Joseph to the Ishmaelites, and at least the brothers' awareness of it, if not their agreement, is clear from v. 27. It is clear

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[1] The Hebrew text is from BHS, and all English translations are the author's, unless otherwise specified.

from v. 28 that this intention was actualized. What remains less clear given the wider context is the identity of the agents. From the aspect of classical Hebrew narrative syntax, the chain of 3rd person plural *wayyiqṭol* verbs in v. 28 should each take their subject as indicated for the first verb in the chain: the Midianites, as translated here. On the other hand, the context suggests that the subject of at least the verb וַיִּמְכְּרוּ, if not also the preceding verbs וַיַּעֲלוּ וַיִּמְשְׁכוּ, should be the brothers. This interpretation has a long history. Until Rabbi Samuel Ben Meïr (RaSHbaM, d. c. 1174) interpreted the text according to its plain meaning (*Peshaṭ*), Medieval rabbis held that the subject of √משך and √מכר is the brothers, not the Midianites[2]. According to this second interpretive option, the Midianite traders passed by, and the brothers pulled Joseph from the cistern and sold him to the Ishmaelites. One major difficulty with this interpretation is that the Midianites play no role in the story. Why are they mentioned if they are to have no function in moving the narrative action forward?

Complicating matters further for this second interpretation is the ambiguity created by the lack of a response by the brothers to Reuben's exclamation upon not finding Joseph in the cistern, recounted in v. 30. Reuben's dismay at the fact that Joseph is missing is left unanswered. The brothers simply go about the implementation of their subterfuge according to the original plan, in order that the father would believe that Joseph had been killed by a wild animal. As the text stands, the reader does not know whether the brothers are equally as ignorant about Joseph's fate as Reuben, or are involved in his disappearance and therefore know that he had been sold to the Ishmaelites who were on their way to Egypt with goods to sell. Is it an ironic coincidence that the passing Midianites executed precisely on the new profit scheme tabled by Judah, but without the brothers' involvement or knowledge[3]? Or, is it rather that some of the brothers are involved in Joseph's sale to the Ishmaelites? The question about what the brothers knew of Joseph's fate in Genesis 37 is complicated by the continuation of the Joseph Story. On the one hand, it seems to be illuminated by an analepsis in Gen 42,21–22, which, read in the light of Gen 37,18–30, points to the brothers' ignorance of Joseph's fate[4]. This possi-

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[2] LOCKSHIN, *Rabbi Samuel Ben Meir's Commentary on Genesis* 257–258; cf. Y. I. Z. HERCZEG (ed.), *The Torah with Rashi's Commentary Translated, Annotated, and Elucidated.* ספר בראשית, Beresis / Genesis (ArtScroll Series 1; Brooklyn, NY 1995) 422.

[3] This is the proposal of E. M. GOOD, *Irony in the Old Testament* (BiLiSe; Sheffield [2]1981) 106–107.

[4] On the narrative technique of gaps and analepses, see J. L. SKA, *"Our Fathers Have Told Us"*. Introduction to the Analysis of Hebrew Narratives (SubBi 13; Roma 1990, 2000) 8–9, with bibliography.

bility may be supported by Joseph's statement that he was stolen from the land of the Hebrews in Gen 40,15[5], as well as Judah's statement alluding to Joseph's death in Gen 44,20, which seems to fit better with the clandestine action of the Midianites, rather than the brothers' involvement in Joseph's sale. On the other hand, speaking against this is Gen 45,4–5, where Joseph states that the brothers had sold him into Egypt. The problem at the heart of the chapter is the question about who sold Joseph.

2. Proposed Synchronic Solutions

Before analyzing the main diachronic solutions to this problem, we must confront the arguments that claim the absence of a problem altogether. There are two main proposals that support literary unity, each dating back to a time well before the period of modern biblical criticism, yet still in circulation by exegetes. One proposal equates the Midianites and Ishmaelites, while the other maintains that the Midianites sold Joseph to the Ishmaelites.

2.1 The Midianites are Ishmaelites

The first proposal is that the Midianites and the Ishmaelites are different names used for the same group of people. This was Rabbi Abraham Ben Meïr Ibn Ezra's (d. c. 1167) proposal, referring to Judg 8,24 specifically to diffuse the tension in Genesis 37[6]. The Judges text in question would be unique in its

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[5] However, read in light of some Pentateuchal laws, especially Deut 24,7, Joseph's statement that he was kidnapped in 40,15 may also be a reference to the brothers' activity in Genesis 37, and not necessarily to the clandestine action of the Midianites. See D. MARKL – A. EZECHUKWU, "'For You Know the Soul of a Stranger' (Exod 23:9): The Role of the Joseph Story in the Legal Hermeneutics of the Pentateuch", *ZABR* 21 (2015) 226–227.

[6] H. N. STRICKMAN – A. M. SILVER (ed.), *Ibn Ezra's Commentary on the Pentateuch. Genesis (Bereshit)* (New York, NY 1988) I, 351. On the question about the identity of the Ishmaelites and Midianites, see also U. CASSUTO, *La questione della Genesi* (Firenze 1934) 357–358; M. ANBAR, "Changement des noms des tribus nomades dans le relation d'un même événement", *Bib* 49 (1968) 221–232; W. J. DUMBRELL, "Midian – A Land or a League?", *VT* 25 (1975) 323–337; S. TALMON, "The Presentation of Synchroneity and Simultaneity in Biblical Narratives", *Studies in Hebrew Narrative Art Throughout the Ages* (ed. J. HEINEMANN – S. WERSES) (ScrHie 27; Jerusalem 1978) 9–26; E. A. KNAUF, "Midianites and Ishmaelites", *Midian, Moab and Edom* (ed. J. F. A. SAWYER – D. J. A. CLINES) (JSOT.S 24; Sheffield 1983) 147–162; I. EPHʿAL, *The Ancient Arabs*. Nomads on the Borders of the Fertile Crescent, 9th–5th Centuries B.C (Jerusalem – Leiden 1982) 231–240; S. ABRAMSKY, "Ishmaelites and Midianites", *ErIs* 17 (1984) 128–134; E. A. KNAUF,

equation of what are otherwise always depicted as distinct ethnic groups. It functions as a gloss at the concluding scene of a narrative in which Midian is named quite frequently (31x), in order to explain why Gideon would request golden earrings in recompense for defeating them: כִּי־נִזְמֵי זָהָב לָהֶם כִּי יִשְׁמְעֵאלִים הֵם. The gloss is not central to the narrative, but presents an afterword to explain part of the narrative action. Furthermore, this text is itself widely considered as secondary, likely because the Ishmaelite custom was familiar to the reader at a time when that of Midian was not. For this reason it seems to me not entirely reliable in explaining why one narrative would use two different names for the same people, as proposed for Genesis 37.

Besides the fact that the Midianites and Ishmaelites are nowhere else depicted as identical, such an equation is contradicted by the text of Genesis 37 for two main reasons. First is the way the groups are introduced into the narrative. The Ishmaelites are named twice before the Midianites are first named. The first naming of each group, or the introduction of the group onto the narrative scene, is handled in the standard way of biblical narrative. Besides elaborating on the characteristics of the group, no definite article is used. For each subsequent reference to the already introduced group the definite article is used, again according to standard practice. Secondly, not only are the Ishmaelites named after the first naming of the Midianites, the plain syntax of the text makes the Midianites the subject of the same verbs for which the Ishmaelites are the object.

Nevertheless, R. E. Longacre agreed with Ibn Ezra's equation of the groups based on the text in Judges, but also applied principles of modern linguistics to the Genesis text. For one, new character introductions in Hebrew narrative are marked by repetition, as a general rule, and peak points in a plot often exhibit increased narrative complexity. Both of these phenomena are found in the Genesis text. Longacre also addresses the phenomenon of subject switches within a chain of *wayyiqtol* verbs, which he terms *local reciprocities*, stating that the subject is usually clear either from the context, grammar, or other linguistic phenomena[7]. He concludes that the confusion about who

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Ismael. Untersuchungen zur Geschichte Palästinas und Nordarabiens im 1. Jahrtausend v. Chr. (ADPV; Wiesbaden 1985); ID., *Midian. Untersuchungen zur Geschichte Palästinas und Nordarabiens am Ende des 2. Jahrtausends v. Chr.* (ADPV; Wiesbaden 1988); E. J. REVELL, "Midian and Ishmael in Genesis 37", *The World of the Aramaeans*. I: Biblical Studies in Honor of Paul-Eugène Dion (ed. P. M. M. DAVIAU, *et al.*) (JSOT.S 324; Sheffield 2001) 70–91.

[7] See LONGACRE, *Joseph*, 70–71. Cases listed where *local reciprocities* are clear from the context: Gen 37,14.28b; 40,4.21; by verb conjugation: 42,25; 43,24; by a *noun phrase*: 47,37–45; or by a *chain of command*: 40,1–4. Absent from his list, however, is 37,27–28a.

sold Joseph in Genesis 37 is solved when one comprehends the narrative style employed. According to Longacre, text-linguistics supports the theory that the Ishmaelites and the Midianites are the same, and the brothers are responsible for the sale of Joseph.

Without denying the phenomena of increased complexity at peak points and elaborate description in new character presentations adverted to by Longacre, it seems difficult to find in them a solution to the contradiction here. Narrative technique is expressive of the exigencies of storytelling to engage the audience in the story and to elicit an intended effect. Form is not independent from function in Hebrew narrative art. The narrator's strategy to create a sense of suspense in the mind of the reader is certain, but the confusing parity of the two distinct groups does not seem to fit into the category of style.

Aside from the problem of the missing definite article in v. 28a, the verb used to indicate the passing by of the Midianites (עבר√) does not correspond to the way the Ishmaelites were presented as arriving in v. 25 (בוא√). The Midianites are not portrayed as the arrival of the group seen approaching from afar, ready to conduct business. They are described, rather, as a new set of characters, whose actions take place as they are passing through the place where Joseph happened to be confined in a cistern. It is very difficult to accept the proposal that the text is utilizing two different ethnic names to depict the same people, because of which it is also difficult to attribute the sale of Joseph to the brothers based on *local reciprocities*.

2.2 The Midianites sold Joseph to the Ishmaelites

A second proposal in favor of literary unity understands the Midianites as the subject of the sale of Joseph. This proposal strictly follows the syntax of v. 27, and understands the Midianites as a group that foils both the plans of Reuben and of Judah, by passing by at the right moment, scooping Joseph from the pit and selling him to the Ishmaelites[8]. This interpretation must either ignore v. 36, which states that the Midianites sold Joseph to Potiphar in Egypt, as well as Gen 39,1 which gives the same account, but assigns the role

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For a different approach, see GREENSTEIN, "Equivocal", 119. He distinguishes between a *syntactic* and *allusive* reading of the text.

[8] On this solution, see especially RUDOLPH, "Josephsgeschichte", 153–154; B. JACOB, *Das Buch Genesis* (Berlin 1934, Stuttgart 2000) [Original: *Das erste Buch der Tora: Genesis*. Übersetzt und erklärt von Benno Jacob (Berlin 1934)] 707; ACKERMAN, "Joseph, Judah, and Jacob", 100; B. GREEN, *What Profit for Us?* Remembering the Story of Joseph (Lanham, MD 1996) 45–50.

of Joseph's merchants to the Ishmaelites, or it must suppose a more complex transaction in which one of those groups conducts the sale as an agent on behalf of the other or in which multiple transactions have taken place. The problem is that the text stubbornly states in one place that it was the Midianites and at another that it was the Ishmaelites who sold Joseph to Potiphar in Egypt.

3. Proposed Diachronic Solutions

In my opinion, these synchronic solutions inadequately address the most difficult problem in Genesis 37 and they do not attempt to deal with the text's other tensions. From here it is helpful to examine diachronic solutions to the problem, which can be broken down into three categories: (1) two documents redacted together underlie the current version; (2) the story is unified except for a short redactional addition in v. 28; (3) the current version is based on one original narrative with one or more redactional layers.

3.1 The text is a composition from two sources

According to the Documentary Hypothesis, two documents with varying yet internally coherent accounts were redacted together, yielding more or less the present text. The characteristic doublet in Genesis 37 that drives this hypothesis is the problem of how Joseph ended up in Egypt. Once the two previously independent source documents are separated the solution becomes clear. According to one source the Ishmaelites brought him there, according to the other it was the Midianites. In addition to the name of the group who brought him, the sources differ in two areas. First is the way in which the group acquired Joseph: the Ishmaelites purchased him, while the Midianites abducted him. Second is the brother who proposed the plan in which the other group was involved, intentionally or otherwise: Judah or Reuben. Although different DH proposals reconstruct the sources differently, one may summarize the two purported versions. In one version of the story Reuben proposes to throw Joseph into a cistern (in order to save him afterwards). The brothers carry this out and put him into the cistern. Some Midianite traders pass through and take Joseph out of the cistern. Reuben goes to the cistern and discovers with dismay that the cistern is empty. A second version of the story had the brothers notice a caravan of Ishmaelites approaching. This gives rise to Judah's proposal to sell Joseph to them instead of killing him. The brothers agree, and they sell Joseph to the Ishmaelites.

The basic motivation for the delineation of its material into sources are the premises that the chapter is characterized by multiple sets of doublets and repetitions, and that upon disentanglement of the doublets, two coherent, well composed, and characteristically distinct variants of the same story are revealed which correspond to the source documents. Both premises will be evaluated, beginning with the second by examining specific proposals for the reconstruction of the sources, followed by an investigation into the doublets the present text is alleged to contain. The proposals of Hermann Gunkel and Joel Baden will be analyzed, the former as a representative of the more classic Documentary Hypothesis, the latter as that of the Neo-Documentary Hypothesis.

3.1.1 Hermann Gunkel's proposal

H. Gunkel proposes a version of the solution according to the DH[9]. According to Gunkel, the dream motif, the cistern, Reuben's intervention and the Midianites cohere together, while the garment, Ishmaelites, and Judah cohere in a different version. Upon delineation of the material, the style and content of each is compared with material from other parts of the Pentateuch to determine to which source the variant belongs. The dream motif belongs to E. This ultimately stems from the source allocation of doublets in the Abraham and Jacob cycles where texts using the divine name Elohim portray theophanies in dreams and visions, whereas texts using YHWH are considered more anthropomorphic[10]. Because of the connection of the cistern with the dream motif in v. 20, Reuben is also allocated to E (for his suggestion in v. 21 and his return to the cistern in v. 29). In support of this is the antithetically negative portrayal of Reuben in J[11]. By default he attributes Jacob to E. Stylistically, in addition to its use of dreams, the phrase וַיֹּאמֶר הִנֵּנִי points to an Elohistic pedigree (citing 22,1.7.11; 27,1; 31,11).

Based on his consideration of the mutual exclusivity of the dream and garment motifs, the garment motif is allocated to J by default. Due to the connection of the name Israel with the garment motif in v. 3, Israel is allocated to

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[9] GUNKEL, *Genesis*, 387. He allocated the material into the sources thusly: (J) 37,3–4.12.13a.14bα.15–17.18b.23.21.25–27.28aγ.31.32aαγb.33aαb.34b.35a; (E) 37,5–11.13b–14a.18a.19–20.22.24.28aαbβ.29.30.32aβ.33aβ.34a.35b.36; (P) 37,1–2.

[10] Dreams appear in Gen 20,3–7; 28,12–15; 31,10–13; 31,24; 37,5–11; 40,9–17; 41,17–24. Theophanic visions are found at Gen 15,1; 21,22; 22,1; 46,2. Cf. HUPFELD, *Quellen*, 47–48; WELLHAUSEN, *Composition*, 44; A. DILLMANN, *Die Genesis* (KEH 11; Leipzig ³1875 ⁶1892) 280.

[11] Cf. 35,21–22a; GUNKEL, *Genesis*, 359, 370.

J[12]. As a consequence of Reuben's affiliation with motifs attributed to E, Judah is allocated to J (in support is Genesis 38). The expressions בֶּן־זְקֻנִים (citing 21,2; 44,20), וַיִּשָּׂא עֵינֵיהֶם וַיִּרְאוּ (citing 18,2; 33,1), and הַכֶּר־נָא (citing 38,25), the dual question in v. 32 (citing 18,21; 24,21), and the reference to טָרֹף טֹרָף in 44,28, support their allocation to J[13].

The attractiveness of the two-source theory is its clear solution to the main problem of Genesis 37, the contradiction about who sold Joseph. According to Gunkel, R^JE equates the Midianites and Ishmaelites, and by giving preference to the J variant not only do the brothers sell Joseph to the Ishmaelites, he makes the brothers the subject of the action of removing Joseph from the cistern, which according to the E variant was the Midianites. Its weakness appears in the details once the solution is fleshed out. In order to support the postulate of two different versions of the same story found in the actual version of Genesis 37, each with idiosyncratic differences retained in their combination by the purported R^JE, further variants need to dissolve into two distinct and coherent versions. The operation of disentangling the sources from the MT not only results in the destruction of artistic beauty seen in the actual version, it also involves textual emendations which find no support in any text or version, and introduces new elements of literary tension within the reconstructed versions, all of which call into question the veracity of the two-source theory for Gen 37,18–30. Below is the text of the central scene according to the actual text followed by the source reconstruction according to Gunkel's proposal, which will aid in its subsequent analysis.

Genesis 37,18–30 according to the Masoretic Text:

¹⁸וַיִּרְאוּ אֹתוֹ מֵרָחֹק וּבְטֶרֶם יִקְרַב אֲלֵיהֶם וַיִּתְנַכְּלוּ אֹתוֹ לַהֲמִיתוֹ: ¹⁹וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו הִנֵּה בַּעַל הַחֲלֹמוֹת הַלָּזֶה בָּא: ²⁰וְעַתָּה לְכוּ וְנַהַרְגֵהוּ וְנַשְׁלִכֵהוּ בְּאַחַד הַבֹּרוֹת וְאָמַרְנוּ חַיָּה רָעָה אֲכָלָתְהוּ וְנִרְאֶה מַה־יִּהְיוּ חֲלֹמֹתָיו: ²¹וַיִּשְׁמַע רְאוּבֵן וַיַּצִּלֵהוּ מִיָּדָם וַיֹּאמֶר לֹא נַכֶּנּוּ נָפֶשׁ: ²²וַיֹּאמֶר אֲלֵהֶם רְאוּבֵן אַל־תִּשְׁפְּכוּ־דָם הַשְׁלִיכוּ אֹתוֹ אֶל־הַבּוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר וְיָד אַל־תִּשְׁלְחוּ־בוֹ לְמַעַן הַצִּיל אֹתוֹ מִיָּדָם לַהֲשִׁיבוֹ אֶל־אָבִיו: ²³וַיְהִי כַּאֲשֶׁר־בָּא יוֹסֵף אֶל־אֶחָיו וַיַּפְשִׁיטוּ אֶת־יוֹסֵף אֶת־כֻּתָּנְתּוֹ אֶת־כְּתֹנֶת הַפַּסִּים אֲשֶׁר עָלָיו: ²⁴וַיִּקָּחֻהוּ וַיַּשְׁלִכוּ אֹתוֹ הַבֹּרָה וְהַבּוֹר רֵק אֵין בּוֹ מָיִם: ²⁵וַיֵּשְׁבוּ לֶאֱכָל־לֶחֶם וַיִּשְׂאוּ עֵינֵיהֶם וַיִּרְאוּ וְהִנֵּה אֹרְחַת יִשְׁמְעֵאלִים בָּאָה מִגִּלְעָד וּגְמַלֵּיהֶם נֹשְׂאִים נְכֹאת וּצְרִי וָלֹט הוֹלְכִים לְהוֹרִיד מִצְרָיְמָה: ²⁶וַיֹּאמֶר יְהוּדָה אֶל־אֶחָיו מַה־בֶּצַע כִּי נַהֲרֹג אֶת־אָחִינוּ וְכִסִּינוּ אֶת־דָּמוֹ: ²⁷לְכוּ וְנִמְכְּרֶנּוּ לַיִּשְׁמְעֵאלִים וְיָדֵנוּ הוּא

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[12] This allocation is based purely on indications within Genesis 37, since elsewhere Israel is used by both J (from 35,21 onward) and E (33,20). On this, see GUNKEL, *Genesis*, 347–348.

[13] On the problems of using vocabulary in source criticism, see J. L. SKA, "Old and New in the Book of Numbers", *Bib* 95 (2014) 114.

אֶל־תְּהִי־בוֹ כִּי־אָחִינוּ בְשָׂרֵנוּ הוּא וַיִּשְׁמְעוּ אֶחָיו: 28וַיַּעַבְרוּ אֲנָשִׁים מִדְיָנִים סֹחֲרִים וַיִּמְשְׁכוּ
וַיַּעֲלוּ אֶת־יוֹסֵף מִן־הַבּוֹר וַיִּמְכְּרוּ אֶת־יוֹסֵף לַיִּשְׁמְעֵאלִים בְּעֶשְׂרִים כָּסֶף וַיָּבִיאוּ אֶת־יוֹסֵף
מִצְרָיְמָה: 29וַיָּשָׁב רְאוּבֵן אֶל־הַבּוֹר וְהִנֵּה אֵין־יוֹסֵף בַּבּוֹר וַיִּקְרַע אֶת־בְּגָדָיו: 30וַיָּשָׁב אֶל־אֶחָיו
וַיֹּאמַר הַיֶּלֶד אֵינֶנּוּ וַאֲנִי אָנָה אֲנִי־בָא:

[18] They saw him from afar, and before he came near to them they conspired against him to kill him. [19] They said to one another, "Here comes that master of dreams. [20] Come now, let us kill him and throw him into one of the cisterns; then we shall say that a wild beast has devoured him, and we shall see what will become of his dreams." [21] And Reuben heard and he saved him from their hand. He said "we must not strike his life". [22] And Reuben said to them, "Shed no blood; cast him into this cistern here in the wilderness, but do not set a hand against him", in order save him from their hand, to return him to his father. So just as Joseph came to his brothers, they made Joseph remove his tunic, the special tunic that was upon him, [24] and they took him and cast him into the cistern. The cistern was empty; there was no water in it. [25] Then they sat down to eat; and looking up they saw a caravan of Ishmaelites coming from Gilead, their camels carrying gum, balm, and myrrh, on their way to bring it down to Egypt. [26] Then Judah said to his brothers, "What profit is it if we kill our brother and cover his blood? [27] Come, let us sell him to the Ishmaelites, for our hand must not be against him, since he is our brother, our own flesh." And his brothers listened. [28] And some men, Midianite traders, passed by; and they drew and lifted Joseph out of the cistern, and sold him to the Ishmaelites for twenty pieces of silver; and they took Joseph to Egypt. [29] And Reuben returned to the cistern, and behold, Joseph was not in the cistern, and he rent his garments. [30] He returned to his brothers, and said, "The lad, he is no more; and I, where am I going?"

Figure 1: Gen 37,18–30: H. Gunkel's source reconstruction

Gunkel's Yahwist[14]	Gunkel's Elohist
18bוּבְטֶרֶם יִקְרַב אֲלֵיהֶם וַיִּתְנַכְּלוּ אֹתוֹ	18aוַיִּרְאוּ אֹתוֹ מֵרָחֹק 19וַיֹּאמְרוּ אִישׁ אֶל
לַהֲמִיתוֹ 21וַיִּשְׁמַע רְאוּבֵן ~~יְהוּדָה~~ ~~וַיַּצִּלֵהוּ~~ ~~מִיָּדָם~~	אָחִיו הִנֵּה בַּעַל הַחֲלֹמוֹת הַלָּזֶה בָּא
23וַיֹּאמֶר לֹא נַכֶּנּוּ נָפֶשׁ וַיְהִי כַּאֲשֶׁר בָּא	20וְעַתָּה לְכוּ וְנַהַרְגֵהוּ וְנַשְׁלִכֵהוּ בְּאַחַד הַבֹּרוֹת
יוֹסֵף אֶל אֶחָיו וַיַּפְשִׁיטוּ אֶת יוֹסֵף אֶת	וְאָמַרְנוּ חַיָּה רָעָה אֲכָלָתְהוּ וְנִרְאֶה מַה יִּהְיוּ
כֻּתָּנְתּוֹ ~~וַיַּצִּלֻהוּ מִיָּדָם~~ 25וַיֵּשְׁבוּ לֶאֱכָל לֶחֶם	חֲלֹמֹתָיו 22וַיֹּאמֶר אֲלֵהֶם רְאוּבֵן אַל תִּשְׁפְּכוּ
וַיִּשְׂאוּ עֵינֵיהֶם וַיִּרְאוּ וְהִנֵּה אֹרְחַת	דָם הַשְׁלִיכוּ אֹתוֹ אֶל הַבּוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר
יִשְׁמְעֵאלִים בָּאָה מִגִּלְעָד וּגְמַלֵּיהֶם נֹשְׂאִים	וְיָד אַל תִּשְׁלְחוּ בוֹ לְמַעַן הַצִּיל אֹתוֹ מִיָּדָם
נְכֹאת וּצְרִי וָלֹט הוֹלְכִים לְהוֹרִיד מִצְרָיְמָה	לַהֲשִׁיבוֹ אֶל אָבִיו 24וַיִּקָּחֻהוּ וַיַּשְׁלִכוּ אֹתוֹ הַבֹּרָה
26וַיֹּאמֶר יְהוּדָה אֶל אֶחָיו מַה־בֶּצַע כִּי	וְהַבּוֹר רֵק אֵין בּוֹ מָיִם 28aαβוַיַּעַבְרוּ אֲנָשִׁים
נַהֲרֹג אֶת־אָחִינוּ וְכִסִּינוּ אֶת דָּמוֹ 27לְכוּ	מִדְיָנִים סֹחֲרִים וַיִּמְשְׁכוּ אֶת יוֹסֵף מִן הַבּוֹר
וְנִמְכְּרֶנּוּ לַיִּשְׁמְעֵאלִים וְיָדֵנוּ אַל תְּהִי בוֹ כִּי	וַיַּעֲלוּ וַיָּבִיאוּ אֶת יוֹסֵף מִצְרָיְמָה 29וַיָּשָׁב רְאוּבֵן
אָחִינוּ בְשָׂרֵנוּ הוּא וַיִּשְׁמְעוּ אֶחָיו 28aγוַיִּמְכְּרוּ	אֶל הַבּוֹר וְהִנֵּה אֵין יוֹסֵף בַּבּוֹר וַיִּקְרַע אֶת
אֶת יוֹסֵף לַיִּשְׁמְעֵאלִים בְּעֶשְׂרִים כֶּסֶף	בְּגָדָיו 30וַיָּשָׁב אֶל אֶחָיו וַיֹּאמֶר הַיֶּלֶד אֵינֶנּוּ
	וַאֲנִי אָנָה אֲנִי בָא

[14] Text with a strikethrough line represents Gunkel's proposed deletion from the MT, while text enclosed in a box represents his proposed emendation.

The first problems one encounters with Gunkel's source criticism are his proposed textual modifications. He holds that vv. 21 and 23 require emendation in order to recreate the original J version. He proposes to revert the name Reuben to Judah in v. 21, and to relocate the syntagma וַיַּצִּלֵהוּ מִיָּדָם from v. 21 to v. 23[15]. That no existent texts or versions support this emendation raises serious doubt, which is exacerbated by further problems within his reconstructed sources. Aside from the problem that they do not exhibit the elaborate style for which Gunkel so highly regarded the JS[16], the proposed source texts have their own set of narrative incoherencies.

First some observations regarding the scene according to Gunkel's Elohist version: (1) the transition from Reuben's counterproposal to the brothers' action upon Joseph (v. 24) is abrupt since there is no report of Joseph's arrival, which is expected because v. 18 announces only that they had spotted him from afar; (2) there is no notice of the brothers' actions between their having put Joseph in the cistern and the notice that Reuben returned there to find him missing (v. 29). This sequence of events lacks a report that the brothers went away after having deposited Joseph in the cistern. For this reason, Gunkel proposes that the E version "imagined" the brothers moving on, while the Midianites pass by, and then Reuben somehow returns from them to the cistern[17]. The postulated E text needs the meal scene, and is therefore incomplete on this point.

Regarding Gunkel's Yahwist version: (1) The textual emendation of the name Reuben to Judah and dislocation of the syntagma וַיַּצִּלֵהוּ מִיָּדָם to v. 23 creates some tension within the proposed Yahwistic source. The subject of the action in the J version is necessarily centered on its important brother Judah, which explains the name change from the MT, however the object of the verb נצל√ displaced to v. 23 is no longer Joseph but the garment[18]. According to Gunkel's J version, when Joseph arrives to the brothers they immediately strip him of his garment, and Judah "snatches it from their hands". This is followed by the notice in v. 25 that the brothers sat to eat. There is no particular

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[15] GUNKEL, *Genesis*, 392. See also DILLMANN, *Die Genesis*, 395–396; WELLHAUSEN, *Composition*, 53–54.

[16] For this reason many proponents of the DH attribute the artistry of the JS to the redactor. See, for example VON RAD, *Genesis*, 318.

[17] GUNKEL, *Genesis*, 388–389.

[18] For his argument about why the object marker in the J source referred to the garment and not to Joseph, see GUNKEL, *Genesis*, 392–393. The literary difficulty created by this emendation is one problem noted by Baden, leading to his vastly different source allocation. Baden's solution will be treated below, but on this point, see BADEN, *Composition*, 262–263 n. 11.

need for Judah to have possession of the garment, nor is there room in the narrative for the hostility introduced between Judah and Joseph's other brothers. This difficulty is underlined by the high narrative style of the report of Joseph's arrival (v. 23 ...וַיְהִי כַּאֲשֶׁר־בָּא יוֹסֵף אֶל־אֶחָיו וַיַּפְשִׁיטוּ), which in the MT marks a crescendo. This high style does not fit with the sequence of events in his reconstructed J, because the act of stripping Joseph of his clothes is not followed by climactic action as in the MT, but the strange act of Judah snatching the garment from their hands, only to be diminished by the narrative retardation provided by the meal notice. Furthermore, there is the question of the whereabouts of Joseph between the moment the brothers stripped him and when they sold him to the Ishmaelites.

(2) Attributing the speech in v. 21 to Judah means that in the J version Judah has two speeches against the murder of Joseph. This not only creates an analogous repetition within J that led to the conjectured division of vv. 21 and 22 between E and J and the postulate of reverting Reuben to Judah in v. 21, it also results in a further tension in the reconstructed J version. Judah's speech in vv. 26–27 seeks to dissuade his brothers from their murderous intent by means of an alternate and more advantageous solution, his sale to the Ishmaelites. With the attribution of the severe prohibition against killing in the locution לֹא נַכֶּנּוּ נָפֶשׁ in v. 21 to Judah, his speech in vv. 26–27 takes on a sense of incoherence. Negation of the *yiqtol* formed with לֹא (as in v. 21) creates an emphatic *prohibition*, the nature of which can be simultaneously both general and specific, as opposed to the *vetitive* formed with אַל plus the jussive or cohortative (as in v. 27), which is almost always specific in nature[19]. Therefore, the language of v. 21 implies a universally binding injunction, and conveys a stronger prohibitive force than the vetitive in v. 27. The fact that the brothers did not kill Joseph upon his arrival (v. 23), but instead disrobed him and sat to eat together, implies their compliance with the prohibition. Why would Judah later go on to press his brothers not to kill Joseph a second time, in vv. 26–27? The reconstructed J version presents Judah as having later *pled* for an objective he had already obtained *by command*. Furthermore, the use of the prohibitive form in v. 21 may also be interpreted as a citation of a norma-

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[19] See E. KAUTZSCH (ed.), *Gesenius' Hebrew Grammar* (Oxford ²1910, Mineola, NY 2006) [Original: GESENIUS, H.F.W., *Hebräische Grammatik* (Halle 1813, Leipzig ²⁸1909).] §107*o*; J. BRIGHT, "The Apodictic Prohibition: Some Observations", *JBL* 92 (1973) 185–204; A. NICCACCI, *The Syntax of the Verb in Classical Hebrew Prose* (JSOT.S 86; Sheffield 1990) 76; A. GIANTO, "Mood and Modality in Classical Hebrew", *Past Links*. Studies in the Languagesand Cultures of the Ancient Near East (ed. S. ISRE'EL, *et al.*) (IOS 18; Winona Lake, IN 1998) 192; P. JOÜON – T. MURAOKA, *A Grammar of Biblical Hebrew* (SubBi 27; Roma 2006) 113*m*, 114*i*.

tive law[20]. Judah's plan to sell Joseph to foreigners is also in violation of Israel's law according to Ex 21,16 and Deut 24,7, the penalty of which is death. From this perspective, a further question arises about Gunkel's source criticism. Why would Judah first advert to a normative interdiction to prevent the killing of Joseph, as in v. 21, and then go on to suggest the alternate measure of selling him as a slave in vv. 26–27, which judging by its sentence would amount to a similarly heinous infraction of Israel's law?

These incoherencies and lacunae in the proposed source reconstructions show that new problems are introduced when attempting to solve other problems according to the DH. For this reason, Gunkel's source criticism is difficult to accept.

3.1.2 Joel Baden's proposal

Similar to the proposal by Gunkel, Joel Baden holds that the explanation for the contradiction surrounding the portrayal of the Ishmaelites and Midianites, and the arguments of Reuben and Judah to "save" Joseph is found in the DH. Baden, however, relies on narrative coherency rather than style or vocabulary to determine how to divide the text into its once independent documents, and so arrives at a different result in some places[21]. Baden's source reconstruction can be seen in the table below.

Figure 2: Gen 37,18–30: J. Baden's source reconstruction

Baden's Yahwist	Baden's Elohist
¹⁹ויאמרו איש אל אחיו הנה בעל החלמות הלזה בא ²⁰ועתה לכו ונהרגהו ונשלכהו באחד הברות ואמרנו חיה רעה אכלתהו ונראה מה יהיו חלמתיו ²³ויהי כאשר בא יוסף אל אחיו ויפשיטו את יוסף את כתנתו את כתנת הפסים אשר עליו ²⁵ᵃᵝᵇוישאו עיניהם ויראו והנה ארחת ישמעאלים באה מגלעד וגמליהם נשאים נכאת וצרי ולט הולכים להוריד מצרימה ²⁶ויאמר יהודה אל אחיו מה־בצע כי נהרג את־אחינו וכסינו את דמו ²⁷לכו ונמכרנו	¹⁸ויראו אתו מרחק ובטרם יקרב אליהם ויתנכלו אתו להמיתו ²¹וישמע ראובן ויצלהו מידם ויאמר לא נכנו נפש ²²ויאמר אלהם ראובן אל תשפכו דם השליכו אתו אל הבור הזה אשר במדבר ויד אל תשלחו בו למען הציל אתו מידם להשיבו אל אביו ²⁴ויקחהו וישלכו אתו הברה והבור רק אין בו מים ²⁵ᵃᵅוישבו לאכל לחם ²⁸ᵃᵅᵝויעברו אנשים מדינים סחרים וימשכו ויעלו את יוסף מן הבור ²⁹וישב ראובן אל הבור והנה אין יוסף בבור ויקרע את בגדיו

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²⁰ See for example, Lev 24,17; Deut 19,6.

²¹ Baden's allocation of material into sources is: (J) 37,19–20.23.25aβb.26–27.28aβb. 31–35; (E) 37,18.21–22.24–25aα.28aα.29–30.36. See BADEN, *Composition*, 34–37. He only discusses 37,18–36, but subscribes to the overall source allocation according to SCHWARTZ, "Joseph's Descent", 14–17; ID., "Compiler", 263–278: (P) 37,1.2aα; (J) 37,3–11a.19–20.23.25aβb.26–27.28aβb.31–35; (E) 37,2aβγb.11b–18.21–22.24–25aα.28aα.29–30.36.

לישמעאלים וידנו אל תהי בו כי אחינו
בשרנו הוא וישמעו אחיו[28ayb]וימכרו
את יוסף לישמעאלים בעשרים כסף
ויביאו את יוסף מצרימה

וישב אל אחיו ויאמר הילד איננו[30]
ואני אנה אני בא

For one, Baden holds that Gunkel's emendation of Reuben to Judah in v. 21 is not compatible with the circumstances of Judah's proposal to "save" Joseph according to the reconstructed J source, so should remain together with v. 22 in the E source. He proposes a different division of vv. 18–22, although like Gunkel sees a doublet in these verses, and allocates the notice that the brothers sat to eat a meal to E instead of J. Finally, he considers the notice about Joseph being brought to Egypt as belonging to J rather than E, as did Gunkel. Consequently, many of the problems in Gunkel's reconstructed sources do not arise in Baden's.

Despite efforts to provide a better DH solution, tensions also remain in his reconstructed source documents. In my opinion they do not meet Baden's own standard: the reconstructed texts do not read like coherent narratives. First, there are lacunae in the source narratives. His E version has an abrupt transition from the brothers' conspiracy upon seeing Joseph from afar (v. 18) and their action of seizing him and throwing him in the cistern in v. 24. There is no notice of Joseph's arrival. Similarly, his J version has an abrupt transition from the dream telling and responses of hatred and jealousy on the part of the brothers (vv. 3–11a), and the brothers' statement that Joseph is arriving, which provides the impetus of their plan to kill him and put him into one of the cisterns (vv. 19–20). There is no scene transition, nor is there any notice of a change in location in J. Instead there is an abrupt juxtaposition of the scene in which the father and all the brothers are in dialogue about Joseph's dream, with the scene of Joseph's arrival and maltreatment by the brothers. The narrative requires a notice of a change in location after the brothers' discussion with Joseph and the father, because the location of the cisterns that pertain to their conspiracy of subterfuge presumes some distance[22].

Secondly, there are elements of incoherency in the reconstructed sources. The resultant J reconstruction does not present a logical narrative when Judah's speeches are considered within the reconstructed narrative context. Judah's argumentation against the murder of Joseph is two-fold. On the one hand, there is the profit motive, which arises from seeing the Ishmaelite caravan, on the other there is consanguinity, the motive against killing a brother

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[22] The indication that the brothers had traveled from the vicinity of the father is given in Baden's E document, but is equally fitting with the presentation of his J in v. 32, in that they sent the garment to the father.

who is of the same flesh. Without the milder treatment of Joseph by means of the cistern as found in the MT, in Baden's J when Joseph arrives to the brothers they immediately begin to carry out their murder plot, first by stripping him. Only upon catching sight of the approaching Ishmaelites does Judah hatch his scheme opposed to killing Joseph. Had the Ishmaelites been delayed, apparently, the fact of Joseph's kinship would not have dawned on Judah. In other words, Baden's reconstructed J version seems to show Judah first partaking in the violent action against Joseph, and only coming to a different conclusion upon seeing the Ishmaelites. This works fine according to his profit motive, but not with his motive based on family ties. This is due to the fact that Reuben's intervention against Joseph's murder found in the MT has been allocated to E.

3.1.3 The hermeneutic of A. F. Campbell and M. A. O'Brien

Joel Baden insists that the redactor did not create a new narrative from his sources, but strived to maintain the narrative logic as he found it in the two independent stories by means of his redactional method. The following statement distills Baden's notion of the nature of the sources and the redactor's work in Genesis 37: "throughout the process of combining the two stories into a single narrative, the compiler had very little choice in what piece went where, at least if he had any interest in *preserving* a semblance of narrative logic and chronology in the final product"[23]. In my opinion this notion comes under stress when his reconstructed sources of Genesis 37 are analyzed in light of the actual version in the MT. The sources he delineates based on narrative logic are, according to my analysis, basically incomplete, and still exhibit incoherencies, while the version of the MT manifestly operates according to a different, more complex narrative logic. Based on narrative logic, vis-à-vis the reconstructions of the DH, one must admit that the narrative of the MT is a new narrative altogether. This insight is the basis of the work of A. F. Campbell and M. A. O'Brien. In fact, they propose what seems to be the inverse view of the nature of the final text resulting from the redaction of the source documents in Genesis 37. Contrary to Baden's view that the tensions inherent in the text arise from the compiler's constraint of having to preserve his source material in his redactional output, for Campbell and O'Brien the compiler intentionally allowed traces of disunity into the final text in order that a new meaning would come through[24].

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[23] BADEN, *Composition*, 40 [emphasis added]. See also pp. 221–226.
[24] See CAMPBELL – O'BRIEN, *Sources of the Pentateuch*, 203–211.

Instead of the mechanical action of source criticism that eschews a search for meaning beyond the history of the composition of the text, this viewpoint is open to the possibility of exploring other important questions. What are the historical and religious explanations for the tensions found in the text? What possible meaning can be elicited from their existence? The following possibilities are proposed: (1) some texts are *reported stories* rather than polished narratives to be read or performed verbatim[25]; (2) some composite texts offer *variant ways of telling a story*; (3) the *juxtaposition of conflicting views* within the text may be designed to *impinge upon contentious historical, religious or sociological matters*. According to this theory, which accepts that texts like Genesis 37 are a composition from once independent source documents, multiple possibilities can explain the existence of narratives simultaneously exhibiting unity and disunity in the MT: two traditions may be represented in a single text to witness to a single faith, or in order to express different views and different theologies; to enrich a narrative, heighten its complexity, and intensify its capacity to give enjoyment; to remind storytellers of variant ways a story may be told; to keep them in a community's memory recalling that the reality of the past can be interpreted in a variety of ways, and so on.

This hermeneutic arises from a different notion of the redacted text, and also of the work of the redactor. For Baden, the redactor is constrained by his material. He mechanically collates from the variants at hand, at once preserving what is given and compiling an expanded text. For Campbell and O'Brien, redactors can utilize material to confirm, subvert, or update a text, or to simply preserve a tradition alive and remembered. One must look to the text itself in order to determine what the redactional traces indicate. In Genesis 37, the redacted form is different, and richer, than the form of the proposed J and E source narratives. The combination effected a transformation of the story. In fact, the redaction not only introduced ambiguity because of the disunity, but also created a new story in which, for example, Reuben and Judah are pitted against each other; and in which Joseph was both stolen and sold. This is not the narrative logic according to the sources, where in one case the brothers are the successful executors of Judah's plan as sellers of Joseph, while in the other version the brothers' assassination plan, and Reu-

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[25] A *reported story* is a text that provides the basic elements to a storyteller who would use it to flesh out a fuller story. This notion conceives of a more dynamic *Sitz im Leben* of the biblical text. The idea is of fluidity in oral performance allowed by the interpretative options given in the final form of the text. See CAMPBELL – O'BRIEN, *Sources of the Pentateuch*, 205; A. F. CAMPBELL, "The Storyteller's Role: Reported Story and Biblical Text", *CBQ* 64 (2002) 427–441.

ben's plan of saving Joseph and returning him to the father, were spoiled by the passing Midianites unawares.

3.1.4 Provisional conclusion

The approach suggested by Campbell and O'Brien merits investigation. But first it must be noted that it is based upon a literary criticism of the text they did not endorse[26]. They do not scrutinize the material literary critically; rather they dialogue with M. Noth's proposal for duality, from which they evaluate the meaning of the interplay between duality and unity in the text. Their insight into the realm of meaning provided by duality is a fundamental question for interpreting the text, and in my opinion can be utilized to achieve more precise results based upon an updated literary critical analysis. The duality must be properly ascertained before it can be put into dialectic with the unity of the text.

The above analysis of the reconstructed source texts of Gen 37,18–30 should suffice to dispel the notion that source criticism has thus far resulted in the reconstruction of originally independent and coherent sources of Genesis 37. The tensions identified in the reconstructed texts, devoid of the possibility of verification since no textual witness exists, nonetheless are not sufficient in refuting the hypothesis outright. They do, however, at least point to the necessity to further evaluate the repetitions in the text that gave rise to the theory of documents in the first place. The DH proposal to solve the problem around the Midianites and Ishmaelites and the interventions of Reuben and Judah is convincing to the extent that the diachronic development of the text created this contradiction. The question which must be pursued vis-à-vis the DH regards the other repetitions or doublets seen in the text.

3.1.5 Analysis of ostensible doublets in Gen 37,18–30

As we have seen, according to Baden's line of argumentation, once the text layers in the scene involving the Ishmaelites and Midianites are properly delimited, a series of proposed further doublets are assigned according to their correspondence to the material of the newly apportioned Midianite – Ishmaelite scenes. After having carried this operation to its conclusion, Baden proposes the contents of the two source documents simply by "connecting the

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[26] See CAMPBELL – O'BRIEN, *Sources of the Pentateuch*, ix–xv, where they lay out their methodology and basis for selecting the source criticism of M. Noth, not because they accept his results, but because his results are one of the most prominent and serve their purposes.

individual elements"[27]. This is the same operation carried out by source criti-
cism in general. A propos, the key to the veracity of the DH depends upon ar-
guments in favor of the existence of these further doublets, which in my opin-
ion is its grave weakness. Therefore, in order to show that the DH does not
provide an adequate solution to the problem of Genesis 37, and in order to
move toward a satisfactory solution, the other proposed doublets must be in-
dividually evaluated. Other than the accepted doublet involving the Ishmael-
ites and Midianites and the plans of Judah and Reuben, the DH alleges that
Gen 37,18–30 contains four sets of doublets: (1) two speeches to save Joseph
in vv. 21–22; (2) a double recounting of the brothers' decision to kill Joseph
in vv. 18–20; (3) two different plans involving Joseph's deposit into a cistern
in vv. 20 and 22; and (4) two different accounts of Joseph's treatment by the
brothers upon his arrival in vv. 23–24. Each of these alleged doublets will be
analyzed below, and will be shown for various reasons not to be doublets at
all, but unified passages that cannot be divided without destroying the logic
of the narrative.

3.1.5.1 Two Reuben speeches to save Joseph (vv. 21–22)

וַיִּשְׁמַע רְאוּבֵן וַיַּצִּלֵהוּ מִיָּדָם וַיֹּאמֶר לֹא נַכֶּנּוּ נָפֶשׁ:[21]
[22]וַיֹּאמֶר אֲלֵהֶם רְאוּבֵן אַל־תִּשְׁפְּכוּ־דָם הַשְׁלִיכוּ אֹתוֹ אֶל־הַבּוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר
וְיָד אַל־תִּשְׁלְחוּ־בוֹ לְמַעַן הַצִּיל אֹתוֹ מִיָּדָם לַהֲשִׁיבוֹ אֶל־אָבִיו:

[21] And Reuben heard and he saved him from their hand. He said "we must not strike his
life". [22] And Reuben said to them, "Shed no blood; cast him into this cistern here in the
wilderness, but do not set a hand against him", in order save him from their hand, to return
him to his father.

Many scholars hold that vv. 21–22 contain two reports of an attempt to save
Joseph, which they divide between an E and a J version. This is due to the
repetition of the quotation formula וַיֹּאמֶר and the repetition of the name Reu-
ben. For Gunkel, as a rule the biblical authors did not allow a person to speak
twice, so two subsequent utterances by the same speaker to the same address-
ee always indicate redactional activity, usually a redactional expansion[28]. By
dividing these two verses between E and J, the source critical solution would
seem to solve the perceived doublet of וַיֹּאמֶר and the dual speeches against
killing Joseph. Because of Reuben's return to the cistern recounted in v. 29,
proponents of this solution invariably assign v. 22 to E and v. 21 to J. The
major difficulty of this solution is the name Reuben recurring in v. 21, which
is otherwise only used in the purported E source. Therefore this solution pro-

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[27] BADEN, *Composition*, 34.
[28] See GUNKEL, *Genesis*, 208.

poses that originally the J source read Judah at v. 21, and that the redactor emended the name to Reuben in order to make the final version intelligible[29].

The first objection to source distinction is the fact that no textual witnesses support the Reuben – Judah name change. Secondly, the delineation of these verses into two sources results in the incoherence of a reconstructed Yahwist source that includes v. 21, which conflicts with Judah's attempt to save Joseph, since that happens only after the Ishmaelites appear on the scene.

Several arguments can be made for the literary unity of the verses. The first argument in favor of unity is based upon the narrative technique of the proleptic summary[30]. The event is presented briefly with a narrative notice in v. 21a, and is elaborated in vv. 21b–24. The statement וַיַּצִּלֵהוּ מִיָּדָם in v. 21a is proleptic because the notice of Joseph's arrival is not given until later (v. 23), making it impossible to take v. 21a as a double recounting of the same narrative action as reported in v. 22. This remains the case when the text is separated into the purported sources because, according to the reconstructed texts, v. 21a invariably precedes Joseph's arrival. The *saving* summarized in v. 21a is then expounded upon by the bipartite speech of Reuben to his brothers, which has caused scholars a certain amount of difficulty. This is supported by the inclusion formed by the repetition of √נצל in v. 22b.

Secondly, the repetition of the quotation formula וַיֹּאמֶר in vv. 21 and 22 is a common phenomenon in biblical narrative discourse and not necessarily an indication of disunity. Examination of even some of its occurrences suffices to show that it is not necessary to attribute this doublet to diachronic textual development[31]. The phenomenon may be best understood as a narrative de-

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[29] See above, note 15.

[30] J. L. SKA, "Sommaires proleptiques en Gn 27 et dans l'histoire de Joseph", *Bib* 73 (1992) 524–526; see also ID., "Quelques exemples de sommaires proleptiques dans les récits bibliques", *Congress Volume*. Papers from the Congress of the International Organization for the Study of the OT, Paris, July 19–24, 1992 (VT.S 61; Leiden 1995) 315–326. For a similar argument, see F. DELITZSCH, *Neuer Commentar über die Genesis* (Leipzig 1872 [5]1887) 441: "Wie v. 5 so ist hier v. 21 vorläufiges Summar des Folgenden". In contrast, BADEN, *Composition*, 262 n. 11, argues that the phrase וַיַּצִּלֵהוּ מִיָּדָם in v. 21 should be taken as conative, citing E. A. SPEISER, *Genesis* (AncB 1; Garden City, NY 1964) 291. See also P. P. SAYDON, "The Conative Imperfect in Hebrew", *VT* 12 (1962) 124–126.

[31] For some examples of successive utterances by the same speaker to the same addressee with the repetition of the speech marker without any reported interruption by another interlocutor or narrative report, see Gen 9,25–26; 15,2–3; 16,9–11; 17,9–16; 19,9; 20,9–10; 24,24–25; 30,27–28; 41,39–41; 47,3–4; Exod 3,5–6; Num 32,2–5; Judg 21,16–19; 2 Sam 15,3–4.25–27; 16,10–11; 17,7–13; 2 Kgs 6,27–28. On the phenomenon, with other examples, see S. A. MEIER, *Speaking of Speaking*. Marking Direct Discourse in the Hebrew Bible (VT.S 46; Leiden 1992) 68–81; C. L. MILLER, *The Representation of Speech*

vice used to convey the intended meaning of a discourse without excessively intruding into or elongating the dialogue; the technique may be rhetorical in nature, heightening the reader to an important aspect in the discourse, or elevating suspense by highlighting something that remains unknown to the reader[32].

There are multiple uses for the repeated quotation formula in consecutive utterances with the same speaker and addressee. Context is the guide for determining its purpose in each individual instance. In some cases there is a progression of thought or decision making in the discourse, each stage repeating the quotation formula (Judg 21,16–19); distinguishing parts of a complex command (2 Sam 15,25–28); or marking individual parts of the response to a compound question (Gen 24,23–25). In some cases the reader may suppose that the speaker paused for a response not reported in the narrative (1 Kgs 2,42–44), or to carry out some action (Gen 15,5)[33].

In the case of Gen 37,21–22 it seems that the simplest solution is to understand the repetition of the speech marker to indicate two movements of Reuben's speech reorienting the brothers' attention from their own scheming to the alternate plan presented by Reuben. Each movement fulfills a different purpose. Reuben's first utterance intends to prevent the brothers from killing Joseph upon his impending arrival. It is in the form of a strong prohibition directed in general to the brothers as a unified group, Reuben included. The force of this expression derives from three factors. The speaker is Reuben, the first born of the brothers, who is acting with the authority of the father in his absence; his statement is formed with the emphatic syntax of the prohibition; and the content of his utterance may be interpreted as a citation of or reference to a normative law[34]. His second utterance introduces an alternate plan. It is in the form of an imperative followed by a vetitive, this time directed specifically to the brothers, highlighted not only by the 2nd person plural verbal forms, but also the addition of the 3rd person plural object marker, which the previous verse lacked. After having gained the attention of the brothers, he gives them an altered set of directives which would provide him the opportunity to save Joseph from murder and return him to the father.

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in Biblical Hebrew Narrative. A Linguistic Analysis (HSM 55; Atlanta, GA 1996) 239–243.

[32] See C. CONROY, *Absalom Absalom!* Narrative and Language in 2 Sam 13–20 (AnBib 81; Roma 1978, 2006) 130, with further examples.

[33] S. BAR-EFRAT, *Narrative Art in the Bible* (JSOT.S 70; Sheffield 1989) 41–45; SKA, "Sommaires proleptiques", 525.

[34] See for example, Lev 24,17; Deut 19,6. Regarding the syntax of the prohibitive and vetitive forms, see above, p. 48, with bibliography.

Thirdly, the repetition of "Reuben" in v. 22 does not cause difficulty when viewed as a narrative device. The name of an important new character introduced for the first time and/or integrated into a narrative is often repeated after the second of two consecutive verbs of which it is the subject. Not only does Reuben first appear in the story in vv. 21–22, he enters at a peak point of the narrative in which he plays a key role[35].

Each of these points taken together helps to understand the unity of the passage. The narrative moves from an external perspective of the brothers' discourse in vv. 19–20, to the internal perspective of Reuben in v. 22b, where the reader is presented with Reuben's motivation for presenting his counter-proposal to the brothers' murder conspiracy. This shift begins at v. 21, where a proleptic summary already guides the reader to a different expectation. The purpose of the proleptic summary is to signal the reader that he does not need to fear for Joseph's life, so that suspense is guided from the question of *what* will happen, and is maintained on the question of *how* it will happen. The double speech markers in vv. 21–22 slow the pace of the narrative by dividing Reuben's speech into two movements, highlighting on the one hand his reaction against the brothers' plan, and at the same time how he will save Joseph. The double speech marker and repetition of Reuben's name further characterize Reuben vis-à-vis the brothers and the father by highlighting the fact that it was he who came to Joseph's aid and emphasizing the nature of his intention. In this climactic moment of the story the conflict between the brothers and Joseph is shown to be a conflict which extends to the father. Finally, the artistic composition of the unit is highlighted by the framing inclusion formed by the key term נצל√[36].

The arguments for the unity of vv. 21–22 then are too strong to deny, and in my opinion easily outweigh those in favor of source distinction.

3.1.5.2 Two accounts of the brothers deciding to kill Joseph (vv. 18–20)

‏18וַיִּרְאוּ אֹתוֹ מֵרָחֹק וּבְטֶרֶם יִקְרַב אֲלֵיהֶם וַיִּתְנַכְּלוּ אֹתוֹ לַהֲמִיתוֹ: 19וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו הִנֵּה בַּעַל הַחֲלֹמוֹת הַלָּזֶה בָּא: 20וְעַתָּה לְכוּ וְנַהַרְגֵהוּ וְנַשְׁלִכֵהוּ בְּאַחַד הַבֹּרוֹת וְאָמַרְנוּ חַיָּה רָעָה אֲכָלָתְהוּ וְנִרְאֶה מַה־יִּהְיוּ חֲלֹמֹתָיו:

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[35] See also the repetition of אישׁ in 37,15. On the repetition of a name to introduce a character, see LONGACRE, *Joseph*, 139–154, 158.

[36] For stylistic techniques involving the repetition of words, see BAR-EFRAT, *Narrative Art*, 211–216. In this case there is a key word with different morphologies at the beginning and end of the passage. A key word forming an inclusion provides emphasis, while the formal change in the key word gives further meaning to what is being emphasized. On the stylistic unity of these verses, also SKA, "Sommaires proleptiques", 525; RUPPERT, *Genesis*, 111–112; BADEN, *Composition*, 35, 262 n. 11.

¹⁸ But they saw him from afar, and before he came near to them they conspired against him to kill him. ¹⁹ They said to one another, "Here comes that master of dreams. ²⁰ Come now, let us kill him and throw him into one of the cisterns; then we shall say that a wild beast has devoured him, and we shall see what will become of his dreams."

As with vv. 21–22, many scholars hold that vv. 18–20 contain two accounts of the brothers' conspiracy to kill Joseph[37]. The theory of a doublet rests on the conviction that the *wayyiqṭol* וַיִּֽתְנַכְּלוּ in v. 18b reports one instance of the brothers' conspiracy, while the same event would then be repeated in vv. 19–20 with the *wayyiqṭol* וַיֹּֽאמְרוּ followed by the imperative and two cohortatives לְכוּ וְנַֽהַרְגֵהוּ וְנַשְׁלִכֵהוּ. For Gunkel, v. 18b presents the briefer account, with a simple statement about their conspiracy to kill him, while vv. 18a.19–20 preserves the more elaborate one. He assigns v. 18b to J and vv. 18a.19–20 to E[38].

The primary difficulty with source criticism of these verses is that the perceived tension can be explained by narrative style. In these verses the biblical author utilized the common technique in which a command or a plan is recounted by the narrator whose details are then elaborated upon in discourse[39]. The narrative report is given with the *wayyiqṭol* form, and the discourse explaining the plan is introduced by the *wayyiqṭol* of √אמר. Accordingly, there is no need for the וַיֹּֽאמְרוּ in v. 19 to indicate chronological succession, because it begins the elaboration of the report of the brothers' conspiracy reported in summary fashion in v. 18b with the phrase וַיִּֽתְנַכְּלוּ אֹתוֹ לַהֲמִיתוֹ. While v. 18b gives a narrator's report of the event of the brothers' conspiracy in a summary fashion, vv. 19–20 elaborate on the plan in discourse. This

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[37] For example, DILLMANN, *Die Genesis*, 395–396; GUNKEL, *Genesis*, 392; RUPPERT, *Genesis*, 110–111; BADEN, *Composition*, 35. Interestingly, Wellhausen saw no doublet in these verses and attributed the section entirely to E. See WELLHAUSEN, *Composition*, 53–54. Schmidt contends that finding a doublet in these verses is a consequence of finding a doublet in vv. 21–22: SCHMIDT, *Literarische Studien*, 146.

[38] On the contrary, Baden and Schwartz view v. 18 as indivisible, entirely E, and vv. 19–20 J. See BADEN, *Composition*, 35; SCHWARTZ, "Joseph's Descent", 1–30; ID., "Compiler", 263–278.

[39] This recalls the fifth rule of Hillel, *kᵉlāl ûpᵉrāṭ*, according to which a general statement followed by its particulars is thereby elaborated. For the phenomenon of a chain of *wayyiqṭol* verbs where the subsequent verbs do not indicate chronological sequence, see S. R. DRIVER, *A Treatise on the Use of the Tenses in Hebrew and Some Other Syntactical Questions* (Oxford ³1892, Grand Rapids, MI 1998) 81–82; JOÜON – MURAOKA, *Grammar*, §118*j*. For some examples where a verse indicates a project and the following discourse explains the content of the project, see Gen 6,6–7; three blessings: Gen 1,22.28; 9,1; a project of murder: Gen 27,41; cf. 2 Sam 11,14–15. More recently, O. COHEN, *The Verbal Tense System in late Biblical Hebrew Prose* (HSS 63; Winona Lake, IN 2013) 106–107.

technique is another case of the proleptic summary, where the concise statement of v. 18b is subsequently fleshed out, and is not a double report of the same event[40].

Furthermore, each verse provides an element required for the narrative to function. By v. 18b the section is linked to the father's sending of Joseph to the brothers (vv. 13–14). This element of the story is presumed by both purported sources. V. 18a provides the only indication of the brothers' awareness of Joseph's approach, which with v. 18bα (וּבְטֶרֶם יִקְרַב אֲלֵיהֶם) provides the space in which the brothers are able to conduct their scheming and the opportunity for the eventual dispute to take place. Thus v. 18a-bα is necessary for both purported sources and is not able to be adequately distributed between them such that complete source documents can be excavated from this unit[41]. In sum, vv. 18–20 are easily understood as unified but do not give grounds for source distinction or redactional activity[42].

3.1.5.3 Two plans to throw Joseph into the cistern (v. 20 / v. 22)

וְעַתָּה לְכוּ וְנַהַרְגֵהוּ וְנַשְׁלִכֵהוּ בְּאַחַד הַבֹּרוֹת[20]
וְאָמַרְנוּ חַיָּה רָעָה אֲכָלָתְהוּ וְנִרְאֶה מַה־יִּהְיוּ חֲלֹמֹתָיו:

וַיֹּאמֶר אֲלֵהֶם רְאוּבֵן אַל־תִּשְׁפְּכוּ־דָם הַשְׁלִיכוּ אֹתוֹ אֶל־הַבּוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר[22]
וְיָד אַל־תִּשְׁלְחוּ־בוֹ לְמַעַן הַצִּיל אֹתוֹ מִיָּדָם לַהֲשִׁיבוֹ אֶל־אָבִיו:

[20] Come now, let us kill him and throw him into one of the cisterns; then we shall say that a wild beast has devoured him, and we shall see what will become of his dreams."

[22] And Reuben said to them, "Shed no blood; cast him into this cistern here which is in the wilderness, but do not set a hand against him", in order save him from their hand, to return him to his father.

While most proponents of the DH designate each of the verses containing cistern references (vv. 20.22.24.28.29) to E, and therefore do not divide vv. 20 and 22 between the two purported sources, with Baden's proposal the situation is different. For him, both J and E contained plans to have Joseph thrown into a cistern. This allocation ultimately stems from lexical (הרג√) and thematic correspondences between Judah's plan in vv. 25–27, which he assigns

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[40] SKA, "Sommaires proleptiques", 526–527.

[41] This point was already noted by SCHMITT, *Nichtpriesterliche*, 26. Because of the lack of some necessary doublets to create coherent sources, eventually source critics are forced to say that the redactor preferred one source to the other.

[42] Here it is worthwhile to recall the principle articulated by M. Noth that only when a text exhibits literary critical disunity is source criticism warranted. See NOTH, *Traditions*, 24; ID., *Könige* (BKAT 9/1; Neukirchen-Vluyn 1964) 245–246.

to J, and v. 20. Thematically, Judah's statement against covering blood in v. 26 is dependent upon the brothers' plan to hide the corpse in the cistern. This drives Baden to offer a different source allocation than is traditional for the DH, and thus to propose a doublet in vv. 20 and 22. The division of vv. 20 and 22 between E and J arises from the necessity to reconstruct coherent sources.

Despite the important fact that the actual text itself contains no indication of literary disunity, it can be noted that within Baden's proposed reconstructions of E and J the verses function relatively well. In Baden's J reconstruction, the cistern is mentioned by the brothers as an idea of how to conceal their proposed murder of Joseph, but is never actually utilized because of the sudden approach of the Ishmaelites that gave rise to Judah's alternate plan. For Baden, Judah's plan in v. 26 (מַה־בֶּצַע כִּי נַהֲרֹג אֶת־אָחִינוּ וְכִסִּינוּ אֶת־דָּמוֹ) adverts to the brothers' proposal of the cistern in v. 20 as a means of hiding the corpse, or as Judah puts it in v. 26, of covering his blood. On the other hand, in Baden's E reconstruction the cistern arises as part of Reuben's idea of secretly saving Joseph, is used by the brothers for what they think will be his murder, and becomes the occasion for the Midianite action and Reuben's subsequent discovery of Joseph's unexpected disappearance.

Baden's reconstruction of the text in this way, in my opinion, does not sufficiently take the narrative logic of the episode into account. Reuben's speech in v. 22, in which he proposes to the brothers that instead of shedding blood they ought to throw Joseph into "this cistern, which is in the wilderness", works according to a different logic in the actual text than according to Baden's source criticism. While in his reconstructed E, Reuben's specification of a particular cistern is superfluous, and violates the law of thrift, in the actual version of the episode it is part of Reuben's modification of the brothers' conspiracy in order to enable his ultimate plan of saving Joseph. According to the logic of the MT, in v. 20 the brothers suggest disposing of Joseph's corpse into "one of the cisterns". Because Reuben secretly intended to save Joseph's life, merely preventing his bloodshed would not suffice, since depositing him into just any one of the cisterns might still result in his quick death, thereby short-circuiting Reuben's plan to save him. For this reason Reuben indicates a particular cistern, one without water, as the reader learns in v. 24. According to the narrative logic of the actual text, vv. 20, 22 and 24 together allow the reader to understand the extent of Reuben's counter-plan, which is destroyed by Baden's source division. In sum, although Baden's reconstruction has merit in terms of synergy between different elements within his purported sources, in this instance, the actual text does not exhibit real traits of disunity and, *a fortiori*, manifests a narrative logic destroyed by his

source criticism. This is another ostensible doublet that should be dismissed upon closer examination of the text.

3.1.5.4 Two accounts of Joseph's treatment upon arrival (vv. 23–24)

<div dir="rtl">

²³וַיְהִ֕י כַּֽאֲשֶׁר־בָּ֥א יוֹסֵ֖ף אֶל־אֶחָ֑יו וַיַּפְשִׁ֤יטוּ אֶת־יוֹסֵף֙
אֶת־כֻּתָּנְתּ֔וֹ אֶת־כְּתֹ֥נֶת הַפַּסִּ֖ים אֲשֶׁ֥ר עָלָֽיו:
²⁴וַיִּ֨קָּחֻ֔הוּ וַיַּשְׁלִ֥כוּ אֹת֖וֹ הַבֹּ֑רָה וְהַבּ֣וֹר רֵ֔ק אֵ֥ין בּ֖וֹ מָֽיִם:

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²³ So just as Joseph came to his brothers, they made Joseph remove his tunic, the special tunic that was upon him, ²⁴ and they took him and cast him into the cistern. The cistern was empty; there was no water in it.

Again, in this set of verses there are no literary tensions in the text that need to be explained in order to understand their unity. On the contrary, the only factor that has driven exegetes to separate these verses into sources is the necessity to support the theory of the pre-existence of coherent and complete literary sources. Thus, for proponents of the DH the only question pertains to source allocation[43].

Gunkel connects the notice of Joseph's impending approach in v. 18bα (וּבְטֶ֖רֶם יִקְרַ֣ב אֲלֵיהֶ֑ם) with the notice of his arrival in v. 23a (וַיְהִ֕י כַּֽאֲשֶׁר־בָּ֥א יוֹסֵ֖ף אֶל־אֶחָ֑יו…), on the analogy of Gen 15,12.17, and thus allocates v. 23 to J[44]. The affinity of vv. 18 and 23 is clear. The notice of his approach prompts the brothers' conspiracy and Reuben's counter-proposal, which then sets the decided upon action in motion upon Joseph's arrival. The interlude between his being spotted from a distance and his arrival is thus crucial to the narrative.

Of course, since there is only one notice that the brothers spied Joseph from afar, and only one notice that he arrived, both of which Gunkel ascribes to J, Gunkel's E version is unacceptably fragmentary. Too fragmentary for Baden, in fact, so that his allocation of v. 18 is different. For Baden vv. 18 and 23 arise from different sources, and the narrative connection insisted upon by Gunkel is obliterated. Instead, Baden prioritized the need for E to include some notice of Joseph's arrival, and saw v. 18 as supplying. Nonetheless, the decision to divide the two verses between sources results in the lack of transition in the reconstructed E version, moving immediately from the unanswered discourse of Reuben in favor of Joseph in v. 22 to the sudden action of seizing Joseph and throwing him into the cistern in v. 24, all without any

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[43] Explanation of literary critical motives for a doublet are non-existent, as far as I can tell. See, for example, WELLHAUSEN, *Composition*, 54, commenting on this doublet: "Es lassen sich endlich auch in v. 23. 24 Dubletten entdecken, die ich indessen nicht erwähne."

[44] GUNKEL, *Genesis*, 388.

indication of Joseph's arrival. The reconstructed E version is incomplete because of the ascription of v. 23 to J. The actual text, however, reads very smoothly and logically also in this case. It is only out of necessity for a doublet that one is found here, so this alleged doublet should also be rejected.

The central scene of Genesis 37, which contains the main difficulty in the chapter, does not support the hypothesis that it is a composition from two complete and parallel source documents. The basic motivation for the delineation of its material into sources is the claim that the chapter is characterized by multiple sets of doublets and repetitions. Upon examination of the proposals for disentanglement of the doublets, two coherent, well-composed, and characteristically distinct variants of the same story are not revealed. Instead, what is seen is one very difficult problem involving two brothers interceding for Joseph, and his eventual sale, and an otherwise unified, coherent, and well composed narrative. We must conclude that at least for this scene, the DH cannot be considered as a viable solution, and proceed to an examination of the second solution model for Genesis 37, which proposes only a small redactional insertion into an otherwise unified text.

3.2 The section contains a short redactional addition

3.2.1 Erhard Blum's proposal

In general, E. Blum sees Genesis 37,18–30 as a literary unity[45]. In fact, his only problem in the entire chapter relates to the contradiction of who brought Joseph to Egypt, the Ishmaelites (according to v. 28) or Midianites (according to v. 36). According to Blum, there are no grounds for the other doublets in the chapter proposed by proponents of the DH, so source distinction is ruled out. He considers two options: either the texts dealing with the Ishmaelites are later, belonging to a continuous redactional *Judah layer* as proposed by some scholars; or the Midianite material (Gen 37,28aα וַיַּעַבְרוּ אֲנָשִׁים מִדְיָנִים סֹחֲרִים; v. 36 in its entirety) amounts to a small redactional addition[46]. For a solution to Genesis 37, he first adduces the observation that in v. 28 the Midianites act within a narrative situation revolving around the appearance of the Ishmaelites, concluding that the Midianites are inserted into an existing literary context. Underlying this conviction is the fact that his views about Gene-

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[45] For Blum, there is no better example of the weaknesses of source criticism than the JS. See E. BLUM, *Die Komposition der Vätergeschichte* (WMANT 57; Neukirchen-Vluyn 1984) 230.

[46] For this argument he follows R. KESSLER, *Die Querverweise im Pentateuch.* Überlieferungsgeschichtliche Untersuchung der expliziten Querverbindungen innerhalb des vorpriesterlichen Pentateuchs (Heidelberg 1972) 150.

sis 37 are shaped by an overarching understanding of the nature of Genesis 38 and its place in the JS. For Blum, Genesis 38 belongs to a preexisting independent tradition inserted into the JS as part of a complex of texts which he refers to as the Judaic text group[47]. This impinges on the solution about which texts are secondary in Genesis 37. The question rests on the functioning of Gen 39,1 in relation to Genesis 37. He asserts that Gen 39,1 did not originate, as is commonly held, as a *Wiederaufnahme*, or resumptive repetition, serving to integrate Genesis 38 into the existing JS context, but was instead the original continuation of Genesis 37,35 at the textual stage before the Judaic text group was inserted. Gen 37,36, then, is part of the redactional insertion with 37,28aα and the other pro-Judaic texts, and now functions as a *Vorwegnahme*, or prolepsis, bridging Genesis 38. The two redactional additions found in Genesis 37 were designed to remove culpability from Judah for Joseph's sale, effectively putting him in a better light, thereby advancing the purposes of the pro-Judaic text group and bringing Genesis 37 into alignment with it[48].

3.2.2 Analysis of Blum's proposal

Blum's proposal has two principal merits: first it advances an explanation for the main contradiction of Genesis 37; the second is in relation to a complication arising from the alternative redaction-based proposal he disputes, which posits the Ishmaelites rather than the Midianites as secondary. This other theory conceives of the Judah texts as part of a later redactional layer inserted into an existing context involving Reuben's counterproposal, Joseph's internment in the cistern, and the Midianites' theft of Joseph. For Blum, a major difficulty of this proposal is the question of why the Ishmaelites were introduced into the text[49]. It would seem more obvious for a Judah redactor to have simply utilized the Midianites from the existing context, emending the text such that the passing Midianites would be seen by the brothers, who then would have decided to sell Joseph to them, and to have revised v. 28 to make the brothers the subject of pulling Joseph from the pit and selling him to the Midianites, who brought him to Egypt. Blum's solution would seem to clear up this question. If conceiving, with Blum, an existing context in which the

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[47] For the nature of the Judaic text group in Genesis, see BLUM, *Vätergeschichte*, 209–229, 258–263. See also D. M. CARR, *Reading the Fractures of Genesis*. Historical and Literary Approaches (Louisville, KY 1996) 248–253.

[48] According to Blum, the purpose of the redactional insertion of the Judaic text group was to replace Joseph with Judah as the most important son, in order to legitimize the Judaic monarchy at some point after the fall of Samaria, probably during the reign of Josiah. See BLUM, *Vätergeschichte*, 261–263.

[49] For this objection, see BADEN, *Composition*, 43.

brothers sell Joseph to the Ishmaelites, and a pro-Judean redactor desiring to remove Judah's culpability for having sold Joseph, a separate group is indeed needed. The Midianites seem to fit the bill in v. 28. Furthermore, later in the narrative (Gen 45,4) Joseph accuses his brothers of having sold him. Blum proposes that this latter verse confirms that the Midianites are secondary in Genesis 37.

Despite the apparent simplicity and efficacy of Blum's solution, there are clues both from within Genesis 37 as well as texts from its continuation in the JS that speak against it. Clues from within the chapter will be treated first, followed by difficulties encountered in the ensuing JS.

Because of his proposal that the Midianite texts are later additions, Blum's proposed base text of Genesis 37,18–30 is not coherent, and betrays further indications of disunity that must be addressed before deciding on its redactional history. (1) Reuben's surprise at not finding Joseph's in the cistern does not fit the story. The entire scene of his return to the cistern (vv. 29–30) conflicts with the portrayal of the brothers' agreement to Judah's proposal in v. 27 and the fulfillment of his plan in v. 28aβb. There is no distinction among the brothers. It is only stated that *they* agreed, removed Joseph from the cistern, and conducted the sale to the Ishmaelites. How is it possible that Reuben was involved in all of this, but then returned to the cistern alone seeking Joseph, only to be surprised not to find him there?

(2) The counterproposals of Reuben (vv. 21–22) and Judah (vv. 26–27) to the murder conspiracy of the brothers (vv. 18–20) contain a tension that Blum's solution does not address. The texts in the verses below indicate affinities between Judah's counterproposal and the brothers' original conspiracy as well as Reuben's counterproposal.

Original conspiracy (v. 20a):

²⁰ᵃלְכוּ **וְנַהַרְגֵהוּ וְנַשְׁלִכֵהוּ בְּאַחַד הַבֹּרוֹת** וְאָמַרְנוּ חַיָּה רָעָה אֲכָלָתְהוּ

²⁰ᵃ Come now, **let us kill him and throw him into one of the cisterns**; then we shall say that a wild beast has devoured him..."

Reuben's counterproposal (v. 22a):

²²ᵃאַל־תִּשְׁפְּכוּ־דָם הַשְׁלִיכוּ אֹתוֹ אֶל־הַבּוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר וְיָד אַל־תִּשְׁלְחוּ־בוֹ

²²ᵃ "Shed no blood; cast him into this pit here in the wilderness <u>but do not set a hand against him</u>."

Judah's counterproposal (vv. 26b–27a):

²⁶ᵇמַה־בֶּצַע **כִּי נַהֲרֹג אֶת־אָחִינוּ וְכִסִּינוּ אֶת־דָּמוֹ**:
²⁷ᵃלְכוּ וְנִמְכְּרֶנּוּ לַיִּשְׁמְעֵאלִים <u>וְיָדֵנוּ אַל־תְּהִי־בוֹ</u>

[26b] "What profit is **it if we kill our brother and cover his blood**? [27a] Come let us sell him to the Ishmaelites, <u>for our hand must not be against him</u>..."

First, Reuben's speech is a reaction to the brothers' conspiracy and seeks to prevent them from murdering Joseph. After dissuading his brothers from violently murdering Joseph (v. 21), Reuben commanded his brothers not to shed blood and instead to cast him into the cistern (v. 22). His entreaty ends with the command וְיָד אַל־תִּשְׁלְחוּ־בוֹ, *"but do not set a hand against him"*, which reiterates his injunction against shedding blood and confirms his command in favor of throwing Joseph into the cistern. In like manner Judah's proposal directly refers to the initial conspiracy of the brothers in v. 20, yet it also recalls Reuben's set of commands such that in the present context it appears to ignore the fact that it was carried out, or rather seeks to supersede it. Judah's question in v. 26b, refers directly to the brothers' murder plot in v. 20a by the repetition of הרג√ on the one hand, and with the phrase וְכִסִּינוּ אֶת־דָּמוֹ it refers both to their plan of concealing the murder by throwing the corpse into a cistern, and of their subterfuge plan involving the wild animal story[50]. However, Judah's plan repeats the injunction against *violently* killing Joseph: (1) Judah's exhortation in v. 27aβ, וְיָדֵנוּ אַל־תְּהִי־בוֹ, *"our hand must not be against him"*, is virtually identical to Reuben's command to the brothers in v. 22aβ, וְיָד אַל־תִּשְׁלְחוּ־בוֹ, *"but do not set a hand against him"*[51]; (2) Judah's question asking the brothers to consider the benefit of getting away with murder using the phrase וְכִסִּינוּ אֶת־דָּמוֹ is a question about the benefit of bloodshed. Reuben had instructed his brothers אַל־תִּשְׁפְּכוּ־דָם (v. 22aα), and the brothers had already decided against bloodshed by following the plan of Reuben and depositing him alive into the cistern (v. 24). Therefore, in the present context Judah's counterproposal in vv. 26–27 duplicates Reuben's in vv. 21–22 with the effect that it appears to seek the same basic end, but supplants it with an alternate means. This conflict between the two counterproposals coupled with the non-sequitur of Reuben's reaction in vv. 29–30 discussed above suggests a different and more comprehensive set of secondary texts than Blum is willing to concede.

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[50] *Pace* E. I. LOWENTHAL, *The Joseph Narrative in Genesis* (New York, NY 1973) 26, who holds that it means bloodless killing. For blood as a metaphor for life, see Lev 17,13–14. Regarding covering blood for the evasion of retribution for murder, see Job 16,18; Isa 26,21; Ezek 24,7–8; and Gen 4,14.

[51] שלח√ + יָד + בְּ with a personal object suffix refers to an act of killing. Cf. 1 Sam 22,17; 24,7. 11; 26,9. 11. 23; Ps 55,21; Esth 2,21; 6,2; 8,7; 9,2; Neh 13,2. בְּ + יד + היה√ is equivalent in meaning. Cf. Deut 13,10; 17,7; Josh 2,19; 1 Sam 18,17.21; 24,13–14; 2 Sam 24,17; 1 Chr 21,17. See also F.-L. HOSSFELD – F. VAN DER VELDEN – U. DAHMEN, "שָׁלַח, šālaḥ", *TDOT*, 55–58.

It is also possible to raise a few points against Blum's proposal from texts from the larger JS. He considers Gen 39,1 to be the original continuation from Gen 37,35, with Gen 37,36 consisting of a later redactional insertion designed to bridge the inserted Genesis 38 on the one hand, and on the other to fortify the claim that Judah and the brothers were not responsible for Joseph's sale, therefore they are somehow not culpable. Blum holds that their guilt would be mitigated since they did not actually commit the crime. It seems to me that this hypothesis overlooks two problems. On the one hand, the proposed redactional insertion of v. 36 introduces a contradiction of fact with v. 28. On the other hand, does this redactional insertion really put Judah in a better light? The fact still remains that in the present text Judah planned Joseph's sale, and only serendipitously failed to carry it out. Not only this, but the continuation of the story reiterates the brothers' guilt and only later depicts Judah's forgiveness.

In Gen 42,21, amongst themselves the brothers admit their guilt for the crime against Joseph in Genesis 37. In Gen 44,16–34, in his speech to Joseph as re-presentative of the brothers, Judah seeks to resolve the problem created by the chalice planted in Benjamin's sack. As his speech continues, Judah frames the trouble that will come to the family if Benjamin is to stay behind and the other brothers return to their father by highlighting the fact of Joseph's death and its impact on the father. According to the present context, it is because of Judah's speech that he redeems himself, and that he obtains forgiveness from Joseph not only for himself but also for all of the brothers. This leads to the eventual migration of the family to Egypt and their survival there. In the JS, Gen 43,8–10; 44,14–45,8 portray Judah as offering himself in his brothers' stead for the sake of his father, and obtaining the favor of Joseph. Here it is apparent that Judah undergoes a character transformation. His guilt is not mitigated by the insertion of the Midianites and their sale of Joseph in Genesis 37,28. It is, however, forgiven later in a very powerful way. Aside from the ineffectiveness of such an attempt in 37,28.36, if it were one, a pro-Judaic redactor would have no motivation to whitewash Judah in Genesis 37, for he appears victorious in Genesis 44, offering himself in Benjamin's stead for the sake of the family.

One can also call into question a final motive Blum adduces for determining which texts are secondary. Most important in the chapter is the contradiction between vv. 28 and 36:

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²⁸וַיַּעַבְרוּ אֲנָשִׁים מִדְיָנִים סֹחֲרִים וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת־יוֹסֵף מִן־הַבּוֹר
וַיִּמְכְּרוּ אֶת־יוֹסֵף לַיִּשְׁמְעֵאלִים בְּעֶשְׂרִים כָּסֶף וַיָּבִיאוּ אֶת־יוֹסֵף מִצְרָיְמָה

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[28] And some men, Midianite traders, passed by; and they drew and lifted Joseph out of the cistern, and sold him to the Ishmaelites for twenty pieces of silver; and they took Joseph to Egypt.

[36]וְהַמְּדָנִים מָכְרוּ אֹתוֹ אֶל־מִצְרָיִם לְפוֹטִיפַר סְרִיס פַּרְעֹה שַׂר הַטַּבָּחִים

[36] Meanwhile the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh, the captain of the guard.

The first verse reports that the Midianites sold Joseph to the Ishmaelites, while the second states that they had sold him to Potiphar. If vv. 28* and 36 constitute a very simple redactional addition, why would a redactor unnecessarily insert a contradiction into the text? It would have been simpler and more effective for a redactor to compose v. 36 to agree with both vv. 28 and Gen 39,1, which are theorized to belong to the pre-existing text. Blum's response is that the contradiction is only apparent because, based on the preposition אֶל used in v. 36, as opposed to the *hē locale* in v. 28, the Midianites are involved only in a mediated sale to Potiphar, not a direct one, and so v. 36 does not rule out the role of the Ishmaelites as portrayed in vv. 28 and 39,1[52]. In fact, if grammar is any indication, the opposite would be more logical. The preposition אֶל can mean *towards* as well as *into*, whereas the *hē locale* mainly indicates direction, as in *to* or *towards*. The context of the chapter would also speak against Blum's interpretation. V. 28 uses the *hē locale*, and the text clearly indicates the simple fact that *they* brought Joseph *to* Egypt. Aside from the variant verbal subject, v. 36 provides ulterior information regarding what happened to Joseph in Egypt. The text states that the Midianites sold Joseph to Potiphar. When its object is a person, the construction √מכר + לְ designates a sale into slavery[53]. Potiphar, based upon his identification as Pharaoh's chief of the guard, was presumably in Egypt, suggesting that the prepositional phrase in dispute should be interpreted not as *nach/towards*, as Blum holds, but as *in* or *into*. Employing אֶל, especially in view of v. 28, v. 36 indicates that Joseph was sold into Egypt as a slave.

However, the contradiction between the verses has less to do with the syntactical construction surrounding Egypt, rather it centers around an overlooked contradiction in the identification of to whom the Midianites sold Joseph. The construction is the same in vv. 28 and 36: √מכר + לְ, where the Midianites are the subject in both, but in v. 28 the Ishmaelites are the object

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[52] See BLUM, *Vätergeschichte*, 245 n. 8; following RUDOLPH, "Josephsgeschichte", 154. See KAUTZSCH (ed.), *Gesenius' Hebrew Grammar*, §90*a-f*; JOÜON – MURAOKA, *Grammar*, §93*c–e*.

[53] For examples, see Ex 21,7; Lev 25,39.47–50; Deut 15,12; 21,14; 28,68; Neh. 5,8; Jer. 34,14.

of לְ, while in v. 36 Potiphar is the object of לְ. Instead, v. 36 seems to contra-dict the sale of Joseph to the Ishmaelites and their consequent role in Egypt according to v. 28b and 39,1. To hold that the Midianites mediated the sale through the Ishmaelites is possible only through harmonization.

Furthermore, in order to maintain that 37,36 is a *Vorwegnahme*, Blum pro-poses that it presents the two events recounted in 39,1 in summary fashion: Joseph was brought to Egypt; Joseph was sold there to Potiphar[54]. V. 36, however, does not report that Joseph was brought to Egypt, but rather pre-supposes it; instead 37,28 presents that information. It seems more accurate that 39,1 consolidates what was presented in both 37,28 and 36, although in-stead of the *Hiphʿîl* of בוא√ as v. 28, in 39,1 the *Hophʿal* of ירד√ is used; and instead of מכר√ as in v. 36, in 39,1 קנה√ is used.

A final observation sheds light on the unity of Gen 37,36 within Genesis 37, vis-à-vis the place of Gen 39,1. It is widely held that Genesis 38 is not in-tegral to the JS, and is a later insertion[55]. Genesis 39 is also remarkable for its characteristic disunity from the rest of the JS. It is the only text that uses YHWH as the divine name. The characters of the chapter come and go and the main action of the narrative is left without its conclusion, in that there is no resolution to the false accusation on the part of the woman, and Joseph re-mains in the same position at the end of the narrative as at the beginning. There are other factors that have led scholars to consider it an outlying text[56].

If Blum were correct that originally Genesis 39 followed immediately up-on Genesis 37, an explanation for the difficulty regarding the identity of the man who imprisoned Joseph is required. Gen 39,1 presents him as סְרִיס פַּרְעֹה שַׂר הַטַּבָּחִים אִישׁ מִצְרִי פּוֹטִיפַר. The remainder of Genesis 39 is silent about פּוֹטִיפַר סְרִיס פַּרְעֹה שַׂר הַטַּבָּחִים, instead utilizing הַמִּצְרִי or simply refer-ring to him as Joseph's master. The context of the place where Joseph worked

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[54] BLUM, *Vätergeschichte*, 244–245.

[55] For Blum's arguments on Genesis 38, see BLUM, *Vätergeschichte*, 224–227; For an overview with bibliography, see WESTERMANN, *Genesis 37–50*, 46–57. Its function within the present context has also been commented upon by ALTER, *The Art of Biblical Narrative*, 3–11. It is interesting to regard it as a microcosm of Judah's positive moral transformation as well, perhaps as a prolepsis preparing for Judah's transformation among the brothers later in the JS.

[56] See HUPFELD, *Quellen*, 65–71; GUNKEL, "Komposition", 63–63; REDFORD, *Biblical Story of Joseph*, 146–147; KEBEKUS, *Die Joseferzählung*, 31–33; K. D. LISEWSKI, *Studien zu Motiven und Themen zur Josefsgeschichte der Genesis* (EHS.T 881; Frankfurt am Main – New York, NY 2008) 321–324; C. LEVIN, "Righteousness in the Joseph Story: Joseph Resists Seduction (Genesis 39)", *The Pentateuch*. International Perspectives on Current Research (ed. T. B. DOZEMAN, *et al.*) (FAT 78; Tübingen 2011) 223–240. See SKA, *Introduction*, 206–207, for further stylistic, narratological and theological reasons.

is that of an estate of a private man. On the other hand, שַׂר הַטַּבָּחִים reappears in Gen 40,3–4, where he is presented as overseeing Joseph in the context of a royal prison. This is obviously an entirely different context than the private estate of Genesis 39, and the prison in which Joseph was confined at the end of that chapter. It is not possible to equate Joseph's master in Genesis 39 with the one in Genesis 40, as Gen 39,1 seeks to do. On the contrary, Genesis 40 would more logically pick up the narrative thread from Gen 37,36. It seems more likely that given the character of both Genesis 38 and 39, originally Genesis 37 found its continuation closer to the beginning of Genesis 40, and that Gen 37,36 provided the hinge, both closing the narrative in chapter 37, and linking it with chapter 40. Accordingly, it seems preferable to conclude that Gen 39,1 is in fact a redactional *Wiederaufnahme* integrating not only Genesis 38, but also Genesis 39 into the JS.

3.2.3 Provisional conclusion

Blum's proposal for Genesis 37,18–30 does not withstand closer scrutiny, then, because his proposed base text still contains unresolved tensions involving the proposals of Reuben and Judah, and the contradiction involving the Midianites and Ishmaelites. These problems notwithstanding, Blum's argumentation regarding the compositional history of Genesis 37 and its relation to Genesis 38 and other texts manifesting a pro-Judaic bent illumine the path toward a proper solution. What needs to be elaborated is that the Judah texts should be considered as part of a pro-Judaic text redaction, which may or may not be part of the other texts of Blum's pro-Judaic text group. Similar to his portrayal in Genesis 37, Genesis 38 does not completely put Judah in a good light, but rather portrays his weaknesses before his positive character development. Judah's transformation in Genesis 38 would seem to correspond with his development in the larger Joseph story, beginning with Genesis 37, where he did wrong, through to his later actions in the JS that show his development. In this respect, if one were to agree with the basic presumption of a pro-Judaic set of texts, the negative characterization of Judah in Genesis 37 would set the stage for his eventual transformation. The insertion of Genesis 38 after Genesis 37 would serve to foreshadow this, and his statements in Genesis 37 in favor of Joseph because of their consanguinity make more sense in the light of his later statements, which with the genealogical focus of Genesis 38 reveal the overarching intention of such a pro-Judaic redaction.

3.3 The text contains an original version and a redactional layer

The third solution model for Genesis 37 holds that the chapter consists in an original story that serves as the base layer of the redactionally updated text. This *Fortschreibung* theory seeks to explain the tensions in the text not by determining originally independent and complete component stories, or by identifying small redactional insertions, but by identifying layers of redactional material which in and of themselves are incomplete because they originated as outgrowths of the original text, and intentionally alter the meaning of that text. The main advantage of this model is its ability to solve both the problems inherent in the MT and the problems in the two alternate solutions models at the same time, because it does not need to find complete sources, nor does it seek to adhere to a notion of redactional minimalism and thereby ignore real tensions existing in the text. In addition, it opens the text to further historical and theological questions.

As with the DH, there are competing proposals within the *Fortschreibung* model. According to one proposal, as far as it concerns Gen 37,18–30, an original *Judah layer* was expanded by a redactional *Reuben layer*. In the original story Judah sought to save Joseph from his brothers' murder plot by selling him to a caravan of Ishmaelites heading to Egypt. Reuben's intervention in favor of Joseph, the cistern motif and the passing Midianites are features of the later redaction that intended to alter the meaning of the story. According to the second version, an original *Reuben layer* base text was expanded with at least one redactional layer. In the original narrative, Reuben sought to save Joseph from his brothers' murder conspiracy in order to return him to the father. This version sees the Midianites as the group that clandestinely passed, pulled Joseph from the cistern in which the brothers had put him, and brought him to Egypt. Judah's intervention and proposed sale to the Ishmaelites belong to the final *Judah layer*. These two versions of the *Fortschreibung* model will be analyzed from the standpoint of the main problem of Genesis 37 under consideration.

3.3.1 'Judah' base text with 'Reuben' expansion

Hans-Christoph Schmitt proposes that an original *Judah layer* text was updated by a redactional *Reuben layer* expansion. The most basic tension in this passage is between Judah's plan to save Joseph's life by selling him to the Ishmaelites in vv. 25–27.28aβb, and the statement in v. 28aα according to which Joseph was taken by the Midianites from the cistern[57]. To alleviate this

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[57] SCHMITT, Nichtpriesterliche, 23.

tension, Schmitt proposes that the Judah material comprises an original story, while the Reuben material functions as a redactional layer which updated the story according to a *theologizing plan*[58].

The emboldened text in the passage below represents the portion of the material Schmitt allocates to the Reuben layer, with the exception of v. 21, which he considers an even later redactional insertion.

Figure 3: Gen 37,18–30: H.-C. Schmitt's Judah base with emboldened Reuben layer

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18 וַיִּרְאוּ אֹתוֹ מֵרָחֹק וּבְטֶרֶם יִקְרַב אֲלֵיהֶם וַיִּתְנַכְּלוּ אֹתוֹ לַהֲמִיתוֹ:

19 וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו הִנֵּה בַּעַל הַחֲלֹמוֹת הַלָּזֶה בָּא:

20 וְעַתָּה לְכוּ וְנַהַרְגֵהוּ וְנַשְׁלִכֵהוּ בְּאַחַד הַבֹּרוֹת

וְאָמַרְנוּ חַיָּה רָעָה אֲכָלָתְהוּ וְנִרְאֶה מַה־יִּהְיוּ חֲלֹמֹתָיו:

21 וַיִּשְׁמַע רְאוּבֵן וַיַּצִּלֵהוּ מִיָּדָם וַיֹּאמֶר לֹא נַכֶּנּוּ נָפֶשׁ:

22 וַיֹּאמֶר אֲלֵהֶם רְאוּבֵן אַל־תִּשְׁפְּכוּ־דָם הַשְׁלִיכוּ אֹתוֹ אֶל־הַבּוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר

וְיָד אַל־תִּשְׁלְחוּ־בוֹ לְמַעַן הַצִּיל אֹתוֹ מִיָּדָם לַהֲשִׁיבוֹ אֶל־אָבִיו:

23 וַיְהִי כַּאֲשֶׁר־בָּא יוֹסֵף אֶל־אֶחָיו וַיַּפְשִׁיטוּ אֶת־יוֹסֵף אֶת־כֻּתָּנְתּוֹ אֶת־כְּתֹנֶת הַפַּסִּים אֲשֶׁר עָלָיו

24 וַיִּקָּחֻהוּ וַיַּשְׁלִכוּ אֹתוֹ הַבֹּרָה וְהַבּוֹר רֵק אֵין בּוֹ מָיִם:

25 וַיֵּשְׁבוּ לֶאֱכָל־לֶחֶם וַיִּשְׂאוּ עֵינֵיהֶם וַיִּרְאוּ וְהִנֵּה אֹרְחַת יִשְׁמְעֵאלִים בָּאָה מִגִּלְעָד

וּגְמַלֵּיהֶם נֹשְׂאִים נְכֹאת וּצְרִי וָלֹט הוֹלְכִים לְהוֹרִיד מִצְרָיְמָה:

26 וַיֹּאמֶר יְהוּדָה אֶל־אֶחָיו מַה־בֶּצַע כִּי נַהֲרֹג אֶת־אָחִינוּ וְכִסִּינוּ אֶת־דָּמוֹ:

27 לְכוּ וְנִמְכְּרֶנּוּ לַיִּשְׁמְעֵאלִים וְיָדֵנוּ אַל־תְּהִי־בוֹ כִּי־אָחִינוּ בְשָׂרֵנוּ הוּא וַיִּשְׁמְעוּ אֶחָיו:

28 וַיַּעַבְרוּ אֲנָשִׁים מִדְיָנִים סֹחֲרִים וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת־יוֹסֵף מִן־הַבּוֹר

וַיִּמְכְּרוּ אֶת־יוֹסֵף לַיִּשְׁמְעֵאלִים בְּעֶשְׂרִים כָּסֶף וַיָּבִיאוּ אֶת־יוֹסֵף מִצְרָיְמָה:

29 וַיָּשָׁב רְאוּבֵן אֶל־הַבּוֹר וְהִנֵּה אֵין־יוֹסֵף בַּבּוֹר וַיִּקְרַע אֶת־בְּגָדָיו:

30 וַיָּשָׁב אֶל־אֶחָיו וַיֹּאמַר הַיֶּלֶד אֵינֶנּוּ וַאֲנִי אָנָה אֲנִי־בָא:

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18 But they saw him from afar, and before he came near to them they conspired against him to kill him. **19 They said to one another, "Here comes that master of dreams. 20 Come now, let us kill him and throw him into one of the cisterns; then we shall say that a wild beast has devoured him, and we shall see what will become of his dreams."** 21 And Reuben heard and he saved him from their hand. He said "we must not strike his life". **22 And Reuben said to them, "Shed no blood; cast him into this cistern here which is in the wilderness, but do not set a hand against him", in order save him from their hand, to return him to his father.** 23 So just as Joseph came to his brothers, they made Joseph remove his tunic, the special tunic that was upon him, **24 and they took him and cast him into the cistern. The cistern was empty; there was no water in it.** 25 Then they sat down to eat; and looking up they saw a caravan of Ishmaelites coming from Gilead, their camels carrying gum, balm, and myrrh, on their way to bring it down to Egypt. 26 Then Judah said to his brothers, "What profit is it if we kill our brother and cover his blood? 27 Come, let us sell him to the Ishmaelites, for our hand must not be against him, since he is our brother, our own flesh." And his brothers listened. **28 And some men, Midianite traders, passed by; and they drew and lifted Joseph out of the cistern,** and they sold him to

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[58] SCHMITT, *Nichtpriesterliche*, 19.

the Ishmaelites for twenty pieces of silver; and they took Joseph to Egypt. **²⁹ And Reuben returned to the cistern, and behold, Joseph was not in the cistern, and he rent his garments. ³⁰ He returned to his brothers, and said, "The lad, he is no more; and I, where am I going?"**

As can be seen from the bold text, the main feature of the Reuben layer, according to Schmitt's allocation, is that it contains all of the action involving Reuben and all of the cistern references, not only Reuben's plan to save Joseph by using a cistern, the brothers action of putting Joseph in the cistern, the action of the passing Midianites extracting Joseph from the cistern and Reuben's return there, but also an expansion of the brothers' conspiracy which includes the cistern motif.

His classification of this material as redactional removes some tensions between the actions of the Midianites and Ishmaelites and between the proposals of Reuben and Judah, thereby shedding some light on the intelligibility of the text. A pair of questions, however, immediately comes to the fore upon consideration of his Reuben layer. The first regards the exclusion of v. 21 from this redaction, and the second regards Schmitt's classification of v. 36 as post-priestly.

Without entering into further discussion about the literary unity of vv. 18–22[59], which was treated above, the issue raised by Schmitt that leads him to classify v. 21 as redactional should be investigated. His assertion is that Reuben's statements in vv. 21–22 are contradictory, because in v. 21 Reuben categorically rejects the killing of Joseph, yet in v. 22 proposes a plan for his murder different from the brothers' original plan. According to Schmitt, in the actual text Reuben first completely rules out murder, but then immediately proposes a different means of killing Joseph. Accordingly, v. 21 is explained as a later redactional insertion, which was carried out in order to put Reuben in a better light by making him express an intention that completely contrasts his brothers' murder plot[60].

There are two problems with Schmitt's reconstruction that make it difficult to accept. First, the purpose of his conjectured redactional insertion is suspicious, since Reuben's intention to save Joseph and return him to the father expressed in v. 22b belongs to his Reuben layer and already put Reuben in a better light. Secondly, the basis for the tension between vv. 21 and 22 is unstable. At the heart of Schmitt's dispute with the unity of vv. 21–22 is his interpretation of the utterance of Reuben in v. 21: לֹא נַכֶּנּוּ נָפֶשׁ, which he under-

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[59] According to Schmitt, v. 18 is allocated to the Judah layer only because without it the Judah layer is incoherent. See SCHMITT, *Nichtpriesterliche*, 25–26.

[60] See SCHMITT, *Nichtpriesterliche*, 23–24, n.76.

stands as a categorical prohibition against murder. However, a closer look at the cases in which the syntagma נכה√ + נֶפֶשׁ occur reveal that its meaning does not quite square with just any type of murder. In each of the 18 occurrences of the syntagma נכה√ + נֶפֶשׁ a *violent* act of killing is always meant, whether murder or involuntary manslaughter[61]. Whenever the noun נֶפֶשׁ is direct or indirect accusative to the verb נכה√, it indicates death by a strike, stab or blow with an object or body part[62].

Given that the phrase means *violent homicide* in all of the biblical texts in which it is found, Reuben's prohibition against it finds two instances of equivalency in his subsequent utterance in v. 22:

A אַל־תִּשְׁפְּכוּ־דָם

B הַשְׁלִיכוּ אֹתוֹ אֶל־הַבּוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר

A' וְיָד אַל־תִּשְׁלְחוּ־בוֹ

The prohibition לֹא נַכֶּנּוּ נָפֶשׁ is met with corresponding vetitives in the phrases marked A and A', while on the other hand, his instructions to the brothers to throw Joseph into the cistern in phrase B would seem to provide an alternative to the category of נכה√ + נֶפֶשׁ, since no physical blow is involved, even though it could still lead to murder. Therefore, there really is no contradiction between Reuben's first and second utterances in vv. 21–22, and neither is there any need to take v. 21 as a later redactional insertion.

Regarding the contradiction about who sold Joseph in Egypt, which is raised when one also considers v. 36, Schmitt proposes that a post-priestly redactor responsible for the integration of Genesis 38 inserted v. 36. He rules out that it belongs to the Reuben layer for two reasons: the variant spelling of Midianites, and the usage of the preposition אֶל in v. 36, as opposed to the *hē locale* in v. 28. The latter objection was treated above[63]. Regarding the variant spelling, there are basically two explanations. Either v. 36 contains a variant spelling of Midianites, as recommended by BHS and attested by the versions, or v. 36 refers to the Medanites, a third independent group or a subgroup of the Ishmaelites based on harmonization with Gen 39,1. The problem with the second explanation is twofold. First, according to Gen 16,15 and 25,4, the Ishmaelites, Midianites and Medanites are related as sons of Abra-

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[61] There are 18 occurrences in 14 verses, the verb always in the *Hiphʿîl*. Legal texts: Lev 24,17–18; Num 35,11.15.30; Deut 19,6.11; 27,25; Josh 20,3.9; Narrative: Gen 37,21; Josh 11,11; Jer. 40,14–15. Of those, 10 are in the context of asylum cities: Num 35,11. 15.30; Deut 19,6.11; 27,25; Josh 20.3.9. For the indirect accusative syntax as in Gen 37,21, see JOÜON – MURAOKA, *Grammar*, §126*g*.

[62] See especially Num 35,9–30.

[63] See above, p. 67.

ham, but Midian and Medan are full brothers, as sons of Keturah and not Hagar as was Ishmael. This would suggest a closer tribal relation of the Medanites with the Midianites than with the Ishmaelites, and so would not seem to alleviate the tension between Gen 37,36 and 39,1. Additionally, the relation of Genesis 37 to the other traditions cannot be assumed, since there are other discrepancies raised in the chapter. The more difficult problem of considering v. 36 to portray a third group, distinct from the Midianites, is that they are presented with the definite article ה, indicating that the group referred to was already presented in the story. The more likely solution is to consider v. 36 as a variant spelling of the Midianites introduced in v. 28. A similar spelling variation is found in v. 17[64].

These issues notwithstanding, it is apparent from his allocation that there is a clearly discernible distinction between Reuben's plan and the action of the Midianites, and Judah's plan and the action of the Ishmaelites. The remaining difficulty is to determine the direction of dependency. A couple of important observations shed light on this question when considering the material of his original Judah layer. For convenience, the text below contains what Schmitt considers the original material of Gen 37,18–30.

Figure 4: Gen 37,18–30: H.-C. Schmitt's Judah base layer

[18]ויראו אתו מרחק ובטרם יקרב אליהם ויתנכלו אתו להמיתו
[23]ויהי כאשר בא יוסף אל אחיו ויפשיטו את יוסף את כתנתו את כתנת הפסים אשר עליו
[25]וישבו לאכל לחם וישאו עיניהם ויראו והנה ארחת ישמעאלים באה מגלעד
וגמליהם נשאים נכאת וצרי ולט הולכים להוריד מצרימה
[26]ויאמר יהודה אל אחיו מה בצע כי נהרג את אחינו וכסינו את דמו
[27]לכו ונמכרנו לישמעאלים וידנו אל תהי בו כי אחינו בשרנו הוא וישמעו אחיו
[28aβb]וימכרו את יוסף לישמעאלים בעשרים כסף ויביאו את יוסף מצרימה

[18] They saw him from afar, and before he came near to them they conspired against him to kill him. [23] So just as Joseph came to his brothers, they made Joseph remove his tunic, the special tunic that was upon him, [25] Then they sat down to eat; and looking up they saw a caravan of Ishmaelites coming from Gilead, with their camels carrying gum, balm, and myrrh, on their way to bring it down to Egypt. [26] Then Judah said to his brothers, "What profit is it if we kill our brother and conceal his blood? [27] Come, let us sell him to the Ishmaelites, for our hand must not be against him, since he is our brother, our own flesh." [28aβb] And his brothers listened to him, and sold him to the Ishmaelites for twenty pieces of silver; and they took Joseph to Egypt.

Schmitt's Judah layer contains a couple of incoherencies. The first verse states that the brothers conspired to kill Joseph, but the subsequent action does not follow this plan. Instead, the brothers strip Joseph upon his arrival,

[64] For bibliography on this question, see above, note 6.

and then sit to eat a meal. There is no motivation yet for this delay in exe-
cuting their plan, since only the subsequent appearance of the Ishmaelites
gives rise to the alternate plan. In view of the actual text, a second difficulty
can be perceived in Judah's speech in v. 26bβ where Judah asks about the
benefit of "covering blood". This question lacks correspondence in the base
text, but relates to the brothers' conspiratorial dialogue in v. 20, where they
discuss throwing his corpse into a cistern and fabricate a story to convince the
father that Joseph died by an attack of a wild animal. Schmitt assigns vv. 19–
20 to the Reuben layer because of the cistern motif connected with Reuben.
Both of these problems are exacerbated when comparing his base layer to the
final form, because the meal scene and the part of Judah's question pertaining
to covering blood fit smoothly into this wider context. These problems are
cleared up, it seems to me, after considering the alternative iteration of the
Fortschreibung solution model.

3.3.2 'Reuben' base text with 'Judah' expansion

The second version of the *Fortschreibung* model sees a Reuben base text with
Judah belonging to a redactional expansion. The three main proponents of
this solution are Donald Redford, Norbert Kebekus and Peter Weimar[65]. Wei-
mar's proposal will mainly be discussed for Gen 37,18–30 because of his
more nuanced position as it pertains to this section of the text, while Red-
ford's and Kebekus' arguments will be noted where appropriate.

For the entirety of Genesis 37, as well as for Gen 37,18–30, Weimar sees
two redactional layers built atop an original story[66]. Our analysis of his pro-
posal will assume the previous analyses of the biblical text already laid out in
response to its inherent tensions and the competing DH and short redactional
insertion solutions. First his results will be presented, followed by a brief
presentation of his arguments, and finally the analysis will follow.

For Gen 37,18–30, Weimar proposes a three-phased process of its histori-
cal development, manifested in an original Reuben base text, a younger Reu-
ben redactional layer, and a final Judah redactional layer.

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[65] REDFORD, *Biblical Story of Joseph*; KEBEKUS, *Die Joseferzählung*; WEIMAR, "Die
Josefsgeschichte", 179–212; ID., "Erwägungen", 327–353; ID., "Gen 37", 485–512; ID.,
"Spuren", 297–315.

[66] Already here is a main distinction between the virtually identical proposals of Ke-
bekus and Weimar and that of Redford, who proposes only two layers, an original story he
calls the *Reuben-version* and a later *Judah-expansion*. See REDFORD, *Biblical Story of
Joseph*, 178–179.

Phase 1 – The original Reuben layer

Figure 5: Gen 37,18–30: P. Weimar's original Reuben layer

‏18ויראו אתו מרחק ובטרם יקרב אליהם ויתנכלו אתו להמיתו
‏22aויאמר אלהם ראובן אל תשפכו דם
‏השליכו אתו אל הבור הזה אשר במדבר ויד אל תשלחו בו
‏23abαויהי כאשר בא יוסף אל אחיו ויפשיטו את יוסף
‏24ויקחהו וישלכו אתו הברה והבור רק אין בו מים
‏28aα*bויעברו אנשים מדינים וימשכו ויעלו את יוסף מן הבור ויביאו את יוסף מצרימה
‏29וישב ראובן אל הבור והנה אין יוסף בבור ויקרע את בגדיו
‏30וישב אל אחיו ויאמר הילד איננו ואני אנה אני בא

^{37,18} They saw him from afar, and before he came near to them they conspired against him to kill him. ^{22a} And Reuben said to them, "Shed no blood; cast him into this pit here in the wilderness, but lay no hand upon him" ^{23abα} So when Joseph came to his brothers, they stripped him of his tunic, ^{24} and they took him and cast him into a pit. The pit was empty, there was no water in it. ^{28aα*b} Then some men, Midianites, passed by; and they drew Joseph up and lifted him out of the pit, and they took Joseph to Egypt. ^{29} When Reuben returned to the pit and saw that Joseph was not in the pit, he rent his clothes ^{30} and returned to his brothers, and said, "The lad is gone; and I, where shall I go?"

Within Weimar's base layer of Gen 37,18–30, there is one noteworthy narrative peculiarity. In vv. 29–30 it is not readily apparent what motived Reuben to look for Joseph in the cistern, and to react with such terror. The text is devoid of any explanation, since according to his proposal the notices about Reuben's desire to save Joseph belong to a later redaction.

Phase 2 – The younger Reuben redactional layer

Figure 6: Gen 37,18–30: P. Weimar's original layer with emboldened Reuben redaction

‏18ויראו אתו מרחק ובטרם יקרב אליהם ויתנכלו אתו להמיתו
‏19**ויאמרו איש אל אחיו הנה בעל החלמות הלזה בא**
‏20**ועתה לכו ונהרגהו ונשלכהו באחד הברות**
‏**ואמרנו חיה רעה אכלתהו ונראה מה יהיו חלמתיו**
‏21**וישמע ראובן ויצלהו מידם ויאמר לא נכנו נפש**
‏22ויאמר אלהם ראובן אל תשפכו דם השליכו אתו אל הבור הזה אשר במדבר
‏ויד אל תשלחו בו **למען הציל אתו מידם להשיבו אל אביו**
‏23abαויהי כאשר בא יוסף אל אחיו ויפשיטו את יוסף
‏24ויקחהו וישלכו אתו הברה והבור רק אין בו מים
‏28aα*bויעברו אנשים מדינים וימשכו ויעלו את יוסף מן הבור ויביאו את יוסף מצרימה
‏29וישב ראובן אל הבור והנה אין יוסף בבור ויקרע את בגדיו
‏30וישב אל אחיו ויאמר הילד איננו ואני אנה אני בא

[18] They saw him from afar, and before he came near to them they conspired against him to kill him. **[19] They said to one another, "Here comes that master of dreams. [20] Come now, let us kill him and throw him into one of the cisterns; then we shall say that a wild beast has devoured him, and we shall see what will become of his dreams." [21] And Reuben heard and he saved him from their hand. He said "we must not strike his life"** [22] And Reuben said to them, "Shed no blood; cast him into this cistern here in the wilderness, but do not set a hand against him" **in order to save him from their hand, to return him to his father.** [23abα] So when Joseph came to his brothers, they stripped him of his tunic, [24] and they took him and cast him into a pit. The pit was empty, there was no water in it. [28abα] Then some men, Midianites, passed by; and they drew Joseph up and lifted him out of the pit, and they took Joseph to Egypt. [29] When Reuben returned to the pit and saw that Joseph was not in the pit, he rent his clothes [30] and returned to his brothers, and said, "The lad is gone; and I, where shall I go?"

In the above text the bold material indicates Weimar's first redactional layer, which he calls the younger Reuben layer, since it represents the text that updated the older Reuben layer, i.e. the original text, expanding on the original role of Reuben. This text consists in two basic elements: vv. 19–20 is an expansion of the brothers' conspiracy against Joseph, and vv. 21.22b is the second part of Reuben's speech to the brothers in favor of Joseph.

His determination of material belonging to the younger Reuben layer arises from tensions he perceives in two areas within vv. 18–30[67]. First he considers vv. 21b and 22a to contain a problematic double intervention by Reuben, based on the fact that (1) each speech has a different addressed audience: the speech in v. 21b in the 1st person plural addresses all of Joseph's brothers inclusive of Reuben, while the speech in v. 22a in the 2rd person plural addresses only the brothers; (2) each speech has a different accentuation: the speech in v. 21b is prohibitive while the speech in v. 22a is vetitive. Secondly, he finds that the consecutive, asyndetic infinitives found in v. 22b are not clearly connected to the speeches themselves. Finally, he considers the narrative comments in vv. 21a and 22b, one before the first speech, the other after the second, unified because of the key term √נצל, and serving a binding function

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[67] See WEIMAR, "Erwägungen", 342–344. More than his allocation of material, Weimar's methodology for determining redactional activity distinguishes his proposed solution. For Weimar, redactional activity cannot solely be determined based upon plot consistency, but must also, sometimes primarily, take into consideration what he calls *Gestaltungsgesetzmäßigkeiten*, or compositional regularities. See IBID., 329, 333; and ID., "Die Josefsgeschichte", 179–212, for an elaboration of the compositional particularities of Genesis 37. Methodologically it seems he puts the cart before the horse in some points, i.e. he considers attributes of redactional material as proof of their existence. This is problematic, since instead in some cases they are, in my opinion, better understood as attributes of unified, original material.

in order to create the appearance of a unified pair of speeches. Weimar argues that because the narrative comment in v. 21aβ declares Reuben's saving as a *fait accompli*, and the second in v. 22bα as an intention, they are not isolated statements but were designed to form a link. The word order and presence of a specific addressee in v. 22a, rather than v. 21b, indicates to him that it is original, since it is necessary for the narrative and relied upon by the redactional material, while the narrative notice in vv. 21aα.22b bracket the insertion of v. 21aβ.

Although Weimar's presuppositions and methodology differ from proponents of the DH, and the usual arguments against the unity of vv. 21–22 are not in play, at the heart of his argumentation in favor of a Reuben redaction in these verses is the same notion of literary tension between the pair of Ruben speeches seen in DH proposals. This objection was dealt with above[68]. Briefly summarized, the two speeches are in fact a doublet, but do not give rise to a diachronic solution. Two consecutive speeches by the same speaker, each introduced by √אמר, indicate a pause between discourses. This interpretation shows that after Reuben's general and emphatic prohibition against fratricide, he came back with a second utterance, this time directed at the brothers (change in verbal number to 2nd person plural, addition of 3rd person plural object marker) and specific to the immediate situation (vetitive instead of prohibitive), which would secretly allow him to save Joseph. Understood in this way, the perceived literary tensions disappear, and the narrative notice in v. 22b with consecutive, asyndetic infinitives, can be understood as clearly connected to the speeches, since it alerts the reader to Reuben's motivation for suggesting they cast Joseph into the cistern.

Furthermore, Weimar's original Reuben layer does not function without much of the material allocated to the Reuben redactional layer, since without the notice of his intention to save Joseph, Reuben's return to the cistern in vv. 29–30 becomes unintelligible. Secondly, the narrative report that "Reuben saved him" in v. 21b, noted by Weimar as a *fait accompli*, was shown to be a proleptic summary. In Weimar's conception it is part of a redactional clasp for the insertion of a second speech. With such a narrow scope the text seems to contradict itself, first narrating that Reuben saved Joseph, only later to narrate Reuben's saving of Joseph as an intended outcome yet to be achieved. This problem is solved once it is seen that as a proleptic summary, v. 21b is not fulfilled until the brothers decide against killing Joseph and instead cast him alive into the empty cistern (v. 24). The different accentuations, word ordering, and change in grammatical mood and number adduced by Weimar to

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[68] See p. 55 above, with biblical references and bibliography.

support distinct textual layers are better understood as stylistic elements of a unified text which was well wrought for the purpose of characterization and to communicate the unfolding of the plot.

Weimar also adverts to a difficulty in the transition from v. 18 to vv. 19–20, since v. 18 provides a notice of the brothers' intention to kill Joseph, while vv. 19–20 provide what he considers to be an ambiguous deliberation over the "already settled matter"[69]. His uneasiness regarding this transition lies with the fact that v. 18 simply and concisely recounts the brothers' murder conspiracy, depriving the account of the narrative suspense he expects for the following discussion among the brothers regarding the same matter. Of itself, he admits, this could be a stylistic device, but the further tension in the section points him to a diachronic solution. The existence of two different proposals for throwing Joseph into the cistern is signal for Weimar, as it was for several documentarians, since it is seen as contradictory that in one case there is a multiplicity of cisterns (v. 20), while in the other only one particular cistern is mentioned (v. 22). Thus he considers vv. 19–20 a redactional expansion of the original, concise notice in v. 18, just as the original, concise statement of Reuben in v. 22a was elaborated upon by the redactional insertion of vv. 21.22b, and sees both elaborations as part of the same redactional stratum.

Weimar's proposal for vv. 18–20 also contains some difficulties to consider. First, as was treated above, the narrative report of a plan elaborated upon in discourse is a common narrative technique, and does not necessarily indicate the text's diachrony[70]. Second, it seems to me that there is no need to find narrative tension between the phrase mentioning multiple cisterns and those that mention a specific one. The brothers' discourse alluding to the fact that the location contained multiple cisterns provides depth to Reuben's counter-scheme, and meaning to his specification of a particular cistern in which he charged his brothers to throw Joseph. The reader later learns that the one identified by Reuben contained no water, and therefore was crucial for Reuben's saving plan. Rather than literary tension, the two references to the cisterns are complementary. The plan of the brothers to hide Joseph's corpse in any one of the multiple cisterns in the vicinity allows Reuben a way of placating his brothers temporarily, by deceitfully seeming to agree to murder Joseph, while availing himself of a clandestine opportunity to save him. The first mention of cisterns is important in understanding the logic behind Reuben's saving plan. For internal reasons, then, it is better to understand these

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[69] WEIMAR, "Erwägungen", 344–345.

[70] See n. 39 above for biblical references and bibliography.

verses as a unity, and in light of the fact that the double Reuben speech has been shown as unified, the grounds for distinguishing a Reuben redactional layer are undermined.

Phase 3 – The final Judah redactional layer

The bold text in the figure below is identified by Weimar as belonging to a second, final redactional layer, which he calls the Judah layer. This text also consists in two basic elements: v. 23b contains a second description of Joseph's garment, while vv. 25–27.28aβ consist in a secondary counterproposal against killing Joseph involving Judah, the brothers, and the Ishmaelites.

Figure 7: Gen 37,18–30: P. Weimar's Judah redactional layer

^{18}וַיִּרְאוּ אֹתוֹ מֵרָחֹק וּבְטֶרֶם יִקְרַב אֲלֵיהֶם וַיִּתְנַכְּלוּ אֹתוֹ לַהֲמִיתוֹ:

^{19}וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו הִנֵּה בַּעַל הַחֲלֹמוֹת הַלָּזֶה בָּא:

^{20}וְעַתָּה לְכוּ וְנַהַרְגֵהוּ וְנַשְׁלִכֵהוּ בְּאַחַד הַבֹּרוֹת

וְאָמַרְנוּ חַיָּה רָעָה אֲכָלָתְהוּ וְנִרְאֶה מַה־יִּהְיוּ חֲלֹמֹתָיו:

^{21}וַיִּשְׁמַע רְאוּבֵן וַיַּצִּלֵהוּ מִיָּדָם וַיֹּאמֶר לֹא נַכֶּנּוּ נָפֶשׁ:

^{22}וַיֹּאמֶר אֲלֵהֶם רְאוּבֵן אַל־תִּשְׁפְּכוּ־דָם הַשְׁלִיכוּ אֹתוֹ אֶל־הַבּוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר

וְיָד אַל־תִּשְׁלְחוּ־בוֹ לְמַעַן הַצִּיל אֹתוֹ מִיָּדָם לַהֲשִׁיבוֹ אֶל־אָבִיו:

^{23}**וַיְהִי כַּאֲשֶׁר־בָּא יוֹסֵף אֶל־אָחָיו וַיַּפְשִׁיטוּ אֶת־יוֹסֵף אֶת־כֻּתָּנְתּוֹ אֶת־כְּתֹנֶת הַפַּסִּים אֲשֶׁר עָלָיו:**

^{24}וַיִּקָּחֻהוּ וַיַּשְׁלִכוּ אֹתוֹ הַבֹּרָה וְהַבּוֹר רֵק אֵין בּוֹ מָיִם:

^{25}**וַיֵּשְׁבוּ לֶאֱכָל־לֶחֶם וַיִּשְׂאוּ עֵינֵיהֶם וַיִּרְאוּ וְהִנֵּה אֹרְחַת יִשְׁמְעֵאלִים בָּאָה מִגִּלְעָד**

וּגְמַלֵּיהֶם נֹשְׂאִים נְכֹאת וּצְרִי וָלֹט הוֹלְכִים לְהוֹרִיד מִצְרָיְמָה:

^{26}**וַיֹּאמֶר יְהוּדָה אֶל־אֶחָיו מַה־בֶּצַע כִּי נַהֲרֹג אֶת־אָחִינוּ וְכִסִּינוּ אֶת־דָּמוֹ:**

^{27}**לְכוּ וְנִמְכְּרֶנּוּ לַיִּשְׁמְעֵאלִים וְיָדֵנוּ אַל־תְּהִי־בוֹ כִּי־אָחִינוּ בְשָׂרֵנוּ הוּא וַיִּשְׁמְעוּ אֶחָיו:**

^{28}*וַיַּעַבְרוּ אֲנָשִׁים מִדְיָנִים סֹחֲרִים וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת־יוֹסֵף מִן־הַבּוֹר

וַיִּמְכְּרוּ אֶת־יוֹסֵף לַיִּשְׁמְעֵאלִים בְּעֶשְׂרִים כָּסֶף וַיָּבִיאוּ אֶת־יוֹסֵף מִצְרָיְמָה:

^{29}וַיָּשָׁב רְאוּבֵן אֶל־הַבּוֹר וְהִנֵּה אֵין־יוֹסֵף בַּבּוֹר וַיִּקְרַע אֶת־בְּגָדָיו:

^{30}וַיָּשָׁב אֶל־אֶחָיו וַיֹּאמַר הַיֶּלֶד אֵינֶנּוּ וַאֲנִי אָנָה אֲנִי־בָא:

^{18} But they saw him from afar, and before he came near to them they conspired against him to kill him. ^{19} They said to one another, "Here comes that master of dreams. ^{20} Come now, let us kill him and throw him into one of the cisterns; then we shall say that a wild beast has devoured him, and we shall see what will become of his dreams." ^{21} And Reuben heard and he saved him from their hand. He said "we must not strike his life". ^{22} And Reuben said to them, "Shed no blood; cast him into this cistern here which is in the wilderness, but do not set a hand against him", in order save him from their hand, to return him to his father. ^{23} So just as Joseph came to his brothers, they made Joseph remove his tunic, **the special tunic that was upon him,** ^{24} and they took him and cast him into the cistern. The cistern was empty; there was no water in it. **^{25} Then they sat down to eat; and looking up they saw a caravan of Ishmaelites coming from Gilead, their camels carrying gum, balm, and myrrh, on their way to bring it down to Egypt. ^{26} Then Judah said to his brothers, "What profit is it if we kill our brother and cover his blood? ^{27} Come, let us**

sell him to the Ishmaelites, for our hand must not be against him, since he is our brother, our own flesh." And his brothers listened. [28] And some Midianite men, **traders**, passed by; and they drew and lifted Joseph out of the cistern, **and sold him to the Ishmaelites for twenty pieces of silver**; and they took Joseph to Egypt. [29] And Reuben returned to the cistern, and behold, Joseph was not in the cistern, and he rent his garments. [30] He returned to his brothers, and said, "The lad, he is no more; and I, where am I going?"

For Weimar, the retarding effect of vv. 25–27 interrupts the stylistic and narrative connection between vv. 24 and 28[71]. On the other hand, he sees vv. 25–27.28aβ as stylistically distinct from its context, and poorly integrated. When these verses are removed, so is the tension, indicating both that vv. 25–27.28aβ are redactional and that the redactor intended for such a tension between Judah's and Reuben's plans to be felt. He adduces a shift in train of thought between the Reuben (vv. 21–22) and Judah (vv. 26–27) interventions[72]. Judah's speech in v. 26b refers to the brothers' plan in v. 20 and is therefore dependent upon it[73]. The vetitive in v. 27a (וְיָדֵנוּ אַל־תְּהִי־בוֹ) is an imitation of the vetitive concluding Reuben's speech in v. 22a (וְיָד אַל־בּוֹ תִּשְׁלְחוּ)[74]. Judah's plan to sell Joseph to the Ishmaelites is inserted into the existing context, and despite the fact that the Midianites carry out the sale, the activity of the brothers is nonetheless highlighted, the original role of the Midianites reduced, with the result that Joseph's transfer to Egypt is less reliant upon chance and more upon the action of the brothers. This suffices to indicate a redactional stratum that involves Judah and the Ishmaelites. He considers this stratum to consist of 37,25–27.28aβ[75].

A further set of questions about the extent of the redaction must be raised. The tension in the text certainly involves vv. 25aβ–27.28aβ, at least including the report that the brothers spotted the approaching Ishmaelites, because this material is essential to Judah's plan. Weimar proposes that the notice that the brothers sat to eat (v. 25aα וַיֵּשְׁבוּ לֶאֱכָל־לֶחֶם) also belongs to this redaction. This is based upon a tension between the portrayal in vv. 24–25 that the brothers sat to eat in the vicinity of the cisterns, since no departure is recounted, and the activity of Reuben in vv. 29–30 which requires that the brothers

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[71] WEIMAR, "Erwägungen", 333–335.

[72] This "shift" probably refers to the intention of Reuben to return Joseph to the father, and the intention of Judah to sell him into Egypt.

[73] Here, as in many places, he cites the arguments of KEBEKUS, *Die Joseferzählung*, 6–12.

[74] See above, n. 19. This argument was also proposed by REDFORD, *Biblical Story of Joseph*, 140–141.

[75] Cf. REDFORD, *Biblical Story of Joseph*, 139–146, who considers vv. 19–21 as a later midrash on v. 18b.

had moved on after depositing Joseph there[76]. It is important to reconcile this observation with the fact that the tension also exists within his proposed final form of the text including the Judah redaction, to which v. 25aα allegedly belongs. According to Weimar's proposal, the Judah redactor updated the text so that the Midianites sold Joseph to the Ishmaelites unbeknownst to the brothers. This final form of the text still requires the clandestine activity of the Midianites as portrayed in the original text, which means that both the original as well as the final form of the text require that the brothers moved to a different location after having put Joseph into the cistern. The simplest explanation is that vv. 24–25 contain an ellipsis[77]. The reader has to understand that the place where the brothers sat to eat was somehow out of view of the cistern in which they put Joseph. This is not a stretch, and becomes aparent from the context as soon as one reads vv. 29–30. Furthermore, the original version also requires the meal scene as the narrative time and space for the Midianites to pass and pull Joseph from the cistern. Since both the original and redaction require v. 25aα, it is better to include this text with the oginal version.

A second question regards whether or not סֹחֲרִים in v. 28 belongs to the original text or to a later redaction[78]. Weimar proposes that it belongs to the Judah redaction based on the fact that it is appositional, which he asserts is an interpolative technique employed by the final redactor in Genesis 37, and that such an insertion would serve to give a new quality to the base text in relation to the redactional material of vv. 25 and 28aβ. The first argument is circular, and the second rests on his determination that all other references to selling belong to the Judah redaction. On the other hand, if v. 36 is held to be part of the original text then one may readily perceive that the description of the Midianites in v. 28 as travelling tradesmen specifies the nature of their actions in v. 28, foreshadowing what becomes explicit in v. 36, namely that they brought Joseph to Egypt to sell him there into slavery. Coupled with the fact that there are no inherent literary reasons to consider סֹחֲרִים as secondary, it is better to leave this term as part of the original text.

A final and more complex question regards the nature of v. 23bβ, אֶת־כְּתֹנֶת הַפַּסִּים אֲשֶׁר עָלָיו. Weimar considers this as part of the Judah redaction[79]. In order to determine the nature of v. 23bβ and of the syntagma in general, which recurs in v. 3 and v. 32, the investigation must include the other sections of

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[76] Weimar follows KEBEKUS, *Die Joseferzählung*, 7–8.

[77] On ellipsis, with bibliography and examples, see SKA, *"Our Fathers Have Told Us"*, 12–14.

[78] WEIMAR, "Gen 37", 493 n. 23.

[79] WEIMAR, "Erwägungen", 345–348.

the chapter. The question about the nature of texts dealing with the special tunic is treated below[80].

3.3.3 Provisional conclusion

In my opinion the strongest argument put forth by Weimar regarding the redactional nature of vv. 25–27.28aβ is that the problematic tension disappears upon its removal from the chapter. On the other hand, the verses containing Reuben's speech cannot be secondary without destroying narrative continuity. This is a strong argument for the relative lateness of the Judah speech. Weimar's other arguments are more stylistic in nature, and seem to illuminate the nature rather than the existence of the redactional material.

At this stage it seems helpful to reiterate previous arguments in favor of considering Judah's speech as secondary. One main problem that Weimar does not treat is the question about to whom Joseph was sold by the Midianites. Because of the way v. 36 contrasts with v. 35, as well as its role in faming the chapter within the larger JS, he considers v. 36 redactional. In my opinion, because he considers v. 36 as part of the same redactional layer as the notice that the Midianites sold Joseph to the Ishmaelites in v. 28, the redactional layer itself introduces a contradiction in fact. Weimar prefers to see v. 36 as an abbreviation of v. 28, not a contradiction, based on the recurrence of √מכר with the same subject[81]. As elaborated above, the problem between these verses lies with the party to whom Joseph was sold, rather than the seller. The function of v. 36 as linking Genesis 37 to the continuation of the JS need not be an indication of its redactional nature, since there are many elements within Genesis 37 opening it up to continuation, necessitating a summary statement at the end of narrative action serving to join the chapter with its original continuation, which would have been well served by v. 36. It is preferable to consider v. 36 as part of the original text, and to consider the main contradiction in the chapter as the impetus for an exegetical solution, rather than to appeal to stylistic phenomena which may or may not have a diachronic provenance. Aside from eliminating this contradiction, classifying Judah's speech as secondary also resolves the tension exhibited in Schmitt's proposal due to Reuben's actions in vv. 29–30. Finally, Judah's speech duplicates Reuben's counterproposal against shedding blood with the effect that the plot is altered with Joseph's sale to the Ishmaelites, so that Judah's plan effectively supplants Reuben's.

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[80] See below, pp. 160ff.
[81] See WEIMAR, "Erwägungen", 350–352.

4. Toward a New Solution to Gen 37,18–30

The point of departure for this study of Gen 37,18–30 has been its literary problems and the various solution models that have been brought to bear on them. First, two synchronic proposals which sought to rule out the existence of tensions and show the text as unified were evaluated and found problematic. Secondly, the proposals of the DH were evaluated in terms of their success in solving the problems in the text as well as the inner consistency of their solution. We found that the two premises of the theory were not valid, namely that the text is characterized by multiple sets of doublets, and that the disentanglement of such doublets would result in two coherent, parallel variants of the same story. Thirdly, we analyzed the proposal that the passage contains only one short redactional insertion, the notice about the passing Midianites, and found that while one main problem was resolved, other important problems were left unaddressed, concluding that the problem of Joseph's sale impinges not only upon the tension between the activity of the Ishmaelites and Midianites, but also upon the counterproposals of Reuben and Judah to the brothers' conspiracy to kill Joseph. Finally, we evaluated the solution model that proposes that this tension can be explained by understanding the text as basically one original, complete story that has been redactionally expanded by a layer of text providing it with a new meaning (*Fortschreibung*). This model comes closest to solving the problems of the passage, but the two iterations were found to contain some problems in terms of which material belongs to the base layer and which to the redaction.

In order to solve the problems inherent in Gen 37,18–30 without creating new tensions or inconsistencies either pertaining to content or style in both the original text as well as the redactional text, the following solution is proposed[82]:

Figure 8: Gen 37,18–30: Proposed original text

<div dir="rtl">

‎¹⁸ויראו אתו מרחק ובטרם יקרב אליהם ויתנכלו אתו להמיתו

‎¹⁹ויאמרו איש אל אחיו הנה בעל החלמות הלזה בא

‎²⁰ועתה לכו ונהרגהו ונשלכהו באחד הברות

ואמרנו חיה רעה אכלתהו ונראה מה יהיו חלמתיו

‎²¹וישמע ראובן ויצלהו מידם ויאמר לא נכנו נפש

‎²²ויאמר אלהם ראובן אל תשפכו דם השליכו אתו אל הבור הזה אשר במדבר

ויד אל תשלחו בו למען הציל אתו מידם להשיבו אל אביו

‎²³ויהי כאשר בא יוסף אל אחיו ויפשיטו

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[82] The dotted underlined text, which pertains to the question about the nature of the *special tunic*, is treated below, pp. 160ff.

את יוסף את כתנתו את כְתֹנֶת הַפַּסִים אֲשֶׁר עָלָיו

24וַיִּקָּחֻהוּ וַיַּשְׁלִכוּ אֹתוֹ הַבֹּרָה וְהַבּוֹר רֵק אֵין בּוֹ מָיִם

25וַיֵּשְׁבוּ לֶאֱכָל־לֶחֶם

28abβוַיַּעַבְרוּ אֲנָשִׁים מִדְיָנִים סֹחֲרִים וַיִּמְשְׁכוּ

וַיַּעֲלוּ אֶת יוֹסֵף מִן הַבּוֹר וַיָּבִיאוּ אֶת יוֹסֵף מִצְרָיְמָה

29וַיָּשָׁב רְאוּבֵן אֶל הַבּוֹר וְהִנֵּה אֵין יוֹסֵף בַּבּוֹר וַיִּקְרַע אֶת בְּגָדָיו

30וַיָּשָׁב אֶל אֶחָיו וַיֹּאמַר הַיֶּלֶד אֵינֶנּוּ וַאֲנִי אָנָה אֲנִי בָא

[18] But they saw him from afar, and before he came near to them they conspired against him to kill him. [19] They said to one another, "Here comes that master of dreams. [20] Come now, let us kill him and throw him into one of the cisterns; then we shall say that a wild beast has devoured him, and then let us see what will come of his dreams." [21] And Reuben heard and he saved him from their hand. He said "we must not strike his life". [22] And Reuben said to them, "Shed no blood; cast him into this cistern here which is in the wilderness, but do not set a hand against him", in order save him from their hand, to return him to his father. [23] So just as Joseph came to his brothers, they made Joseph remove his tunic, the special tunic that was upon him,[24] and they took him and cast him into the cistern. The cistern was empty; there was no water in it. [25] Then they sat down to eat. [28abβ] And some men, Midianite traders, passed by; and they drew and lifted Joseph out of the cistern, and they took Joseph to Egypt. [29] Then Reuben returned to the cistern, and behold, Joseph was not in the cistern, and he rent his garments. [30] He returned to his brothers, and said, "The lad, he is no more; and I, where am I going?"

The advantage of the base text proposed above is that the Judah – Reuben and Ishmaelite – Midianite tensions are resolved, and based on the explanations above for the other perceived tensions in vv. 18–22, the text is completely coherent. An examination of this base layer with redactional insertions confirms the proper direction of dependency.

The main reasons for considering the bold material below as redactional and dependent upon the material identified as original arises from the fact that its removal results in the resolution of the identified narrative tension in the section on the one hand, and its internal coherency and expansionistic traits on the other. The redactional material introduces Judah as a main actor in the narrative, and introduces the possibility for a different proposal to deal with Joseph seen with the appearance of the Ishmaelites in v. 25aβb. Judah's proposal responds to this new opportunity and introduces the motif of the brothers' involvement in Joseph's sale.

Figure 9: Gen 37,18–30: Proposed original with redactional text emboldened

18וַיִּרְאוּ אֹתוֹ מֵרָחֹק וּבְטֶרֶם יִקְרַב אֲלֵיהֶם וַיִּתְנַכְּלוּ אֹתוֹ לַהֲמִיתוֹ:

19וַיֹּאמְרוּ אִישׁ אֶל אָחִיו הִנֵּה בַּעַל הַחֲלֹמוֹת הַלָּזֶה בָּא:

20וְעַתָּה לְכוּ וְנַהַרְגֵהוּ וְנַשְׁלִכֵהוּ בְּאַחַד הַבֹּרוֹת

וְאָמַרְנוּ חַיָּה רָעָה אֲכָלָתְהוּ וְנִרְאֶה מַה יִּהְיוּ חֲלֹמֹתָיו:

21וַיִּשְׁמַע רְאוּבֵן וַיַּצִּלֵהוּ מִיָּדָם וַיֹּאמֶר לֹא נַכֶּנּוּ נָפֶשׁ:

וַיֹּ֨אמֶר אֲלֵהֶ֣ם רְאוּבֵן֮ אַל־תִּשְׁפְּכוּ־דָם֒ הַשְׁלִ֣יכוּ אֹת֗וֹ אֶל־הַבּ֤וֹר הַזֶּה֙ אֲשֶׁ֣ר בַּמִּדְבָּ֔ר²²
וְיָ֖ד אַל־תִּשְׁלְחוּ־ב֑וֹ לְמַ֗עַן הַצִּ֤יל אֹתוֹ֙ מִיָּדָ֔ם לַהֲשִׁיב֖וֹ אֶל־אָבִֽיו׃
וַֽיְהִ֕י כַּֽאֲשֶׁר־בָּ֥א יוֹסֵ֖ף אֶל־אֶחָ֑יו וַיַּפְשִׁ֤יטוּ²³
אֶת־יוֹסֵף֙ אֶת־כֻּתָּנְתּ֔וֹ אֶת־כְּתֹ֥נֶת הַפַּסִּ֖ים אֲשֶׁ֥ר עָלָֽיו׃
וַיִּקָּחֻ֔הוּ וַיַּשְׁלִ֥כוּ אֹת֖וֹ הַבֹּ֑רָה וְהַבּ֣וֹר רֵ֔ק אֵ֥ין בּ֖וֹ מָֽיִם׃²⁴
וַיֵּשְׁבוּ֮ לֶֽאֱכָל־לֶחֶם֒ וַיִּשְׂא֤וּ עֵֽינֵיהֶם֙ וַיִּרְא֔וּ וְהִנֵּה֙ אֹֽרְחַ֣ת יִשְׁמְעֵאלִ֔ים בָּאָ֖ה מִגִּלְעָ֑ד²⁵
וּגְמַלֵּיהֶ֣ם נֹֽשְׂאִ֗ים נְכֹאת֙ וּצְרִ֣י וָלֹ֔ט הוֹלְכִ֖ים לְהוֹרִ֥יד מִצְרָֽיְמָה׃
וַיֹּ֥אמֶר יְהוּדָ֖ה אֶל־אֶחָ֑יו מַה־בֶּ֗צַע כִּ֤י נַֽהֲרֹג֙ אֶת־אָחִ֔ינוּ וְכִסִּ֖ינוּ אֶת־דָּמֽוֹ׃²⁶
לְכ֞וּ וְנִמְכְּרֶ֣נּוּ לַיִּשְׁמְעֵאלִ֗ים וְיָדֵ֙נוּ֙ אַל־תְּהִי־ב֔וֹ כִּֽי־אָחִ֥ינוּ בְשָׂרֵ֖נוּ ה֑וּא וַֽיִּשְׁמְע֖וּ אֶחָֽיו׃²⁷
וַיַּֽעַבְרוּ֩ אֲנָשִׁ֨ים מִדְיָנִ֜ים סֹֽחֲרִ֗ים וַֽיִּמְשְׁכוּ֙ וַיַּֽעֲל֤וּ אֶת־יוֹסֵף֙ מִן־הַבּ֔וֹר²⁸
וַיִּמְכְּר֧וּ אֶת־יוֹסֵ֛ף לַיִּשְׁמְעֵאלִ֖ים בְּעֶשְׂרִ֣ים כָּ֑סֶף וַיָּבִ֥יאוּ אֶת־יוֹסֵ֖ף מִצְרָֽיְמָה׃
וַיָּ֤שָׁב רְאוּבֵן֙ אֶל־הַבּ֔וֹר וְהִנֵּ֥ה אֵין־יוֹסֵ֖ף בַּבּ֑וֹר וַיִּקְרַ֖ע אֶת־בְּגָדָֽיו׃²⁹
וַיָּ֥שָׁב אֶל־אֶחָ֖יו וַיֹּאמַ֑ר הַיֶּ֣לֶד אֵינֶ֔נּוּ וַֽאֲנִ֖י אָ֥נָה אֲנִי־בָֽא׃³⁰

[18] But they saw him from afar, and before he came near to them they conspired against him to kill him. [19] They said to one another, "Here comes that master of dreams. [20] Come now, let us kill him and throw him into one of the cisterns; then we shall say that a wild beast has devoured him, and we shall see what will become of his dreams." [21] And Reuben heard and he saved him from their hand. He said "we must not strike his life". [22] And Reuben said to them, "Shed no blood; cast him into this cistern here which is in the wilderness, but do not set a hand against him", in order save him from their hand, to return him to his father. [23] So just as Joseph came to his brothers, they made Joseph remove his tunic, the special tunic that was upon him, [24] and they took him and cast him into the cistern. The cistern was empty; there was no water in it. [25] Then they sat down to eat; **and looking up they saw a caravan of Ishmaelites coming from Gilead, their camels carrying gum, balm, and myrrh, on their way to bring it down to Egypt. [26] Then Judah said to his brothers, "What profit is it if we kill our brother and cover his blood? [27] Come, let us sell him to the Ishmaelites, for our hand must not be against him, since he is our brother, our own flesh." And his brothers listened.** [28] And some men, Midianite traders, passed by; and they drew and lifted Joseph out of the cistern, **and sold him to the Ishmaelites for twenty pieces of silver;** and they took Joseph to Egypt. [29] And Reuben returned to the cistern, and behold, Joseph was not in the cistern, and he rent his garments. [30] He returned to his brothers, and said, "The lad, he is no more; and I, where am I going?"

The redactional material coheres to a certain extent with the context into which it was inserted, but not without significantly altering the narrative. Judah's question in v. 26 presupposes the brothers' dialogue in v. 20, and Judah's proposal in v. 27 corresponds to Reuben's injunction against laying a hand on Joseph in v. 22. While the redaction builds upon the proposed base layer, it also introduces perceptible narrative incoherencies, since the text contradicts v. 36, creates what seems to be a duplication of Reuben's plan without furthering what happens to Joseph in the end, and leaves an ambiguity about how Joseph ended up in Egypt. On the one hand the new context provided by the redactional insertion seems to indicate that the Midianites stole him from the cistern and sold him to the Ishmaelites, while on the other

hand it opens the possibility for the reader to understand the brothers' involvement in Joseph's sale. Aside from the introduction of the Ishmaelites as new actors, with minute details of their trading characteristics, the redaction explicates that the brothers knew about an Egyptian destination; the redaction highlights the fraternal relationship with Joseph as motive against killing him, yet the brothers' willingness to sell him into slavery; and not least, the redaction introduces Judah as the leader of the brothers, in stark contrast to Reuben.

This *Fortschreibung* proposal opens further questions for investigation. First the other difficulties in the chapter must be evaluated in relation to the solution offered for Gen 37,18–30, and secondly the origin and purpose of the redaction require analysis.

Chapter 3

Genesis 37,1–11 and the Exposition of the Joseph Story

Gen 37,1–11 in the actual text comprises not only the beginning of the JS, but also acts as a hinge with the Jacob cycle, including information closing the previous narrative while opening a new story. Besides the material pertaining to the Jacob cycle, the passage contains two main sections, first the exposition and second the dream reports. Gen 37,1–4 contains the exposition of the narrative and describes the background situation, introduces the characters, lays out their relationships, and includes details necessary for the unfolding of the narrative. The section begins with a notice of Jacob's sojourning and a *tôlēdôt* formula, which entitle the narrative. The introduction of Joseph provides his age and occupation, as well as the occupation of his brothers. The reader is informed about a contentious *evil report* involving his brothers that Joseph reported to his father, of the father's predilection for Joseph, and that he made Joseph a special tunic. Joseph's brothers *saw* their father's predilection, which gave rise to their hatred of Joseph. The first scene, Gen 37,5–11, contains the inciting moment with Joseph's two dream reports. The passage can be divided into two parts. In vv. 5–8 the action begins with Joseph who dreams and recounts his dream to his brothers. Verse 5b proleptically announces their reaction of increased hatred, and in v. 8 the brothers respond to Joseph's dream with their interpretation. In vv. 9–11 Joseph has another dream and recounts it to his brothers and his father. Their reactions are narrated. Verse 10 indicates Israel's first reaction, which is a rebuke, and contains the direct discourse of his interpretation of the dream. In v. 11 the passage concludes with the narrative notices about the reaction of his brothers, which is jealousy, and of his father, which is to *keep the matter*. A new scene begins in v. 12, marked by a change in action and location, in which the brothers go to tend the flock in Shechem, and Israel sends Joseph to them in order to report back their welfare.

A series of contradictions and tensions perceived both within and spanning the narrative exposition and dream reports has given rise to disparate and incompatible theories over the long history of its interpretation. Both sections need to be treated together in order to resolve tensions that involve material from each part, namely the problem long framed as the existence of multiple,

redundant motives for the brothers' hatred of Joseph. This will include a treatment of the problems identified within the dream retelling, including the awkard change in identification of the interlocutory members between the two narrative notices about Joseph's second dream, in which the father is included in the second notice, but only the brothers in the first (vv. 9 and 10). Finally, the identification of the beginning of the original narrative will clarify the solution to the various tensions in the exposition. First the tensions in this section that have given rise to the various solutions will be presented, followed by a detailed explanation of those tensions and a discussion of the main solution models with critique, after which a new proposal will be expounded which, I believe, more adequately explains the tensions in the text.

1. Statement of Problem

Throughout the history of research, the main problems enumerated for Gen 37,1–11 have been:

1. Redundant causes of the brothers' malice toward Joseph
2. Doublets and contradictions within the dream sequences
3. Use of both Jacob and Israel to name the father
4. Mentioning the sons of Bilhah and Zilpah is not coherent with story

1.1 Multiple causes of the brothers' malice toward Joseph

The problems of Gen 37,2*–11 are not so clear-cut and widely recognized as those in vv. 18–30[1]. Historically, the main literary tension raised by exegetes within this first section of Genesis 37 regards the reason for the enmity between the brothers. This is because the text in its current form presents three different causes of hatred among the brothers toward Joseph:

  1. The father's predilection of Joseph, which explicitly gives rise to the brothers' hatred of Joseph (vv. 3–4a):

וְיִשְׂרָאֵל אָהַב אֶת־יוֹסֵף מִכָּל־בָּנָיו...וַיִּרְאוּ אֶחָיו
כִּי־אֹתוֹ אָהַב אֲבִיהֶם מִכָּל־אֶחָיו וַיִּשְׂנְאוּ אֹתוֹ

Now Israel loved Joseph more than his other sons,… and when his brothers saw that their father loved him more than all his brothers, they hated him…

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[1] Aside from the priestly traits, which led exegetes early on to allocate some of the material in vv. 1–2 to P, these verses were considered a unity by Ilgen, Hupfeld and Noth. Cf. Wellhausen's opinion that except for the problem about how Joseph ended up in Egypt, Genesis 37 doesn't lend itself to source criticism. WELLHAUSEN, *Composition*, 52.

2. Joseph's dreams (vv. 5–10), which are also specified as an impetus for the brothers' hatred of Joseph. See v. 5:

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וַיַּחֲלֹם יוֹסֵף חֲלוֹם וַיַּגֵּד לְאֶחָיו וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ

</div>

Now Joseph had a dream, and when he told it to his brothers they only hated him the more.

3. Joseph's evil report brought to the father (v. 2b):

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וַיָּבֵא יוֹסֵף אֶת־דִּבָּתָם רָעָה אֶל־אֲבִיהֶם

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Joseph brought an ill report of them to their father.

This is usually interpreted as a cause of hatred based on v. 8b:

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וַיּוֹסִפוּ שְׂנֹא אֹתוֹ עַל־חֲלֹמֹתָיו וְעַל־דְּבָרָיו עוֹד

</div>

So they hated him even more for his dreams and for his words[2].

In connection with this observation of multiple causes for the brothers' hatred of Joseph is the existence of two different ways in which the conflict among the brothers is characterized, both as *hating*, which is announced three times (vv. 4.5.8), and *jealousy* (v.11).

1.2 Doublets and contradictions within the dream sequences

In addition to the multiple causes of malice toward Joseph, scholars have noted some tensions in the dream sequences (vv. 5–11) that have given rise to different diachronic solutions. Three main areas of problems have been proposed, and will be discussed below. First is the ambiguity regarding the double narrative notice of the second dream report and the list of its addressees; there is also the use of "dreams" in the plural when only one dream had been narrated; and the two contradictory responses by the father to Joseph's second dream.

1.2.1 Ambiguity surrounding the addressee of the second dream report

Two narrative notices of the second dream report identify the addressees differently, causing ambiguity within the second dream sequence. The first is found before Joseph's dream report (v. 9aβ), and the second directly after the dream report (v. 10aα). The chart below, which sets the two dream accounts in parallel, may aid in highlighting the ambiguity.

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[2] GUNKEL, *Genesis*, 389.

Figure 10: Synopsis of Joseph's dreams

	First Dream (vv. 5–8)	Second Dream (vv. 9–11)
Notice: dream, report, addressee	וַיַּחֲלֹם יוֹסֵף חֲלוֹם וַיַּגֵּד לְאֶחָיו⁵	⁹וַיַּחֲלֹם עוֹד חֲלוֹם אַחֵר וַיְסַפֵּר אֹתוֹ לְאֶחָיו
Notice: addressee reaction	וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ	✕
Dialogue: call to hear dream	⁶וַיֹּאמֶר אֲלֵיהֶם שִׁמְעוּ־נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתִּי	וַיֹּאמֶר הִנֵּה חָלַמְתִּי חֲלוֹם עוֹד
Dialogue: dream recounting	⁷וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי	וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי
Notice: dream, report, addressee	✕	¹⁰וַיְסַפֵּר אֶל־אָבִיו וְאֶל־אֶחָיו
Notice: addressee reaction	✕	וַיִּגְעַר־בּוֹ אָבִיו וַיֹּאמֶר לוֹ
Dialogue: addressee reaction	⁸וַיֹּאמְרוּ לוֹ אֶחָיו הֲמָלֹךְ תִּמְלֹךְ עָלֵינוּ אִם־מָשׁוֹל תִּמְשֹׁל בָּנוּ	מָה הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתָּ הֲבוֹא נָבוֹא אֲנִי וְאִמְּךָ וְאַחֶיךָ לְהִשְׁתַּחֲוֹת לְךָ אָרְצָה
Notice: addressee reaction	וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ עַל־חֲלֹמֹתָיו וְעַל־דְּבָרָיו	¹¹וַיְקַנְאוּ־בוֹ אֶחָיו וְאָבִיו שָׁמַר אֶת־הַדָּבָר

For the first dream there is (only) one narrator's notice announcing that Joseph dreamt, and identifying to whom he recounted the dream (v. 5a). The dialogue follows according to the logic of the initial narrative notice, in that Joseph recounted the dream to the identified addressees (vv. 6–7), who then respond in dialogue to the dream (v. 8a). The account is summarized with a narrative notice of the addressees' reaction (v. 8b).

For the second dream the situation is convoluted. The first narrative notice indicates that Joseph had another dream, which he recounted to his brothers (v. 9aβ) וַיְסַפֵּר אֹתוֹ לְאֶחָיו וַיֹּאמֶר. The dream telling in dialogue follows as expected (v. 9b). But instead of a reaction from the addressees, what follows is a second narrative notice of the dream telling. This is strange for two reasons. The narrative notice repeats the announcement of an event that had already taken place, in that the dream was already recounted, and, more importantly, the identification of the addressees is different (v. 10aα). This second narrative notice, which states that Joseph recounted the dream to his father and to his brothers, וַיְסַפֵּר אֶל־אָבִיו וְאֶל־אֶחָיו, is then followed by a reaction by the fa-

ther, first as a narrative notice and then in dialogue (vv. 10aβb). The second narrative notice of the dream report seems to indicate either that Joseph recounted the dream to his brothers a second time together with the father, or that the narrator wants to correct the identification of the addressees of the second dream report. Such an ambiguity comes to the fore especially as one reads the second dream account subsequent to the first.

Figure 11: Diagram of dream reports style in the MT

1st dream: narrator's dream notice
→ dream telling
→ addressee response
2nd dream: narrator's dream notice
→ dream telling
↔ *narrator's dream notice*
→ addressee response
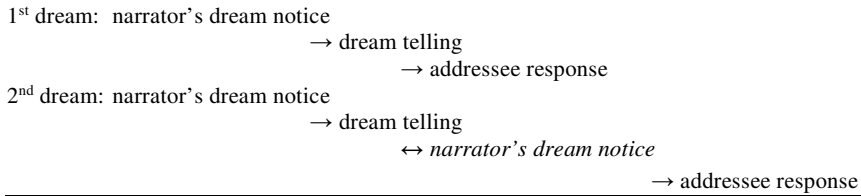
The pattern exhibited in the narration of the first dream is not followed for the second dream. Instead, the pattern is convoluted. Due to the absence of a response by the brothers immediately after the dream reporting, and their inclusion among the addressees of the second narrative notice of the dream report, it seems that the second dream was also only recounted once. The syntax on the other hand suggests a subsequent action, and therefore a second recounting of the second dream. Why does the narrative present the second dream report and addressees in such a confusing manner?

1.2.2 The plural of "dreams"

In v. 8 the term "dreams" is plural where, according to some scholars, the context would require the singular. The text reads: ‫וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ עַל־‬ ‫חֲלֹמֹתָיו וְעַל־דְּבָרָיו‬. This narrative report is found after Joseph reported his first dream but before the announcement of the second, yet the narrative notice speaks of Joseph's dreams in the plural.

1.2.3 The brothers' jealous silence

The brothers, the first addressees identified for the second dream telling (v. 9aβ), do not respond to Joseph, only the father does, after which there is a narrative notice about the brothers' reaction of jealousy. The reaction of jealousy according to the text is a second response of the brothers to the dreams, since the reader was already informed that the dreams had added to the brothers' hatred of Joseph (vv. 5.8). Furthermore, because the father had rebuked

Joseph for his dream, the brothers' jealousy of Joseph seems out of place according to some scholars[3].

1.2.4 The father's inconsistent reactions

Some exegetes have proposed a contradiction in the father's reaction to the second dream[4]. In addition to the father's reaction in dialogue, there are two different narrative notices about the father's reaction. First the narrator notes that the father rebuked Joseph (v. 10a, נער√), then there is a second narrative notice indicating the father's silent observation (v. 11b, שׁמר√).

1.3 Use of both Jacob and Israel to name the father

In Genesis 37, the father is named Jacob three times (vv. 1.2.34), while he is named Israel twice (vv. 3.13). For some this is a litmus test for source criticism[5], while for others it is explained on theological grounds[6]. The first two passages in which he is called Jacob are almost universally attributed to P for reasons other than the patriarch's name, as we will see. The issue is different regarding v. 34, which is never allocated to P.

1.4 Specification of the sons of Bilhah and Zilpah

Early in the narrative exposition there is the specification of particular sons who do not play a distinguished role in the narrative continuation. In v. 2 the sons of Bilhah and Zilpah are specified, but in the narrative continuation the sons are always referred to as a group, simply as "brothers"[7], with the exception of the verses that single out Reuben (vv. 21–22, 29–30) and Judah (v. 26), both of whom are sons of Leah rather than Bilhah or Zilpah. This has factored into source or redactional distinctions for some exegetes[8].

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[3] Cf. KEBEKUS, *Die Joseferzählung*, 15, to whom the response of jealousy seems to be a mitigation of the trifold notices of increasing hatred.

[4] SCHWARTZ, "Compiler", 263 n. 2.

[5] For example, see WELLHAUSEN, *Composition*, 53; GUNKEL, *Genesis*, 388–389; SCHMITT, *Nichtpriesterliche*, 24ff.

[6] WEIMAR, "Die Josefsgeschichte", 203.

[7] In fact, nowhere in the JS are the sons of Bilhah and Zilpah singled out.

[8] WELLHAUSEN, *Composition*, 53, classifies them as later insertions; REDFORD, *Biblical Story of Joseph*, 15; SCHMIDT, *Literarische Studien*, 143–144; WEIMAR, "Erwägungen", 349–350.

2. Proposed Diachronic Solutions

There are two categories of diachronic solutions to the problems noted in Gen 37,1–11. On the one hand the problems are solved by allocating the material into source documents according to the DH, and on the other there are proposals that the text is a development from an original story with redactional layers. Among proponents of both solution models there is a greater variety of proposals than seen for the problems in vv. 18–30, each depending upon a particular valuation of the determinant factors of source or redaction criticism. All agree that the first verse or two are priestly, even though the extent is disputed. First we will treat the major DH proposals, then those proposing the *Fortschreibung* model.

2.1 The text is a composition based on three source documents

Among proponents of the DH there are basically three different proposals. The first sees no distinction among sources in the non-priestly material of vv. 2*–11[9]. The second proposal considers the multiple causes of hatred as originally distinct, allocating the dreams to E and the father's predilection to J. According to this theory one source narrated Joseph's dreams as giving rise to the brothers' malice toward Joseph (E), while the other source had the father's predilection of Joseph as cause of the brothers' hatred (J)[10]. A third proposal instead considers the E source to have narrated the story according to which Joseph's evil report caused their enmity, while the J narrative told of the father's predilection of Joseph, which gave rise both to Joseph's dreams of superiority and the brothers' hatred of him[11].

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[9] For ILGEN, *Urkunden*, 430, vv. 1–2 are from the 1st Elohist (P), 3–11 entirely from the 2nd Elohist (E); cf. also H. SEEBASS, *Genesis III*. Josephgeschichte (37,1–50,26) (Neukirchen-Vluyn 2000) 27. For HUPFELD, *Quellen*, 33, 69, 84ff., v. 1 is allocated to the *Urschrift* (P), 2–11 to the younger Elohist (E); while for NOTH, *Traditions*, 18, 30, vv. 1–2 are allocated to P, vv. 3–11 to J, with the exception of the end of v. 3 dealing with the special tunic, which he ascribes to E as a fragment, and the notice of increased hatred in v. 5, which is a later gloss.

[10] For example, WELLHAUSEN, *Composition*, 54–55, who is unique in motivating his source criticism here not on duplicate grounds of enmity, but on the name Israel found in v. 4; DILLMANN, *Die Genesis*, 392; GUNKEL, *Genesis*, 387ff.; SCHMIDT, *Literarische Studien*, 144–145.

[11] This is the proposal of SCHWARTZ, "Compiler", 265–267, and seems to be in some way a *via media* between the proposal of the original Documentary Hypothesis and the classic Documentary Hypothesis.

As was shown in the second chapter, the basic motivation for the delineation of Genesis 37 into sources are the premises that it is characterized by multiple sets of doublets and repetitions, and that upon disentanglement of the doublets, two coherent, well composed, and characteristically distinct variants of the same story are revealed which correspond to the source documents. Once again, for this section of the biblical text, the hypothesis will be evaluated in terms of how it solves the problems of the text as well as the coherency of the solution. The proposals of Hermann Gunkel and Baruch Schwartz will be analyzed, the former as a representative of the Documentary Hypothesis, the latter as that of the Neo-Documentary Hypothesis. The proposals which do not see source distinction in the non-P material of this section will not be treated explicitly, although they will be shown to overlook real problems in the text.

2.1.1 Hermann Gunkel's proposal

The two factors that guided Gunkel in his source criticism of this section are what were perceived as irreconcilable doublets: the father's name, both Israel and Jacob; and the motives for the brothers' animosity toward Joseph, consisting in his dreams (vv. 5–11), the special tunic given him because of his father's predilection of him (vv. 3–4), and the evil report (v. 2)[12]. This latter distinction is based on Gunkel's assumption that the multiple motives of malice go against ancient narrative norms. In the table below, Gunkel's source delineation can be seen, with the emboldened text allocated to E, the underscored text to P, the outlined text to the redactor, and the rest to J.

Figure 12: Gen 37,1–11: H. Gunkel's source delineation

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¹וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן ²אֵלֶּה תֹּלְדוֹת יַעֲקֹב
יוֹסֵף בֶּן־שְׁבַע־עֶשְׂרֵה שָׁנָה הָיָה רֹעֶה אֶת־אֶחָיו בַּצֹּאן
וְהוּא נַעַר אֶת־בְּנֵי בִלְהָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו וַיָּבֵא יוֹסֵף אֶת־דִּבָּתָם רָעָה אֶל־אֲבִיהֶם
³וְיִשְׂרָאֵל אָהַב אֶת־יוֹסֵף מִכָּל־בָּנָיו כִּי־בֶן־זְקֻנִים הוּא לוֹ וְעָשָׂה לוֹ כְּתֹנֶת פַּסִּים
⁴וַיִּרְאוּ אֶחָיו כִּי־אֹתוֹ אָהַב אֲבִיהֶם מִכָּל־אֶחָיו וַיִּשְׂנְאוּ אֹתוֹ וְלֹא יָכְלוּ דַּבְּרוֹ לְשָׁלֹם
⁵**וַיַּחֲלֹם יוֹסֵף חֲלוֹם וַיַּגֵּד לְאֶחָיו** ‹וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ› ⁶**וַיֹּאמֶר אֲלֵיהֶם**
שִׁמְעוּ־נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתִּי ⁷**וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה**
אֲלֻמָּתִי וְנִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי ⁸**וַיֹּאמְרוּ לוֹ אֶחָיו הֲמָלֹךְ**
תִּמְלֹךְ עָלֵינוּ אִם־מָשׁוֹל תִּמְשֹׁל בָּנוּ ‹וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ עַל־חֲלֹמֹתָיו וְעַל־דְּבָרָיו› ⁹**וַיַּחֲלֹם**
עוֹד חֲלוֹם אַחֵר וַיְסַפֵּר אֹתוֹ לְאֶחָיו וַיֹּאמֶר הִנֵּה חָלַמְתִּי חֲלוֹם עוֹד וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד
עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי ¹⁰‹וַיְסַפֵּר אֶל־אָבִיו וְאֶל־אֶחָיו› וַיִּגְעַר־בּוֹ אָבִיו וַיֹּאמֶר לוֹ מָה

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[12] GUNKEL, *Genesis*, 389. For Gunkel's source criticism of Genesis 37 in general, see chapter 2.

הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתָּ הֲבוֹא נָבוֹא אֲנִי וְאִמְּךָ וְאַחֶיךָ לְהִשְׁתַּחֲוֹת לְךָ אָרְצָה ¹¹וַיְקַנְאוּ־בוֹ אֶחָיו
וְאָבִיו שָׁמַר אֶת־הַדָּבָר

¹ Jacob dwelt in the land of his father's sojourning, in the land of Canaan. ² This is what was engendered by Jacob. Joseph, who was seventeen years old, was shepherding the flock with his brothers; he was a servant with the sons of Bilhah and Zilpah, his father's wives; and Joseph brought their evil slandering to their father. ³ Now Israel loved Joseph more than his other sons, because he was the son of his old age, and he made a special tunic for him. ⁴ And his brothers saw that their father loved him more than all his brothers; they hated him, and could not endure his attempts for peace. **⁵ Now Joseph had a dream, and when he told it to his brothers** they hated him even more**. ⁶ He said to them, "Hear this dream which I have dreamed: ⁷ We were binding sheaves in the field, when my sheaf arose and stood upright; and your sheaves surrounded and were bowing down to my sheaf." ⁸ And his brothers said to him "Are you really going to reign over us? Are you really going to rule us?"** And they hated him even more for his dreams and for his words. **⁹ Again he dreamed another dream, and he recounted it it to his brothers. He said, "I have just dreamed another dream. Even the sun, the moon and eleven stars were bowing down to me." ¹⁰** He recounted it to his father and to his brothers, and **his father rebuked him and said to him, "What is this dream that you dreamed? Am I, your mother and your brothers really going to come to bow down to the ground to you?" ¹¹ So his brothers were jealous of him, but his father kept the matter.**

The motif of hatred arose from the father's predilection of Joseph in the J source, which was repeated in vv. 5b.8b by the redactor who compiled the sources together in order to combine the dreams as cause of conflict from E and the evil report from P[13]. Gunkel considered the second narrative notice of the second dream report (v. 10aα) as disunified, since it conflicts with v. 9a, which he buttresses by the LXX. The evil report is assigned to P because of its proximity with the priestly notice of Jacob's sojourning and *tôlēdôt* formula (vv. 1–2), while the E and J sources originally looked like this:

Figure 13: Gen 37,3–11: H. Gunkel's source reconstruction

Gunkel's Yahwist	Gunkel's Elohist
³וישראל אהב את־יוסף מכל־בניו כי־בן־זקנים הוא לו ועשה לו כתנת פסים ⁴ויראו אחיו כי־אתו אהב אביהם מכל־אחיו וישנאו אתו ולא יכלו דברו לשלם	⁵ªויחלם יוסף חלום ויגד לאחיו ⁶ויאמר אליהם שמעו־נא החלום הזה אשר חלמתי ⁷והנה אנחנו מאלמים אלמים בתוך השדה והנה קמה אלמתי וגם־נצבה והנה תסבינה אלמתיכם ותשתחוין לאלמתי ⁸ªויאמרו לו אחיו המלך תמלך עלינו אם־משול תמשל בנו ⁹ויחלם עוד חלום אחר ויספר אתו

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[13] See, GUNKEL, *Genesis*, 389, 466; also DILLMANN, *Die Genesis*, 394; SCHMIDT, *Literarische Studien*, 144–145. On the contrary, WELLHAUSEN, *Composition*, 54, considers vv. 5.8 unified in E along with the dreams, based upon E's use of verbal suffixes.

לאחיו ויאמר הנה חלמתי חלום עוד והנה
השמש והירח ואחד עשר כוכבים משתחוים
לי ¹⁰ᵃᵝוינער־בו אביו ויאמר לו
מה החלום הזה אשר חלמת הבוא נבוא
אני ואמך ואחיך להשתחות לך ארצה
¹¹ויקנאו־בו אחיו ואביו שמר את־הדבר

Problems introduced by Gunkel's source criticism

The merits are clear. The redundant motives for hatred have been separated into sources, while the father's name is harmonized throughout the reconstructed sources. The confusing way in which the second dream is introduced has been resolved, although not by source criticism, but by conjecturing a scribal error or remnant from a vague tradition.

The solution is not without difficulty, in my judgment, because the conjectured sources are not coherent. For example: (1) Despite the fact that the father acts at v. 10aβ of Gunkel's E narrative, the Elohist does not name the father until v. 34. Gunkel conjectured a redactional deletion of a passage such as "Jacob said to his son 'Joseph'" between the notice וְאָבִיו שָׁמַר אֶת־הַדָּבָר (v. 11b) and the dispatch of Joseph to the brothers (v. 13b)[14]. There is no evidence for this. In addition, while the classification of v. 10aα as a redactional insertion seems to solve the difficulty of confusion between the two narrative notices of the second dream report by removing the contradictory repetition, it also introduces the difficulty that (2) the father responds to the second dream report without having been identified among the addressees, and (3) leaves the tension between the father's two reactions of rebuke and silent observation. Furthermore, in support of his conception that v. 10aα is redactional is the variant reading found in the LXX. His conception of the relationship between the MT and the *Vorlage* of the LXX is unclear, but he proposes to account for the ambiguity in the MT by conjecturing either scribal error, or an attempt by the redactor to retain two variant versions in the text. The difficulty with this explanation is treated below, showing that the LXX reading is a harmonization of the difficult reading witnessed by the MT, and is not a valid argument in support of Gunkel's thesis. Therefore it is difficult to accept his contention that (4) the ambiguity regarding the double report about the second dream is due to scribal activity. Regarding his J reconstruction, (5) the motif of peace is left without narrative connection, since the other elements belonging to this motif are ascribed to his E (v. 14a). Finally, from a hermeneutical perspective, (6) the notion that ancient writing would not have multi-

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[14] GUNKEL, *Genesis*, 388, who follows WELLHAUSEN, *Composition*, 53.

ple motives for an action cannot be held universally, despite the fact that most of the narratives in the patriarchal history support his axiom. As Gunkel famously taught, the artistry of the JS is more beautiful and complex than the other Genesis narratives.

2.1.2 The LXX variant of the dream sequences

The LXX provides a variant reading vis-à-vis the MT, which may shed some light on the literary problems of the MT. Below is a chart for synoptic comparison of the two witnesses with English translations. The bold indicates a variant, while the underscore highlights text pertinent to a variant.

Figure 14: Gen 37,5–11: Synopsis of MT and LXX

<div dir="rtl">

⁵וַיַּחֲלֹם יוֹסֵף חֲלוֹם
וַיַּגֵּד לְאֶחָיו **וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ** ⁶וַיֹּאמֶר
אֲלֵיהֶם שִׁמְעוּ־נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתִּי
⁷וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה
וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה
אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי ⁸וַיֹּאמְרוּ
לוֹ אֶחָיו הֲמָלֹךְ תִּמְלֹךְ עָלֵינוּ אִם־מָשׁוֹל
תִּמְשֹׁל בָּנוּ וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ עַל־חֲלֹמֹתָיו
וְעַל־דְּבָרָיו ⁹וַיַּחֲלֹם עוֹד חֲלוֹם אַחֵר
וַיְסַפֵּר אֹתוֹ לְאֶחָיו וַיֹּאמֶר
הִנֵּה חָלַמְתִּי חֲלוֹם עוֹד
וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר
כּוֹכָבִים מִשְׁתַּחֲוִים לִי
¹⁰**וַיְסַפֵּר אֶל־אָבִיו וְאֶל־אֶחָיו**
וַיִּגְעַר־בּוֹ אָבִיו וַיֹּאמֶר לוֹ
מָה הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתָּ הֲבוֹא נָבוֹא
אֲנִי וְאִמְּךָ וְאַחֶיךָ לְהִשְׁתַּחֲוֹת לְךָ אָרְצָה
¹¹וַיְקַנְאוּ־בוֹ אֶחָיו
וְאָבִיו שָׁמַר אֶת־הַדָּבָר

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⁵ἐνυπνιασθεὶς δὲ Ιωσηφ ἐνύπνιον ἀπήγγειλεν αὐτὸ τοῖς ἀδελφοῖς αὐτοῦ ⁶καὶ εἶπεν αὐτοῖς ἀκούσατε τοῦ ἐνυπνίου τούτου οὗ ἐνυπνιάσθην ⁷ᾤμην ἡμᾶς δεσμεύειν δράγματα ἐν μέσῳ τῷ πεδίῳ καὶ ἀνέστη τὸ ἐμὸν δράγμα καὶ ὠρθώθη περιστραφέντα δὲ τὰ δράγματα ὑμῶν προσεκύνησαν τὸ ἐμὸν δράγμα ⁸εἶπαν δὲ αὐτῷ οἱ ἀδελφοί μὴ βασιλεύων βασιλεύσεις ἐφ' ἡμᾶς ἢ κυριεύων κυριεύσεις ἡμῶν καὶ προσέθεντο ἔτι μισεῖν αὐτὸν ἕνεκεν τῶν ἐνυπνίων αὐτοῦ καὶ ἕνεκεν τῶν ῥημάτων αὐτοῦ ⁹εἶδεν δὲ ἐνύπνιον ἕτερον καὶ διηγήσατο αὐτὸ **τῷ πατρὶ αὐτοῦ καὶ** τοῖς ἀδελφοῖς αὐτοῦ καὶ εἶπεν ἰδοὺ ἐνυπνιασάμην ἐνύπνιον ἕτερον ὥσπερ ὁ ἥλιος καὶ ἡ σελήνη καὶ ἕνδεκα ἀστέρες προσεκύνουν με ¹⁰**καὶ ἐπετίμησεν αὐτῷ ὁ πατὴρ** αὐτοῦ καὶ εἶπεν αὐτῷ τί τὸ ἐνύπνιον τοῦτο ὃ ἐνυπνιάσθης ἆρά γε ἐλθόντες ἐλευσόμεθα ἐγώ τε καὶ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου προσκυνῆσαί σοι ἐπὶ τὴν γῆν ¹¹ἐζήλωσαν δὲ αὐτὸν οἱ ἀδελφοὶ αὐτοῦ ὁ δὲ πατὴρ αὐτοῦ διετήρησεν τὸ ῥῆμα

⁵ Then Joseph dreamed a dream and reported it to his brothers, **and they hated him even more**. ⁶ And he said to them "Listen to this dream that I dreamed. ⁷ We were binding sheaves in the middle of the field when

⁵ Then Joseph dreamed a dream and reported it to his brothers. ⁶ And he said to them "Listen to this dream that I dreamed. ⁷ We were binding sheaves in the middle of the field and my sheaf

my sheaf arose and even remained standing, so that your sheaves surrounded and were bowing down to my sheaf!" [8] And his brothers said to him "Are you really going to reign over us? Are you really going to rule us?" And they hated him even more because of his dreams and because of his words. [9] Again he dreamed another dream, and he recounted it to his brothers. He said, "I have just dreamed another dream. Even the sun, the moon and eleven stars were bowing down to me." [10] **He recounted it to his father and to his brothers**, and his father rebuked him and said to him, "What is this dream that you dreamed? Am I, your mother and your brothers really going to come to bow down to the ground to you?" [11] His brothers were jealous of him, but his father kept the matter.

arose and stood upright, and your sheaves surrounded and bowed down to my sheaf!"

[8] And his brothers said to him "Are you really going to reign over us? Are you really going to rule us?" And they hated him even more because of his dreams and because of his words. [9] And he saw another dream, and he recounted it **to his father and** to his brothers. He said, "I have just dreamed another dream. Even the sun, the moon and eleven stars were bowing down to me." [10] And his father rebuked him and said to him, "What is this dream that you dreamed? Am I, your mother and your brothers really going to come to bow down to the ground to you?"

[11] His brothers were jealous of him, but his father kept the matter.

From the synopsis above it can be seen that in relation to the MT, the LXX provides a variant reading of the dream accounts in some small yet meaningful ways, in terms of the problems laid out above. The LXX exhibits the following characteristics. At v. 5 the LXX has a minus of the notice of the brothers' increased hatred of Joseph: וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ; at v. 9 the LXX has a plus of τῷ πατρὶ αὐτοῦ καὶ, *to his father and*; and at v. 10 the LXX has minus of וַיְסַפֵּר אֶל־אָבִיו וְאֶל־אֶחָיו, *He recounted it to his father and to his brothers*. The first variant pertains to one of the two narrative reports regarding the brothers' increased hatred of Joseph as a result of the dreams. The second variant amounts to a conflation in the LXX of two narrative reports found in the MT regarding the addressees of the second dream report, and provides a smoother reading, exhibiting harmony between the first and second dream narratives:

Figure 15: Diagram of dream reports style in the LXX

1st Dream: narrator's dream notice → dream telling → addressee response

2nd Dream: narrator's dream notice → dream telling → addressee response

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The LXX does not have either the superfluous redundancy of the double narrative report regarding Joseph's recounting of the second dream, nor does it confuse the identification of the addressees. All in all the LXX reading seems

more logical and does not contain some of the tensions of the MT noted by exegetes.

A few observations from ancient witnesses can shed light on the variance between the MT and the LXX, showing that the MT witness is preferable. First and foremost, the LXX reading is not reproduced in any other ancient witness[15]. The oldest Hebrew MS of the text is the Qumran MS 4QGen-Exod[a] Frg. 7 (dated to 125–100 BCE), which is a small fragment that contains Gen 37,5 across 2 lines, the first line with 8 characters, the first and last of which are considered illegible; and the second line with 6 characters, the first of which is illegible[16]. Nonetheless this fragment contains enough of the text in question to support the reading of the MT. Based upon an analysis of this fragment in relation to larger and better preserved fragments of the same scroll, it can be determined that each line of the scroll contained between 58 and 62 letter spaces. The reading witnessed in the MT at Gen 37,5 would require precisely this space, but the reading according to the LXX would amount to 40 character spaces, and would be deficient for the space on the scroll. The MT and all other ancient versions contain the *lectio difficilior* and cannot be explained by scribal errors, while the LXX variants can be understood as conscious emendations of the *Vorlage* of the MT. The LXX variants at 37,5.9–10 are probably due to a desire to smooth the more difficult reading witnessed in MT. The classic rule *illa est genuina lectio, quae ceterarum*

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[15] The versions and other textual witnesses referred to are: MT, K. ELLIGER – W. RUDOLPH (ed.), *Biblia Hebraica Stuttgartensia*. Textum Masoreticum curavit H. P. Rüger, Masoram elaboravit G. E. Weil (Stuttgart [5]1966–1967, 1997); LXX, ACADEMIA SCIENTIARUM GOTTINGENSIS (ed.), *Septuaginta: Vetus Testamentum Graecum auctoritate Academiae Scientiarum Gottingensis editium* (Göttingen 1926 --); 𝕲[O], α′, σ′, F. FIELD (ed.), *Origenis Hexaplorum quae supersunt, sive Veterum interpretum Graecorum in totum Vetus Testamentum fragmenta*. Post Flaminium Nobilium, Drusium, et Montefalconium, adhibita etiam versione Syro-Hexaplari, concinnavit, emendavit, et multis partibus auxit (Oxonii 1875); 𝔀, A. F. VON GALL (ed.), *Der hebräische Pentateuch der Samaritaner* (Gießen 1918); 𝕮, P. SABATIER – E. BEURON (ed.), *Vetus Latina*. Die Reste der altlateinischen Bibel (Freiburg 1949 --); 𝖁, MONACHI ABBATIAE PONTIFICIAE SANCTI HIERONYMI IN URBE ORDINIS SANCTI BENEDICTI (ed.), *Biblia sacra iuxta latinam Vulgatam versionem* (Romae 1926 --); 𝕾, INSTITUTUM PESHITTONIANUM LEIDENSE (ed.), *Vetus Testamentum Syriace iuxta simplicem syrorum versionem*. Ex auctoritate societatis ad studia librorum Veteris Testamenti provehenda edidit "Institutum Peshittonianum Leidense" (Leiden – Boston, MA – Köln 1972 --); 𝕿[ONK], A. SPERBER (ed.), *The Bible in Aramaic Based on Old Manuscripts and Printed Texts*. Volume I. The Pentateuch According to Targum Onkelos (Leiden 1959, Leiden – New York, NY – Köln 1992); 𝕼, E. C. ULRICH – F. M. CROSS – J. R. DAVILA, *et al.*, *Qumran Cave 4*. VII Genesis to Numbers (DJD XII; Oxford 1994).

[16] See ULRICH – CROSS – DAVILA, et al., *Qumran Cave 4*, 14.

originem explicat confirms this judgment. The general harmonizing tendency of the LXX and the lack of other textual witnesses of its reading should be noted. The LXX, as an ancient translation, contains many slight differences from the MT, which often do not point to a more ancient Hebrew *Vorlage*.

The LXX variants buttress the validity of the perception of some of the noted tensions in the MT, but instead of showing a preferable reading, seem to provide an early witness of an attempted solution to problems in the MT.

In Gunkel's proposal new problems are created and others left unaddressed. For this reason his proposal is difficult to accept.

2.1.3 Baruch Schwartz's proposal

Similar to Gunkel, for Baruch Schwartz the multiple causes of the brothers' hatred in 37,1–11 require source criticism. However, contrary to Gunkel, Schwartz does not separate the notice of the father's predilection and Joseph's dreams into separate sources. Rather, he understands them to constitute a unified cause of fraternal conflict, whose unity is based on the notion that the dreams are a consequence of Joseph's aggrandized self-image resulting from the father's predilection of him[17]. They belong together because of their inner logic of cause and effect, and their mutual result in the brothers' hatred accumulating to rage[18]. On the other hand, he holds that the theme of the evil report (which Gunkel had assigned to P) cannot belong with the predilection and dream motifs, because, according to Schwartz, the evil report does not move the plot forward as a cause of Jacob's love for Joseph, which is explained in the text by a different motive, i.e. because Joseph was the *son of his old age*[19]. Finally, he asserts that the father's meditative reaction (v. 11b – √שׁמר) does not reconcile with his rebuke of Joseph after hearing the dream report (v. 10aβ – √גער.

Schwartz cites additional motives for this source criticism of Gen 37,1–11. He lists what he considers *irreconcilable contradictions* and *irreconcilable narrative disruptions*. The *irreconcilable contradictions* in this section are

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[17] For this and the following, see SCHWARTZ, "Compiler", 263–264.

[18] Note that Schwartz translates קנא as rage in analogy with Prov 27,4, and considers it the apex of the brothers' increasing hatred recounted in vv. 4.5.8, because jealousy is deemed not fitting. See SCHWARTZ, "Compiler", 270 n. 16; A. B. EHRLICH, *Mikrâ ki-Pheshutô*. The Bible According to its Literal Meaning (Berlin 1899 – New York, NY 1969) 1:101; G. J. WENHAM, *Genesis 16–50* (WBC 2; Dallas, TX 2000) 352.

[19] See SCHWARTZ, "Joseph's Descent" 3–4. My assessment of the connection of the *evil report* with the narrative continuation is treated from p. 156 below.

(1) indications of both agrarian and shepherding lifestyles of the family[20], and
(2) that Jacob is depicted as sending Joseph to his brothers despite his aware-
ness of his sons' ill will toward Joseph. The three *irreconcilable disruptions*
in the section are found (1) after the *tôlēdôt* formula; (2) at the beginning of
v. 3; (3) in the middle of v. 11. In the table below, Schwartz's source delinea-
tion can be seen, with the bold text allocated to E, the underscored text to P,
and the rest to J.

Figure 16: Gen 37,1–11: B. Schwartz's source delineation

<div dir="rtl">

1 וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן 2אֵלֶּה תֹּלְדוֹת יַעֲקֹב

יוֹסֵף בֶּן־שְׁבַע־עֶשְׂרֵה שָׁנָה הָיָה רֹעֶה אֶת־אֶחָיו בַּצֹּאן
וְהוּא נַעַר אֶת־בְּנֵי בִלְהָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו וַיָּבֵא יוֹסֵף אֶת־דִּבָּתָם רָעָה אֶל־אֲבִיהֶם
3וְיִשְׂרָאֵל אָהַב אֶת־יוֹסֵף מִכָּל־בָּנָיו כִּי־בֶן־זְקֻנִים הוּא לוֹ וְעָשָׂה לוֹ כְּתֹנֶת פַּסִּים
4וַיִּרְאוּ אֶחָיו כִּי־אֹתוֹ אָהַב אֲבִיהֶם מִכָּל־אֶחָיו וַיִּשְׂנְאוּ אֹתוֹ וְלֹא יָכְלוּ דַּבְּרוֹ לְשָׁלֹם
5וַיַּחֲלֹם יוֹסֵף חֲלוֹם וַיַּגֵּד לְאֶחָיו וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ 6וַיֹּאמֶר אֲלֵיהֶם
שִׁמְעוּ־נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתִּי 7וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה
אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי 8וַיֹּאמְרוּ לוֹ אֶחָיו הֲמָלֹךְ
תִּמְלֹךְ עָלֵינוּ אִם־מָשׁוֹל תִּמְשֹׁל בָּנוּ וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ עַל־חֲלֹמֹתָיו וְעַל־דְּבָרָיו 9וַיַּחֲלֹם
עוֹד חֲלוֹם אַחֵר וַיְסַפֵּר אֹתוֹ לְאֶחָיו וַיֹּאמֶר הִנֵּה חָלַמְתִּי חֲלוֹם עוֹד וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד
עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי 10וַיְסַפֵּר אֶל־אָבִיו וְאֶל־אֶחָיו וַיִּגְעַר־בּוֹ אָבִיו וַיֹּאמֶר לוֹ מָה
הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתָּ הֲבוֹא נָבוֹא אֲנִי וְאִמְּךָ וְאַחֶיךָ לְהִשְׁתַּחֲוֹת לְךָ אָרְצָה 11וַיְקַנְאוּ־בוֹ אֶחָיו
וְאָבִיו שָׁמַר אֶת־הַדָּבָר

</div>

1 Jacob dwelt in the land of his father's sojourning, in the land of Canaan. 2 This is the his-
tory of the family of Jacob. **Joseph, being seventeen years old, was shepherding the**
flock with his brothers; he was a lad with the sons of Bilhah and Zilpah, his father's
wives; and Joseph brought an ill report of them to their father. 3 Now Israel loved Jo-
seph more than any other of his children, because he was the son of his old age; and he
made him a long robe with sleeves. 4 But when his brothers saw that their father loved him
more than all his brothers, they hated him, and could not speak peaceably to him. 5 Now
Joseph had a dream, and when he told it to his brothers they only hated him the more. 6 He
said to them, "Hear this dream which I have dreamed: 7 behold, we were binding sheaves in
the field, and lo, my sheaf arose and stood upright; and behold, your sheaves gathered
round it, and bowed down to my sheaf." 8 His brothers said to him, "Are you indeed to
reign over us? Or are you indeed to have dominion over us?" So they hated him yet more
for his dreams and for his words. 9 Then he dreamed another dream, and told it to his
brothers, and said, "Behold, I have dreamed another dream; and behold, the sun, the moon,

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[20] But note that in his proposed J reconstruction, which he contends presumes their
agrarian lifestyle, they have a goat at their disposal to slaughter for the blood of deceit
(v. 31). A further problem of Schwartz's source criticism is the incompatibility of the
agrarian portrayal of Jacob in Genesis 37 with the almost exclusively nomadic portrayal
of the patriarchs in the Abraham and Jacob cycles. For the latter, see GUNKEL, *Genesis*, li
n. 59, lviii.

and eleven stars were bowing down to me." [10] But when he told it to his father and to his brothers, his father rebuked him, and said to him, "What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow ourselves to the ground before you?" [11] And his brothers were jealous of him, **but his father kept the saying in mind**.

The merits of Schwartz's source criticism pertaining to Gen 37,1–11 are, in my opinion, his more limited allocation of material to P, his recognition of the difficulty between the two reactions of the father after Joseph's second dream report: the difficulty of the rebuke and silent observation, and the non-contradiction of the motives of predilection and the dreams. His source distinction seeks to benefit from these merits, but in my opinion leaves too many other problems unresolved.

Regarding his assertion of *irreconcilable contradictions*, however, on the one hand the question can be raised concerning the presupposition that a shepherd cannot have a dream related to an agricultural activity. If it is accepted that elements of biblical dreams always correspond to the real world of the narrative protagonists, which does not seem to be the case with either Joseph's second dream or Pharaoh's dreams in Genesis 42, even still the fact of the coexistence of shepherding and farming are neither unhistorical nor foreign to other Genesis narratives. In Gen 26,12–14 Isaac is depicted as obtaining great wealth in Gerar, both by his hundredfold agricultural yield (v. 12), and his abundant flocks and herds (v. 14). In Gen 12,16; 13,2.6, Abraham is said to own vast herds, while in Gen 18,6 he has Sarah take flour to make bread for his guests. The flour may or may not have been a product of his farming, but was surely a known commodity. Iron Age archaeological findings have shown both an intra-generational vacillation between nomadic and sedentary agricultural lifestyles, as well as a lifestyle involving the combination of farming and pasturing within the same household[21]. Thus it would not have seemed contradictory for a shepherd to be able to have dreams with agricultural motifs as portrayed in Genesis 37.

Regarding the alleged contradiction of the father's dispatch of Joseph into harm's way, the father's awareness of the brothers' ill will is never stated, resulting in a reader-elevated position with regard to the brothers' feelings of hatred and jealousy, which is motivation for narrative suspense. In my judgment, this should be understood as a narrative technique rather than a contradiction.

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[21] On this, see B. W. PORTER, *Complex Communities*. The Archaeology of Early Iron Age West-Central Jordan (Tucson, AZ 2013) 77–90, with bibliography.

As for the three *irreconcilable narrative disruptions*, in my opinion the first, after the *tôlēdôt* formula, is surely valid, and is solved by allocating the first statements to P. On the contrary, in my opinion, the second two are examples of standard Hebrew disjunctive clauses not necessarily in conflict with grammar or plot coherence[22].

Problems introduced by Schwartz's source criticism

The table below represents Schwartz's source reconstruction for the passage.

Figure 17: Gen 37,2*–11: B. Schwartz's source reconstruction

Schwartz's Yahwist	Schwartz's Elohist
³וישׂראל אהב את־יוסף מכל־בניו כי־בן־זקנים הוא לו ועשׂה לו כתנת פסים ⁴ויראו אחיו כי־אתו אהב אביהם מכל־אחיו וישׂנאו אתו ולא יכלו דברו לשׁלם ⁵ויחלם יוסף חלום וינד לאחיו ויוספו עוד שׂנא אתו ⁶ויאמר אליהם שׁמעו־נא החלום הזה אשׁר חלמתי ⁷והנה אנחנו מאלמים אלמים בתוך השׂדה והנה קמה אלמתי וגם־נצבה והנה תסבינה אלמתיכם ותשׁתחוין לאלמתי ⁸ויאמרו לו אחיו המלך תמלך עלינו אם־משׁול תמשׁל בנו ויוספו עוד שׂנא אתו על־חלמתיו ועל־דבריו ⁹ויחלם עוד חלום אחר ויספר אתו לאחיו ויאמר הנה חלמתי חלום עוד והנה השׁמשׁ והירח ואחד עשׂר כוכבים משׁתחוים לי ¹⁰ויספר אל־אביו ואל־אחיו ויגער־בו אביו ויאמר לו מה החלום הזה אשׁר חלמת הבוא נבוא אני ואמך ואחיך להשׁתחות לך ארצה ¹¹ויקנאו־בו אחיו	²aβbיוסף בן־שׁבע־עשׂרה שׁנה היה רעה את־אחיו בצאן והוא נער את־בני בלהה ואת־בני זלפה נשׁי אביו ויבא יוסף את־דבתם רעה אל־אביהם ¹¹bואביו שׁמר את־הדבר

Schwartz's reconstructed Elohist contains two main problems. On the one hand the plot is incoherent on at least one account, and secondly, he has introduced a syntactical abnormality. Because Schwartz assigns the father's predilection of Joseph and the dream accounts to the J source, including the tripartite notice of hatred, as well as the notice of the brothers' jealousy, the E reconstruction contains no notice that the brothers harbored any ill will toward Joseph, resulting in an unexpected murder plot at v. 18. Furthermore, the specification of Joseph's relation with the sons of Bilhah and Zilpah seems completely disconnected from the E plot, since without the dreams of

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[22] For an analysis of the priestly material in Genesis 37, see 137ff. For my proposal regarding the characteristics of the narrative's exposition, see p. 149ff.

sovereignty, which he allocates to J, there appears to be no motivation for their specification. This is not necessarily the case, in my opinion, according to the actual text[23]. Additionally, the disorderly introduction of *Israel* into the narrative should be noted. One would expect the father's name to appear earlier in the narrative, especially where he first becomes the subject of narrative action (v. 11b). In Schwartz's proposed E, the father is not named until later (v. 13).

Secondly, as already pointed out, Schwartz reconstructs E such that 11b directly follows 2b, as shown above, because of what he judges an inexplicable disruption in v. 11.

<div dir="rtl">

11וַיְקַנְאוּ־בוֹ אֶחָיו וְאָבִיו שָׁמַר אֶת־הַדָּבָר
</div>

In fact, v. 11 exhibits perfectly normal classical Hebrew prose where an opposition between two simultaneous actions is portrayed[24]. The first is represented by a *wayyiqṭol*, but the second by a *wāw-x-qaṭal*. However, it seems to me that his reconstruction does contain a narrative disruption. The abnormality arises because of his juxtaposition of vv. 2b and 11b:

<div dir="rtl">

2bויבא יוסף את־דבתם רעה אל־אביהם 11bואביו שמר את־הדבר
</div>

Contrary to v. 11 in the actual text, which functions perfectly well syntactically, his E reconstruction does create a grammatical problem. It is difficult to comprehend the meaning of such a sentence, since the second phrase is set in contrast to the first: "*And Joseph brought their evil report to their father, but his father observed the matter.*" The context, however, seems to require that narrative foreground continue with a *wayyiqṭol*, as in:

<div dir="rtl">

ויבא יוסף את־דבתם רעה אל־אביהם וישמר אביו את־הדבר
</div>

Therefore, his reconstruction forces this non sequitur, and in the end is not a satisfying solution to the tension between the father's two reactions.

Turning to his J reconstruction, the problem of the contradiction in the father's reactions to the second dream is removed due to the allocation of the narrative notice of his *silent observation*, וְאָבִיו שָׁמַר אֶת־הַדָּבָר (11b), to E. Other tensions remain unaddressed, however. The problems surrounding the dual narrative announcements of the second dream report and ambiguity regarding the addressees (vv. 8.10) are not resolved, while it remains unclear why the brothers are envious of Joseph after the father rebukes him (vv. 10a.11a).

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[23] See 154ff. below.

[24] Cf. JOÜON – MURAOKA, *Grammar*, §118*f* for further examples.

On balance, although one problem in the actual text is resolved, Schwartz's source criticism of Gen 37,1–11 does not resolve all issues within the actual text, while it also creates serious doubt about coherence in supposed sources, both within this beginning section of the narrative, as well as in its continuation. His E source does not seem to provide a motive for the brothers' murder plot, while the J reconstruction does not narrate a change of location between the notice of the brothers' jealousy (v. 11a) and the dialogue regarding Joseph's approach (v. 19).

2.2 The passage contains redactional updating layers

In the second chapter, among proponents of the *Fortschreibung* solution model, we investigated P. Weimar, whose solutions are considered in concert with N. Kebekus because of their affinity, as well as H.-C. Schmitt, and D. Redford. For the passage currently under consideration, the proposals of the latter two will not be analyzed in detail, but a couple of comments are in order. Each considers the entirety of vv. 1–2 as priestly, a conjecture investigated at length below, and while they both consider vv. 3–4 to belong to a different text layer than vv. 5ff., their motivations are identical to proponents of the DH, from which they are only differentiated based on the conception of the nature of the text layers, in that they consider them redactional updating layers instead of once independent sources. Schmitt proposes that vv. 3–4 belong to the original layer based on connections with the Judah material in vv. 18–30, specifically the name Israel and the garment motif; while vv. 5–11* belong to the Reuben layer precisely because of the dream motif linked with Reuben in vv. 19–24*[25]. In chapter 2 we analyzed the problems with his solution, and so will not consider it further here, also because of the similarity in motives for redaction criticism already addressed above in the section dealing with proponents of the DH. Contrary to Schmitt, Redford considers the dreams in vv. 5ff. to belong to the original narrative, and the Judah-expansion to comprise vv. 3–4[26]. Because the delineation is identical, the critique of Gunkel can be applied to Redford's proposal. On the other hand, Weimar's solution, examined below, offers a unique perspective and with it opportunities for a better understanding of the text.

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[25] SCHMITT, *Nichtpriesterliche*, 23–27.

[26] REDFORD, *Biblical Story of Joseph*, 68–71, 138–139. However, he also holds open the possibility that the star dream is secondary to the original narrative.

Peter Weimar's proposal

As we saw in our analysis of his approach to solving the problems in Gen 37,18–30, Weimar sees the text of Gen 37,2*–10 as two redactional layers built on top of an original story, composed in a three-phased process. We will evaluate his proposal and address some assertions in common with some of the DH proposals.

Phase 1 – The original Reuben layer

Figure 18: Gen 37,1–11: P. Weimar's original Reuben layer

<div dir="rtl">

5aוַיַּחֲלֹם יוֹסֵף חֲלוֹם וַיַּגֵּד לְאֶחָיו

6וַיֹּאמֶר אֲלֵיהֶם שִׁמְעוּ־נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתִּי

7וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה

אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי

8aוַיֹּאמְרוּ לוֹ אֶחָיו הֲמָלֹךְ תִּמְלֹךְ עָלֵינוּ אִם־מָשׁוֹל תִּמְשֹׁל בָּנוּ

9וַיַּחֲלֹם עוֹד חֲלוֹם אַחֵר וַיְסַפֵּר אֹתוֹ לְאֶחָיו

וַיֹּאמֶר הִנֵּה חָלַמְתִּי חֲלוֹם עוֹד וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי

11aוַיְקַנְאוּ־בוֹ אֶחָיו

</div>

5a Now Joseph had a dream, and he told it to his brothers. 6 He said to them, "Hear this dream which I have dreamed: 7 behold, we were binding sheaves in the field, and lo, my sheaf arose and stood upright; and behold, your sheaves gathered round it, and bowed down to my sheaf." 8a His brothers said to him, "Are you indeed to reign over us? Or are you indeed to have dominion over us?" 9 Then he dreamed another dream, and told it to his brothers, and said, "Behold, I have dreamed another dream; and behold, the sun, the moon, and eleven stars were bowing down to me." 11a And his brothers were jealous of him.

The stylistic doubling of Joseph's dreams is the foundation on which Weimar defines his base layer. For him, the base layer becomes apparent by the pairing of two dreams characterized by *declaration of dream – dream report – reaction*. As will be seen, Weimar considers the father's rebuke (v. 10) as secondarily added to the narrative, yet he maintains that the second dream is part of the base layer with the first dream, and is an example of artistic doubling also found in other places of the JS[27].

Some problems are apparent in Weimar's base layer. Without denying the existence of stylistic doubling in the JS, there are convincing reasons in his original Reuben layer reconstruction that point against the two dreams as stylistically unified. Weimar's identification of common style between the two dream sequences seems to overlook some significant disparity. In my opinion, its main difficulty is the lack of a parallel interpretation response in the

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[27] WEIMAR, "Erwägungen", 330–332.

second dream sequence. Without the father's rebuke, the only response to the second dream is the narrative notice of the brothers' jealousy (v. 11a). On the one hand this creates a significant disparity to the first dream, which is followed by an interpretation by the brothers. It also leaves the question about the identity of those represented by the celestial bodies in the second dream.

The brothers' interpretation after the first dream is bound uniquely to that first dream because of the explicit link between the sheaves and the brothers. In the second dream the sun, moon and eleven stars are bowing down to Joseph, such that the brothers' interpretation cannot correspond to the second dream, in which there are thirteen celestial bodies and an unequal classification among them. According to Weimar's proposed reconstruction, this leaves the meaning of the second dream unknown and its function in his reconstructed base layer seemingly redundant.

A second argument against his proposal of stylistic doubling of the dreams is that the second dream uses different vocabulary and syntax than the first. Where the first dream sequence uses √נגד, the second dream uses √ספר; where the first dream has √חוה in *wayyiqṭol*, the second dream utilizes the participle; and where the first dream is complex, the second dream is much simpler. The second dream consists in only one action and contains 7 words, where the first dream consists in three distinct actions and 16 words. This exhibits a lack of symmetry not sufficiently accounted for, even by the removal of the notices of increased hatred proposed by Weimar, further calling into question a supposed artistic compositional intention of the dreams in his reconstruction.

Finally, his base layer began at v. 5. It seems to me that to consider v. 5 as the beginning of the original narrative is to have a narrative begin its action without an exposition. This seems to me as highly unusual, and unnecessary, as will be shown.

Phase 2 – The Reuben redactional layer

Figure 19: Gen 37,1–11: P. Weimar's original layer with emboldened Reuben redaction

³ᵃ**וישראל אהב את־יוסף מכל־בניו כי־בן־זקנים הוא לו**

⁴ᵃ**ויראו אחיו כי־אתו אהב אביהם מכל־אחיו וישנאו אתו**

⁵ויחלם יוסף חלום ויגד לאחיו ויוספו **עוד שנא אתו** ⁶ויאמר אליהם שמעו־נא החלום הזה אשר חלמתי ⁷והנה אנחנו מאלמים אלמים בתוך השדה והנה קמה אלמתי וגם־נצבה והנה תסבינה אלמתיכם ותשתחוין לאלמתי ⁸ᵃᵇויאמרו לו אחיו המלך תמלך עלינו אם־משול תמשל בנו **ויוספו עוד שנא אתו על־חלמתיו** ⁹ויחלם עוד חלום אחר ויספר אתו לאחיו ויאמר הנה חלמתי חלום עוד והנה השמש והירח ואחד עשר כוכבים משתחוים לי ¹⁰**ויספר אל־אביו ואל־אחיו ויגער־בו אביו ויאמר לו מה החלום הזה אשר חלמת הבוא נבוא אני ואמך ואחיך להשתחות לך ארצה** ¹¹ᵃויקנאו־בו אחיו

3a Now Israel loved Joseph more than any other of his children, because he was the son of his old age. 4a But when his brothers saw that their father loved him more than all his brothers, they hated him. 5 Now Joseph had a dream, and [when] he told it to his brothers **they only hated him the more**. 6 He said to them, "Hear this dream which I have dreamed: 7 behold, we were binding sheaves in the field, and lo, my sheaf arose and stood upright; and behold, your sheaves gathered round it, and bowed down to my sheaf." 8ab His brothers said to him, "Are you indeed to reign over us? Or are you indeed to have dominion over us?" **So they hated him yet more for his dreams**. 9 Then he dreamed another dream, and told it to his brothers, and said, "Behold, I have dreamed another dream; and behold, the sun, the moon, and eleven stars were bowing down to me." 10 **But when he told it to his father and to his brothers, his father rebuked him, and said to him, "What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow ourselves to the ground before you?"** 11a And his brothers were jealous of him.

Weimar considers vv. 3–4.10 as divergent from the motif of opposition between Joseph and his brothers in vv. 5–9, and inserted for contrast as part of the younger Reuben redactional layer. The father's predilection is linked with Joseph's claims based on his dreams by the leitmotif of increasing hatred, which is noted three times[28]. The clue for redactional activity within the hatred notices is that only that of v. 4a is narratively connected, whereas that of v. 5b interrupts the dream notice and dream report and is suspect because of its repetition and wording, and that of v. 8b speaks of dreams in the plural before the second dream. From these tensions within the context Weimar concludes that the motif of increasing hatred is redactional in nature[29].

The ambiguity regarding the addressee of the dream report is given as a second indication of the two-phased development of this section, since the increased hatred resulting from the first dream report refers back to v. 3, but the inclusion of the father in the second dream report is only intelligible in light of the father's rebuke[30]. Also noted is the lack of object in v. 10, signifying that the dreams are not in the foreground as they are in v. 9[31]. V. 10 seeks to

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[28] WEIMAR, "Erwägungen", 330–332.

[29] Kebekus notes that the motif of increasing conflict between Joseph and his brothers in these verses is linked with a similar intensification in vocabulary in vv. 18bβ and 20aα – kill and murder – as well as the involvement of the father in the conflict, so wants to see these as literary historically connected as part of the younger Reuben layer. See KEBEKUS, *Die Joseferzählung*, 26. For my analysis that showed vv. 18–20 as unified, see pp. 57ff. above.

[30] WEIMAR, "Erwägungen", 336–337.

[31] Although the *piʿēl* of ספר normally takes an object, in 12 of 67 occurrences it is found without one, where its object is taken from the context: Gen 37,10; 40,8; 41,12; Num 13,27; 2 Kgs 8,6; Job 12,8; Pss 64,6; 69,27; 78,6; Isa 43,26; Joel 1,3.

recapitulate what was already reported in v. 9 in order to highlight the father's reaction in v. 10. For Weimar, hatred was originally a result of the father's predilection, while jealousy was originally the result of the dreams, so Weimar considers hatred secondarily connected to the dreams[32]. He holds that v. 10 is a *Fortschreibung*, whereas originally the brothers' reaction (v.11a) followed immediately upon the dream report in v. 9. He holds that this redactional expansion coheres with the statements about the father's predilection, adducing the contrast b/w the predilection report and the rebuke report, with 5b and 8b as hinge elements.

For Weimar, the plural "dreams" found in v. 8 is an additional indication of its redactional nature, which along with v. 5 serves to integrate the dreams and the motif of predilection that first gave rise to the brothers' hatred (vv. 3–4). The placement of the plural term dreams before the second dream recounting is because it has both dreams in view[33].

While Weimar's redaction criticism has achieved some positive results in the recognition of the ambiguity of the addressee of the second dream report and the intelligibility of the father's role in the second dream dependent upon his rebuke of Joseph (v. 10), it seems to me that overall the results of his proposed reconstruction of the younger Reuben redactional layer in this section of Genesis 37 are still problematic. As was shown above, the style of the dream pairs seems to require the father's response in v. 10 as in the actual text. Furthermore, the father's rebuke of Joseph in v. 10 seems to conflict with the motif of the father's predilection in vv. 3–4 even in the actual text. It seems difficult to suppose that a redactor would insert this contradiction as part of the same redactional activity. In my opinion the contradiction more likely arose from different layers of text rather than in the same layer. And finally, Weimar's motivation for distinguishing the material in the younger redactional layer from the original base layer is difficult to accept. On the one hand he considers the motif of opposition between Joseph and his brothers the key characteristic of the original Reuben base layer, while on the other the father's activity is the main motif of the younger Reuben redactional layer. Yet he allocates the motif of the brothers' hatred of Joseph (vv. 4b.5b.8b) to the younger redactional layer, along with the motif of the father's predilection and rebuke (vv. 3–4.10). This is out of necessity, because the indication of the brothers' hatred in v. 4b is not separable from the motif of the father's predilection. It seems that his desire to allocate the father's activity in the nar-

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[32] WEIMAR, "Erwägungen", 336 n. 32. This argument of Weimar's seems to assume the previous independence of a source rather than a *Fortschreibung*.

[33] See also KEBEKUS, *Die Joseferzählung*, 14–16.

rative as a redactionally added motif does not correspond to the literary tensions in the text, and in the end is not a successful solution.

Phase 3 – The Judah redactional layer

Figure 20: Gen 37,1–11: P. Weimar's Judah redactional layer

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²ᵇ**והוא נער את־בני בלהה ואת בני זלפה נשי אביו ויבא יוסף את־דבתם רעה אל אביהם**
³וישׂראל אהב את יוסף מכל־בניו כי־בן־זקנים הוא לו **ועשׂה לו כתנת פסים**
⁴ויראו אחיו כי אתו אהב אביהם מכל אחיו וישׂנאו אתו **ולא יכלו דברו לשׁלם**
⁵ויחלם יוסף חלום וינד לאחיו ויוספו עוד שׂנא אתו ⁶ויאמר אליהם
שׁמעו נא החלום הזה אשׁר חלמתי ⁷והנה אנחנו מאלמים אלמים בתוך השׂדה והנה קמה
אלמתי וגם־נצבה והנה תסבינה אלמתיכם ותשׁתחוין לאלמתי ⁸ויאמרו לו אחיו המלך
תמלך עלינו אם־משׁול תמשׁל בנו ויוספו עוד שׂנא אתו על חֲלֹמתיו **ועל דבריו** ⁹ויחלם
עוד חלום אחר ויספר אתו לאחיו ויאמר הנה חלמתי חלום עוד והנה השׁמשׁ והירח ואחד
עשׂר כוכבים משׁתחוים לי ¹⁰ויספר אל־אביו ואל־אחיו ויגער־בו אביו ויאמר לו מה
את הדבר אשׁר חלמת הבוא נבוא אני ואמך ואחיך להשׁתחות לך ארצה ¹¹ויקנאו־בו אחיו
החלום הזה **ואביו שׁמר את הדבר**

</div>

²ᵇ **he was a lad with the sons of Bilhah and Zilpah, his father's wives; and Joseph brought an ill report of them to their father.** ³ Now Israel loved Joseph more than any other of his children, because he was the son of his old age; **and he made him a long robe with sleeves.** ⁴ But when his brothers saw that their father loved him more than all his brothers, they hated him, **and could not speak peaceably to him**. ⁵ Now Joseph had a dream, and [when] he told it to his brothers they only hated him the more. ⁶ He said to them, "Hear this dream which I have dreamed: ⁷ behold, we were binding sheaves in the field, and lo, my sheaf arose and stood upright; and behold, your sheaves gathered round it, and bowed down to my sheaf." ⁸ᵃᵇ His brothers said to him, "Are you indeed to reign over us? Or are you indeed to have dominion over us?" So they hated him yet more for his dreams. ⁹ Then he dreamed another dream, and told it to his brothers, and said, "Behold, I have dreamed another dream; and behold, the sun, the moon, and eleven stars were bowing down to me." ¹⁰ But when he told it to his father and to his brothers, his father rebuked him, and said to him, "What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow ourselves to the ground before you?" ¹¹ And his brothers were jealous of him, **but his father kept the saying in mind**.

Similar to Schwartz, Weimar holds that the evil slander is out of sync with the rest of the narrative, and so diachronically separate from the father's predilection motif. Because of v. 4b he sees the motif around the vocabulary of √דבר and שׁלומׂ redactionally added to the motif of increasing hatred and preferential love[34]. He also sees a connection to the father's contemplation in v. 11, as its object, so that all of these are part of a final redactional layer.

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[34] WEIMAR, "Gen 37", 486–488; KEBEKUS, *Die Joseferzählung*, 13.

The main problem with his final redactional layer, it seems to me, is the assumption that Joseph's evil report is in tension with the narrative continuation in the actual text. In fact Weimar himself indicates that the motif is repeated in the narrative, for example with Joseph's peace mission in v. 14. But there is no reason in the text to consider Joseph's evil report as conflicting with the statement of the father's predilection. The actual text does not portray the father's predilection as a consequence of the evil report, as is also held by Schwartz in support of his source criticism[35], but rather presents it as a fact of the narrative's exposition in addition to the fact of Joseph's evil report, both of which are developed as the narrative progresses. In my opinion the two do not in and of themselves conflict in any way. It is true, however, that the second cause of increased hatred in v. 8b seems out of place. But there is a simpler solution to the problem of v. 8b, as will be shown below.

In the table below, Weimar's reconstruction can be seen, with the P text underscored, the text allocated to the younger Reuben redaction layer emboldened, the Judah layer double underscored, and the rest the original Reuben text.

Figure 21: Gen 37,1–11: P. Weimar's layer delineation

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וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן ²אֵלֶּה תֹּלְדוֹת יַעֲקֹב ¹

יוֹסֵף בֶּן־שְׁבַע־עֶשְׂרֵה שָׁנָה הָיָה רֹעֶה אֶת־אֶחָיו בַּצֹּאן

וְהוּא נַעַר אֶת־בְּנֵי בִלְהָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו וַיָּבֵא יוֹסֵף אֶת־דִּבָּתָם רָעָה אֶל־אֲבִיהֶם

³וְיִשְׂרָאֵל אָהַב אֶת־יוֹסֵף מִכָּל־בָּנָיו כִּי־בֶן־זְקֻנִים הוּא לוֹ וְעָשָׂה לוֹ כְּתֹנֶת פַּסִּים

⁴וַיִּרְאוּ אֶחָיו כִּי־אֹתוֹ אָהַב אֲבִיהֶם מִכָּל־אֶחָיו וַיִּשְׂנְאוּ אֹתוֹ וְלֹא יָכְלוּ דַּבְּרוֹ לְשָׁלֹם

⁵וַיַּחֲלֹם יוֹסֵף חֲלוֹם וַיַּגֵּד לְאֶחָיו וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ ⁶וַיֹּאמֶר אֲלֵיהֶם

שִׁמְעוּ־נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתִּי ⁷וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה

אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי ⁸וַיֹּאמְרוּ לוֹ אֶחָיו הֲמָלֹךְ

תִּמְלֹךְ עָלֵינוּ אִם־מָשׁוֹל תִּמְשֹׁל בָּנוּ וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ עַל־חֲלֹמֹתָיו וְעַל־דְּבָרָיו ⁹וַיַּחֲלֹם

עוֹד חֲלוֹם אַחֵר וַיְסַפֵּר אֹתוֹ לְאֶחָיו וַיֹּאמֶר הִנֵּה חָלַמְתִּי חֲלוֹם עוֹד וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד

עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי ¹⁰וַיְסַפֵּר אֶל־אָבִיו וְאֶל־אֶחָיו וַיִּגְעַר־בּוֹ אָבִיו וַיֹּאמֶר לוֹ מָה

הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתָּ הֲבוֹא נָבוֹא אֲנִי וְאִמְּךָ וְאַחֶיךָ לְהִשְׁתַּחֲוֹת לְךָ אָרְצָה ¹¹וַיְקַנְאוּ־בוֹ אֶחָיו

וְאָבִיו שָׁמַר אֶת־הַדָּבָר

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The main merits of Weimar's analysis of the text is the recognition of the tension between the father's reactions to the second dream, which he attributes to different redactional layers, as well as the difficulties in the introduction of the second dream report, also explained by redactional strata. His solution seems problematic in that elements pertaining to his proposed redactional layers do not seem to be sufficiently motivated. For example, why are the

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[35] See above, p. 102.

sons of Bilhah and Zilpah part of the final Judah redaction? What was the redactional motivation for inserting the evil report? In my opinion these elements can be shown to pertain to a logic in the original text. Once the evil report is understood as a motif in the exposition connected with elements in the narrative continuation, there is no reason to consider it in tension with the narrative, and a simpler solution which explains more problems can be accepted.

3. Toward a New Solution to Gen 37,5–11

This study of Gen 37,1–11 began with a discussion of the proposed literary problems and major solution models applied to the text. The DH solutions, that of H. Gunkel representing the classic DH, and B. Schwartz's Neo-DH, were evaluated in terms of their success in solving the problems identified in the text as well as the inner coherency of their reconstructed sources, finding that also for this section of Genesis 37 their solutions do not fully resolve the problems in the text, nor do they result in coherent sources. In my opinion the same weaknesses are exhibited by the *Fortschreibung* solutions.

    One of the principal outcomes of this study, in my opinion, is that, at least for the two main sections of Genesis 37 treated up to this point, i.e. vv. 18–30 and vv. 1–11, the inherent literary tensions are not solved through recourse to the Documentary Hypothesis. Since the earliest period of critical exegesis of Genesis 37, the narrative tensions in 37,1–11 have been framed in terms of the uncharacteristic use of multiple causes of the brother's hatred of Joseph and their subsequent murder plot. The earliest method applied in order to solve this perceived problem was to find the pre-existing sources. Thus it remained only to separate what were judged as originally independent motives for the brothers' hatred based on stylistic and thematic elements. The assumption brought to the JS that Genesis was composed from J, E and P allowed the early exegetes to find the solution simply by determining which cause of hatred had stylistic affinities with what source. It is important to remember that the dreams were assigned to E because of texts from the Abraham and Jacob cycles where dreams or visions are recounted. In these texts, God is invariably named Elohim[36]. Conversely, J texts in Genesis were considered more anthropomorphic by the early documentarians. Joseph's dreams have subse-

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[36] Dreams appear in Gen 20,3–7; 28,12–15; 31,10–13; 31,24; 37,5–11; 40,9–17; 41,17–24. Theophanic visions are found at Gen 15,1; 21,22; 22,1; 46,2. Cf. HUPFELD, *Quellen*, 47–48; WELLHAUSEN, *Composition*, 44; DILLMANN, *Die Genesis*, 280.

quently been considered, by and large, as unified. However, if one considers the various proposals for the redactional process, one will immediately notice that several particular verses within the narration of the dream sequences are judged by these documentarians to belong to the hand of the redactor, who would have inserted these phrases in order to integrate the material from the sources at hand. We saw this above in our exposition of Gunkel's theory. Gunkel attributed v. 5b and v. 8b to the redactor. These are the only two verses which report that the brothers hated Joseph as a reaction to his dreams. The latter verse, v. 8b, also attributes the mounting hatred to Joseph's words, which allegedly integrated the supposed P version (pointing back to the evil report of v. 2). Evidently, absent these two redactional insertions, the dream sequences of the E Joseph Story would have read more smoothly[37]. With this source allocation, the problem of the different motives for the brothers' enmity toward Joseph seemed to be resolved. However, if one agrees that the DH, as well *Fortschreibung* solutions evaluated herein, do not satisfactorily explain the literary problems of Genesis 37, the problems in these verses are yet to be solved. They need to be reconsidered.

Furthermore, these are not the only verses in the narration of the dream sequences to have given the early documentarians trouble. We saw that Gunkel considered v. 10a disunified not only from E, but also from the insertions in v. 5b and v. 8b supposedly used by the redactor to integrate the three sources together. Verse 10a consists of the second notice that Joseph's recounted his second dream, where it is stated that he recounted it to his father and to his brothers. Gunkel seemed to have been at a loss as to determine how to deal with this verse, and concluded that it is either a scribal error or a vestige of some older tradition[38]. Gunkel was not alone. Before him, Wellhausen classified this verse as belonging to a later hand. Dillmann recognized its difficulty but didn't classify it. More recently, the same classification is offered by several specialists adhering to both DH as well as non-DH methods[39]. The nature of this verse vis-à-vis vv. 5–11 should also be reconsidered.

Therefore, the tensions arising from the ambiguity surrounding the addressee of the second dream report, as well as the nature of the notices of increasing hatred, remain unsolved[40]. A different set of questions must be posed

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[37] See DILLMANN, *Die Genesis*, 394; SCHMIDT, *Literarische Studien*, 144–145; even RUDOLPH, "Josephsgeschichte", 152, who considers vv. 3–10 a unity, nonetheless classifies v. 5b as a gloss, and would rearrange v. 8b after v. 9 to smooth the reading.

[38] GUNKEL, *Genesis*, 388.

[39] WELLHAUSEN, *Composition*, 54; REDFORD, *Biblical Story of Joseph*, 27; SCHMITT, *Nichtpriesterliche*, 24; WEIMAR, "Erwägungen", 330–332.

[40] These tensions are discussed above, p. 91 ff.

to the text in order to arrive at a solution that accounts for its tensions without giving rise to new problems. The assumption behind source criticism was that the dreams as a block were redacted into the actual text. This assumption has already been shown as inadequate. The corollary assumption is that the dreams are unified. This notion has been taken up and utilized by many exegetes who studied the narrative synchronically, and who have written on stylistic doubling in the JS. Before honing in on the particular dream elements to be evaluated, first a basic assumption in critical exegesis of the chapter must be reconsidered. Are the dreams in Genesis 37 really an example of stylistic doubling characteristic of the JS, and therefore must both of Joseph's dreams be considered unified? If not, what elements within the dream sequences shed light on a secondary character? First, we will address the unity of the dream pair. Then we will investigate the dream sequences from the perspective of the immediate context as well as the continuation of the JS. We will argue that the second dream in its entirety is best understood as a redactional addition to Genesis 37. This will explain, I think, among other things, the nature of vv. 8b and 11a that dogged many specialists from Wellhausen on.

3.1 The problem of style as basis for unity of dreams

The dreams in the JS are recounted in pairs. Not only does Joseph have two dreams in Genesis 37, Pharaoh's two imprisoned ministers each have one dream in Genesis 40, and Pharaoh himself has two dreams in Genesis 41. The fact that dreams come in pairs in the JS has been considered one indication of its particular style, reinforced by some stylistic commonalities recurrent among the six dreams. The contention by some is that because of the two other pairs of dreams in the JS, the two dreams in Genesis 37 must also be considered unified on the grounds of stylistic convention[41]. For documentarians, these are ascribed to E on stylistic grounds, however Gunkel had recourse to the LXX and argued that the second narrative notice of the second dream is

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[41] On the stylistic principle of doubling in the JS, see SEYBOLD, "Paradox", 64–66; DONNER, *Literarische Gestalt*, 36; COATS, *Canaan to Egypt*, 12–15; WESTERMANN, *Genesis 37–50*, 37–38, 246–247; WEIMAR, "Erwägungen", 330–332; J. EBACH, *Genesis 37–50* (HThKAT; Freiburg 2007) 34; also REDFORD, *Biblical Story of Joseph*, 68–71, however he is open to the possibility that the star dream is secondary to the original narrative based on motif. This latter position, i.e. that the star dream is secondary, is held by RUPPERT, *Genesis*, 93–99, and is allocated to a post-exilic redactor. Cf. GRESSMANN, "Ursprung", 53, who considers the sheaf dream secondary, and the star dream belonging to an original and highly expanded version, such that the star dream is no longer fitting to the actual narrative.

corrupted in the Hebrew text[42]. The proponents of the *Fortschreibung* model also consider the dreams of the JS as stylistic doublets although, for those of Genesis 37, only after attributing significant material to later redactional layers. As already proposed, both solutions leave difficulties in the dream passages of Genesis 37.

In order to move toward a solution to the narrative tensions in Genesis 37 the notion of their stylistic unity will be examined. The style of the two dreams in Gen 37 is one question, while the commonalities between the three sets of dreams is another.

First, for the style of Joseph's dreams in Genesis 37, the claim is made that the pair of dream reports is constructed in parallel according to the following scheme[43]:

	1st Dream			2nd Dream	
A	v. 5	general introduction	A	v. 9	general introduction
B	vv. 6–7	detailed dream speech	B	v. 9b	detailed dream speech
C	v. 8	reaction in speech	C	vv. 10–11	reaction in speech

The parallel points between the two dreams are proposed as follows. In a general dream introduction (A), a prominent use of √חלם in 3rd person narrative reporting, and the 1st person call to attention in speech recur; in the detailed dream speech (B) the *dream* catchword is highlighted, and the passage begins with a call to attention followed by narration of progress of dream headed by וְהִנֵּה; and the reactions in speech (C) each contain two questions[44].

These parallels noted between the dreams of chapter 37 break down when significant differences are highlighted. We have already referred to these above, so will only summarize them here. In segment A of the first dream there is a reaction given in narrative, but not in the second; in B, the second dream is detailed with far less detail and differences in style (e.g. no imperative call to attention), and it is parallel in content to the first dream in so far as the brothers bow to Joseph, but distinct in that the father and mother do also. The second dream has two dream introduction formulae with conflicting identifications of the addressees, but only one addressee (the father) responds in speech, which is headed by a narrative notice classifying the response as a

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[42] With the exception of B. Schwartz, a proponent of the Neo-Documentary Hypothesis, as was seen above.

[43] According to COATS, *Canaan to Egypt*, 12–15, who follows W. RICHTER, "Traum und Traumdeutung im AT: Ihre Form und Verwendung", *BZ* 7 (1963) 202–220.

[44] It seems to me that this is a stretch, because according to the text the brothers pose only one (compound) question, while the father poses two distinct questions.

rebuke. This is followed by a second narrative notice indicating that the brothers became envious and that the father observed the matter. These differences between the dreams are represented in the diagram below.

Figure 22: Diagram of dream reports style in MT (version two)

1st Dream: dream notice ⟶ dream telling ──────────⟶ [simple] response

2nd Dream: dream notice ⟶ dream telling ⟷ dream notice ⟶ [complex] responses

When the dream passage is considered in the context of Gen 37,1–11 one also notes the tensions in content between the general introduction to the second dream (v. 9), specifically in the notice of increased hatred, and the other notices of hatred (vv. 4.5); between the father's reaction of rebuke and his silent observation after the second dream report; and the brothers' reaction of envy after the father's rebuke of Joseph. This is in addition to the variance in terminology and syntax between the two dream reports[45].

When these areas of disparity between the dreams in Genesis 37 are compared to the parallelism among the pairs in Genesis 40 and Genesis 41, the idea that the dreams are constructed in pairs becomes more difficult to maintain[46]. Joseph's first dream report begins with a notice that a dream is dreamt and addressee identification, the dream is then reported, and finally the addressees respond with an interpretation of its meaning. This is followed by a second dream report, where the dream notice with audience identification is followed by the dream telling, a second notice of its telling with an expanded audience, and interpretation response. In Gen 40,5–22 Pharaoh's cupbearer and chief baker each have a dream on the same night, which are subsequently told to Joseph, who then provides their interpretation. Finally, the fulfillment of the dreams according to Joseph's interpretation is reported. In Gen 41,1–55* Pharaoh himself has a pair of dreams, summons his wise men who are unable to interpret them, is informed about Joseph, who he then summons, to whom he recounts his dreams, who then interprets their meaning. Finally, after Joseph's installation as second in command over Egypt, the fulfillment of the dreams according to Joseph's interpretation is reported. A comparison of the three dream pairs has led to the conclusion that stylistic affinities ground

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[45] √נגד, vs. √ספר; √חוה *wayyiqtol* vs. participle; three distinct actions and 16 words vs. one action and 7 words.

[46] On the symmetry of the dreams in Genesis 40–41, see RICHTER, "Traum", 202–207; WESTERMANN, *Genesis 37–50*, 72–73.

their unity. There are different schemes by which the dreams are analyzed[47]. W. Richter's form analysis of the dreams in the JS led to the following basic structure:

1. Dream announcement
2. Opening dream formula
3. Dream body
4. Interpretation
5. Fulfillment

Formally speaking, according to these categories, the dreams exhibit parallels. These categories are culled mainly from his analysis of the two dream pairs in Genesis 40 and Genesis 41, which do not deviate from this structure. From the perspective of the stylistic doubling of dreams as characteristic of the JS, the argument for the unity of the dreams in Genesis 37 is strained because two of the five segments functioning in the dreams of chapters 40–41 deviate from the dreams structure of chapter 37. As noted by Richter, a constituent part in the structure of dream reports is the notice of their fulfillment[48], which is not found for the dreams of Genesis 37 within the immediate context, as is the case for the two other pairs of dreams[49].

Secondly, the meaning of the dreams is an explicit motif in the second and third pairs of dreams[50]. The notice of Pharaoh's servants' dreams (Gen 40,5) states that each dream had its own meaning, and the reason they are disturbed by their dreams is that there is no one to tell them their meaning (vv. 6–8). Joseph goes on to provide the correct interpretation of the dreams, which is verified based on the notices of fulfillment. The same elements are found in the narration of Pharaoh's dreams in Genesis 41. The issue of the dreams' meaning in Genesis 37 is less explicit, and the question of the meaning of the dreams is not highlighted. Joseph is not said to be troubled by his dreams, nor

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[47] For proposals, see RICHTER, "Traum", 202–209; B. BECKING, "'They Hated Him Even More': Literary Technique in Genesis 37: 1–11", *BN* (1991) 40–47; R. PIRSON, *The Lord of the Dreams*. A Semantic and Literary Analysis of Genesis 37–50 (JSOT.S 355; London – New York, NY 2002) 41–59. Cf. also E. L. EHRLICH, *Der Traum im Alten Testament* (BZAW 73; Berlin 1953) 58–85.

[48] RICHTER, "Traum", 204.

[49] The indications of fulfillment of the dreams in Genesis 37 will be investigated below. The dreams of Genesis 37 are specifically referred to in terms of their fulfillment in Gen 42,9, but there are other indications as well. The form of fulfillment, however, is different, and is an indication against stylistic doubling.

[50] One way this is made manifest is the high frequency of the terms concerning dream interpretation: פתר √ 9x: Gen 40,8.16.22; 41,8.12(2x).13.15(2x); and פִּתָרוֹן 5x: Gen 40,5.8. 12.18; 41,11. These terms are not used in Genesis 37.

is there any indication of a search for their meaning. Instead, the dreams are spontaneously interpreted by the interlocutors as a consequence of hearing them, and by questions rather than declarative statements as in Genesis 40–41. Nor is there any indication of whether Joseph agrees with the interpretations provided by the brothers and father. These anomalies between the dream pair in Genesis 37 and those of Genesis 40–41 indicate that stylistic parallels existing between the dreams are not as solid when subjected to scrutiny.

3.2 The purpose of dream pairing

The narrative motive for the pairs of dreams is explicit in Genesis 40–41, while for Genesis 37 the situation is more complex. The reason for two dreams in Genesis 40 corresponds to the need for two dreamers and two different outcomes to the dreams. The dreamers themselves did not understand their meaning, so that after the first dream was interpreted to have a positive meaning, the second dreamer expected the same interpretation, only to have his hopes dashed. This pair of dreams and their contrast in meaning highlights the theme of divine inspiration in dream interpretation (Gen 40,8). Such a theme is also central to Genesis 41, where again it is made explicit by Joseph's words (41,16). Pharaoh's servants each dream only one dream, but on the same night. They are similar in content, with details commensurate with their ministerial duties, but receive different interpretations. Pharaoh's two dreams occur on the same night and, while the constituents of the dreams vary, the meaning is the same. In fact, Joseph's first words of interpretation are that "Pharaoh's dreams are one" (41,25). The reason Pharaoh dreamt two dreams with the same meaning is also given: "God has told Pharaoh what he is about to do." The doubling of the dreams in Pharaoh's case is a symbol of the surety and immediacy of their fulfillment by God (41,32). This element provides the narrative impetus for Pharaoh's action elevating Joseph to a high rank, since what is about to take place requires someone of Joseph's wisdom to manage (41,39–40). In Genesis 37, Joseph's two dreams do not occur on the same night and differ in content. The difference between Joseph's two dreams is highlighted by the way in which they are introduced, since the description of the second dream with אַחֵר highlights the *otherness*. In one, the brothers bow to him, in the other not only his brothers but also the father and mother. The motif of the divine role in dream interpretation does not seem to underlie the doubling of Joseph's dreams as in Genesis 40 and 41. The doubling cannot indicate surety and immediacy, as in Genesis 41, because of the

lack of dream fulfillment in Genesis 37[51]. So not only are Joseph's dreams different from each other in content, they are also dissimilar in that the reason of the doubling cannot conform to the reasons given in Genesis 40–41.

The dream doubling in Genesis 37 seems to have a different motive than the doubling in Genesis 40–41. Further indications regarding the nature of the dreams in Genesis 37 can be found when Richter's categories of dream interpretation and fulfillment are considered more closely. In fact, the variance in the dream interpretation and the lack of dream fulfillment in Genesis 37 is a part of the narrative structure of the JS, which of itself does not negate the possibility that the doubling of dreams in Genesis 37 is due to an overall JS doubling style. However, given the stylistic tensions between Joseph's dreams laid out above, and taking into consideration the eventual dream fulfillment and clarification of meaning, which are only realized in the continuing JS, the difficulties contained within the dream reports can be solved only when their narrative function is understood[52].

While the latter two sets of dreams are specified as fulfilled according to Joseph's interpretation in very short narrative time (Gen 40,20–22; 41,47–49.53–56), within Genesis 37 the dreams are not fulfilled, but instead are left unresolved. This characteristic provides one of the major driving forces that move the plot forward. A second characteristic related to the question of dream fulfillment is the way the perspective of the characters is narrated[53]. I would like to highlight two underlying factors in Genesis 37 that indicate the perspective of the characters and direct the reader in order to make some distinctions between the narrative functions of Joseph's two dreams. On the one hand the chapter presents a series of questions, some left opened, others answered. On the other hand there are some discoveries made in the text. Both factors are decisive in the movement of the plot.

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[51] Of course there are indications of the disunity of some of the age indications, but according to Gen 37,2 Joseph was 17 years old when he dreamt, according to 41,46 he was 30 at the beginning of the 7 years of plenty, and according to 42,6 the brothers came to bow first during the first year of famine, at the earliest. Their first episode of bowing to Joseph then came at least 20 years after Joseph had his dreams.

[52] See RICHTER, "Traum", 208–209. See also J.-M. HUSSER, *Dreams and Dream Narratives in the Biblical World* (The Biblical Seminar 63; 1999) 111–116.

[53] See M. STERNBERG, *The Poetics of Biblical Narrative*. Ideological Literature and the Drama of Reading (Bloomington, IN 1985) 176–179.

Figure 23: Questions in Genesis 37

1.	Brothers to Joseph	v. 8	הֲמָלֹךְ תִּמְלֹךְ עָלֵינוּ אִם־מָשׁוֹל תִּמְשֹׁל בָּנוּ	open
2.	Father to Joseph	v. 10	מָה הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתָּ הֲבוֹא נָבוֹא אֲנִי וְאִמְּךָ וְאַחֶיךָ לְהִשְׁתַּחֲוֹת לְךָ אָרְצָה	open
3.	Father to Joseph	v. 13	הֲלוֹא אַחֶיךָ רֹעִים בִּשְׁכֶם	answered
4.	Father to Joseph	v. 14	רְאֵה אֶת־שְׁלוֹם אַחֶיךָ וְאֶת־שְׁלוֹם הַצֹּאן וַהֲשִׁבֵנִי דָּבָר	open[54]
5.	Man to Joseph	v. 15	מַה־תְּבַקֵּשׁ	answered
6.	Joseph to man	v. 16	אֵיפֹה הֵם רֹעִים	answered
7.	Brothers	v. 20	מַה־יִּהְיוּ חֲלֹמֹתָיו	open[55]
8.	Judah to brothers	v. 26	מַה־בֶּצַע כִּי נַהֲרֹג אֶת־אָחִינוּ וְכִסִּינוּ אֶת־דָּמוֹ	rhetorical
9.	Reuben to brothers	v. 30	וַאֲנִי אָנָה אֲנִי־בָא	open
10.	Brothers to father	v. 32	הַכְּתֹנֶת בִּנְךָ הִוא אִם־לֹא	answered[56]

The series of questions posed in Genesis 37 provide one dynamic for the continuation of the narrative. With regard to the function of the dreams in Genesis 37, the questions that comprise their interpretation (#1–2), when considered in light of character perspective, show that the meaning of the dreams and their fulfillment belong to the narrative continuation. The questions pertain to the meaning of the dreams, and while they may be taken as rhetorical questions, in that the interlocutors intend to state their understanding of the dream meaning in the form of a question, the fact that the questions are posed in the future tense and that the dreams are left unfulfilled until much later in the story makes these questions a driving force of the narrative[57]. The reader, wanting to know what will come of the dreams, at the end of the chapter knows that the story is not finished.

Similarly, some important discoveries on the part of the characters also provide dynamism to the plot[58]. A propos, the father makes the false discovery that a wild animal has devoured Joseph; the brothers discover that their plans regarding Joseph have failed, and they do not know his fate; the reader

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[54] There is an embedded question, "what is their welfare?", since the nature of the command is seeking information.

[55] This question is the object of the verb √ראה and the motive behind their murder plot.

[56] This is an indirect question, object of a command of √נכר.

[57] Cf. J.-D. DÖHLING, "Die Herrschaft erträumen, die Träume beherrschen. Herrschaft, Traum und Wirklichkeit in den Josefsträumen (Gen 37,5–11) und der Israel-Josefsgeschichte", *BZ* 50 (2006), esp. 3–8.

[58] On types of plots, including plot of revelation, see SKA, *"Our Fathers Have Told Us"*, 18–19; STERNBERG, *Poetics*, 176–179.

discovers that the brothers are corrupt and have successfully deceived the father. These elements of discovery and ignorance on the part of the main characters contrast with the reader's elevated position, which leads the reader to be aligned with Joseph on the one hand, and with the father on the other. Turning back to the question of stylistic doubling, the motif of dream fulfillment, while central to the dreaming both in chapters 40 and 41, is held in tension well beyond Genesis 37. This is accomplished by the series of question, the discoveries, the father's reaction in Gen 37,11b (שׁמר√) as well as the brothers' ironic statement in v. 20 (וְנִרְאֶה מַה־יִּהְיוּ חֲלֹמֹתָיו). The contrast between the closed style of the dreams in Genesis 40–41 therefore contrasts with the openness of the dreams in Genesis 37.

3.3 The fulfillment of Joseph's dreams

This leads to a final question that pertains to the fulfillment of Joseph's dreams in the larger narrative. One major difference between his two dreams is that the first is fulfilled, while the second is not. In Gen 37,10b the father questions Joseph after his second dream:

הֲבוֹא נָבוֹא אֲנִי וְאִמְּךָ וְאַחֶיךָ לְהִשְׁתַּחֲוֹת לְךָ אָרְצָה

"Shall I and your mother and your brothers indeed come to bow ourselves to the ground before you?"

This interrogative statement amounts to an interpretation of the meaning of Joseph's second dream. Because the immediate context does not definitively resolve the question, to verify its fulfillment, passages from the continuation of the JS must be brought to bear on the problem. The contexts in which the brothers are the subject (*hishtaphel* חוה√)[59] and Joseph the object are three[60], whereas there are no passages in which the mother bows down[61]. The father,

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[59] On the verbal form, see JOÜON – MURAOKA, *Grammar*, §79t. The passages in which the term appears in the JS are Gen 37,7.9.10; 42,6; 43,26.28; 47,31; 48,12; 49,8.

[60] Namely, Gen 42,6; 43,26.28. See also where the brothers fall before Joseph: Gen 44,14, וַיִּפְּלוּ לְפָנָיו אָרְצָה; and 50,18, וַיֵּלְכוּ גַּם־אֶחָיו וַיִּפְּלוּ לְפָנָיו. HUSSER, *Dreams*, 112–113, considers these three instances of the brothers' prostration before Joseph as a literary inclusion pointing back to the dreams of Genesis 37, where the verb is also used three times. While there can be no doubt that these actions are in fulfillment of Genesis 37, this does not require the second dream to have been already part of the narrative for the three instances of the brothers' prostration to constitute some sort of *inclusio*.

[61] Joseph's mother plays no role in the JS, except that her untimely death is referred to in Gen 48,7 as motivation for the father's adoption of Joseph's sons Ephraim and Manasseh.

on the other hand, is subject of the verb √חוה in Gen 47,31. In this passage, however, Joseph is not stated as the object:

<div dir="rtl">וַיֹּאמֶר הִשָּׁבְעָה לִי וַיִּשָּׁבַע לוֹ וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל־רֹאשׁ הַמִּטָּה</div>

And he said, "Swear to me"; and he swore to him. Then Israel bowed himself upon the head of his bed.

Instead, the father bows down toward the head of his bed. The father's action in this passage cannot easily be taken as an act of obeisance to Joseph as sovereign. Aside from the absence of the prepositional phrase ל + Joseph, or a relative pronoun referring to him, as found in the father's dream interpretation as well as the other passages, this act of bowing down occurs after Joseph had sworn an oath to the father regarding the father's burial. Based on the immediate context, the bowing down pertains to the father's impending death[62].

From this it is apparent that although Joseph's first dream cannot be ruled out as fulfilled in some way, Joseph's second dream does not come to fruition as interpreted by the father in 37,10[63]. On the contrary, in fact, the JS presents two instances in which the verb occurs that suggest the inverse of fulfillment of the second dream. Not only do Joseph's mother and father not bow down to Joseph, but also in Gen 48,12 Joseph is the subject of the same verb, where the father himself is its object:

<div dir="rtl">וַיּוֹצֵא יוֹסֵף אֹתָם מֵעִם בִּרְכָּיו וַיִּשְׁתַּחוּ לְאַפָּיו אָרְצָה</div>

Then Joseph removed them from his knees, and he bowed himself with his face to the earth.

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[62] An analogous case of the final action of a hero at the end of his life in 1 Kgs 1,47 reads עַל־הַמִּשְׁכָּב וַיִּשְׁתַּחוּ הַמֶּלֶךְ. Cf. BLUM, *Vätergeschichte*, 250 n. 38, who holds that Gen 47,31 is likely a reference to the second dream of Genesis 37. Note that he argues thus only in opposition to the characterization of the father's actions here as an end of life prayer or ritual, in analogy to 1 Kgs 1,47. The arguments against Gen 47,31 as fulfillment of the second dream are stronger, in my opinion. See also C. LEVIN, *Der Jahwist* (FRLANT 157; Göttingen 1993) 307–308.

[63] *Pace* COATS, *Canaan to Egypt*, 14, the second dream is not fulfilled based upon the correspondence of √בוא + לְךָ in Gen 37,10 and Gen 46,31 and 47,1–5. There are two problems with Coats' theory. First, he cites only the most basic part of the father's question from Gen 37,10, thereby omitting the way in which the family members are to *come to Joseph*, i.e. bowing down to the ground. Second, the passages cited by Coats are a summary of the account narrated in 46,28–29, where, after they *come into the land of Goshen* (גֹּשֶׁן וַיָּבֹאוּ אָרְצָה), Joseph takes the initiative by going out to meet Israel and falling upon his neck in an intimate encounter. This passage does not portray the fulfillment of Joseph's second dream as understood by Coats.

The immediate context pertains to the patriarch blessing Joseph's sons, and Joseph's action related in 48,12 is part of this overall context. Here we see that in contrast to Joseph's dream of superiority not only over the brothers but also his mother and father, Joseph takes the subordinate position to his father.

Secondly, in Gen 49,8, all of the brothers are said to bow down to *Judah*!

יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ יָדְךָ בְּעֹרֶף אֹיְבֶיךָ יִשְׁתַּחֲווּ לְךָ בְּנֵי אָבִיךָ

Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down before you.

These two texts[64] point against the fulfillment of not just the second, but also the first dream, and so the clear non-fulfillment of the second dream must be considered in light of conflicting indications of the fulfillment of the first dream.

Joseph's first dream (37,7) involves the raising up and establishment of Joseph's sheaf on the one hand, with the brothers' sheaves gathering around his and bowing down to it:

קָמָה אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי

"… my sheaf arose and stood upright; and behold, your sheaves gathered round it, and bowed down to my sheaf."

From the lexical standpoint, this dream comes to fruition in the JS in part based on the three instances in which the brothers prostrate themselves before Joseph:

Gen 42,6

וְיוֹסֵף הוּא הַשַּׁלִּיט עַל־הָאָרֶץ הוּא הַמַּשְׁבִּיר לְכָל־עַם הָאָרֶץ
וַיָּבֹאוּ אֲחֵי יוֹסֵף וַיִּשְׁתַּחֲווּ־לוֹ אַפַּיִם אָרְצָה

Now Joseph was governor over the land; he it was who sold to all the people of the land. And Joseph's brothers came, and bowed themselves before him with their faces to the ground.

Gen 43,26

וַיָּבֹא יוֹסֵף הַבַּיְתָה וַיָּבִיאוּ לוֹ אֶת־הַמִּנְחָה אֲשֶׁר־בְּיָדָם הַבָּיְתָה וַיִּשְׁתַּחֲווּ־לוֹ אָרְצָה

When Joseph came home, they brought into the house to him the present which they had with them, and bowed down to him to the ground.

Gen 43,28

וַיֹּאמְרוּ שָׁלוֹם לְעַבְדְּךָ לְאָבִינוּ עוֹדֶנּוּ חָי וַיִּקְּדוּ וַיִּשְׁתַּחֲו

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[64] Perhaps also the third text in which Joseph falls upon the neck of Israel, Gen 46,29.

They said, "Your servant our father is well, he is still alive." And they bowed their heads and made obeisance.

The text of Gen 42,8 goes on to announce that upon recognizing his brothers, and seeing them bow down to him, Joseph remembered the dreams he had dreamt of them, thereby providing an explicit reference to Genesis 37[65]. However, in each of these three passages in which the brothers prostrate themselves before Joseph, they are not aware that they are bowing down to him, since the moment in which Joseph revealed himself had not yet arrived, and as far as they know the brothers are simply bowing down to an Egyptian ruler[66]. Thus while the passages tend to confirm the realization of Joseph's dream, they do not verify the brothers' interpretation, which relates to the question of the meaning of his dream. There are other texts that pertain to this question.

The rise of Joseph to power in Egypt can also be considered an element of its fulfillment, despite the fact that lexical links do not exist[67]. The three key texts in this regard are Gen 41,39–43; 45,8–11; and 50,18–21.

Gen 41,39–43 narrates Pharaoh's installation of Joseph as second sovereign of Egypt:

³⁹וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אַחֲרֵי הוֹדִיעַ אֱלֹהִים אוֹתְךָ אֶת־כָּל־זֹאת אֵין־נָבוֹן וְחָכָם כָּמוֹךָ׃
⁴⁰אַתָּה תִּהְיֶה עַל־בֵּיתִי וְעַל־פִּיךָ יִשַּׁק כָּל־עַמִּי רַק הַכִּסֵּא אֶגְדַּל מִמֶּךָּ׃ ⁴¹וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף רְאֵה נָתַתִּי אֹתְךָ עַל כָּל־אֶרֶץ מִצְרָיִם׃ ⁴²וַיָּסַר פַּרְעֹה אֶת־טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתֵּן אֹתָהּ עַל־יַד יוֹסֵף וַיַּלְבֵּשׁ אֹתוֹ בִּגְדֵי־שֵׁשׁ וַיָּשֶׂם רְבִד הַזָּהָב עַל־צַוָּארוֹ׃ ⁴³וַיַּרְכֵּב אֹתוֹ בְּמִרְכֶּבֶת הַמִּשְׁנֶה אֲשֶׁר־לוֹ וַיִּקְרְאוּ לְפָנָיו אַבְרֵךְ וְנָתוֹן אֹתוֹ עַל כָּל־אֶרֶץ מִצְרָיִם׃

³⁹ So Pharaoh said to Joseph, "Since God has shown you all this, there is none so discreet and wise as you are; ⁴⁰ you shall be over my house, and all my people shall order themselves as you command; only as regards the throne will I be greater than you." ⁴¹ And Pharaoh said to Joseph, "Behold, I have set you over all the land of Egypt." ⁴² Then Pharaoh took his signet ring from his hand and put it on Joseph's hand, and arrayed him in garments of fine linen, and put a gold chain about his neck; ⁴³ and he made him to ride in his second chariot; and they cried before him, "Bow the knee!" Thus he set him over all the land of Egypt.

In this text it is clear that Joseph is indeed raised up and established as a ruler, however in distinction from the brothers' interpretation of the dream, Jo-

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[65] As we will see, the fact that the term *dreams* is in the plural does not necessarily mean that Joseph is referring to both dreams reported in Genesis 37. See below, p. 133.

[66] Gen 44,14; 50,18 are similar in content but vary in vocabulary, instead using √נפל.

[67] The dream uses the terms √קום and √נצב to describe Joseph's rise, which do not recur in the JS in contexts of his political ascendency.

seph's ruling is over Egypt as second in command to Pharaoh. Nonetheless, this directly fulfills the content of the first part of Joseph's first dream.

There are other texts which also confirm the fact of Joseph's authority in Egypt:

Gen 45,8–11

וְעַתָּה לֹא־אַתֶּם שְׁלַחְתֶּם אֹתִי הֵנָּה כִּי הָאֱלֹהִים וַיְשִׂימֵנִי לְאָב לְפַרְעֹה וּלְאָדוֹן לְכָל־בֵּיתוֹ וּמֹשֵׁל בְּכָל־אֶרֶץ מִצְרָיִם: ⁹מַהֲרוּ וַעֲלוּ אֶל־אָבִי וַאֲמַרְתֶּם אֵלָיו כֹּה אָמַר בִּנְךָ יוֹסֵף שָׂמַנִי אֱלֹהִים לְאָדוֹן לְכָל־מִצְרָיִם רְדָה אֵלַי אַל־תַּעֲמֹד: ¹⁰וְיָשַׁבְתָּ בְאֶרֶץ־גֹּשֶׁן וְהָיִיתָ קָרוֹב אֵלַי אַתָּה וּבָנֶיךָ וּבְנֵי בָנֶיךָ וְצֹאנְךָ וּבְקָרְךָ וְכָל־אֲשֶׁר־לָךְ: ¹¹וְכִלְכַּלְתִּי אֹתְךָ שָׁם כִּי־עוֹד חָמֵשׁ שָׁנִים רָעָב פֶּן־תִּוָּרֵשׁ אַתָּה וּבֵיתְךָ וְכָל־אֲשֶׁר־לָךְ:

[8] So it was not you who sent me here, but God; and he has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. [9] Make haste and go up to my father and say to him, 'Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not tarry; [10] you shall dwell in the land of Goshen, and you shall be near me, you and your children and your children's children, and your flocks, your herds, and all that you have; [11] and there I will provide for you, for there are yet five years of famine to come; lest you and your household, and all that you have, come to poverty.'

Gen 50,18–21

¹⁸וַיֵּלְכוּ גַּם־אֶחָיו וַיִּפְּלוּ לְפָנָיו וַיֹּאמְרוּ הִנֶּנּוּ לְךָ לַעֲבָדִים: ¹⁹וַיֹּאמֶר אֲלֵהֶם יוֹסֵף אַל־תִּירָאוּ כִּי הֲתַחַת אֱלֹהִים אָנִי: ²⁰וְאַתֶּם חֲשַׁבְתֶּם עָלַי רָעָה אֱלֹהִים חֲשָׁבָהּ לְטֹבָה לְמַעַן עֲשֹׂה כַּיּוֹם הַזֶּה לְהַחֲיֹת עַם־רָב: ²¹וְעַתָּה אַל־תִּירָאוּ אָנֹכִי אֲכַלְכֵּל אֶתְכֶם וְאֶת־טַפְּכֶם וַיְנַחֵם אוֹתָם וַיְדַבֵּר עַל־לִבָּם:

[18] His brothers also came and fell down before him, and said, "Behold, we are your servants." [19] But Joseph said to them, "Fear not, for am I in the place of God? [20] As for you, you meant evil against me; but God meant it for good, to bring it about that many people should be kept alive, as they are today. [21] So do not fear; I will provide for you and your little ones." Thus he reassured them and comforted them.

The point to draw from the survey of these texts as they pertain to the exegesis of Genesis 37 is that the central plot of the JS narrates the fulfillment of the first dream and establishment of its meaning. This plot is clearly advanced in the passages in which Joseph rises to authority in Egypt and those in which the brothers bow down, specifically the explicit reference made by Joseph remembering his dreams upon recognizing his brothers bowing down before him (Gen 42,6–8), but it is not until the moment Joseph reveals his identity to his brothers in Genesis 45 that a different interpretation of the first dream becomes apparent. In Gen 37,8 the brothers interpret Joseph's first dream to mean that Joseph will become king and ruler over the brothers, using the terms מלך√ and משל√. Such an interpretation is not born out in the narrative. On the contrary, when Joseph finally reveals himself to the brothers he pro-

vides his own interpretation of Genesis 37, thereby clarifying the brothers' interpretation of his first dream as incorrect. The brothers' sheaves' act of surrounding and bowing to Joseph's in the first dream does not foretell his reign over the brothers. Gen 45,8 in fact applies one of the terms to Joseph employed by the brothers in 37,8, מָשַׁל√, only Joseph is מֹשֵׁל בְּכָל־אֶרֶץ מִצְרָיִם. Contrary to the brothers' interpretation of Joseph's dream, the JS narrates Joseph's rise to Egyptian prominence in order that he may provide for the welfare of the family during the hardship of the severe famine that would otherwise be the brothers' demise. Instead of becoming king over the brothers, the brothers bow down to Joseph because he has become sovereign in Egypt, and because has been put in a position to provide for them, they will come to him in Egypt and receive his care[68].

A final note regarding the fulfillment of the first dream. The texts referred to above which may in some way detract from the fulfillment of the first dream by indicating Joseph bowing to the father, or the brothers bowing to Judah, are late texts, are not part of the main plot, and therefore do not detract from the fulfillment of Joseph's first dream[69].

3.4 The entirety of the second dream as a redactional expansion

The continuation of the JS unfolds the way in which Joseph's first dream did in fact come to fruition, although not in the way originally interpreted by the brothers, and the narrative continuation depends upon the first dream and the brothers' interpretive response. This is not the case, it seems to me, for the second dream. There are two further indications of its disunity, namely the contrast of the father's response with the characterization of his relationship with Joseph, and its celestial motif.

3.4.1 The father's response (v. 10)

The father's dream interpretation in v. 10aγb reads:

וַיֹּאמֶר לוֹ מָה הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתָּ
הֲבוֹא נָבוֹא אֲנִי וְאִמְּךָ וְאַחֶיךָ לְהִשְׁתַּחֲוֹת לְךָ אָרְצָה

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[68] For a similar understanding of Joseph's role as sovereign in relation to Egypt and the brothers, see BLUM, *Vätergeschichte*, 240–244.

[69] On the secondary nature of Genesis 48,12 see GUNKEL, *Genesis*, 445–450; BLUM, *Vätergeschichte*, 250–254; F. GIUNTOLI, *L'officina della tradizione*. Studio di alcuni interventi redazionali post-sacerdotali e del loro contesto nel ciclo di Giacobbe (Gn 25,19–50,26) (AnBib 154; Roma 2003) 269–271. On Gen 49,8, see GUNKEL, *Genesis*, 453; BLUM, *Vätergeschichte*, 228–229. For a more recent and succinct summary of its redactional nature, see EBACH, *Genesis 37–50*, 571ff.

And [he] said to him, "What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow ourselves to the ground before you?"

Some of the difficulties regarding the father's double response to the second dream in Gen 37,10–11 have been noted by both Schwartz and Weimar in their discussion of Genesis 37[70], although their solutions contain problems because of the difficulties remaining in the reconstructed sources or redactional layers. The basic problem raised by these scholars is the contradiction between the father's rebuke and his silent observation reported immediately after his response to the dream, in the following verse. There his silent observation is contrasted with the brothers' jealousy, by means of the syntactic *wayyiqṭol* + *wāw-x-qaṭal* construction. To this potential contradiction in the father's responses should be added that the content of the second dream and the father's response create a stark contrast with the father's characterization and the general openness of the chapter, because of the corrective, remedial meaning inherent in the father's rebuke of Joseph.

As a chastisement of Joseph for his hubris[71], the patriarch's statement following the notice of his rebuke communicates a strong opposition to Joseph's dream, which, in content, is a great offense not only to the father and mother, but would also constitute an upheaval of the established order. In effect, the dream makes Joseph take the place of the patriarch. The father's rebuke does not merely implicate the fictive present, but, as a question, regards a future reality. The second dream is, after all, left unfulfilled. Such a negative response by the father conflicts with some elements in the immediate context. In Genesis 37 the perspective of the father is otherwise given only in very positive terms as he relates to Joseph: he loves him more than the other brothers (v. 3); he sends him to the brothers on a mission of peace (v. 13); he is inconsolable at the news of his purported death and desires to share the same miserable end (vv. 33–35). The perspective given by the father's rebuke in v. 10 is in contrast to the future-orientedness represented by the father's attitude of √שמר in v. 11, and the brothers' in v. 20 (וְנִרְאֶה מַה־יִּהְיוּ חֲלֹמֹתָיו).

In contrast to the parallelism in the pairing of dreams in Genesis 40–41 discussed above, the second of the dream pair in Genesis 37 appears rather at cross-purposes with the first. Although the style of the father's response itself is parallel with that of the first dream, in as much as it consists of a dream in-

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[70] Gunkel also commented on the tension between the father's two reactions to the second dream, √נער and √שמר, although he did not discuss its nature.

[71] Thus E. BLUM, "Zwischen Literarkritik und Stilkritik. Die diachrone Analyse der literarischen Verbindung von Genesis und Exodus – im Gespräch mit Ludwig Schmidt", *ZAW* 124 (2012), 499 n. 28.

terpretation in an interrogative form, as well as the correspondence of the dream elements to the family members and the content of their actions as bowing down to Joseph, the characterization of the response as a rebuke seems to cast the dream from the beginning as contemptuous and, at a minimum, contrary to the otherwise open attitude of expectation presented by the father's other actions. While the interrogative response of the brothers to the first dream indicates the uncertainty of the meaning of the dream, and thereby the potential ignorance of the brothers, the second dream has the father respond from an authoritative position with a rebuke, which seems to close off the possibility of a positive meaning of the dreams. Therefore, in my opinion, the question by the father after the second dream is not truly parallel with the question after the first dream. Furthermore, the question after the first dream provides the necessary impetus to drive the brothers' impending actions, in that they conspire to kill him based upon their own interpretation of the meaning of his dreams. The second dream is redundant in this regard, and the father's interpretation of it does not find a logical sequel in his subsequent response of √שמר.

Once the second dream is understood as secondary, this problem is resolved. The effect of this judgment resolves two other tensions in the immediate context. On the one hand, the primary difficulty resulting from the way in which the addressees of Joseph's second dream reporting is narrated is resolved, because the notice in v. 10aα that Joseph recounted the dream to his father, וַיְסַפֵּר אֶל־אָבִיו וְאֶל־אֶחָיו, is only meaningful in light of the father's response[72]. The brothers' jealousy of Joseph, on the other hand, does not naturally follow the father's rebuke (Gen 37,11a).

3.4.2 The celestial motif (v. 9b)

The second dream presents the sun, moon, and eleven stars, all bowing to Joseph. It is clear enough that the motif of the celestial bodies prostrating themselves before Joseph is congruent, even parallel in some ways, to the bowing sheaves in the first dream. Just as the brothers interpreted the first dream to indicate Joseph's sovereignty over them, celestial motifs are common in texts containing royal ideology[73]. The second dream could be interpreted as fulfilled in Joseph's rise to authority or in the family's relocation to Egypt, with the father, in order to survive the famine, thanks to Joseph's political position. These positive elements should be weighed against the negative elements, first of which is the difficulty that, in stark contrast to the way the sto-

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[72] Cf. WEIMAR, "Erwägungen", 336–337.
[73] Cf. Ps 72,5; 89,36–37; 148,3; 2 Sam 23,4–5.

ry develops the fulfillment of the first dream, the father and mother do not prostrate themselves before Joseph. There are also stylistic inconsistencies. In all other dreams the dream constituents pertain to the motif of alimentation. The celestial dream deviates from this style[74]. Furthermore, its content is much more severe. In most biblical texts where the sun, moon and stars are mentioned, the theme is to highlight the sovereignty of God their creator[75]. Even the sun and moon, despite their stability, are under divine control. This is a unique text in that the sun, moon and stars prostrate before a creature, as if he were God. The second dream has Joseph become the sovereign over the entire family, even the mother and father. This is a stark difference when compared to the motif of the first dream in which only the brothers are involved. The superiority of one brother over the others is a common motif in ancient literature[76], also prevalent in the book of Genesis, while the cosmological rearrangement according to the second dream portrays a cataclysmic upheaval, and the presumption of a son to become superior to his mother and father is a grave infraction of the legal code[77].

The second dream, then, in my opinion, contains sufficient elements of disunity with the immediate and wider contexts. The contrasting rebuke by the father, the celestial motif and involvement of the father and mother, the fact that these motifs and themes do not reappear in the narrative continuation, and that the dream is not fulfilled, each come together in a preponderance of clues favoring the disunity of the second dream sequence in its entirety. This is clear especially considering that the first dream is programmatic.

3.5 Multiple causes of the brothers' malice toward Joseph and v. 8b

At this stage we may reconsider some verses that proved difficult to earlier exegetes, as discussed above. The text of v. 8b becomes even more conspicuous in light of the redactional nature of the second dream (vv. 9–10). Because v. 11 gives no reason to be considered redactional, and the incoherence of v. 8b immediately before v. 11, 8b must also be redactional. By means of

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[74] This observation has led some scholars to consider the star dream to have a different, foreign, and older origin than the sheaf dream. On the view that the second dream is of Babylonian mythological provenance, see GRESSMANN, "Ursprung", 17–21. On the late provenance of cosmological motifs pertaining to the reestablishment of the Davidic kingdom, see J. J. COLLINS, *The Scepter and the Star*. Messianism in Light of the Dead Sea Scrolls (Grand Rapids, MI [2]2010).

[75] Cf. Pss 72,5; 104,19; Jer 31,35; Hab 3,11.

[76] GUNKEL, Genesis, 385; ID., The Folktale in the Old Testament, 137.

[77] See, especially, the Decalogue commandment to honor your father and your mother (Ex 20,12; Deut 5,16).

repetition, וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ עַל־חֲלֹמֹתָיו וְעַל־דְּבָרָיו, *they hated him even more, because of his dreams and because of his words*, v. 8b refers back to the motives of hatred given in vv. 4 and 5, as well as to the first dream, while it also seems to point forward to the second dream. First for its retrospection. The phrase וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ, *they hated him even more*, presumes a prior indication of hatred. The two previous notices of the brothers' hatred are found at v. 4, where there hatred was caused by the father's predilection of Joseph, וַיִּרְאוּ אֶחָיו כִּי־אֹתוֹ אָהַב אֲבִיהֶם מִכָּל־אֶחָיו וַיִּשְׂנְאוּ אֹתוֹ, and at v. 5b, עוֹד שְׂנֹא אֹתוֹ, which proleptically narrates that the hatred had increased because of Joseph's dream. However, v. 8 is not an exact repetition, but rather repeats v. 5b while expanding upon it. Clearly then, v. 8b refers back to the two previous notices of hatred, but not without some difficulty because of the two terms in v. 8b introduced by the preposition עַל that further specify the reason for the increased hatred: עַל־חֲלֹמֹתָיו וְעַל־דְּבָרָיו. The syntagma דְּבָרָיו, *his words*, does not have a clear referent, but could refer either to דִּבָּתָם רָעָה in v. 2, or לְשָׁלֹם דַּבְּרוֹ in v. 4, since both are composed of Joseph's words[78]. However, neither are given as reasons of hatred in v. 4, where instead the brothers' hatred of Joseph is based upon the father's predilection of him, and where לֹא יָכְלוּ דַּבְּרוֹ לְשָׁלֹם is specified as a consequence of their hatred rather than a cause. Apart from v. 8b, neither are said to arouse hatred. Therefore the specification of דְּבָרָיו in v. 8b provides new information on the one hand, but also a conspicuous omission of the first motive for hatred given in v. 4 – the father's predilection of Joseph.

With regard to the syntagma עַל־חֲלֹמֹתָיו, this too is not without its problems. The entirety of v. 8b follows upon the brothers' interpretation of Joseph's first dream, and the notice of their increasing hatred is logical enough. However, as a summary, its placement between the two dreams is striking. For one, a proleptic notice of increased hatred was given in v. 5 before the first dream was related to the brothers. This makes v. 8b redundant. Secondly, that the term *dreams* is plural after only one dream had been recounted has led some to consider it to be at once retrospective and proleptic, thereby referring both to the first dream just recounted as well as the second dream yet to come[79]. The context would support such a reading, as would its correspondence to the pattern of the proleptic notice of increased hatred in the first dream report. The specification of Joseph's dreams followed by his words, given that *his words* is out of sync with the previous notices of hatred, leaves

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[78] See n. 13 above for bibliography. Gunkel proposes that it refers to the evil report in v. 2; also SCHMITT, *Nichtpriesterliche*, 24 n. 77; while WEIMAR, "Gen 37", 486–488, holds that it refers to דַּבְּרוֹ לְשָׁלֹם in v. 4b.

[79] See, KEBEKUS, *Die Joseferzählung*, 14–16.

the impression that the entire phrase is used in order to add the second syntagma about Joseph's words as an additional motive of hatred, and to minimize the motive of predilection, thereby emphasizing Joseph as the cause of conflict rather than the father, and to facilitate the insertion of vv. 9–10.

The phrase is therefore not in harmony with its retrospective material, and by means of a repetition introduces a variation in the story, with the result that Joseph's persona, as well as the nature of the relationship between Joseph and the brothers, takes on a different character.

If the entirety of v. 8b is redactional, this also clears up the oft-noted problem of Genesis 37: the superfluity of reasons for the brothers' hatred of Joseph. In fact, since only v. 8b classifies Joseph's words as provoking hatred, without this verse the motives of hatred are two, i.e. the father's predilection and Joseph's dreams. As has been noted both by Schwartz and Weimar, the motifs of predilection and dreams have an inner logic[80], or at least they are not conflicting in any way.

3.6 The displaced problem of the plural "dreams"

One final consideration is the tension in v. 8b adduced by Weimar to consider this passage as redactional, i.e. the plural term *dreams* used after only one dream had been recounted. By considering v. 8b redactional this problem seems to be resolved, although when the second dream in its entirety is also considered redactional, the problem arises once again, only this time as it pertains to the plural *dreams* used in Gen 37,19–20.

וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו הִנֵּה בַּעַל הַחֲלֹמוֹת הַלָּזֶה בָּא: 20וְעַתָּה לְכוּ וְנַהַרְגֵהוּ 19
וְנַשְׁלִכֵהוּ בְּאַחַד הַבֹּרוֹת וְאָמַרְנוּ חַיָּה רָעָה אֲכָלָתְהוּ וְנִרְאֶה מַה־יִּהְיוּ חֲלֹמֹתָיו:

[19] They said to one another, "Here comes this dreamer[81]. [20] Come now, let us kill him and throw him into one of the pits; then we shall say that a wild beast has devoured him, and we shall see what will become of his dreams".

If Joseph had only one dream in the original narrative, how can the use of dreams in the plural be explained here? In my opinion there is no need to advert to any diachronic explanation of the passages. This because the plural is sometimes used in Hebrew for a single event or idea in order to express something about that event or idea, such as individual components from

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[80] WEIMAR, "Erwägungen", 330–332; SCHWARTZ, "Compiler", 263–264.

[81] This dreamer, literally, this lord of the dreams.

which the action or idea is composed[82]. In the case of Gen 37,19–20, the use of dreams in the plural can be understood as a *plural of composition*, or *plural of internal multiplication*, in reference to the parts of the dream[83]. This makes sense in that Joseph's first dream (37,7) consists in three distinct actions. In this case the passage would indicate that the brothers conspired against Joseph for what the dream constituents represented. The same phenomenon is encountered in Dan 2,1–2, where Nebuchadnezzar has one dream, yet the term used in these verses in reference to his dream is found in the plural. Analogously, see Gen 46,2; Ezek 1,1; 8,3; 40,2; 43,3, where מַרְאֹת (plural, *visions*) is used in reference to a single theophany.

3.7 Proposed original dream report reconstruction

In consideration of this analysis, my redactional delineation and proposed base text of Joseph's dream report are reconstructed below:

Figure 24: Gen 37,5–11: Proposed original with redactional layer emboldend

⁵וַיַּחֲלֹם יוֹסֵף חֲלוֹם וַיַּגֵּד לְאֶחָיו וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ

⁶וַיֹּאמֶר אֲלֵיהֶם שִׁמְעוּ־נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתִּי

⁷וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה

וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי

⁸וַיֹּאמְרוּ לוֹ אֶחָיו הֲמָלֹךְ תִּמְלֹךְ עָלֵינוּ אִם־מָשׁוֹל תִּמְשֹׁל בָּנוּ

וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ עַל־חֲלֹמֹתָיו וְעַל־דְּבָרָיו

⁹וַיַּחֲלֹם עוֹד חֲלוֹם אַחֵר וַיְסַפֵּר אֹתוֹ לְאֶחָיו וַיֹּאמֶר הִנֵּה חָלַמְתִּי חֲלוֹם עוֹד

וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי

¹⁰וַיְסַפֵּר אֶל־אָבִיו וְאֶל־אֶחָיו וַיִּגְעַר־בּוֹ אָבִיו וַיֹּאמֶר לוֹ מָה הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתָּ

וַיֹּאמֶר הֲבוֹא נָבוֹא אֲנִי וְאִמְּךָ וְאַחֶיךָ לְהִשְׁתַּחֲוֹת לְךָ אָרְצָה

¹¹וַיְקַנְאוּ־בוֹ אֶחָיו וְאָבִיו שָׁמַר אֶת־הַדָּבָר

⁵ Now Joseph had a dream, and when he told it to his brothers they hated him even more. ⁶ He said to them, "Hear this dream which I have dreamed: ⁷ We were binding sheaves in the field, when my sheaf arose and stood upright; and your sheaves surrounded and were bowing down to my sheaf." ⁸ And his brothers said to him "Are you really going to reign over us? Are you really going to rule us?" **And they hated him even more because of his**

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[82] On uses of the plural in Hebrew, see KAUTZSCH (ed.), *Gesenius' Hebrew Grammar*, §124. For a more extensive list of abstract plurals, see §124*e*. Also JOÜON – MURAOKA, *Grammar*, §136.

[83] For JOÜON – MURAOKA, *Grammar*, §136*j*, dreams in Gen 37,8 is an example of the *plural of generalization*. In my opinion this instance, or rather vv. 19–20, the plural is better understood according to the category he calls *plurals of composition* (§136*b*), where the plural is used in reference the components of the whole. This applies equally to the plural *dreams* in Gen 42,9. Cf. SEEBASS, *Geschichtliche Zeit*, 76 n. 54; BLUM, "Zwischen Literarkritik und Stilkritik", 499 n. 28.

dreams and because of his words. **⁹ Again he dreamed another dream, and he re-counted it to his brothers. He said, "I have just dreamed another dream. Even the sun, the moon and eleven stars were bowing down to me." ¹⁰ He recounted it to his fa-ther and to his brothers, and his father rebuked him and said to him, "What is this dream that you dreamed? Am I, your mother and your brothers really going to come to bow down to the ground to you?"** ¹¹ So his brothers were jealous of him, but his father kept the matter.

Figure 25: Gen 37,5–11: Proposed original layer

⁵ויחלם יוסף חלום ויגד לאחיו ויוספו עוד שׂנא אתו
⁶ויאמר אליהם שׁמעו־נא החלום הזה אשׁר חלמתי
⁷והנה אנחנו מאלמים אלמים בתוך השׂדה
והנה קמה אלמתי וגם־נצבה והנה תסבינה אלמתיכם ותשׁתחוין לאלמתי
⁸ᵃויאמרו לו אחיו המלך תמלך עלינו אם־משׁול תמשׁל בנו
¹¹ויקנאו־בו אחיו ואביו שׁמר את־הדבר

⁵ Now Joseph had a dream, and when he told it to his brothers they hated him even more. ⁶ He said to them, "Hear this dream which I have dreamed: ⁷ We were binding sheaves in the field, when my sheaf arose and stood upright; and your sheaves surrounded and were bowing down to my sheaf." ⁸* And his brothers said to him "Are you really going to reign over us? Are you really going to rule us?" ¹¹ So his brothers were jealous of him, but his father kept the matter.

In this reconstruction, it seems to me, there are no literary tensions, the artist-ry is not compromised, and the narrative has a consistent logic. Furthermore the redactional insertions are comprehensible. In light of the tensions in the dream narrative confronted in this investigation, certain problems are solved. The father's attitude of watching (v. 11√שׁמר) takes on a different meaning in absence of his rebuke. With the rebuke he is on guard for what Joseph is up to; without it, in contrast to the brothers' attitude of jealousy, he watches for the realization of Joseph's dream without passing judgment or exhibiting fear, which narratively puts the reader on alert to accompany the father in order to see in what way the problems arisen in Genesis 37 will be resolved. Further-more, the father's silent observation of the situation, without the coloring given it in the actual text by the father's rebuke, provides continuity with the contrasting characterization of the father with the brothers vis-à-vis Joseph as presented from vv. 2–4, a contrast which is presumed by the continuation of the narrative of Genesis 37. The second reaction of the brothers, that of jeal-ousy, is no longer in tension with the context, but rather is a logical reaction to both motives of hatred, the father's predilection of Joseph, and Joseph's superiority as they understand the meaning of his dream.

It seems that the redactor responsible for inserting the second dream into Genesis 37 utilized a repetition technique in order not only to integrate the

second dream into the text, but also to give a greater weight to the actions of Joseph in causing the brother's animosity, while also tempering the father's preference of Joseph over the other brothers.

In light of this, one may perceive the redactional motivation for creating a confusing pair of narrative notices regarding the second dream report in vv. 9a and 10aα, with only a response by the father. By juxtaposing a second dream to the sheaf dream, partially mimicking the style of the first dream, and repeating the formula of introduction from v. 5 in v. 9a, in which the brothers are named as the addressee of the dream telling, the absence of a response to the second dream on their part may take on significance. The impact of the second dream on the plot is to involve not only the brothers but also the father (and mother[84]) in the judgment and significance of Joseph's dreams of sovereignty. The conflict, which was between the brothers and Joseph, is framed to be an offense against the patriarch as well. If one accept my proposal of the redactional nature of the second dream, and considers this redaction against the backdrop of the otherwise positive outlook of the father vis-à-vis Joseph within Genesis 37, and its narrative continuation, it seems clear that part of the redactor's motive for inserting the second dream was to involve the father in Joseph's dreams of sovereignty, giving him a very different voice, while at the same time implicating Joseph himself as responsible for his being taken away from the land, and his enslavement in Egypt.

After the remaining passages of Genesis 37 are evaluated, this point will be taken up in order to draw some conclusions about its nature.

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[84] See GUNKEL, *Genesis*, 390, who states that the second dream was not written for the JS since the mother is only mentioned here. Nonetheless, for him, its nature may go back to its earliest oral form, and not to a later redactional stage; cf. REDFORD, *Biblical Story of Joseph*, 70, with bibliography. Alternatively, see COATS, *Canaan to Egypt*, 14. He explains the problem regarding the contradiction of the mother's presence in the dream with (1) the fact that according to the narrative she is already dead and (2) she does not play a role in the narrative continuation, saying that it is a motif to symbolize the family. On the role of the mother in view of the hierarchy among the tribes, see Z. KALLAI, "The Twelve-Tribe Systems of Israel", *VT* 47 (1997) 53–90. The only other reference to Rachel in the JS regards her death, which pertains to her burial in Judah. On the southern orientation of the tradition of Rachel's tomb, see Z. KALLAI, "Rachel's Tomb: A Historiographical Review", *Vielseitigkeit des Alten Testaments*. Festschrift für Georg Sauer zum 70. Geburtstag (Wiener Alttestamentliche Studien 1; Frankfurt am Main 1999) 215–223; N. NA'AMAN, "The Settlement of the Ephrathites in Bethlehem and the Location of Rachel's Tomb", *RB* 121 (2014) 516–529. This clarifies some problems regarding the mother in the second dream. See also EBACH, *Genesis 37–50*, 69ff.

4. Toward A New Solution to Gen 37,1–4

Among scholars who adhere to a diachronic solution to the problems of Genesis 37, there are basically two positions with regard to the nature of the material in the first few verses of the chapter, positions that can be distinguished based upon an overall view of the compositional nature of the chapter as a whole. First we should note significant agreement between the positions. Each holds that the material in these verses, for one reason or another, is not unified. Secondly, the chapter currently begins with priestly material, although the extent of P is disputed. For documentarians, the first several verses of the chapter contain two (or three) beginnings arising from the redaction of the sources, each one providing a different motive for the brothers' conspiracy against Joseph. The classic DH solution is to attribute the first motive of hatred, the evil report (v. 2), to P; the father's predilection to J; and the dreams to E. But this depends upon, among other things, the extent of material that can be attributed to P. For proponents of the *Fortschreibung* model here one can find the original beginning of the narrative with material belonging to one or more redactional updating layers, nonetheless P is also present in the first verses. The proper identification of priestly material at the beginning of Genesis 37 will help to identify the original beginning of the narrative and thereby allow for a proper evaluation of the nature of the chapter's expository material.

Gen 37,1–2 reads:

<div dir="rtl">

1 וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן
2 אֵלֶּה תֹּלְדוֹת יַעֲקֹב יוֹסֵף בֶּן־שְׁבַע־עֶשְׂרֵה שָׁנָה הָיָה רֹעֶה אֶת־אֶחָיו בַּצֹּאן
וְהוּא נַעַר אֶת־בְּנֵי בִלְהָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו וַיָּבֵא יוֹסֵף אֶת־דִּבָּתָם רָעָה אֶל־אֲבִיהֶם

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[1] Jacob dwelt in the land of his father's sojourning, in the land of Canaan. [2] This is the history of the family of Jacob. Joseph, being seventeen years old, was shepherding the flock with his brothers; he was a lad with the sons of Bilhah and Zilpah, his father's wives; and Joseph brought an ill report of them to their father.

The main reasons scholars classify vv. 1–2 to P are the priestly characteristics of vv. 1–2aα, namely the theme of sojourning, the *tôlēdôt*, and the age indication[85]. (1) While the motif of age is not continued in the non-priestly passages

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[85] See ILGEN, *Urkunden*, 430; GUNKEL, *Genesis*, 466; NOTH, *Traditions*, 13–14; REDFORD, *Biblical Story of Joseph*, 12–16 (Genesis Editor, rather than P); SCHMITT, *Nichtpriesterliche*, 23 n. 74; SCHMIDT, *Literarische Studien*, 143–144; CARR, *Fractures*, 272; R. LUX, "Geschichte als Erfahrung, Erinnerung und Erzählung in der priesterschriftlichen Rezeption der Josefsnovelle", *Erzählte Geschichte. Beiträge zur narrativen Kultur im alten Israel* (ed. R. LUX) (BThSt 40; Neukirchen-Vluyn 2000) 150–162; L. SCHMIDT,

of the JS, it is a common motif within P; (2) the reference to the sons of Bilhah and Zilpah allegedly sets the passage apart from the body, where Jacob's wives are never mentioned by name, and from v. 3 the sons are always treated as a group; (3) Joseph is a shepherd in v. 2, a role he does not play in the rest of the chapter. Adduced for this opinion is v. 12, where his brothers go shepherding without him, as well as his unsuitable garment for shepherding (v. 3); and (4) the reason for the brothers' hatred in v. 2, the evil report, is different from the motives of malice in the rest of the story.

In my opinion the classification of the entirety of vv. 1–2 to P is problematic. First, some scholars have indicated that there is an internal conflict in v. 2 between Joseph's age notification and the statement וְהוּא נַעַר אֶת־בְּנֵי בִלְהָה וְאֶת־בְּנֵי זִלְפָּה[86]. While in my opinion this is not founded, it will be used as a foil for delimiting the P material and therefore will be investigated. Secondly, regarding the different proposals of the priestly passages within the rest of the JS, aside from the land of sojourning, the *tôlēdôt*, and the age indication, none of the motifs in v. 2 are continued. If these motifs did arise from a priestly JS, then there must have been a more or less complete and coherent priestly version, an hypothesis contested by many scholars[87]. This would raise some important questions regarding vv. 1–2. Why is there a fragmentary insertion from this allegedly once complete P version of the Joseph Story, further evidence for which is not found? Why would the redactor retain a piece of the priestly narrative that is considered to be so out of step with the narrative to which it is prefixed, a theory that cannot be proven? In my opinion this proposal is too difficult to maintain. Thirdly, there are good reasons to consider parts of v. 2 not only as coherent with the rest of Genesis 37, but also expected as part of the narrative exposition.

"Die Priesterschrift in der Josefsgeschichte (Gen 37; 39–50)", *Auf dem Weg zur Endgestalt von Genesis bis II Regum*. Festschrift Hans-Christoph Schmitt zum 65. Geburtstag (ed. M. BECK – U. SCHORN) (BZAW 370; Berlin – New York, NY 2006) 119–120; I. WILLI-PLEIN, *Das Buch Genesis*. Kapitel 12–50 (Neuer Stuttgarter Kommentar. Altes Testament 1/2; Stuttgart 2011) 232–239; SCHWARTZ, "Compiler", 264 n. 6; J. WÖHRLE, *Fremdlinge im eigenen Land*. Zur Entstehung und Intention der priesterlichen Passagen der Vätergeschichte (FRLANT 246; Göttingen 2012).

[86] GUNKEL, *Genesis*, 466; SCHMIDT, *Literarische Studien*, 143–144; KEBEKUS, *Die Joseferzählung*, 14; SCHMIDT, "Die Priesterschrift", 119–120.

[87] On this, see P. WEIMAR, "Aufbau und Struktur der priesterschriftlichen Jakobsgeschichte", *ZAW* 86 (1974) 194; RENDTORFF, *Problem*, 136–175; A. DE PURY, "Le cycle de Jacob comme légende autonome des origines d'Israël", *Congress Volume Leuven 1989* (ed. J. A. EMERTON) (VT.S 43; Leiden 1991) 81–82; J. L. SKA, "De la relative indépendance de l'écrit sacerdotal", *Bib* 76 (1995) 396–415; LUX, "Geschichte", 150–156.

These questions will be examined in this section, beginning with the question of v. 1, followed by a treatment of the *tôlēdôt* of Jacob and the age indication given for Joseph. Finally the statements about Joseph's shepherding, the sons of the concubines, and the evil report will be examined, and these latter three motifs will be shown to be unified with the original narrative of Genesis 37.

4.1 In the land of his father's sojourning

Gen 37,1–2aα anchors the chapter, and thereby the JS, within the patriarchal narratives. Due to the priestly key terminology אֶרֶץ + מָגוֹר in v.1, וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן, it is connected with the priestly promise of land in Gen 17,8, later referred to in Gen 28,4, and Ex 6,3–4.

17,8a	וְנָתַתִּי לְךָ וּלְזַרְעֲךָ אַחֲרֶיךָ אֵת אֶרֶץ מְגֻרֶיךָ אֵת כָּל־אֶרֶץ כְּנַעַן לַאֲחֻזַּת עוֹלָם
28,4	וְיִתֶּן־לְךָ אֶת־בִּרְכַּת אַבְרָהָם לְךָ וּלְזַרְעֲךָ אִתָּךְ לְרִשְׁתְּךָ אֶת־אֶרֶץ מְגֻרֶיךָ
	אֲשֶׁר־נָתַן אֱלֹהִים לְאַבְרָהָם
Ex 6,3–4	וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי יְהוָה לֹא נוֹדַעְתִּי לָהֶם:
	וְגַם הֲקִמֹתִי אֶת־בְּרִיתִי אִתָּם לָתֵת לָהֶם אֶת־אֶרֶץ כְּנָעַן אֵת אֶרֶץ מְגֻרֵיהֶם
	אֲשֶׁר־גָּרוּ בָהּ:

More immediately it is connected by the contrasting notice in Gen 36,7 that Esau relocated from Canaan to Seir because the brothers' combined wealth exceeded the capacity of the land in which they were sojourning together (אֶרֶץ מְגוּרֵיהֶם), and with the phrase in the same style וַיֵּשֶׁב עֵשָׂו בְּהַר שֵׂעִיר. This latter phrase is connected with the *tôlēdôt* of Esau, which with Gen 37,1 manifests the fact that Jacob and not the first-born Esau is heir to the patriarchal promise of land[88]. This has led to the view that Gen 37,1 was originally part of the Esau *tôlēdôt*, and only redactionally connected to the JS[89]. The literary correspondence is clear, and with it Genesis 37 is made to continue the narrative about Jacob from the patriarchal narratives, while at the same time Gen

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[88] See a similar formula in Gen 13,6.12, also generally attributed to P.

[89] P. WEIMAR, *Studien zur Priesterschrift* (FAT 56; Tübingen 2008) 251–256 accords it with the priestly *tôlēdôt* of Esau, comprised by Gen 36,1a.2a.6*.8a.10–11.12b.13.14aα. 43bβ; 37,1; cf. S. TENGSTRÖM, *Die Toledotformel und die literarische Struktur der priesterlichen Erweiterungsschicht im Pentateuch* (CB.OT 17; Lund 1981) 31; BLUM, *Vätergeschichte*, 437 n. 11. For the view that 37,1 consists in the hinge closing the priestly Jacob-Esau story and introducing the priestly Joseph narrative, see WESTERMANN, *Genesis 37–50*, 35–36; more recently EBACH, *Genesis 37–50*, 55. The observation about the present function of 37,1 as hinge should be separated from the question about the nature of P as an independent source or redaction.

37,1 connects forward first to the sojourning in Egypt, recounted in 47,27 (וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם [בְּאֶרֶץ גֹּשֶׁן])[90], and finally to Israel in Egypt in Ex 6,4[91]. The theme, language and style allow 37,1 to be safely classified as priestly.

4.2 The tôlēdôt

It is in this same light that the *tôlēdôt* formula should be understood. Within the book of Genesis, the *tôlēdôt* of 37,2a is the final of a 10-fold priestly structuring system introducing the final section of the patriarchal narrative leading to Israel's sojourn in Egypt[92]. The form of v. 2aα אֵלֶּה תֹּלְדוֹת יַעֲקֹב, which introduces the narrative depiction of what is engendered by the named progenitor, as well as its function integrating the JS into the context of the patriarchal narratives, indicate that v. 2aα is part of the priestly *tôlēdôt* system[93]. The question remains about the extent of the priestly material in Genesis 37,2. Although the function of the *tôlēdôt* formula is not out of place with the previous occurrences of the formula, in the case of 37,2 it is not clear to what extent it is unified with the material immediately subsequent. Not only does this question pertain to the vexing problem confronting the study of the priestly document, that P seems to present no independent Joseph narrative[94],

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[90] On the question of the nature of this text as P or post-P, see GIUNTOLI, *L'officina*, 210–218.

[91] On this text, see J. L. SKA, "La place d'Ex 6:2–8 dans la narration de l'exode", *ZAW* 94 (1982); ID., "Quelques remarques sur Pg et la dernière rédaction du Pentateuque", *Le Pentateuque en question* (ed. A. DE PURY) (MoBi 19; Geneva 1989 ²1991 ³2002) 97–107.

[92] The *tôlēdôt* formulae are found in Gen 2,4; 5,1; 6,9; 10,1; 11,10.27; 25,12.19; 36,1 (.9); 37,2. See O. EISSFELDT, "Biblos geneseōs", *Gott und die Götter*. Festgabe für Erich Fascher zum 60. Geburtstag (Berlin 1958) 31–40; BLUM, *Vätergeschichte*, 432–446; D. M. CARR, "Βίβλος γενέσεως Revisited: A Synchronic Analysis of Patterns in Genesis as Part of the Torah", *ZAW* 110 (1998) Part 1, 159–172, Part 2, 327–347; K. KOCH, "Die Toledot-Formeln als Strukturprinzip des Buches Genesis", *Recht und Ethos im Alten Testament-- Gestalt und Wirkung*. Festschrift für Horst Seebass zum 65, Geburtstag (ed. S. BEYERLE, *et al.*) (Neukirchen-Vluyn 1999) 183–191; SKA, *Introduction*, 19–25; M. A. THOMAS, *These are the Generations*. Identity, Covenant, and the Toledot Formula (LHBOTS 551; New York, NY 2011).

[93] See P. WEIMAR, "Die Toledot-Formel in der priesterschriftlichen Geschichtsdarstellung", *BZ* 18 (1974) 65–93; N. LOHFINK, "Die Priesterschrift und die Geschichte", *Congress Volume*. Göttingen 1977 (ed. J. A. EMERTON, *et al.*) (VT.S 29; Leiden 1978) 204 n. 38; BLUM, *Vätergeschichte*, 438; B. RENAUD, "Les généalogies et la structure de l'histoire sacerdotale dans le livre de la Genèse", *RB* 97 (1990) 5–30; CARR, *Fractures*, 93–99.

[94] For bibliography, see above n. 87.

it is also determinant in identifying the beginning of the original non-priestly JS narrative.

A first anomaly with the *tôlēdôt* of Jacob vis-à-vis the other *tôlēdôt* formulae in the book of Genesis is the immediacy with which Joseph is presented. After the brief *tôlēdôt* formula in 37,2, the discourse immediately focuses not on Jacob himself but on Joseph. This is done by the apposition of an asyndetic nominal clause beginning with the name Joseph. Joseph is the subject of the nominal clause, in parataxis with the *tôlēdôt* clause[95]. Formally this is strange among the *tôlēdôt* contexts. The list below of the *tôlēdôt* formulae in Genesis and Numbers, which comprise the totality of pentateuchal *tôlēdôt*, shows Gen 37,2 as unique. The single line underscores the *tôlēdôt* formula, while the double line highlights the text in which the *tôlēdôt* progenitor is named as subject or object of the introduced narrative or genealogy.

1.	2,4–6	₄אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמָיִם ₅וְכֹל שִׂיחַ הַשָּׂדֶה טֶרֶם יִהְיֶה בָאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טֶרֶם יִצְמָח כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אַיִן לַעֲבֹד אֶת־הָאֲדָמָה: ₆וְאֵד יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי־הָאֲדָמָה:
2.	5,1–3	₁זֶה סֵפֶר תּוֹלְדֹת אָדָם בְּיוֹם בְּרֹא אֱלֹהִים אָדָם בִּדְמוּת אֱלֹהִים עָשָׂה אֹתוֹ ₂זָכָר וּנְקֵבָה בְּרָאָם וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת־שְׁמָם אָדָם בְּיוֹם הִבָּרְאָם ₃וַיְחִי אָדָם שְׁלֹשִׁים וּמְאַת שָׁנָה וַיּוֹלֶד בִּדְמוּתוֹ כְּצַלְמוֹ וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת
3.	6,9–10	₉אֵלֶּה תּוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו אֶת־הָאֱלֹהִים הִתְהַלֶּךְ־נֹחַ ₁₀וַיּוֹלֶד נֹחַ שְׁלֹשָׁה בָנִים אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת
4.	10,1	וְאֵלֶּה תּוֹלְדֹת בְּנֵי־נֹחַ שֵׁם חָם וָיָפֶת וַיִּוָּלְדוּ לָהֶם בָּנִים אַחַר הַמַּבּוּל
5.	11,10	אֵלֶּה תּוֹלְדֹת שֵׁם שֵׁם בֶּן־מְאַת שָׁנָה וַיּוֹלֶד אֶת־אַרְפַּכְשָׁד שְׁנָתַיִם אַחַר הַמַּבּוּל
6.	11,27	וְאֵלֶּה תּוֹלְדֹת תֶּרַח תֶּרַח הוֹלִיד אֶת־אַבְרָם אֶת־נָחוֹר וְאֶת־הָרָן וְהָרָן הוֹלִיד אֶת־לוֹט
7.	25,12–13	₁₂וְאֵלֶּה תֹּלְדֹת יִשְׁמָעֵאל בֶּן־אַבְרָהָם אֲשֶׁר יָלְדָה הָגָר הַמִּצְרִית שִׁפְחַת שָׂרָה לְאַבְרָהָם ₁₃וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׁמָעֵאל בִּשְׁמֹתָם לְתוֹלְדֹתָם בְּכֹר יִשְׁמָעֵאל נְבָיֹת...
8.	25,19–20	₁₉וְאֵלֶּה תּוֹלְדֹת יִצְחָק בֶּן־אַבְרָהָם אַבְרָהָם הוֹלִיד אֶת־יִצְחָק ₂₀וַיְהִי יִצְחָק בֶּן־אַרְבָּעִים שָׁנָה בְּקַחְתּוֹ אֶת־רִבְקָה בַּת־בְּתוּאֵל...

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[95] Regarding the classification of clauses with the copula היה as nominal, see JOÜON – MURAOKA, *Grammar*, §154*m*.

9.   36,1–2

¹וְאֵלֶּה תֹּלְדוֹת עֵשָׂו הוּא אֱדוֹם
²עֵשָׂו לָקַח אֶת־נָשָׁיו מִבְּנוֹת כְּנָעַן...

10.   36,9–10

⁹וְאֵלֶּה תֹּלְדוֹת עֵשָׂו אֲבִי אֱדוֹם בְּהַר שֵׂעִיר
¹⁰אֵלֶּה שְׁמוֹת בְּנֵי־עֵשָׂו אֱלִיפַז...

11.   37,2

אֵלֶּה תֹּלְדוֹת יַעֲקֹב יוֹסֵף בֶּן־שְׁבַע־עֶשְׂרֵה שָׁנָה הָיָה רֹעֶה אֶת־אֶחָיו בַּצֹּאן
וְהוּא נַעַר אֶת־בְּנֵי בִלְהָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו
וַיָּבֵא יוֹסֵף אֶת־דִּבָּתָם רָעָה אֶל־אֲבִיהֶם

13.   Num 3,1–2

¹וְאֵלֶּה תּוֹלְדֹת אַהֲרֹן וּמֹשֶׁה בְּיוֹם דִּבֶּר יְהוָה אֶת־מֹשֶׁה בְּהַר סִינָי
²וְאֵלֶּה שְׁמוֹת בְּנֵי־אַהֲרֹן הַבְּכוֹר נָדָב...

A first observation is that the named progenitor of the *tôlēdôt* formula nor-
mally becomes the stated subject (or object) of the subsequent action. In the
first *tôlēdôt*, that of heaven and earth, the action is passive, but it is the earth
from which the mist rises up to water the ground, the inaugural action from
which the story subsequently unfolds[96]. In the case of the genealogical lists of
names (Gen 25,12–13; 36,9–10; Num 3,1–2), one cannot speak of narrative
action, but the progenitor of the *tôlēdôt* is in each case named as the progeni-
tor of the named offspring. Note that in both *tôlēdôt* of Ishmael and Isaac
(## 7–8) the name Abraham appears first in a parenthesis giving further de-
tails about the lineage of the progenitor. While this pattern is unique among
these two formulae, nonetheless in the following verse the genealogy begins
with the name of the progenitor of the *tôlēdôt* formula. In Gen 37,2 alone is
the progenitor named in the *tôlēdôt* not explicitly named again as the progeni-
tor of what follows. On the level of semantics the text functions without diffi-
culty and in conformity with the *tôlēdôt* usage in the Pentateuch, and just like
the other cases, the *tôlēdôt* of Jacob introduces a narrative about his descend-
ants[97]. Our question, however, regards the compositional development of
Genesis 37, and anomalies in style may be instructive in obtaining clarity re-
garding the question of the beginning of the original JS narrative. The redac-
tional nature of the *tôlēdôt* formula, the asyndetic parataxis with its subse-

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[96] This text has certain differences from the other *tôlēdôt* formulae as well, and is con-
sidered composite by many scholars. See T. STORDALEN, "Genesis 2,4: Restudying a *locus
classicus*", *ZAW* 104 (1992); SKA, *Introduction*, 21. Its form is nonetheless similar to the
other *tôlēdôt* in terms of the immediate continuation, in which the earth is again named as
the progenitor. In the case of Numbers, Moses is not listed as a progenitor, most likely be-
cause Moses is a later addition to the *tôlēdôt*, and because the *tôlēdôt* formula is a later ad-
dition to the text. See M. NOTH, *Numbers. A Commentary* (OTL; Philadelphia, PA 1968)
31–33.

[97] See especially BLUM, *Vätergeschichte*, 433; SKA, *Introduction*, 20–21.

quent clause, and the unique change in subject are clues that a redactional seam may be found between the formula and the name Joseph, which could be the original start of the narrative found in Genesis 37[98]. There are other clues in the verse that support a hypothesis of disunity within Gen 37,2a.

4.3 Notice of Joseph's age

Gen 37,2aβ reads יוֹסֵף בֶּן־שְׁבַע־עֶשְׂרֵה שָׁנָה הָיָה רֹעֶה אֶת־אֶחָיו בַּצֹּאן. The usual reason for assigning the indication of Joseph's age to P is the notion of P's characteristic chronology for providing ages of patriarchs at significant moments in their lives[99]. What is problematic about allocating this age indication to P? While the *tôlēdôt* of Jacob seems to belong to the overall *tôlēdôt* system, whether P or not, the age indication does not seem to fit with the other priestly chronological notices in Genesis[100].

A first question to be addressed is whether the age notification is formally connected to the *tôlēdôt*. There is no reason to consider the age indication in 37,2 as connected to the *tôlēdôt* formula, except the usual ascription of both *tôlēdôt* and chronological notices to P. Formally, of the twelve *tôlēdôt* formulae, only the *tôlēdôt* of Shem (Gen 11,10) presents an age indication immedi-

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[98] As for the original continuation of the *tôlēdôt*, one may look to the list in 46,8–27. Such an original juxtaposition would correspond to formulae ## 7, 10, and 13 in the table above, insofar as the *tôlēdôt* formula is immediately followed by a list of names.

[99] Already with Ilgen, who was apprehensive about the difficulty of considering the sources in the JS as continuous with the sources in the other parts of Genesis, the notice of Joseph's age in v. 2 is considered an indication that it, along with v. 1, belongs to the 1st Elohist (P). See ILGEN, *Urkunden*, 445–446. Also GUNKEL, *Genesis*, 466; SKINNER, *Genesis*, 443–444; VON RAD, *Genesis*, 247; RUPPERT, *Josephserzählung*, 85; WEIMAR, "Aufbau", 194–196; ID., *Priesterschrift*, 256–259; LOHFINK, "Priesterschrift", 202–215; WESTERMANN, *Genesis 37–50*, 36; G. LARSSON, "The Documentary Hypothesis and the Chronological Structure of the Old Testament", *ZAW* 97 (1985) 316–333; SCHMIDT, *Literarische Studien*, 142, 286; ID., "Die Priesterschrift", 119–122. The age notification as post-P depends upon the classification of other JS material as post-P. See CARR, *Fractures*, 103, who holds that the age notification in v. 2 may be the vestige of a no longer existent P Joseph narrative, but its close relationship with the notice of Joseph's age at 41,46a, which he finds difficult to attribute to P, causes doubt. LUX, "Geschichte", 156–162; Interestingly, WELLHAUSEN, *Composition*, 51, refuses to classify it as P, only indicating that it does not belong to the same layer as the following statement with the term נער√ (E); similarly DILLMANN, *Die Genesis*, 393, is unsure, considering it possibly A (P) on the analogy of 41,46, or B (J) on 31,38.41, since both sources include chronological data; REDFORD, *Biblical Story of Joseph*, 14–16, assigns it to the Genesis Editor because he considers the *tôlēdôt*, belonging to P, to have had its original continuation from 46,8ff.

[100] See TENGSTRÖM, *Toledotformel*, 43ff; RENDTORFF, *Problem*, 133.

ately following upon the *tôlēdôt* formula. While the majority of the genealogies and narratives introduced by a *tôlēdôt* formula include chronological notices, the *tôlēdôt* of the sons of Noah (Genesis 10), the *tôlēdôt* of Esau (Genesis 36), and the *tôlēdôt* of Aaron and Moses (Num 3,1–4), do not contain any chronological notices. Furthermore, age indications connected with the *tôlēdôt* are given in one way or another in relation to a named event, something conspicuously absent in Genesis 37,2f. Below is a survey of the chronological indications within the *tôlēdôt* formulae of Genesis to illustrate this point, and to allow a distinction to be drawn vis-à-vis Gen 37,2 for the purpose of determining whether or not the age of Joseph belongs to the priestly work.

4.3.1 Chronological markers within tôlēdôt formulae

The first age indications are given in the *Tôlēdôt Book* (סֵפֶר תּוֹלְדֹת אָדָם) of Gen 5,1–32. This list contains a ten member sequence of tripartite age notices, each giving the age of the figures from Adam to Noah at the begetting of their firstborn, followed by the number of years of life after the birth of the firstborn, and concluded by the aggregate age of the figure at his death. The scheme below is repeated for each figure with very minor variance in presentation of age indication, except that the 10th figure, that of Noah, only contains the first segment:

1.   [name of son] וַיּוֹלֶד [x number of years] [progenitor] וַיְחִי
2.   [x number of years] [name of son] אַחֲרֵי הוֹלִידוֹ [progenitor] וַיְהִי יְמֵי
3.   וַיָּמֹת [x number of years] [progenitor] וַיִּהְיוּ כָּל־יְמֵי

In the *tôlēdôt of Noah* the chronological data is presented very differently. A new *tôlēdôt* is introduced in Gen 6,9 without an age indication, but with additional information about Noah (אֵלֶּה תּוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו אֶת־הָאֱלֹהִים הִתְהַלֶּךְ־נֹחַ). The following verse introduces Noah's three sons, yet with no age indications. These were presented earlier, in the *Tôlēdôt Book* at 5,32. The further chronological data surrounding Noah come in the following chapters and revolve around key moments of the flood rather than offspring.

7,6 (.11)	Flood beginning	וְנֹחַ בֶּן־שֵׁשׁ מֵאוֹת שָׁנָה וְהַמַּבּוּל הָיָה מַיִם עַל־הָאָרֶץ
8,13	Flood abatement	וַיְהִי בְּאַחַת וְשֵׁשׁ־מֵאוֹת שָׁנָה ... חָרְבוּ הַמַּיִם מֵעַל הָאָרֶץ
9,28	Years after flood	וַיְחִי־נֹחַ אַחַר הַמַּבּוּל שְׁלֹשׁ מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה
9,29	Age of Noah at death	וַיִּהְיוּ כָּל־יְמֵי־נֹחַ תְּשַׁע מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה וַיָּמֹת

If one follows the pattern of the *Tôlēdôt Book* as a paradigm, the *tôlēdôt* of Noah picks up and continues from his introduction there (5,32) and expands upon the pattern of segments found therein in multiple ways. The *tôlēdôt* of Noah introduces a narrative, contains more segments, and gives Noah's age in reference to the cardinal points of the deluge rather than to the birth of his sons. Nonetheless it contains the two segments of *years after x* and *age at death* to complete Noah's introduction from the *Tôlēdôt Book*.

In the *tôlēdôt of Shem* a pattern similar to the *Tôlēdôt Book* is also encountered, where a sequence of figures from Shem to Terah is listed, giving their age at the begetting of their firstborn and the number of years lived after that birth. In contrast to the *Tôlēdôt Book*, there is no third segment containing an aggregate age at death. There is also a variation in the way the age of the progenitor is presented:

1.	11,10	[name of son] שֵׁם בֶּן־מְאַת שָׁנָה וַיּוֹלֶד
2.	11,12.14	[progenitor] וְ [x number of years] חַי [x number of years] וַיּוֹלֶד [name of son]
3.	11,16.18.20.22.24.26	[progenitor] וַיְחִי [x number of years] וַיּוֹלֶד [name of son]

The second segment presents the following pattern, with the exception of Terah, who like Noah becomes the subject of the subsequent *tôlēdôt*:

וַיְחִי־[progenitor] אַחֲרֵי הוֹלִידוֹ אֶת־[son] [x years] וַיּוֹלֶד בָּנִים וּבָנוֹת

In the *tôlēdôt of Terah* introduced at Gen 11,27 a pattern similar to the *tôlēdôt* of Noah is perceivable, in that the progenitor is given followed by a notice of the begetting of his three sons, without any age indication related to their births. Again, that information was provided at the end of the previous *tôlēdôt*, at 11,26 in this case. In contrast to the *tôlēdôt* of Noah, Terah's age is not given in relation to any other life event, which one might have expected upon his departure for the land of Canaan in v. 31. Instead, only his age at death is subsequently presented in 11,32 (250):

²⁷וְאֵלֶּה תּוֹלְדֹת תֶּרַח תֶּרַח הוֹלִיד אֶת־אַבְרָם אֶת־נָחוֹר וְאֶת־הָרָן וְהָרָן הוֹלִיד אֶת־לוֹט
³² וַיִּהְיוּ יְמֵי־תֶרַח חָמֵשׁ שָׁנִים וּמָאתַיִם שָׁנָה וַיָּמָת תֶּרַח בְּחָרָן

The *tôlēdôt of Ishmael* is introduced in 25,12. No age indication is given in relation to his offspring. Ishmael's age at death is given at the end of the genealogy (137):

¹²וְאֵלֶּה תֹּלְדֹת יִשְׁמָעֵאל בֶּן־אַבְרָהָם אֲשֶׁר יָלְדָה הָגָר הַמִּצְרִית שִׁפְחַת שָׂרָה לְאַבְרָהָם
¹⁷וְאֵלֶּה שְׁנֵי חַיֵּי יִשְׁמָעֵאל מְאַת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וְשֶׁבַע שָׁנִים וַיִּגְוַע וַיָּמָת וַיֵּאָסֶף אֶל־עַמָּיו

The *tôlēdôt of Isaac* is introduced in 25,19–20 followed by an indication of his age upon marriage to Rebecca (40):

<div dir="rtl">

¹⁹וְאֵלֶּה תּוֹלְדֹת יִצְחָק בֶּן־אַבְרָהָם אַבְרָהָם הוֹלִיד אֶת־יִצְחָק
²⁰וַיְהִי יִצְחָק בֶּן־אַרְבָּעִים שָׁנָה בְּקַחְתּוֹ אֶת־רִבְקָה
בַּת־בְּתוּאֵל הָאֲרַמִּי מִפַּדַּן אֲרָם אֲחוֹת לָבָן הָאֲרַמִּי לוֹ לְאִשָּׁה

</div>

The *tôlēdôt* is followed by a narrative surrounding the circumstances of the birth of Esau and Jacob. In v. 26b his age at their birth is given (60):

<div dir="rtl">

וְיִצְחָק בֶּן־שִׁשִּׁים שָׁנָה בְּלֶדֶת אֹתָם

</div>

The *tôlēdôt of Jacob* introduces the Joseph Story in 37,2:

<div dir="rtl">

אֵלֶּה תֹּלְדוֹת יַעֲקֹב יוֹסֵף בֶּן־שְׁבַע־עֶשְׂרֵה שָׁנָה הָיָה רֹעֶה אֶת־אֶחָיו בַּצֹּאן וְהוּא נַעַר
אֶת־בְּנֵי בִלְהָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו וַיָּבֵא יוֹסֵף אֶת־דִּבָּתָם רָעָה אֶל־אֲבִיהֶם

</div>

There is no immediate notice of Jacob's age, or genealogy of his offspring. Instead, the discourse moves immediately to his offspring. In fact, the genealogy of Jacob's offspring is found before his *tôlēdôt*, first in the narrative recounting the story of their birth (29,31–31,24; 35,16–21), and then in a genealogical list (35,22b–26). Notices of his age come later in the JS, first in 47,9 upon arrival in Egypt (130), then in 47,27–28 giving the number of years he lived in Egypt (17) and his age at death (147).

Variety in system is apparent in the presentation of chronological data in both the genealogies and narratives connected to the *tôlēdôt* formulae[101]. Nonetheless, the form of the age indication attributed to Joseph in 37,2 stands out because it is not linked to a specific event, but instead melds into the complex of expository data beginning the narrative. This is unlike any of the other age indications within the *tôlēdôt* system, where age is always explicitly linked to event. The *tôlēdôt* of Jacob itself stands out for its immediate introduction of Joseph and his age on the one hand, and the absence of a link of that age indication to a specific event. The age notification in 37,2 should be seen in contrast to that of 41,46, in that together they provide the arc of Joseph's rise to power[102]. In light of the priestly *tôlēdôt* system they lack conformity with the chronological data patterns, since elsewhere such data are given only for the progenitor, never the offspring. Furthermore, the fact that they are not connected to a priestly narrative recounting the circumstances of

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[101] On variation as style of P, see especially S. E. MCEVENUE, *The Narrative Style of the Priestly Writer* (AnBib 50; Rome 1971). For others, this is a sign of disunity among the different chronological markers. See RENDTORFF, *Problem*, 157–163.

[102] WEIMAR, *Priesterschrift*, 257–258.

these chronicled events leads one to consider the possibility that they belong to a redaction in the priestly style.

4.3.2 Chronological markers independent of tôlēdôt formulae

A similar usage of age given in relation to a named event is encountered in the age notices in contexts not closely tied to *tôlēdôt* formulae throughout Genesis, which are invariably arranged syntactically by a relative clause depicting the event to which the age is related. The following list includes all age indications independent of *tôlēdôt* formulae in the book of Genesis to show the strict syntactic relationship of age indications with an associated event.

12,4 (P)	Abraham's age at departure	וְאַבְרָם בֶּן־חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ מֵחָרָן
16,3 (P)	At 10th year of...[103] Sarah gave Hagar	...מִקֵּץ עֶשֶׂר שָׁנִים לְשֶׁבֶת אַבְרָם בְּאֶרֶץ כְּנַעַן ...וַתִּתֵּן אֹתָהּ לְאַבְרָם
16,16 (P)	Abraham's age at Ishmael's birth	וְאַבְרָם בֶּן־שְׁמֹנִים שָׁנָה וְשֵׁשׁ שָׁנִים ...בְּלֶדֶת־הָגָר
17,1 (P)	Abraham's age at theophany	וַיְהִי אַבְרָם בֶּן־תִּשְׁעִים שָׁנָה וְתֵשַׁע שָׁנִים וַיֵּרָא יְהוָה אֶל־אַבְרָם
17,24 (P)	Abraham's age at circumcision	וְאַבְרָהָם בֶּן־תִּשְׁעִים וָתֵשַׁע שָׁנָה בְּהִמֹּלוֹ בְּשַׂר עָרְלָתוֹ
17,25 (P)	Ishmael's age at circumcision	וְיִשְׁמָעֵאל בְּנוֹ בֶּן־שְׁלֹשׁ עֶשְׂרֵה שָׁנָה בְּהִמֹּלוֹ אֵת בְּשַׂר עָרְלָתוֹ
21,5 (P)	Abraham's age at Isaac's birth	וְאַבְרָהָם בֶּן־מְאַת שָׁנָה בְּהִוָּלֶד לוֹ אֵת יִצְחָק בְּנוֹ
23,1–2 (P)	Sarah's age at death	...וַיִּהְיוּ חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה ...וַתָּמָת שָׂרָה
25,7–8 (P)	Abraham's age at death	...וְאֵלֶּה יְמֵי שְׁנֵי־חַיֵּי אַבְרָהָם...מְאַת שָׁנָה וְשִׁבְעִים ...וַיִּגְוַע וַיָּמָת אַבְרָהָם

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[103] Abraham's age can be calculated based upon Gen 12,4. The style, however, remains the same as encountered in the age notices.

26,34 (P)	Esau's age at marriage	וַיְהִי עֵשָׂו בֶּן־אַרְבָּעִים שָׁנָה וַיִּקַּח אִשָּׁה...
35,28–29 (P)	Isaac's age at death	וַיִּהְיוּ יְמֵי יִצְחָק מְאַת שָׁנָה וּשְׁמֹנִים שָׁנָה וַיִּגְוַע יִצְחָק וַיָּמָת...
41,46 (post-P)	Joseph's age at installment	וְיוֹסֵף בֶּן־שְׁלֹשִׁים שָׁנָה בְּעָמְדוֹ לִפְנֵי פַרְעֹה...
47,28 (P)	Jacob's years in Egypt/age at death	וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שְׁבַע עֶשְׂרֵה שָׁנָה וַיְהִי יְמֵי־יַעֲקֹב שְׁנֵי חַיָּיו שֶׁבַע שָׁנִים וְאַרְבָּעִים וּמְאַת שָׁנָה
50,22 (post-P[104])	Joseph's age at death	וַיֵּשֶׁב יוֹסֵף בְּמִצְרַיִם הוּא וּבֵית אָבִיו וַיְחִי יוֹסֵף מֵאָה וָעֶשֶׂר שָׁנִים
50,26 (post-P)	Joseph's age at death	וַיָּמָת יוֹסֵף בֶּן־מֵאָה וָעֶשֶׂר שָׁנִים

In Genesis, both within the *tôlēdôt* formula and independent thereof, indications of age express the age of the subject in relation to an event. On the contrary, the indication of Joseph's age in 37,2 is void of any explicit connection to an event. From the context, of course, it is clear that this indication grounds the chronology of Joseph in Egypt, as it can be read with the other temporal indicators pertaining to Joseph in the JS. But the form in which the age is presented is unique in its lack of a syntactically connected event.

What is the use of giving Joseph's age? Does it fit within and or play a determinate role in P's system of dating[105]? Again the answer here seems to be negative, although this is a very thorny question because of the uncertainty about the genetic nature of texts containing dates, the extent of P, and its theology of history[106]. However, if one considers the priestly chronological system to be theologically centered around Israel's cult or settlement in the Land, the notification in 37,2 does not play a role. It is not necessary to an-

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[104] On the classification of the indications of Joseph's death as post-priestly, see E. BLUM, *Studien zur Komposition des Pentateuch* (BZAW 189; Berlin – New York, NY 1990) 364 n. 14.

[105] On the question of P's chronology, see A. JEPSEN, "Zur Chronologie des Priesterkodex", *ZAW* 47 (1929) 251–255; M. D. JOHNSON, *The Purpose of the Biblical Genealogies. With Special Reference to the Setting of the Genealogies of Jesus* (Cambridge, MA – New York, NY ²1989) 28–36; RENDTORFF, *Problem*, 157–163.

[106] For an overview of these questions, see also LOHFINK, "Priesterschrift", 197–225.

chor the chronology of Israel in Egypt, for other markers more certainly ascribable to P serve that function[107].

Further questions pertaining to the existence and extent of a priestly JS will be raised below, but based upon what has been shown up to this point, it seems safe to consider the age notification as independent from the original context of the *tôlēdôt* of Jacob formula, and because of its connection with other P or post-P texts in the JS (esp. 41,46), it is most likely part of a post-priestly redaction. Furthermore, it can easily be removed from the verse without disruption.

4.4 The beginning of the narrative exposition of the JS

In light of the redactional nature of the age notification, the name Joseph in 37,2 comes into view as the beginning of the original narrative. This makes narrative sense, since apart from the priestly superscription, Genesis 37 is the beginning of the *Joseph Story*, and it is fitting for such a narrative to begin with the name of its hero. To prove this, arguments against the unity of the remaining components of v. 2 with what has been identified as the original text of Genesis 37 must be confronted.

Apart from the *tôlēdôt* formula, which we have ascribed to P, and the age indication, which was found to be most likely post-P, the arguments raised by exegetes in favor of ascribing the remainder of v. 2 to P are all negative, i.e. because they are considered to be out of step with the narrative continuation. To some scholars the entirety of v. 2 is isolated from the plot of the chapter, and therefore secondary, based upon (1) a perceived contradiction between נַעַר and the age of 17 years; (2) the singling out of the sons of the father's concubines; (3) the alleged non sequitur of Joseph's shepherding activity; (4) and of the *evil slander* motif. Two conclusions from our investigation cast doubt on the motives for considering v. 2* as priestly. On the one hand, the phrase that recounts the evil slander (v. 2b) is considered P in part because it provides a third motive for the brothers' hatred of Joseph. Based on our findings of the secondary nature of v. 8b[108], the original text did not explicitly portray the evil report as a cause of hatred, and the unity of v. 2b with the following narrative must be reconsidered. Secondly, we found that the age notification is likely a post-P addition, therefore the perceived contradiction between נַעַר and the age of 17 years becomes irrelevant.

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[107] For a list of texts considered decisive for the chronological system of P, see LOHFINK, "Priesterschrift", 203 n. 37. Gen 37,2 is not among the texts listed.

[108] See p. 131 above.

The remaining argument regarding v. 2aβb is that its motifs are not continued in the narrative. When this verse is considered as part of the overall narrative exposition, its function within the original narrative can be seen, and its unity with the original material of Genesis 37 can be maintained.

Based on our evaluation of the *tôlēdôt* and age indication given in v. 2, we consider the original narrative to begin with the name Joseph[109] and, with the exception of the age notification, to continue until the beginning of v. 5, which inaugurates the narrative action and the first scene. This evaluation is not without its problems, since the exposition as delimited here contains more than one syntactical marker of narrative action. This is because v. 2a* contains a series of nominal clauses presenting background information leading up to a *wayyiqṭol* in v. 2b. As a general rule, the *wayyiqṭol* indicates narrative action on the first level of communication, or the *fictive present*. The same situation is encountered when one examines vv. 3–4, where v. 3 presents a series of nominal clauses before the reader encounters a pair of *wayyiqṭol* verbs in v. 4. This creates the difficulty of determining where the exposition ends and narrative action begins.

Based upon both text-linguistics and poetics there are ample arguments for considering the text in question as the narrative exposition. The table below displays the text-linguistic analysis of the passage.

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[109] On the syntax of narrative beginnings, see W. GROSS, "Syntaktische Erscheinungen am Anfang althebräischer Erzälungen: Hintergrund und Vordergrund", *Congress Volume: Vienna 1980* (ed. J. A. EMERTON) (VT.S 32; Leiden 1981) 134–135, who considers Job 1,1 (and by analogy also Gen 37,1) as a *x-qaṭal*, thereby providing the story with its temporal setting in the past, without which the narrative continuation would be problematic (which would be the case with an asyndetic nominal phrase). This means that syntactically the story could begin with "Joseph". Cf. also Gen 6,10, which asyndetically follows the *tôlēdôt* formula. W. SCHNEIDER, "Und es begab sich…: Anfänge von Erzählungen im Biblischen Hebräisch", *BN* (1993) 75, considers Job 1,1 unique, attributing its asyndetic beginning to a late style. Asyndetic narrative beginnings are seen where a narrative begins with a formula based heading (as in Deut 1,1), or a temporal clause, (as in Gen 1,1; Dan 1,1). It cannot be ruled out as the absolute beginning of a narrative based on its asyndetic syntax.

Figure 26: Text-linguistic analysis according to the system of A. Niccacci

Pr[110]	LA	LP	Clause type	Text
bg	C	rec	CNC (x-qatal)	²*יוֹסֵף הָיָה רֹעֶה אֶת־אֶחָיו בַּצֹּאן
bg	C	rec	SNC	וְהוּא נַעַר אֶת־בְּנֵי בִלְהָה וְאֶת־בְּנֵי זִלְפָּה
bg	C	rec	*wayyiqtol* (of continuation)	וַיָּבֵא יוֹסֵף אֶת־דִּבָּתָם רָעָה אֶל־אֲבִיהֶם:
bg	C	rec	CNC	³וְיִשְׂרָאֵל אָהַב אֶת־יוֹסֵף מִכָּל־בָּנָיו
bg	C	rec	SNC *subordinate clause*	כִּי־בֶן־זְקֻנִים הוּא לוֹ
bg	C	rec	*weqatal*[111]	וְעָשָׂה לוֹ כְּתֹנֶת פַּסִּים:
bg	C	rec	*wayyiqtol* (of continuation)	⁴וַיִּרְאוּ אֶחָיו
bg	C	rec	CNC (x-qatal)	כִּי־אֹתוֹ אָהַב אֲבִיהֶם מִכָּל־אֶחָיו
bg	C	rec	*wayyiqtol* (of continuation)	וַיִּשְׂנְאוּ אֹתוֹ
bg	C	rec	ולא-qatal[112] (*wayyiqtol* of continuation)	וְלֹא יָכְלוּ דַּבְּרוֹ לְשָׁלֹם:
fg	N	0	*wayyiqtol* (beginning of narrative action)	⁵וַיַּחֲלֹם יוֹסֵף חֲלוֹם וַיַּגֵּד לְאֶחָיו

In the table, which evaluates the communicative value of the textual units from the syntactic relationships of its clauses based upon verbal position (word order) and type of clause, one notes the interweaving of *wayyiqtol* verbs and noun clauses. The purpose of *wayyiqtol* in Hebrew narrative is to narrate an event, while nominal clauses comment on the event[113]. Based on this premise one would expect narrative action to begin with the first *wayyiqtol* (2b), however the discourse continues in v. 3 with another series of nominal clauses clearly providing background information, which is then

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[110] For the definition of prominence/foreground/background, see A. NICCACCI, "An Integrated Verb System for Biblical Hebrew Prose and Poetry", *Congress Volume Ljubljana* (Leiden – Boston, MA 2007) 106–107 n. 23. "Background information is syntactically linked to and dependent on the foreground information… to indicate contemporaneity, anteriority, posteriority, or emphasis, depending on the verb forms or non-verbal constructions used and on semantics." Sentence grammar and syntax distinguish background vs. foreground: the word order verb-x indicates foreground; x-verb indicates background. Cf. M. ESKHULT, *Studies in Verbal Aspect and Narrative Technique in Biblical Hebrew Prose* (Acta Universitatis Upsaliensis; Studia Semitica Upsaliensia 12; Uppsala 1990) 41–43.

[111] On the late nature of this form, see p. 160 below.

[112] Equivalent to the *wayyiqtol*. See NICCACCI, *Syntax of the Verb*, §40, §142.

[113] NICCACCI, Syntax of the Verb, 32.

continued with another set of *wayyiqtol* clauses. When this interweaving of noun clauses and *wayyiqtol* clauses is considered not from the perspective of the sentence but from the text-linguistic level of the paragraph, such a construct can be considered to present background information, *wayyiqtol* clauses included. This is an example of a *narrative comment*, in which a long comment becomes a miniature narrative at the syntactic level. In our text one finds a series of noun clauses with shifts to *wayyiqtol*, where the *wayyiqtol* continues the aspect of the noun clauses communicating background to the narrative[114]. This commentary continues until v. 5, where the narrative action begins. The reason the *wayyiqtol* beginning v. 5 marks a shift to narrative action, and is not part of the narrative comment, is that the following event is a singular, concrete event narrated in detail[115].

Narratology confirms this judgment by the application of a different set of parameters. Exposition furnishes summary information antecedent to the specific, concrete events of the narrative scene, which take place in the *fictive present*. Expository information is generally laconic, generic, abstract, and perhaps cyclical, in that it deals with "vital facts concerning the antecedents of the agents[116]." The information presented by the *wayyiqtol* verbs in v. 4 are relatively easy to consider as general, since the verbs are stative[117], and therefore depict the mindset of the verbal subjects. The use of *wayyiqtol* probably indicates the beginning of the state[118]. In v. 2 the verb וַיָּבֵא is transitive, and while it is text-linguistically possible that the action was repeated, it is not entirely clear from the context that it was not a singular event. Nonetheless, the information presented is laconic and abstract. There are no antecedents for the evil report in v. 2b, despite the fact that it is presented as definite, nor is

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[114] NICCACCI, *Syntax of the Verb*, 114–121, 176–178, with the following examples: Gen 39,1–6; Judg 6,3–4; 11,1–3; 2 Kgs 17,34–35; Job 1,1–5. On Judges 6 and the *wayyiqtol* of continuation, see also ESKHULT, *Verbal Aspect*, 78; SKA, *"Our Fathers Have Told Us"*, 24. Cf. KAUTZSCH (ed.), *Gesenius' Hebrew Grammar*, §111*a*; JOÜON – MURAOKA, *Grammar*, §118*l*.

[115] On indications of discerning the end of the exposition and beginning of the first scene, see SKA, *"Our Fathers Have Told Us"*, 21–25, with bibliography; NICCACCI, *Syntax of the Verb*, 120–121, 177.

[116] M. STERNBERG, "What is Exposition? An Essay in Temporal Delimitation", *The Theory of the Novel. New Essays* (ed. J. HALPERIN) (New York, NY 1974) 54; see also see SKA, *"Our Fathers Have Told Us"*, 21–25.

[117] The verb *they saw* can be taken as stative because it indicates that they *understood*; the verb communicates their cognizance of the situation which led to their durative state of hatred. See F. W. DOBBS-ALLSOPP, "Biblical Hebrew Statives and Situation Aspect", *JSSt* 45 (2000) 34–44.

[118] See JOÜON – MURAOKA, *Grammar*, §118*b*.

there any immediate sequel to this information[119], and v. 2 is loaded with am-
biguity, a characteristic of the narrative exposition. This creates a gap that
serves to arouse the readers' attention and involvement in the story[120]. Fur-
thermore, the ratio of narration time to narrative time is very small in compar-
ison to the scene of Joseph's dreams. For example, Joseph's first dream is
narrated in about 5 lines, and recounts the span of a night (the dream itself)
and a short conversation, whereas the events recounted in vv. 2*–4 are nar-
rated in about the same space, but the narrative time is considerably longer,
since it deals with the habitual situation of the brothers' shepherding arising
from the feelings among them based upon interpersonal relationship factors.
The expositional material is summary, while the dream narrative is concrete.
One may safely conclude that it comprises the first scene of the narrative.

When v. 2* is considered from the standpoint of its function in the narra-
tive as exposition, the categories by which it can be judged in terms of narra-
tive connections or sequel are broadened. For example, according to many
exegetes, the fact that the sons of Bilhah and Zilpah are specified in v. 2 indi-
cates a contradiction in the text because they are never referenced henceforth.
As expository information the narrative function of this fact, and others in
v. 2 considered outliers, provides background information necessary for the
reader to enter into the narrative. We will evaluate the contested elements of
v. 2* in order to draw out some of the ways these motifs are connected to the
narrative continuation and relevant, thereby overturning the stated counter-
positions against unity.

4.4.1 Joseph as a shepherd

<div dir="rtl">

יוֹסֵף ... הָיָה רֹעֶה אֶת־אֶחָיו בַּצֹּאן

</div>

Those who see this passage in conflict with the narrative continuation state
that Joseph did not go along with his brothers to pasture the flock, as reported
in vv. 12–14, and therefore the narrative continuation does not portray Joseph
as a shepherd like his brothers, which contradicts the statement in v. 2a. In
my opinion this view is too mechanical. Joseph's shepherding role as depict-
ed in v. 2 introduces the theme of his rank among the brothers, which is the
basis of the conflict arising from the brothers' understanding of his first
dream. The motif of shepherding is central to the story on the one hand, and
the way the plot unfolds from v. 12 requires Joseph to first be absent from the

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[119] STERNBERG, "What is Exposition?", 59–61.

[120] M. STERNBERG, *Expositional Modes and Temporal Ordering in Fiction* (Baltimore,
MD 1978, Bloominmgton, IL – Indianapolis, IN 1993) 50, 238–246.

group of brothers and then to join them, in order that they might have the space to conspire against him, so that Joseph will end up in Egypt. This explains why he did not accompany his brothers from the start of their pasturing in Shechem.

4.4.2 Joseph the נַעַר and the sons of Bilhah and Zilpah

וְהוּא נַעַר אֶת־בְּנֵי בִלְהָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו

The specific age of Joseph given in v. 2a has caused a certain amount of difficulty when taken in the context of v. 2aβ, especially in view of the meaning of the phrase וְהוּא נַעַר[121]. Because the age notification has been shown as post-P, this term does not conflict with the age indication.

Furthermore, there are two ways to understand נַעַר, either as *servant*, or *lad/young man*[122]. Because the latter two meanings make no sense in the context, even absent the age indication, and the former fits the narrative, *servant* is the preferred meaning of the term in v. 2[123]. Against this, the LXX has νέος, which Dillmann follows, arguing that *servant* is unattested[124]. Although few, there are in fact several instances in the MT in which a family member is considered a נַעַר in the sense of a servant, e.g. 2 Sam 14,21 and 18,5, both cases of David referring to his son Absalom. Throughout that narrative the term describes various servants of royal officials, including Absalom, who played a servile role to David. See also Ex 33,11, Joshua to Moses; Gen 41,12, where Joseph is again described by this noun, there juxtaposed with עֶבֶד; in Neh 5,15 it would be difficult to translate the term as *their youth*,

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[121] See KEBEKUS, *Die Joseferzählung*, 14, who holds that the age indication is original based on analogy with Gen 6,9, while the phrase וְהוּא נַעַר is an addition because it cannot be combined with the following phrase אֶת־בְּנֵי בִלְהָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו as an independent sentence, and interrupts the connection of this latter phrase with הָיָה רֹעֶה אֶת־אֶחָיו בַּצֹּאן. This problem arises from the allocation of v. 2α to P and its consequent coloring of the meaning of נַעַר. The problem disappears once one understands the addition is rather the age notification. In my opinion he fails to consider the disparity of the age notifications in 37,2 and Gen 6,9 laid out above. See also WEIMAR, "Toledot", 71; SCHMIDT, *Literarische Studien*, 143–144; LUX, "Geschichte", 156–162.

[122] L. H. KOEHLER – W. BAUMGARTNER – J. J. STAMM, *The Hebrew and Aramaic Lexicon of the Old Testament* (Leiden – Boston, MA – Köln 2001); H. F. FUHS, "נַעַר, naʿar", *ThWAT* V, 507–518.

[123] This translation is found in WESTERMANN, *Genesis 37–50*, 36; WENHAM, *Genesis 16–50*, 350. SKINNER, *Genesis*, 443–444, leads in this direction, arguing that the other meaning is superfluous and syntactically problematic, because to be a youth with someone does not make sense. See also FUHS, "נַעַר, naʿar", 507–518.

[124] See DILLMANN, *Die Genesis*, 392–393.

which would attribute the oppression of the people, recounted in that narrative, to the leaders' *youth*, rather than to *their servants*; and 2 Kgs 5,2, where the phrase נַעֲרָה קְטַנָּה describes the girl taken in servitude of Na'aman's wife. In this last example it seems most likely that the phrase means a young servant girl, or maidservant, since her servitude is clear from the context.

Others seek to explain the difficulty by emending the text. To Gunkel the phrase is unintelligible, so he proposes either וְהוּא נֵעֹר עַל, meaning "he became angry about" (*nif.* √עור), or וְהוּא רֹעֶא; while Procksch changes it to נֵרַע וְהוּא, meaning "er war schlecht behandelt", "he was badly treated"[125]. These proposals seem to make even less sense in the context (even though Procksch completely reorganizes the text by inserting Gen 35,22–26 between 37,1–2), and lack textual support. Others argue that the term must mean youth in view of the age indications in v. 3 (בֶן־זְקֻנִים) and in v. 30 (יֶלֶד)[126]. In response it can be noted that the *servant* meaning does not conflict with a young age.

On the other hand the verse puts Joseph in company with the least of the sons, identified not by their names but by their mothers' names. It distinguishes Joseph's relationship with his brothers by means of the servile role he played in the shepherding activity, which would signify his rank among the sons and foreshadow interfamilial conflict. When he shepherds he plays a stewardly role to the sons of Leah, along with the sons of Bilhah and the sons of Zilpah. In the narrative, specifically his reporting to his father (37,2), and being sent by his father to ascertain the welfare of his brothers and the flock (37,13–14), he plays a stewardly role to his father. This may serve to show how low his rank was among the brothers despite the fact that he was the beloved of the father, which also had to do with the fact that he was the firstborn of the favored wife. This makes the singling out of the concubines' sons pertinent to the narrative, even though they are not later specified. The fact that their names are not listed, but rather they are identified by their mothers' names, introduces the thematic of the conflict between Jacob's wives, behind which one may assume then the preferential love of Jacob for Rachel, which coheres with the explicit statement of Israel's love for Joseph[127]. That he was a servant with the sons of the concubines provides a logical contrast with the content of his first dream, thereby showing that despite the esteem of the father, his treatment by his brothers subordinated him to the

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[125] See GUNKEL, *Genesis*, 466; O. PROCKSCH, *Die Genesis* (KAT 1; Leipzig ²1924) 554.

[126] SCHMIDT, *Literarische Studien*, 143–144; ID., "Die Priesterschrift", 119–120.

[127] Incidentally, this motif is not attributed to P in the patriarchal narratives either, which makes it less likely to belong to P in v. 2. On the inter-tribal relationships and the mothers, see KALLAI, "Twelve-Tribe", 53–90.

lowest rank, which makes the content of the dreams all the more dramatic. The servant motif also foreshadows Joseph's servitude in Egypt.

4.4.3 The problem of "evil slander"

<div dir="rtl">

וַיָּבֵא יוֹסֵף אֶת־דִּבָּתָם רָעָה אֶל־אֲבִיהֶם

</div>

As we have seen, one of the main drivers for source criticism in this passage is that the object of the *wayyiqṭol*, אֶת־דִּבָּתָם רָעָה, the evil slander, seems to some exegetes as disconnected from the narrative.

In order to verify the coherence of this text with the narrative continuation first the meaning of some terms must be clarified, in light of a diversity of interpretations. There are two problems with the syntagma דִּבָּתָם. First, the meaning of the term דִּבָּה is controversial. It can indicate slander, which is its commoner translation in our text, but it can also indicate a conspiracy[128]. In the MT it occurs 9 times, in each case carrying a negative connotation[129]. In Numbers it is the great sin of the people in disparaging the Land, which, according to P, is committed against the divine promise of the Land[130]. Ezekiel, prophesying of the return of the exiles, also employs the term as used against the Land, although it is the nations who do it. On the other hand, Jeremiah laments the conspiracy of false friends seeking his downfall and his prophecy brought to naught. The same conspiratorial coloring is true of Psalm 31, and possibly in Prov 25,9–10.

Secondly, what is the nature of the suffix? Does it make the brothers the subject of דִּבָּה (the brothers' conspiring) or its object (slander about the brothers)[131]? Most commentators translate it as objective, with Joseph as the subject, holding that the text indicates that Joseph spoke ill of his brothers' to

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[128] See H.-J. FABRY, "דִּבָּה, dibbāh", *ThWAT* II, 76–83. Outside of biblical literature the term often carries a technical, juridical meaning involving a complaint against a contract of sale, a legal accusation, or slander. It is also used as a general term for an utterance, speaking, relating, etc.

[129] Gen 37,2; Num 13,32; 14,36.37; Ps 31,14; Prov 10,18; 25,10; Jer 20,10; Ezek 36,3; Sir 46,7; 51,2. Num 14,37 is the only other instance where רָעָה modifies the term.

[130] On the meaning of this term for the Priestly Writer, see N. LOHFINK, *Theology of the Pentateuch. Themes of the Priestly Narrative and Deuteronomy* (Minneapolis, MN 1994) 110–112.

[131] See JOÜON – MURAOKA, *Grammar*, §129. Note that the other texts where the term is found are not helpful in making a determination, since both usages are equally attested. In Prov 25,10, the only other suffixed text, the suffix is objective, and in texts in which it is construct, the *nomen rectum* is its object (Num 13,32; 14,37 הָאָרֶץ דִּבַּת). However, in Ps 31,14; Jer 20,10; Ezek 36,3 the *nomen rectum* is subjective.

the father. This is mainly due to a source critical predisposition that sees an originally independent cause of the brothers' hatred of Joseph in this text, and is perhaps also colored by the father's rebuke in v. 10 which casts a shadow over Joseph[132].

The interpretative options are that (1) Joseph told the father slanderous things about the brothers, or (2) that Joseph reported to the father about the brothers' slandering (or conspiring). In light of the two possibilities one thing for sure can be maintained, the ambiguity of the meaning of the phrase. Returning to narratology, ambiguity is a rhetorical technique used especially in narrative expositions[133]. There are many gaps introduced by the passage, including the content of the report, the father's reaction, how Joseph felt about it, etc. When one considers the motif of Joseph's commission to ascertain and report back to the father regarding the brothers delegated in v. 14, the conspiratorial activity of the brothers in vv. 18–20, as well as the brothers' deceit in v. 32 (בוא√ *hiphʿîl* + אֶל־אֲבִיהֶם, as in v. 2), there may be several echoes back to the text in v. 2 which address the gap created by its ambiguity. When one considers the conspiratorial sense of the term seen in some contexts (Jer 20,10, for example), together with the specific, disparaging epithet of the brothers (בַּעַל הַחֲלֹמוֹת הַלָּזֶה) justifying their murder conspiracy in v. 19, against the lack of any indications in the JS that might be considered to refer to Joseph's having slandered the brothers, either as motivation for their hatred of him, or even as a marginal complaint, it is more likely that the brothers are the slanderers of Joseph in v. 2.

Furthermore, despite the definite state of the object, it seems that it refers to something not yet mentioned in the story[134]. This is similar to the object at the end of v. 4: וְלֹא יָכְלוּ דַּבְּרוֹ לְשָׁלֹם. Based on text linguistics, as was seen, the exposition should not be read on the first level of narrative communication, but rather as background information, and so despite the existence of

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[132] On this position, see J. PECK, "Note on Genesis 37:2 and Joseph's Character", *ET* 82 (1971) 342–343. FABRY, "דִּבָּה, dibbāh", 78, is against this view, seeing it unfounded in the text.

[133] STERNBERG, *Expositional Modes*, 238–246.

[134] The noun is definite because of the object suffix, although its adjective is indefinite. See KAUTZSCH (ed.), *Gesenius' Hebrew Grammar*, §126z, who considers the lack of a definite article due to euphony before a guttural. However, see JOÜON – MURAOKA, *Grammar*, §126a, where the indefiniteness of the adjective is because it is subordinate to the verbal predicate: it is an indirect accusative predicative of the object; §126b, where it is classified as a predicate accusative of state, expressing a quality of the object. LXX has the phrase indeterminate, except for α' (> 25). Syr. and Tar[ONK] have the phrase indeterminate, with the adjective in the absolute state indicating predication.

wayyiqṭol verbs here, and despite the order in which the expository data are arrayed, within the exposition there is no anteriority or posteriority. For this reason, it may be possible that the ambiguous content of the evil slander brought by Joseph to the father involved the brothers' rejection of Joseph's peace initiatives, even though this expository datum subsequently arrives in the narrative discourse.

This question leads to the necessity to clarify a similarly constructed clause, because the phrase וְלֹא יָכְלוּ דַּבְּרוֹ לְשָׁלֹם also contains elements of ex-egetical ambiguity. Some want to understand this phrase to mean that the brothers were not able to speak peaceably to Joseph[135]. Most translations con-sider the meaning of the phrase in Gen 37,4 to be a greeting formula[136] de-spite the fact that texts where the noun is governed by the verb √דבר are nev-er a greeting[137]. Among these other texts the term is used for the establish-ment of some sort of peace or prosperity, either within Israel as a people, or the Land. Therefore, the meaning of דַּבְּרוֹ לְשָׁלֹם should not be considered as a greeting in Gen 37,4.

Secondly, one must determine the correct meaning of לֹא יָכְלוּ. The verb √יכל followed by an infinitive is generally translated as *to be able to*, but without an infinitive it means *to endure* or *to prevail over*. Although this is not the commoner meaning, it is rather frequent[138]. The context then suggests that it is better to translate דַּבְּרוֹ as *his speaking* rather than *speak to him*[139].

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[135] Cf. SKINNER, *Genesis*, 444–445; WESTERMANN, *Genesis 37–50*, 37; WENHAM, *Genesis 16–50*, 351; SCHWARTZ, "Compiler", 265. See, for example, JACOB, *Das Buch Genesis*, 694, who translates as "sie ertrugen nicht seinen Friedensgruß".

[136] The syntagma שׁלום + ל (defective spelling only in 37,4) occurs 28x. In almost half, it is governed by √שאל (Gen 43,27; Ex 18,7; Judg 18,15; 1 Sam 1,17; 10,4; 25,5; 30,21; 2 Sam 8,10; 11,7; 1 Chr 18,10 (qere); Jer 15,5). It is among this latter set of texts where the meaning is closest to a greeting. In all other cases the prepositional phrase לְשָׁלֹם with √שאל is not a greeting formula.

[137] For example, Esth 10,3, which contains motifs parallel with the JS. Cf. also Pss 28,3; 35,20; 85,9, where YHWH is the subject of the verb, and the term is in parallel with expec-tations of צֶדֶק, אֱמֶת, יֵשַׁע, חֶסֶד, and fruitfulness of the land. In Zech 9,10 דִּבֶּר שָׁלוֹם is the action of the coming king who will end war and establish a reign (מֹשֵׁל) without borders. Among other texts the action of a king or of YHWH is prominent.

[138] Some texts where this meaning is found are Gen 30,8; 32,29; 1 Sam 26,25; 1 Kgs 22,22; 2 Chr 18,21; Esth 8,6; Job 31,23; 42,2; Pss 13,5; 21,12; 101,5; 129,2; 139,6; Isa 1,13; 16,12; 57,20; Jer 3,5; 5,22; 20,7.10–11; 38,5.22; 49,10.23; Hos 12,5; Obad 1,7.

[139] See JOÜON – MURAOKA, *Grammar*, §124*g-i*; KAUTZSCH (ed.), *Gesenius' Hebrew Grammar*, §115*c*. There are 24 instances of the √דבר infinitive construct with suffix (Gen 37,4; 39,10; 50,17; Ex 4,10; 7,7; 12,31; 19,9; 34,29; Deut 5,28; Judg 8,3; 1 Sam 17,28; 2 Chr 25,16; Job 21,3; Ps 51,6; Cant 5,6; Jer 5,14; 31,20; Ezek 3,27; 10,5; 13,8; Dan 8,18; 10.11.15.19), only 5 of which do not have a prefixed preposition (Gen 37,4; Ex 4,10; Job

Based on this analysis, it seems that the passage in v. 4 can easily be understood to mean that because of the brothers' hatred of Joseph they were not able to endure Joseph's attempts at making peace. On the one hand this may hint at the content of their conspiracy against Joseph alluded to in the evil slander of v. 2b, which is contradictory to peace seeking of vv. 4 and 14, although not to the mission of reporting back to the father. It is clear that this motif is developed in the narrative continuation.

וַיֹּאמֶר לוֹ לֶךְ־נָא רְאֵה אֶת־שְׁלוֹם אַחֶיךָ וְאֶת־שְׁלוֹם הַצֹּאן וַהֲשִׁבֵנִי דָּבָר[14a]

[14a]So he said to him, "Go now, see if it is well with your brothers, and with the flock; and bring me word again."

In v. 14a Joseph is sent in order to determine the welfare (שָׁלוֹם) of the brothers and of the flock and to report this information back to the father. Both of these activities seem to be at the heart of what Joseph would do according to statements in question within the narrative exposition. In v. 2b Joseph is presented as bringing a report involving the brothers to the father, while in v. 4b the brothers are unable to endure Joseph's attempts at peacemaking.

4.5 Provisional conclusion

In my opinion it is difficult to maintain that v. 2 in its entirety belongs to P. We have shown that aside from the *tôlēdôt* formula and age indication, the motifs of v. 2 belong to the non-priestly JS narrative, and contrary to being disconnected from the narrative continuation, exhibit many elements common to narrative exposition. Joseph's shepherding is a motif that is continued and developed; his servile role with the lowest of the other sons is a necessary contrast both with his predilection by the father and the content of his dreams; and the evil slander accords with the brothers' disparaging remarks in their conspiracy to kill Joseph. There are many ways in which these motifs introduced in the exposition can be further developed, but it seems that we have provided sufficient evidence to show that the contention of disunity is difficult to maintain.

21,3; Jer 31,20; Ezek 13,8). In each case other than Gen 37,4, the suffix is clearly the subject of the infinitive. There are no other cases of the √דבר infinitive construct with suffix following upon √יכל, but in two out of five instances without the suffix the infinitive has an object, which is governed by אֶל (Gen 24,50), or עִם (Dan 10,17). The others are Num 22,38; Judg 8,3; Qoh 1,8. This strongly points to a subjective meaning.

4.6 The wᵉqaṭal in Gen 37,3 and the redactional nature of כְּתֹנֶת פַּסִּים

We have already discussed the use of the commenting *wayyiqṭol* in the exposition of Genesis 37, a question that arose in determining the confines of exposition and narrative action in order to understand the meaning of some elements within Gen 37,2 and their unity with the original narrative. A further question arises from the syntactical abnormality in Gen 37,3–4 due to the *wᵉqaṭal* form in v. 3, which is pertinent to evaluating the material of the exposition, but also bears on the unity of material in other passages in Genesis 37. First we will treat vv. 3–4, then we will treat the other passages where the *special tunic* appears[140].

The text of Gen 37,3–4 reads:

³וְיִשְׂרָאֵל אָהַב אֶת־יוֹסֵף מִכָּל־בָּנָיו כִּי־בֶן־זְקֻנִים הוּא לוֹ וְעָשָׂה לוֹ כְּתֹנֶת פַּסִּים

⁴וַיִּרְאוּ אֶחָיו כִּי־אֹתוֹ אָהַב אֲבִיהֶם מִכָּל־אֶחָיו וַיִּשְׂנְאוּ אֹתוֹ וְלֹא יָכְלוּ דַּבְּרוֹ לְשָׁלֹם

Gen 37,3a begins with *wāw-x-qaṭal* syntax, which indicates recovered information, and is consistent with its function in the narrative exposition. In v. 3b a problem arises with the shift to the *wᵉqaṭal* verb form, which is then continued in v. 4 by a *wayyiqṭol* chain. In classical biblical Hebrew (CBH), the *wᵉqaṭal* expresses iterative or durative aspect when used in the past tense[141], a meaning that does not conform well in the present context[142]. This assessment is confirmed by the earliest translations, which render וְעָשָׂה as though it were a *wayyiqṭol*[143].

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[140] On the question of the meaning of כְּתֹנֶת פַּסִּים, see Appendix below.

[141] For discussion and examples, see KAUTZSCH (ed.), *Gesenius' Hebrew Grammar*, §112; JOÜON – MURAOKA, *Grammar*, §119; NICCACCI, *Syntax of the Verb*, 182–186; J. JOOSTEN, *The Verbal System of Biblical Hebrew*. A New Synthesis Elaborated on the Basis of Classical Prose (Jerusalem 2012) 17, 384–389, 402–404.

[142] This is despite the fact that some have conjectured an iterative meaning of the term. See DRIVER, *Treatise*, 162 n. 1; KAUTZSCH (ed.), *Gesenius' Hebrew Grammar*, §112*h*; GUNKEL, *Genesis*, 390. On the contrary, JACOB, *Das Buch Genesis*, 697, considers it a pluperfect. More recently, LONGACRE, *Joseph*, 91, tries to make sense of the verbal form not by considering it iterative, but proposing that the form marks a narrative crescendo, which seems arbitrary, especially since this is the only case of the *wᵉqaṭal* in the JS, but certainly not the only peak. See also ID., "Weqatal Forms in Biblical Hebrew Prose. A Discourse-modular Approach", *Biblical Hebrew and Discourse Linguistics* (ed. R. D. BERGEN) (Winona Lake, IN 1994) 50–98.

[143] The LXX has the aorist active indicative ἐποίησεν; 𝔐 has ויעש; 𝔈 has the perfect active indicative *fecit*; 𝔖 reads the perfect ܥܒܕ; while 𝔗ᴼᴺᴷ has the perfect ועבד. None of these forms indicate iterative action.

On the other hand, when the diachronic development of Biblical Hebrew is taken into consideration, one notes that non-converted qatal (*wāw+qaṭal*) began to be used more and more as a preterite consecutive verbal form in the post-exilic period[144]. In late biblical Hebrew (LBH) the past iterative usage of the *wᵉqaṭal* had all but disappeared[145]. When one considers that the consecutive verbal forms are virtually absent in Mishnaic Hebrew, including the near-complete disappearance of the converted *wayyiqṭol* form, a trend in linguistic development can be seen[146]. The inverse phenomenon in LBH is the increasing use of *wāw-x-qaṭal* as a consecutive verb form in lieu of the *wayyiqṭol*[147]. Furthermore, background information is infrequently provided by the use of *wāw-x-qaṭal* phrases in LBH, where instead hypotactic constructions are used[148]. Therefore, according to LBH, the *wᵉqaṭal* continuing the *wāw-x-qaṭal* in 37,3 functions like a *wayyiqṭol* chain. Thus it is easy to see that for the early translations the *wᵉqaṭal* in v. 3 was taken as a punctiliar preterite form,

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[144] Some examples are 2 Chr 24,11 (*qaṭal*) = 2 Kgs 12,11 (*wayyiqṭol*); Est 7,6–8.10; 9,23.27.32; Ezra 1,5–11; 8,30, Neh 10,33; 12,40.43; many in Dan 1,1–2,4; Qoh 9,14–15. For late linguistic characteristics in redactional expansions of an earlier text (1 Sam 17,34–35, *wāw-x-qaṭal* where *wayyiqṭol* would be expected according to CBH), see A. ROFÉ, "The Battle of David and Goliath: Folklore, Theology, Eschatology", *Judaic Perspectives on Ancient Israel* (ed. J. NEUSNER*, et al.*) (Philadelphia, PA 1987) 130–131. For more examples, see bibliography in n. 147 below.

[145] According to JOOSTEN, *Verbal System*, 403–404, in CBH narrative there are over 160 past iterative uses of the *wᵉqaṭal*, but 60 *wāw-qaṭal* forms indicating the preterite. This is compared to what he considers 10 *possible* cases of iterative *wᵉqaṭal* and approximately 115 *wāw-qaṭal* indicating preterite in LBH narrative. In LBH, the participle and *wāw+yiqṭol* are used for the iterative function.

[146] M. H. SEGAL, "Mišnaic Hebrew and its Relation to Biblical Hebrew and to Aramaic", *JQR* 20 (1908) 680–684; E. Y. KUTSCHER, *A History of the Hebrew Language* (Jerusalem 1982) 131–132.

Cf. DRIVER, *Treatise*, 115–164; A. RUBINSTEIN, "The Anomalous Perfect with *waw*-Conjunctive in Biblical Hebrew", *Bib* 44 (1963) 62–69; ESKHULT, *Verbal Aspect*, 116–117; M. S. SMITH, *The Origins and Development of the Waw-Consecutive*. Northwest Semitic Evidence from Ugarit to Qumran (HSS 39; Atlanta, GA 1991); M. ESKHULT, "Verbal Syntax in Late Biblical Hebrew", *Diggers at the Well*. Proceedings of a Third International Symposium on the Hebrew of the Dead Sea Scrolls and Ben Sira (ed. T. MURAOKA – J. F. ELWOLDE) (StTDJ 36; Leiden – Boston, MA 2000) 84–93; H. W. HOFFMANN, "Die Afformativkonjugation mit präfigiertem *waw* in der Genesis. וְהוֹכֵחַ in Gen 21,25 und weitere problematische *wᵉqaṭal*-Formen auf dem Prüfstand", *Auf dem Weg zur Endgestalt von Genesis bis II Regum*. Festschrift Hans-Christoph Schmitt zum 65. Geburtstag (ed. M. BECK – U. SCHORN) (BZAW 370; Berlin – New York, NY 2006) 75–88; COHEN, *Verbal Tense System*, 77–78.

[148] ESKHULT, *Verbal Aspect*, 116–117.

analogous to the *wayyiqṭol*, probably because of their proximity to the late stage development of Hebrew syntax. This late syntactical style is not exhibited in other passages of Genesis 37, and when considered together with other indications of disunity, indicates that the short passage וְעָשָׂה לֹו כְּתֹנֶת פַּסִּים is likely a later addition.

These other indications of disunity are the two further Genesis 37 contexts in which the syntagma כְּתֹנֶת + פַּסִּים occur. They are also noted for their lack of smooth integration within their immediate narrative contexts[149].

Gen 37,32 reads:

<div dir="rtl">

32וַיְשַׁלְּחוּ אֶת־כְּתֹנֶת הַפַּסִּים וַיָּבִיאוּ אֶל־אֲבִיהֶם

וַיֹּאמְרוּ זֹאת מָצָאנוּ הַכֶּר־נָא הַכְּתֹנֶת בִּנְךָ הִוא אִם־לֹא

</div>

[32]And they sent the long robe with sleeves and brought it to their father, and said, "This we have found; see now whether it is your son's robe or not."

The difficulty in v. 32 is twofold. The first difficulty involves the verb וַיְשַׁלְּחוּ in conjunction with וַיָּבִיאוּ in v. 32aα, when considered in the context of what follows. By means of the verbs in v. 32aα the passage first portrays the brothers as having sent the special tunic to the father and presented to him vicariously[150]. What continues from this point does not readily conform with such a portrayal, since in v. 32aβb the brothers seem to speak directly to the father, especially by the way in which their discourse is presented in the 1st person plural such that they actively deceive their father, referring to the garment only as "this". Furthermore, if the brothers had not personally delivered the blood soaked tunic to the father they would not have heard his response, which seems to create an unnecessary discontinuity regarding the fulfillment of the brothers' deception plan in vv. 19–20. Absent the phrase וַיְשַׁלְּחוּ אֶת־

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[149] See GUNKEL, *Genesis*, 394; KEBEKUS, *Die Joseferzählung*, 18–19; WEIMAR, "Erwägungen", 345–348.

[150] This is the proposed reading of RUDOLPH, "Josephsgeschichte", 155; JACOB, *Das Buch Genesis*, 708. A unique speculation is presented by WINNETT, "Brief Comment", 13, who considers reading the verb √שׁלח here to mean "and they tore", based upon the Aramaic √תלח, which means "to tear up", and would be transliterated into Hebrew as √שׁלח Two problems with this solution, in my view, are that no such a meaning is found elsewhere in the MT, and the Aramaic meaning seems to regard tearing something out of another object, as in "to tear up from the roots", rather than to tear an object into pieces, which is the basis for Winnett's conjecture.

כְּתֹנֶת הַפַּסִים in v. 32, the tension is removed and it becomes clear that the brothers brought the garment and presented it to the father[151].

Secondly, when v. 32 is considered together with v. 31, the location of the *special tunic* in this final scene also betrays disunity. The brothers' actions immediately subsequent to Reuben's discovery of the empty cistern (v. 30) focus heavily on Joseph's garment. The brothers immediately take action to implement their plan of subterfuge first revealed in v. 20 by doctoring Joseph's garment in order to communicate that Joseph had been devoured by a wild animal. However, in v. 31, out of a total of three actions by the brothers, the garment is operative in two, but not once is it described with the *nomen rectum* הַפַּסִים, which only comes in the next verse. This next verse communicates action immediately subsequent to and dependent upon what precedes: the brothers had taken the garment, slaughtered a goat, dipped the garment in its blood, only now to send the *special tunic* to the father in v. 32. Why is the specialness of the garment indicated so late in the passage? Normally the specific comes first, and the generic later.

These factors in v. 32aα, the contradictory nature of vicariously sending the garment to the father but speaking directly with him, and the disorderly reintroduction of the *special tunic* into narrative prominence, combine with the indications of disunity and linguistic lateness of וְעָשָׂה לוֹ כְּתֹנֶת פַּסִים in v. 3 to conclude that the *special tunic* is also a late insertion in this context.

The third and final context in which the *special tunic* terminology appears in the JS is 37,23:

²³וַיְהִי כַּאֲשֶׁר־בָּא יוֹסֵף אֶל־אֶחָיו וַיַּפְשִׁיטוּ אֶת־יוֹסֵף אֶת־כֻּתָּנְתּוֹ אֶת־כְּתֹנֶת הַפַּסִים אֲשֶׁר עָלָיו

²³So when Joseph came to his brothers, they stripped him of his robe, the long robe with sleeves that he wore.

In 37,23bβ the syntagma אֶת־כְּתֹנֶת הַפַּסִים אֲשֶׁר עָלָיו seems superfluous despite the fact that it is easy enough to read and could even be understood as a stylistic feature, since its redundant nature highlights the specificity of the *spe-*

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[151] One may perhaps note the difficulty that the *hiph*ʿ*îl* וַיָּבִיאוּ does not have an expected object. It is possible that it may have also been emended from an original *qal*, as suggested in the BHS notes but not supported by the versions, which accord with the *hiph*ʿ*îl* of the MT; ɯ and ട even including verbal object suffixes. For the consonantal text, however, this may not have even required a change from the original, since the *scriptio defectiva* of the *hiph*ʿ*îl* is identical to the *qal* form. There are several cases of defective spellings of the *hiph*ʿ*îl* in the MT, particularly with ל"א verbs such as in the case under investigation. See JOÜON – MURAOKA, *Grammar*, 150 nn. 1–2. However, see IBID., §126*x* for examples of texts where a second verb with the same object leaves it unstated.

cial tunic over and above the generic term to which it is affixed in apposition. On the other hand, some ancient versions found the passage problematic. The LXX and Peshitta have a minus of the more generic אֶת־כָּתְנְתּוֹ in v. 23bα, evidently in order to harmonize a perceived MT infelicity, since other ancient witnesses conform to the MT reading. In light of the syntactic difficulty of the *wᵉqaṭal* in v. 3 solved by understanding it as a late form redacted into a preexisting text, and the redactional nature of וַיְשַׁלְּחוּ אֶת־כְּתֹנֶת הַפַּסִּים in v. 32, it seems more likely that the redundancy in v. 23 corresponds to the same redactional motive, to introduce the specificity of the garment. When one considers the context without v. 23bβ it too functions without a problem.

5. Conclusion

This study of Gen 37,1–11 began with an assessment of the tensions in the passage as proposed by exegetes and an analysis of the major solution models brought to bear on them. After a presentation of the main problems, the DH and *Fortschreibung* solutions were evaluated in terms of their success in addressing the textual problems as well as the coherency of their solutions. Each of the solutions evaluated were found to have addressed only a subset of the tensions in the text, resulting in various weaknesses in the reconstructions. The principal problem noted by exegetes for this passage of Genesis 37 has been the existence of multiple causes of the brothers' hatred toward Joseph. For proponents of the DH, this is solved by the proposal that the passage is composed of three originally independent documents. Each of these documents had a distinct reason behind the brothers' hatred of Joseph. Other problems in the section were considered to be resolved by source allocation among the three sources. In my opinion the DH has not been completely successful, neither in solving the problems it identifies, nor in presenting coherent and complete sources underlying the actual text. For example, certain elements in the first verses of Genesis 37 were erroneously considered disunified from the narrative continuation. This made it difficult to properly identify the extent of the priestly material. Furthermore other tensions within the dream narratives were overlooked, or were solved in an arbitrary manner by unnecessarily allocating elements that did not conform to a conjectured source reconstruction to a redactor. In my opinion the solution left too many problems unresolved.

While the proponents of the redactional updating model addressed essentially the same problems in the text, because of the difference in approach a variant sensitivity was brought to bear in terms of the valuation of its prob-

lems, and contrasting solutions were proposed, in some places arriving at more convincing solutions. In my opinion the redactional layers were still left with incoherencies.

In this study a new solution was attempted, seeking to adequately explain the identified tensions, to identify the original narrative, and to arrive at a convincing explanation for the redactional additions. The study assumes the results of chapter 2 which already ruled out the existence of complete sources in Gen 37,18–30, so was unencumbered by the presuppositions of the DH. There were basically three elements to this approach that enabled a new solution. (1) The assumption that both dreams of Genesis 37 must belong to the same layer of text based upon the presupposition of stylistic doubling within the Joseph Story was challenged, leading to the discovery that the dreams in Genesis 37 are disunified; (2), the material traditionally ascribed to P was investigated, arriving at a more restricted extent of priestly material; and (3) narratological method was applied to evaluate some perceived tensions in Gen 37,1–4, resulting in a reevaluation of some textual elements considered disunified, reclassifying them as part of the original narrative exposition.

After having investigated the alleged tensions in Gen 37,1–11 and the major solution models brought to bear on them, we have concluded that vv. 1–2 contain a more limited extent of priestly and post-priestly material, and that the remainder of the passage consists in an extensive and coherent original narrative with a unified redactional expansion in the form of a second dream sequence. Furthermore, the syntactical abnormality caused by the *wᵉqaṭal* in v. 3, when considered in the light of the other *special tunic* contexts, led to the conclusion that these passages are redactional insertions. In light of this, the text of our proposal for Gen 37,1–11 can be seen below, first the MT with thick underscored P material, double underscored post-P, and underscored redactional expansion material.

Figure 27: Gen 37,1–11: Proposed original with bold redactional text

¹ וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן ²אֵלֶּה תֹּלְדוֹת יַעֲקֹב

יוֹסֵף בֶּן־שְׁבַע־עֶשְׂרֵה שָׁנָה הָיָה רֹעֶה אֶת־אֶחָיו בַּצֹּאן

וְהוּא נַעַר אֶת־בְּנֵי בִלְהָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו וַיָּבֵא יוֹסֵף אֶת־דִּבָּתָם רָעָה אֶל־אֲבִיהֶם

³וְיִשְׂרָאֵל אָהַב אֶת־יוֹסֵף מִכָּל־בָּנָיו כִּי־בֶן־זְקֻנִים הוּא לוֹ **וְעָשָׂה לוֹ כְּתֹנֶת פַּסִּים**

⁴וַיִּרְאוּ אֶחָיו כִּי־אֹתוֹ אָהַב אֲבִיהֶם מִכָּל־אֶחָיו וַיִּשְׂנְאוּ אֹתוֹ וְלֹא יָכְלוּ דַּבְּרוֹ לְשָׁלֹם

⁵וַיַּחֲלֹם יוֹסֵף חֲלוֹם וַיַּגֵּד לְאֶחָיו וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ

⁶וַיֹּאמֶר אֲלֵיהֶם שִׁמְעוּ־נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתִּי

⁷וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה

וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי

⁸וַיֹּאמְרוּ לוֹ אֶחָיו הֲמָלֹךְ תִּמְלֹךְ עָלֵינוּ אִם־מָשׁוֹל תִּמְשֹׁל בָּנוּ

וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ עַל־חֲלֹמֹתָיו וְעַל־דְּבָרָיו

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⁹וַיַּחֲלֹם עוֹד חֲלוֹם אַחֵר וַיְסַפֵּר אֹתוֹ לְאֶחָיו וַיֹּאמֶר הִנֵּה חָלַמְתִּי חֲלוֹם עוֹד
וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי ¹⁰וַיְסַפֵּר אֶל־אָבִיו וְאֶל־אֶחָיו וַיִּגְעַר־בּוֹ אָבִיו
וַיֹּאמֶר לוֹ מָה הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתָּ הֲבוֹא נָבוֹא אֲנִי וְאִמְּךָ וְאַחֶיךָ לְהִשְׁתַּחֲוֹת לְךָ אָרְצָה
¹¹וַיְקַנְאוּ־בוֹ אֶחָיו וְאָבִיו שָׁמַר אֶת־הַדָּבָר

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¹ Jacob dwelt in the land of his father's sojourning, in the land of Canaan. ² This is what was engendered by Jacob. Joseph, <u>who was seventeen years old</u>, was shepherding the flock with his brothers; he was a servant with the sons of Bilhah and Zilpah, his father's wives; and Joseph brought their evil slandering to their father. ³ Now Israel loved Joseph more than his other sons, because he was the son of his old age, **and he made a special tunic for him**. ⁴ And his brothers saw that their father loved him more than all his brothers, they hated him, and could not endure his attempts for peace. ⁵ Now Joseph had a dream, and when he told it to his brothers they hated him even more. ⁶ He said to them, "Hear this dream which I have dreamed: ⁷ We were binding sheaves in the field, when my sheaf arose and stood upright; and your sheaves surrounded and were bowing down to my sheaf." ⁸ And his brothers said to him "Are you really going to reign over us? Are you really going to rule us?" **And they hated him even more because of his dreams and because of his words. ⁹ Again he dreamed another dream, and he recounted it to his brothers. He said, "I have just dreamed another dream. Even the sun, the moon and eleven stars were bowing down to me." ¹⁰ He recounted it to his father and to his brothers, and his father rebuked him and said to him, "What is this dream that you dreamed? Am I, your mother and your brothers really going to come to bow down to the ground to you?"** ¹¹ So his brothers were jealous of him, but his father kept the matter.

The text below is our proposed base layer to facilitate reading.

Figure 28: Genesis 37,2–11*: Proposed original layer

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²*יוסף היה רעה את־אחיו בצאן
והוא נער את־בני בלהה ואת־בני זלפה נשי אביו ויבא יוסף את־דבתם רעה אל־אביהם
³*וישראל אהב את־יוסף מכל־בניו כי־בן־זקנים הוא לו
⁴ויראו אחיו כי־אתו אהב אביהם מכל־אחיו וישנאו אתו ולא יכלו דברו לשלם
⁵ויחלם יוסף חלום וינד לאחיו ויוספו עוד שנא אתו
⁶ויאמר אליהם שמעו־נא החלום הזה אשר חלמתי
⁷והנה אנחנו מאלמים אלמים בתוך השדה
והנה קמה אלמתי וגם־נצבה והנה תסבינה אלמתיכם ותשתחוין לאלמתי
⁸אויאמרו לו אחיו המלך תמלך עלינו אם־משול תמשל בנו
¹¹ויקנאו־בו אחיו ואביו שמר את־הדבר

</div>

²* Joseph was shepherding the flock with his brothers; he was a servant with the sons of Bilhah and Zilpah, his father's wives; and Joseph brought their evil slandering to their father. ³ Now Israel loved Joseph more than his other sons, because he was the son of his old age. ⁴ His brothers saw that their father loved him more than all his brothers, and they hated him, and could not endure his attempts for peace. ⁵ Now Joseph had a dream, and when he told it to his brothers they hated him even more. ⁶ He said to them, "Hear this dream which I have dreamed: ⁷ We were binding sheaves in the field, when my sheaf arose and stood upright; and your sheaves surrounded and were bowing down to my sheaf." ⁸* And

his brothers said to him "Are you really going to reign over us? Are you really going to rule us?" [11] So his brothers were jealous of him, but his father kept the matter.

The merits of this solution, in my opinion, are that the tensions recognized in the text have been explained and a base layer has been identified without destroying the artistry of the narrative or leaving it with further indications of discontinuity. It seems to me that our proposed reconstructed text of this section functions coherently both with the immediate context of the chapter, taking into consideration our results from chapter 2, as well as with the continuing JS. Regarding the effectiveness of this solution in explaining the tensions, the main problem being too many motives of hatred is solved once the evil report cause is understood as arising from its re-characterization as hatred-inducing based on the insertion of v. 8b; the confusion regarding the addressees of the second dream arose from the insertion of the second dream into the narrative; for the same reason, the brothers' jealousy coheres with the original narrative, as does the father's silent observation, since the tension arose from the redactional insertion of the dream and the father's rebuke (v. 10); the father is named Jacob by P in this passage, while the original narrative used Israel here; and elements in v. 2 considered as disconnected from the narrative continuation, namely the problem of Joseph as a shepherd, the specification of the sons of the concubines, and the evil slander, were shown to serve as part of the original narrative exposition.

Secondly, the nature and purpose of the redactional expansions in this section pertain to a larger project of biblical actualization. The redactional material coheres only to a certain extent with its context, while traces of tension are perceptible. The redaction alters the meaning of the narrative while preserving the original. The expansion of the dream motif (vv. 8b–10) changes the meaning of the story itself, while the priestly material integrates the narrative into the larger framework of the book of Genesis, and perhaps the Pentateuch. The former changes the nature of Joseph's characterization in two main ways. With the insertion of the repetition of the notice of increased hatred in v. 8b the characterization of Joseph is changed. The brothers have an added reason for hatred, because the addition specifies *his words* as a new motive, while at the same time repeating Joseph's dreams as a cause of hatred, and conspicuously not repeating the father's predilection of Joseph. The second way is by implicating Joseph in his destiny away from the land, and enslaved in Egypt, thanks to his dream of superiority over his father and mother, which also gives the father a rebuking voice against Joseph.

In this way it becomes clear that the tensions in Gen 37,1–11 arose both from redactional additions into an original complete, independent narrative in

order to alter the story, as well as from the combination of the JS with the priestly narrative.

Chapter 4

The Unity of Gen 37,31–35

Two passages in our study of the composition of Genesis 37 remain untreated, namely 37,31–35 and 37,12–17. Both passages contain some elements interpreted by scholars as indicating disunity. Our analysis concludes that the passages are, with the exception of minor elements, unified and belong to the original JS.

The concluding scene of Genesis 37 recounts two principal events, the successful attempt of Joseph's brothers' deception of the father regarding Joseph's fate, and the father's subsequent mourning of Joseph. For the most part the passage reads without difficulty, even though it has not been spared division into sources or redactional layers. The delimitation of the passage itself can be made on the bases of a change in action, place, and actors. At its beginning a change in action takes place in v. 31, which hinges the preceding scene centered on Joseph's fate at the hands of his brothers (vv. 18–30) with the brother's action of deceiving the father. The passage ends in v. 35, which describes the father's reaction to the brothers' deception, while v. 36 is a narrative notice summarizing what had happened to Joseph, and links the chapter to the continuation of the JS in Egypt.

The primary question of unity is raised by the use of Jacob to name the patriarch in v. 34, since he is called Israel in vv. 3 and 13[1]. Secondly, according to some noted exegetes, there is a doublet in the father's mourning ritual, which compliments, according to some, a second perceived doublet in the way in which the father was notified of Joseph's 'death'. Although we have already treated the difficulty arising in v. 32 surrounding the ambiguity in the way the bloody tunic was presented to the father, as well as the awkward specification of the *special tunic*[2], the issues of the father's name and his mourning are yet to be treated, and require clarification.

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[1] Jacob is also used in vv. 1–2aα, commonly considered P. See above, p. 137 ff.

[2] For our solution, which concludes that v. 32aα is a redactional insertion along with the other instances of the *special tunic*, see above, p. 160 ff.

1. Solutions Proposed

The DH considers the text as composed from J and E strands which can be separated into two coherent sources; others consider the text as bearing signs of redactional updating; while a third proposal considers the text as unified. Here we will investigate these problems by analyzing the text in light of the main solutions proposed, followed by some concluding remarks which support the overall unity of the text, with the exception of v. 32aα.

1.1 The passage is a composition from two sources

The recognition of the variance in the 3rd patriarch's name in the JS was one among several factors for source criticism of the JS from the beginning of critical exegesis. For documentarians, the idea was firmly settled that the JS must be a composition of the written sources distinguishable by many factors, foremost of which are doublets and repetitions, but also vocabulary and style. Because the JS does not have the variance in divine names used for the source criticism of the other Genesis narratives, other key elements became determinant factors. The patriarch's name often filled this gap[3].

Here let us once again take the proposal of H. Gunkel as an example of the DH[4]. He assigns the texts that call the father Israel to J, and the texts that use Jacob to both P and E[5]. A corollary problem for him is the existence of a pair of doublets in vv. 31–35. The first alleged doublet consists in two versions of the way the father learns of Joseph's supposed death. According to one, the brothers told the father that a wild animal had devoured Joseph, while accord-

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[3] ILGEN, *Urkunden*, 448, used the father's name in his source criticism, assigning it to his First Elohist, but was reluctant because he saw that this factor does not accord with this source's earlier usage. This element was abandoned by HUPFELD, *Quellen*, 73, who ascribed texts using both Israel and Jacob as the father's name to his Younger Elohist, but was utilized later by prominent exegetes such as WELLHAUSEN, *Composition*, 53; GUNKEL, *Genesis*, 388–389; SCHMITT, *Nichtpriesterliche*, 24–25.

[4] The proponents of the Neo-DH, for their part, find no cause for source distinction in vv. 31–35, instead attributing the material *en bloc* to J. Not only do they not find doublets in the notice of Joseph's death and the father's mourning, they also do not count the change in the father's name as cause for source criticism. See BADEN, *Composition*, 36.

[5] According to GUNKEL, *Genesis*, 370, from Gen 35,21 J consistently uses Israel to name the patriarch, even though the Bible preserves no J text narrating the Jacob – Israel name change. Furthermore, Genesis contains two accounts narrating that the patriarch is no longer to be called Jacob, but henceforth Israel. According to his source criticism, the Priestly account is found at 35,10, and the Elohist at 32,29, however each of these documents contains subsequent passages referring to the patriarch by both names.

ing another, the brothers vicariously sent Joseph's bloodied garment, which the father recognized, concluding that Joseph was torn apart. The second doublet, according to Gunkel, consists in two originally distinct accounts of the father's mourning over Joseph's death[6]. Below is the division of the MT according to Gunkel's source criticism, which will aid in understanding its strengths and weaknesses.

Figure 29: Gen 37,31–35: H. Gunkel's source reconstruction

Gunkel's Yahwist	Gunkel's Elohist
³¹ויקחו את־כתנת יוסף וישחטו שעיר עזים	³²ᵃᵝ~~ויביאו~~ ⌞ויבאו⌟ אל־אביהם ויאמרו
³²ᵃᵞᵇ~~ויטבלו~~ ~~את־הכתנתו~~ בדם ~~נא~~ וישלחו	³³ᵃᵝחיה רעה אכלתהו
~~את־כתנת~~ ~~הפסים~~ ~~זאת~~ מצאנו הכר	³⁴ᵃויקרע יעקב שׂמלתיו וישׂם שׂק במתניו
³³ᵃᵅᵇ~~הכתנת בנך הוא אם־לא~~ ויכירה	³⁵ᵇויאמר כי־ארד אל־בני אבל שׁאלה
ויאמר כתנת בני טרף טרף יוסף	ויבך אתו אביו
³⁴ᵇויתאבל על־בנו ימים רבים ³⁵ᵃ ויקמו	
כל־בניו וכל־בנתיו לנחמו וימאן להתנחם	

In order to reconstruct the sources underlying these doublets certain textual emendations are proposed. In Gunkel's source reconstruction depicted above, the strikethrough text is considered a redactional addition, while the text in the box represents Gunkel's conjectured reconstruction of the original Elohist reading, which purportedly had been emended by the redactor while combining the sources.

The advantage to Gunkel's source criticism is that the perceived contradiction in the name used for the father is resolved, since Gunkel's sources are consistent in either using Jacob or Israel to name the father, although since vv. 1–2 are ascribed to P, his E does not name the father until v. 34, which is of course nearly the end of the narrative, and so creates an unlikely scenario which would necessitate a separate emendation toward the beginning of the narrative, also unattested in any witnesses.

With respect to the supposed doublets in this section, Gunkel proposes that the E source narrated that the brothers told the father directly that a wild animal devoured Joseph, a theme which recalls v. 20, while according to the J version the brothers sent the bloody garment but did not come to the father themselves, and the father recognized it, concluding that Joseph was torn apart. The problem with his proposal is twofold. The source reconstructions rely on purely speculative text emendations, and they are also incomplete and incoherent on certain points in the immediate context. The main incoherencies are the following. The E version does not have the brothers name Joseph

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[6]On these doublets, see GUNKEL, *Genesis*, 387–389, 394.

in their report to the father, but gives only the personal pronoun "him", *they went to their father and said "a wild animal has eaten him"*, for which the source contains no referent. His J version is also incomplete. It reads: *They took Joseph's tunic, slaughtered a goat, dipped [it] in the blood, and they sent [it]. "We have found this. Determine whether or not it is your son's tunic"*. The reconstruction lacks the phrase indicating to whom they sent Joseph's garment, since that has been allocated to E. This problem is exacerbated when one realizes that the father has not been mentioned in Gunkel's J since he sent Joseph to the brothers in vv. 13–14, providing an unseemly ellipsis for the reader to overcome. Secondly, the reconstruction abruptly introduces direct speech, where one would expect a speech marker, also allocated to E, since it is needed there too. Finally, the term אֶת־כְּתֹנֶת הַפַּסִּים is simply dismissed as a redactional insertion, without explanation, and without connection to his sources.

Before discussing the issue about the necessity of source criticism to explain the use of Jacob to name the father in this verse, the more basic question about the conjectured doublets must be reconsidered.

1.1.1 Joseph's special tunic

In my opinion the common judgment that the verbal sequence in v. 32a creates an incoherency in the narrative continuation is well founded. In the actual text the first two verbs of v. 32 suggest that the brothers sent the *special tunic* to the father and presented it to him vicariously, while the continuation of the narrative seems to present a direct confrontation between the brothers and the father, with the brothers speaking to the father in the first person, while showing him the garment, saying *"We have found this; verify whether or not it is your son's tunic"*. The direct confrontation seems more natural to the story, for one because the sons' next reported action involves their attempt at consolation (v. 35), which presumes their knowledge of the father's reaction. Furthermore, the specification of the special tunic in v. 32a, which comes after Joseph's garment was already the central part of the discourse in v. 31, is strange and should be considered together with the other passages involving the special tunic, which were shown as redactional insertions[7]. Gunkel's solution is to consider the special tunic a redactional addition unrelated to the sources, while he considers v. 32a to be a composition of distinct passages from the two conjectured sources. The two problems with his reconstruction are its incoherencies and complicated way of treating the special tunic as a lone redactional insertion. The simpler solution is that the text is uni-

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[7] See above, chapter 3, section 4.6.

fied other than v. 34aα, which introduces the special tunic, and the incoherent phrase that the brothers sent it. Absent v. 32aα, the narrative functions smoothly, it seems to me, and there is no necessity to conjecture the deletion of any text on the part of the redactor to overcome incoherencies in the reconstruction, as required by Gunkel's solution.

1.1.2 The father's mourning ritual

The second doublet proposed by Gunkel is the father's mourning ritual, which in the actual text is found in vv. 34–35. The impetus for source criticism in these verses is primarily the presence of the name Jacob in v. 34. Aside from the use of Israel in vv. 3 and 13, and Jacob here, the father is not named. Therefore his reconstructed J lacks either the father's name or title in v. 33, which is required for coherency, and his E source does not name the father at all until this penultimate sentence, even though the father is involved in its discourse from the recounting of the second dream in the beginning, where he is referred to by his title "father".

Aside from the question of whether or not the father can be called by both Israel and Jacob in a unified original version of the narrative behind the Genesis 37, which we will treat in a moment, the issue of the presence of a doublet of the father's mourning ritual should be considered. The basis upon which disunity is rest is the claim that the verses contain two notices of mourning.

The text presents an elaborate narration of the father's reaction to Joseph's death in v. 34.

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34וַיִּקְרַע יַעֲקֹב שִׂמְלֹתָיו וַיָּשֶׂם שַׂק בְּמָתְנָיו וַיִּתְאַבֵּל עַל־בְּנוֹ יָמִים רַבִּים

</div>

[34] Then Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days.

This verse on its own is completely coherent and intelligible, and even standard according to many other cases in which a mourning ritual is narrated in the Bible[8]. From a stylistic perspective, the verse presents two actions very typical of mourning. Rending one's garment and wearing sac are both frequent symbolic acts denoting a person who is in mourning. They can and are often done together, but they do not always indicate a mourning ritual. That the narrator summarizes these specific acts with the general statement in v. 34b, *and mourned for his son many days* is not redundant or superfluous, and in my opinion does not indicate literary disunity. In fact, the second half

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[8] See, for example, 2 Sam 1,11–12; 3,31–32; 19,1–2; 1 Kgs 7,18; Job 1,20; 2,12; Est 4,1–3.

of the verse adds the additional information of the duration of mourning. Gunkel divides this verse between the sources.

Similarly, v. 35 is coherent, both internally and in the context of v. 34.

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35וַיָּקֻמוּ כָל־בָּנָיו וְכָל־בְּנֹתָיו לְנַחֲמוֹ וַיְמָאֵן לְהִתְנַחֵם
וַיֹּאמֶר כִּי־אֵרֵד אֶל־בְּנִי אָבֵל שְׁאֹלָה וַיֵּבְךְּ אֹתוֹ אָבִיו

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35 All his sons and all his daughters rose up to comfort him; but he refused to be comforted, and said, "No, I shall go down to Sheol to my son, mourning." Thus his father wept for him.

This verse reports the intervention of the father's children in order to console the father, most likely meaning that they intended to convince him to end mourning Joseph, which he refused. The verse indicates, in fact, that he intends to mourn Joseph as far as Sheol, that is, for the remainder of his living years. The last phrase, that the father wept over his son, provides a concise summary of the father's mourning. As a synecdoche, the notice that the father wept, a common symbolic action pertaining to mourning, recalls that he rent his garment and put on sac, mourning his son for many days, and provides continuity with v. 34 without repeating or elaborating on the details of his mourning. In this way the short phrase of v. 35b concludes the entire passage of the father's mourning, and serves to wrap up the action of the Genesis 37 narrative, setting the stage for future scenes. There is no reason to consider this phrase as redundant. Gunkel, however, proposes to allocate this notice to E, with the other mourning actions of v. 34a.

Aside from the absence of any linguistic or thematic motives for disunity within vv. 34–35, one may note the complementarity of actions in this passage.

A.   The father mourns Joseph's death at length
B.   Consoling the father, they seek the mourning's conclusion
A'.   Refusing, the father continues mourning his son

A passage with similar attributes is Jer 31,15:

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כֹּה אָמַר יְהוָה קוֹל בְּרָמָה נִשְׁמָע נְהִי בְּכִי תַמְרוּרִים
רָחֵל מְבַכָּה עַל־בָּנֶיהָ מֵאֲנָה לְהִנָּחֵם עַל־בָּנֶיהָ כִּי אֵינֶנּוּ

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Jer 31,15 Thus says the Lord: "A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children; she refuses to be comforted for her children, because they are not."

In this text there is also a set of terms describing Rachel's mourning, which are followed by the parallelism of her crying over her children and refusing consolation.

Having noted the qualities of the passage indicating its unity, it seems to me that the way Gunkel proposes to reconstruct the sources from vv. 34–35 also reads smoothly. Rather than proving the disunity of these verses, however, this is perhaps due to the artistic composition of this small narrative unity. Stylistically, this pair of verses contains a confluence of five actions on the part of the father describing his mourning over Joseph, which surround the contrasting action of his children's attempt to console him. Thanks to the abundance of actions pertaining to the father's mourning, this structure lends itself to division into units that in their separation still seem to work. However, when Gunkel's reconstruction of the sources for the entire chapter is considered, one striking element that is destroyed is the coherence of the father's actions and the children's reaction in vv. 34–35 with the father's predilection of Joseph and his children's reaction narrated in vv. 3–4. Gunkel's source delineation, determined as it is by the allocation of text according to the father's name, separates the predilection theme (E), from the father's emotive response: rending garment, donning sac, weeping, and refusal to be consoled (J), both of which are united in the actual text by notices of a reaction on the part of the children as a group.

In my opinion, having momentarily set aside the question of the variation in the father's name, the text shows no signs of disunity. On the contrary, it is a beautifully wrought artistic composition. It seems to me, then, that the only real impetus for disunity in vv. 34–35 would be the lone occurrence of Jacob as the father's name.

1.1.3 The patriarch's name

The reason for the presence of a variation in the name used for the same person in the same text is not without dispute. The basic problem is the difficulty in determining the way the name is used in a given context, because the names Israel and Jacob are each used in various ways in different biblical contexts, often in parallel, at times referring to the third patriarch, to the entire community of tribes, to the "people of God", and to either the northern or southern kingdom as distinct from the other kingdom[9]. The usage of the

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[9] See, among others, G. A. DANELL, *Studies in the Name Israel in the Old Testament* (Uppsala 1946) 50–51; A. BESTERS, "'Israël' et 'Fils d'Israël' dans les livres historiques (Genèse – II Rois)", *RB* 74 (1967) 5–23; H.-J. ZOBEL, "יַעֲקֹב, ya'ªqōḇ", *TDOT* VI, 185–208; EBACH, *Genesis 37–50*, 108; R. G. KRATZ, "Israel in the Book of Isaiah", *JSOT* 31

proper name therefore is quite broad, and for that reason cannot be considered *a priori* a mark of literary disunity[10]. Within the JS, successfully distinguishing coherent sources or redactional layers utilizing the father's name as a critical marker has so far proven elusive. In order to consider the patriarch's name as a criterion for source criticism many unlikely exceptions have to be made. Returning to our example of the DH, in cases where the patriarch's name does not conform to the proposed usage of the source, for example in Gen 45,21; 46,2; 48,8.11.21, Gunkel accounts for the unexpected variant as due to later redactional additions or harmonizing alterations. For the same reason he also delineates truncated and fragmentary remnants of the sources in other places, as in chapters 42 and 48 where his J is fragmentary, yet is still identified as part of the actual text based in large part on the presence of the name Israel[11]. In this way the reconstructed sources become difficult to consider coherent by most measures.

1.2 The passage contains a redactional updating layer

The incoherence of source reconstructions is a principal reason some scholars abandoned the Israel/Jacob name alternation in the JS as a distinguishing mark for source criticism[12]. Their alternative proposal, however, is problematic because it does not satisfactorily explain real tensions in the actual text[13]. On the contrary, the recognition by some scholars that parts of Genesis 46 and 48 are expansions extraneous to the JS precipitated a reevaluation of the father's name as a criterion for literary criticism of the JS, and Genesis 37[14].

(2006) 111–122; H. G. M. WILLIAMSON, *Israel in the Books of Chronicles* (Cambridge, MA 1977); H. G. M. WILLIAMSON, "Judah as Israel in Eighth-Century Prophecy", *A God of Faithfulness*. Essays in Honour of J. Gordon McConville on His 60th Birthday (ed. J. A. GRANT, *et al.*) (LHBOTS 538; New York, NY 2011) 81–95.

[10] On methodological considerations of using a proper name for source criticism, see especially BLUM, *Vätergeschichte*, 471–475.

[11] See GUNKEL, *Genesis*, 423, 445ff.

[12] Cf., RUDOLPH, "Josephsgeschichte", 149–151. He holds that the patriarch's name is too blunt to allow for a proper source division, since there are too many exceptions. He also does not believe that an inner logic for the name change has been found, since there are too many exceptions, although he lists different proposals on p. 150 n. 3. He does not offer a solution to Gen 37,34, only to say that it is unified.

[13] See treatment of synchronic approaches in chapters 1 and 2.

[14] See SCHMITT, *Nichtpriesterliche*, 24–26, 58–72. Regarding Genesis 46, he considers v. 5b to belong to the Reuben layer, while vv. 1aβ–5a to be a later redactional addition, along with 48,15ff. Regarding Genesis 48, he considers it an outgrowth separate from both the Reuben and Judah layers. See also REDFORD, *Biblical Story of Joseph*, 135, 179. In fact, according to Redford, the *Judah-expansion* was accomplished by the *Israel-redactor*!

This is due to the fact that the problem texts seen in Gunkel's proposal, and adduced by Rudolph against disunity based on the variant use of the patriarch's names, are no longer pertinent to a literary critical explanation of the father's name alternation in an original JS. Accordingly, both Schmitt and Redford arrived at similar solutions such that aside from the aberrations in Genesis 46 and 48, there is a correspondence of the patriarch's name with their redaction critical solutions. The Judah layer uses Israel, while the Reuben layer uses Jacob. Specifically with regards to Genesis 37, the use of Israel in v. 3 is expected since the special tunic spoken of there is allocated to the Judah layer. Supporting this are Genesis 43–44 (43,3.8; 44,14.16.18) where Judah is involved; and Genesis 42 (vv. 22.37) where Reuben and the name Jacob are connected. Thus, Gen 37,34a belongs to the Reuben layer and is therefore not unified with the passages where Israel is named[15].

We analyzed Schmitt's solution for Genesis 37,18–30 above[16]. He proposes that the Reuben layer is a later redactional updating to an original Judah text, which we found untenable based on two factors. On the one hand the proposed original Judah text still contains elements of incoherency, and on the other hand, the grounds for his determination of the Reuben texts as redactional were judged as problematic. The reasons for our disagreement with his proposal for that passage indirectly impinge upon the evaluation of his classification of Gen 37,34a, in that his judgment of this latter verse is difficult to accept based on a lack of integrity with the other passages he ascribes to the Reuben layer. The main problem with his delineation of v. 34a, it seems to me, is the unclear motive for this redactional insertion. For Schmitt, the Reuben layer updates the Judah narrative according to an ethicizing-theologizing plan centered on Reuben and his usurpation of Judah as the favored son of Israel (not of Jacob!)[17]. The purpose of this updating layer does not concern the identity of the father, but, for Schmitt, the reason the father's name becomes a touchstone for literary criticism is simply the custom of the Reuben layer redactor to call the father Jacob. Because v. 34a does not relate to Reuben, it seems to contribute little to this supposed plan. For what reason did the Reuben layer redactor insert the phrase *and Jacob rent his garment and donned sac*? What does it add to the story? On the other hand, as we saw

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[15] The exception is where Israel is used in the designation of the brothers as the *sons of Israel*. Schmitt holds that the *sons of Israel* is exclusive to the Reuben layer not only at 42,5; but also 45,21; 46,5; 50,25, while the *sons of Jacob* is used only in post-P texts (46,8.26; 49,2). He finds that the syntagma *sons of Israel* is not used at all in the Judah layer. See SCHMITT, *Nichtpriesterliche*, 42ff.

[16] See above, chapter 2, section 3.3.1.

[17] See SCHMITT, *Nichtpriesterliche*, 16–20, 94–100.

above, these gestures are closely connected with the other elements of this pair of verses describing the father's mourning ritual. In the end, in my opinion, his solution that the variance in the father's name belongs to a Reuben updating layer does not completely satisfy.

1.3 The passage is unified

For Weimar, the names used for the patriarch must be evaluated based on their function within the context in which they are found. He considers v. 3, where Israel is used in the statement of his predilection for Joseph, and v. 34, where Jacob is used in the context of his reaction upon learning about Joseph's death, as literarily connected around a key theme of the narrative such that despite the variance in name they cannot be considered disunified. He concludes that a meaning exists behind and intentional name alternation, and finds a plausible solution in the argument of B. Jacob, according to which the name Israel is used where the union of the brothers is the case, and Jacob when there is a fissure among the siblings[18].

Weimar does not use the father's name as a criterion of literary criticism, and considers v. 13 to belong to the final Judah layer for other reasons. He also considers v. 35 as disunified from vv. 33–34, since he sees a conflict between what he considers the conclusive statement of the father's mourning in v. 34b, and the continuation of his mourning in v. 35. Similarly, Kebekus argues against the use of the father's name as a literary critical criterion, and also argues for the disunity of v. 35[19]. According to Kebekus there is a contradiction between v. 35a and the portrayal of the brothers' presenting Joseph's tunic directly to the father according to vv. 32aβb.33. This is based on his understanding that the meaning of וַיָּקֻמוּ in v. 35a is a change in location: "'sich aufmachen', d.h. erst zum Vater hinbegeben müssen". Based on this understanding he links the entirety of v. 35, which he sees as unified, with a redactionally inserted v. 32aα, according to which the text is changed to mean that the brothers did not directly present the tunic to the father but sent it by means of a messenger. Since they sent the garment, it is necessary for them to come to the father in order to console him, thus v. 35a is inserted to portray their voyage. The problem with this proposal seems to be his understanding

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[18] See WEIMAR, "Gen 37", 500; JACOB, *Das Buch Genesis*, 829. For a similar proposal, see, COATS, *Canaan to Egypt*, 70–71. Another opinion is that the use of a particular name or designation of a character or place is sometimes used as a narrative method to communicate a point of view of a character or the narrator itself, thereby more covertly communicating something of significance. On this, see BAR-EFRAT, *Narrative Art*, 36–41.

[19] KEBEKUS, *Die Joseferzählung*, 13–14 n. 34, 21–22.

of a contradiction in v. 35a based on his interpretation of the verb וַיָּקֻמוּ. The verb does not require a change in location, although at times it does imply a relocation (often with מִן of place). However, this is an exception rather than the rule. Usually, when locomotion is indicated, the verb is paired as an auxiliary with an infinitive, imperative, or finite verb such as √בוא, √הלך, √ירד, √יצא, etc. In our text the verb unmistakably acts as an auxiliary to the infinitive construct לְנַחֲמוֹ, and does not require that they moved from one place to another, nor does it preclude such a move[20]. It merely states that the children arose to console him[21]. It seems quite clear to me that this is a normal reaction to the father's lengthy mourning described in v. 34, and is not contradictory to the depiction that the sons had directly presented Joseph's garment to the father.

As discussed above, there are stronger arguments favoring the position that vv. 32–35 are most likely unified, because they portray not only the father's mourning of his son, but also the attempt by the children to bring the mourning to conclusion and the decision of the father to mourn Joseph until his own death. Thus, it seems to me, that to consider v. 35 as unified with the previous verses only supports Weimar's assertion of the connection between the father's predilection of Joseph and his mourning over him.

G. Coats is also opposed to the view which seeks to use the father's name to delineate sources or even redactional updating layers. He proposes that it is better to set aside the assumption that the change in name indicates disunity and to seek a pattern behind the name alternation. Considering the overall JS, the name Jacob is used, according to his theory, when the land of Canaan is in view, while the name Israel is used in texts that pertain to the shift of a principal character to Egypt[22]. The theory fits in well with his overarching view of the JS as pertaining to the shift from Canaan to Egypt. There are a few texts that strain his theory, it seems to me. For example, in Genesis 37 it

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[20] For examples where √קום acts as an auxiliary where there is no change in location, see, among others, Gen 19,1; Exod 32,1.6; Josh 6,26; 8,3; 18,8; 24,9; Judg 10,1; 18,9; 19,3.5.7.9f.27; Ruth 2,15; 1 Sam 25,29; 2 Sam 12,17; 1 Kgs 2,19; 3,21.

[21] Perhaps another weakness to the proposal of Kebekus that v. 35 belongs with the redactional insertion of v. 33aα is the contradiction in the subject of v. 35a arising from his interpretation. According to the story no daughters were yet mentioned, so it would be even more difficult to assume with Kebekus that they were with the brothers shepherding only to return (וַיָּקֻמוּ) together with them to the father after his mourning had already been going on for many days, than it would be to assume that the daughters appear here because the story belongs to a different tradition than the one mentioning only Dinah, and that women are central to the act of consoling a mourner in the Bible. On this latter opinion, see GUNKEL, *Genesis*, 394, arguing that "the Joseph legend follows its own tradition".

[22] COATS, *Canaan to Egypt*, 70–71.

is not clear that the texts calling the father Israel (vv. 3.13) pertain to a shift of Joseph to Egypt, despite the indirect effect they have on this outcome – Israel's predilection for Joseph affects the brothers' hatred, and his dispatch of Joseph gives occasion for the brothers' conspiracy against Joseph. It is true that these are essential events leading to Joseph in Egypt, but the motif of Egypt is not explicit. Why is the father called Jacob in Gen 42,1, in a context involving his dispatch of the brothers to Egypt? Is this event not precipitous of subsequent events that eventuate in the translocation of Benjamin, not to mention the entire family, to Egypt? According to the standard used by Coats to judge 37,3.13 one would expect Israel here too.

2. Toward a Conclusion

Although it does not seem possible to reach certainty regarding the unity of the text in light of the variance of the father's name, in my opinion some definite probabilities can be ascertained. First, in light of the findings that the use of Jacob in vv. 1–2* are not unified with the original JS, since they are determined to be P texts, and that the passages in which the name Israel is used in Genesis 37 are part of the original narrative, if one were to insist that the father's name is an indication of disunity, v. 34 would contain the disunified text. This is unlikely in my opinion because of (1) the other indications of unity between v. 34 and its context, and (2) the elusiveness of a coherent stratification of texts that utilize the father's name. Secondly, the attempt to exclude the texts heterogeneous to the JS, as was seen in the analysis of Schmitt, may offer support to the assertion that the father's name alternation in Genesis 37, and in the JS, is intentional and significant, along the lines sought by other scholars. Ascertaining the veracity of this thesis depends upon an accurate literary criticism of some later passages of the JS, which will not be attempted here. However, a brief survey of the locations and the nature of the texts where the father's name is used, at least in the opinion of some exegetes, indicates that such an intentional reversal of the father's name may be found within the original JS narrative.

Figure 30: Texts where the patriarch's name is used

Text	Israel	Jacob	Classification
37,1–2		2x	P
37,3	x		original
37,13	x		original
37,34		x	?

42,1		2x	
42,4		x	
42,29		x	
42,36		x	
43,6–11	3x		Judah text
45,25		x	
45,27		x	
45,28	x		
46,1a	x		?
46,2[23]	x	2x	Post-P
46,5		2x	?
46,6		x	P?
46,8–27[24]		10x	P
46,29	x		
46,30	x		
47,7–10.27–28[25]	x	7x	P
47,29	x		
47,31	x		
48,2–21*[26]	9x	2x	P/post-P
49,1–33[27]	3x	5x	late insertion
50,2	x		
50,24[28]		x	redactional expansion

The distribution of the occurrences of the father's name can be seen in the chart above, which also notes the classification of the text according to many

[23] See BLUM, *Vätergeschichte*, 246–249, who considers 46,1–5a as disunified from the independent JS, but 45,19.21.27.28 parts of the original JS, narratively continued in Gen 46,5b. One should not exclude the possibility, in my opinion, that 46,1a* may contain the original narrative continuation from 45,28. Cf. CARR, *Fractures*, 211–213; SCHMID, *Genesis and the Moses Story*, 55–57; SKA, *Introduction*, 201.

[24] See WELLHAUSEN, *Composition*, 54; GUNKEL, *Genesis*, 466ff. For Blum these verses belong with the youngest texts of the book of Genesis. See BLUM, *Vätergeschichte*, 249–250.

[25] See WELLHAUSEN, *Composition*, 51; GUNKEL, *Genesis*, 468–469; GIUNTOLI, *L'officina*, 181–187, 215–219.

[26] On the secondary character of Genesis 48, see GUNKEL, *Genesis*, 445–450; BLUM, *Vätergeschichte*, 250–254.

[27] On the secondary character of Genesis 49, see GUNKEL, *Genesis*, 450–462; WESTERMANN, *Genesis 37–50*, 222ff.; CARR, *Fractures*, 249–253; J.-D. MACCHI, *Israël et ses tribus selon Genèse 49* (OBO 171; Fribourg – Göttingen 1999) 235–243; EBACH, *Genesis 37–50*, 571ff.

[28] See RENDTORFF, *Problem*, 87–88, 94–97; BLUM, *Vätergeschichte*, 255–257.

scholars[29]. The rows that are shaded are commonly agreed to stem from texts inserted into the JS at a later stage, be they priestly, post-P, or other non-priestly texts disunified from the base narrative.

What is noteworthy, it seems to me, in support of the possibility of an intentional change of name for the father with an underlying significance, is that after Gen 46,29–30, which recounts the encounter between the father and Joseph in Egypt, and calls the father Israel, only texts commonly viewed as disunified from the JS refer to the father as Jacob. Going back further still, in 45,25–28 the episode of the brothers' report to the father that Joseph is alive and well in Egypt is recounted. In this episode another name alternation occurs. Once the father believes that Joseph is alive, his spirit is revived, after which he is once again referred to as Israel (v. 28). With a reversal of situation, this text clearly recalls Gen 37,34–35. In 37,34–35, believing that Joseph is dead, the father *Jacob* mourns his son, and intends to reunite with him only in death, while in 45,28 the father *Israel* rejoices in the fact that Joseph is still alive, and intends to go to see him in Egypt before his own death. Two observations may be illuminating. First, leading up to this point, the only texts that call the father Israel are those certainly associated with Judah, which in the opinion of some scholars are part of a Judah redaction[30]. Secondly, from 45,28 up to the father's encounter with Joseph in 46,29–30, the majority of the texts that use the name Jacob are usually considered disunified with the JS. However, there are two debatable texts that refer to the father as Jacob within this section of the JS, specifically 46,5–6. These texts, however, also show signs of a secondary nature, in that they are concerned with the motif of Pharaoh's invitation of Joseph's family and the wagons sent to bring them from Canaan, and are related to one of two different versions portraying the invitation and arrival of the father into Egypt[31]. Therefore, depending upon the judgment of these texts, one may find a basis for asserting that the original JS manifests a pattern in the father's name alternation. The father is called Israel until he believes that Joseph is dead (37,33–34), after which point he is called Jacob. This usage continues until he is informed that in fact Joseph is alive (45,27–28), from which point he is once again referred to as Israel.

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[29] *Israel*: Gen 37,3.13; 43,6.8.11; 45,28; 46,1.2.29.30; 47,27.29.31; 48,2.8.10.11.13(2x). 14.20. 21; 49,2; 50,2. *Jacob*: Gen 37,1.2.34; 42,1(2x).4.29.36; 45,25.27; 46,2(2x).5(2x).6. 8(2x).15.18.19.22.25.26(2x).27; 47,7(2x).8.9.10.28(2x); 48,2.3; 49,1.2.7.24.33; 50,24.

[30] REDFORD, Biblical Story of Joseph, 178–179; KEBEKUS, Die Joseferzählung, 122–127.

[31] GIUNTOLI, *L'officina*, 146–153.

So it may be possible to trace a coherent set of waypoints on the narrative thread leading from Genesis 37,3.13.34 to 46,29–30 through to 50,2 in which the variant use of the father's name may correspond in some way to the explanation similar to that offered by B. Jacob or Coats, in that the father is called Israel when Joseph is living, but Jacob when the father believes that Joseph is dead. However, without a more definitive study of the ensuing texts, this hypothesis must still remain open, and therefore so must the question regarding the use of Jacob in Gen 37,34. It is difficult, then, to exclude other possibilities, including that the usage of the father's name does not correspond either to the text's diachronic development or to a meaningful system. In light of the stylistic arguments for unity, it seems better to provisionally consider vv. 31aβ–35 as unified with the original text of Genesis 37.

Chapter 5

The Unity of Gen 37,12–17

Gen 37,12–17 is comprised of two distinct scenes, which can be treated as a unit based upon the basic overarching action of Joseph's dispatch to find his brothers. In the first scene Joseph is sent by his father to his brothers who had gone off shepherding the flock in Shechem. In the second scene Joseph is re-directed from Shechem to Dothan, where he finds his brothers. It is easily de-limited from the previous and subsequent scenes based on action and loca-tion. The passage reads without any literary difficulties apart from the speci-fication of the *valley of Hebron*, yet has given rise to theories of disunity.

The main issue is that the text states that the father sent Joseph from the *valley of Hebron* to his brothers who had gone shepherding to Shechem. The problem here is twofold: Hebron is nowhere else depicted as a valley, and it is quite a long distance from Shechem, straining verisimilitude but not possi-bility. The second issue arises from the feeling that the scene in the fields of Shechem is out of character with the rest of the narrative. Why the unex-pected and seemingly superfluous change in location from Shechem to Dothan?

1. Solutions Proposed

1.1 The passage is a composition from two sources

The early DH did not find any reason to consider the passage as disunified, except for v. 14b* and the mention of Hebron[1]. The situation changed with Wellhausen. From the standpoint of content, Wellhausen considered 37,12–24 dispensable neither for E nor for J, because it prepares for both[2]. Nonethe-

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[1] For ILGEN, *Urkunden*, the entire passage (37,12–17) belongs to the Second Elohist (E), except for 14b (*?), which belongs to the First Elohist. The reason is simply the men-tion of Hebron, which is typical of the First Elohist. HUPFELD, *Quellen*, does not delineate any of the verses, attributing all to the Younger Elohist (E).

[2] It is worth recalling that Wellhausen noted the basic unity of Genesis 37, while in the same breath also noting his own determination to find sources in the JS in order to prove his Documentary Hypothesis. Cf. WELLHAUSEN, *Composition*, 52.

less he identified linguistic and stylistic indications of duality. There are some passages containing what he considers a rambling style and the *nota accusativi* characteristic of E, as well as lexical and stylistic characteristics of J[3]. Because v. 13b does not coherently follow his E reconstruction (v. 11), he reconstructs E based upon the conjectured redactional extraction of a phrase such as "and Jacob said to Joseph: my son, and he said to him, here I am"[4].

In this he is followed by Dillmann[5] and Gunkel. Wellhausen, Dillmann and Gunkel each have essentially the same source division. Vv. 12.13a.14b are allocated to J, while vv. 13b.14a are allocated to E. For Wellhausen, the source criticism is based largely on language and style, the father's name, the use of the *nota accusativi* vs. pronominal suffixes, the elaborate style of הִנֵּנִי, and the like. In more recent research these elements have been shown as insufficient for source criticism[6]. Nonetheless, their solution asserts that the more thoroughgoing composition from the sources in Genesis 37 can be perceived in this passage also, based upon a supposed doublet of the father's sending of Joseph to the brothers in vv. 13–14. This assertion will be evaluated based upon Gunkel's proposal of the division of vv. 12–14 between the sources. The actual text reads as follows.

13וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף הֲלוֹא אַחֶיךָ רֹעִים בִּשְׁכֶם לְכָה וְאֶשְׁלָחֲךָ אֲלֵיהֶם וַיֹּאמֶר לוֹ
הִנֵּנִי 14וַיֹּאמֶר לוֹ לֶךְ־נָא רְאֵה אֶת־שְׁלוֹם אַחֶיךָ וְאֶת־שְׁלוֹם הַצֹּאן וַהֲשִׁבֵנִי דָּבָר
וַיִּשְׁלָחֵהוּ מֵעֵמֶק חֶבְרוֹן וַיָּבֹא שְׁכֶמָה

[13] And Israel said to Joseph, "Are not your brothers pasturing the flock at Shechem? Come, I will send you to them." And he said to him, "Here I am." [14] So he said to him, "Go now, see if it is well with your brothers, and with the flock; and bring me word again." So he sent him from the valley of Hebron, and he came to Shechem.

This set of verses contains two distinct commands based on the imperative "go", √הלך. In v. 13 we find לְכָה וְאֶשְׁלָחֲךָ, and in v. 14 we find לֶךְ־נָא רְאֵה.

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[3] WELLHAUSEN, *Composition*, 53. The phrase ויאמר לו הנני of v. 13 stems from E, since only here is this rambling style of greeting found (cf. 22,2.7.11; 27,1; 31,11). V. 18 is another fragment of E, which points back to v. 17 – "and he found them" anticipates v. 19 and is shown not to be J with the two direct object markers. The main narrator is the Yahwist, shown by the use of Israel, Hebron and the verbal suffixes.

[4] Referring to Gen 22,2.7.11; 27,1; 31,11 (E).

[5] For DILLMANN, *Die Genesis*, 336, vv. 12–14 are mostly C (J) because of Israel and Hebron, citing Gen 35,16ff., also A (P), but B (E) has his permanent residence in Shechem, according to 33,19; vv. 13b.14a are from B (E), following Wellhausen; while vv. 15–17 are from C (J) because he finds Dothan too near Shechem for the father to need Joseph to report back, thus it accords better with Hebron.

[6] On vocabulary in source criticism, see SKA, "Old and New in the Book of Numbers", 114.

For Gunkel this amounted to two redundant dispatches of Joseph to the brothers. From here he delineates the entire passage according to the sources identified throughout the chapter, reconstructed in the table below.

Figure 31: Gen 37,12–17: H. Gunkel's source reconstruction

Gunkel's Yahwist[7]	Gunkel's Elohist
¹²וילכו אחיו לרעות את־צאן אביהם בשכם	¹³bויאמר יעקב אל־בנו יוסף ויאמר לו הנני
¹³aויאמר ישראל אל־יוסף	¹⁴aויאמר לו לך־נא ראה את־שלום אחיך
הלוא אחיך רעים בשכם לכה ואשלחך אליהם	ואת־שלום הצאן והשבני דבר
¹⁴bוישלחהו מעמק חברון ויבא שכמה	
¹⁵וימצאהו איש והנה תעה בשדה	
וישאלהו האיש לאמר מה־תבקש	
אנכי מבקש הגידה־נא לי איפה הם רעים	
¹⁶ויאמר את־אחי	
נסעו מזה כי שמעתי אמרים נלכה דתינה	
¹⁷ויאמר האיש	
וילך יוסף אחר אחיו וימצאם בדתן	

For Gunkel, vv. 12.13a.14b are parallel to vv. 13b.14a. Vv. 12.13a belong together based on the motif of the brothers' shepherding in Shechem, while v. 14b executes upon the cohortative in v. 13a ("I will send you" v. 13a, "he sent him" v. 14; Shechem vv. 13a.14b)[8]. The name Israel indicates that they belong to J. Therefore vv. 13b.14a are from E. This reconstruction, however, is incoherent. For this he proposes that the beginning ויאמר יעקב אל־בנו יוסף, *Jacob said to his son, "Joseph!"*, was removed by the redactor. Vv. 15–17 are attributed to J since E locates the story in Beersheba (46,5), and the assumption that cisterns are only in the steppe (37,22)[9]. Although Hebron could conform to J's portrayal of Jacob near Migdal-eder (35,21–22), it also accords with the portrayal of Jacob's dwelling in P (35,27; 49,29ff; 50,13). He conjectures that because the portrayal of a trip from Hebron to Shechem is too long, the father would not have sent him, and that the man in the field knows Joseph and his brothers, it is more likely that J has Shechem as the location of the father's dwelling despite its contradiction with J's narrative about Dinah in Shechem. This contradiction points to a different tradition utilized by J. "Valley of Hebron" in v. 14 must therefore be an addition, either

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[7] Text with a strikethrough line represents Gunkel's text identified as a late redactional insertion, while text enclosed in a box represents his proposed emendation.

[8] GUNKEL, *Genesis*, 387–388.

[9] GUNKEL, *Genesis*, 391.

from the J redactor who collected and harmonized these contradictory tradi-
tions, or the final redactor who referred to P.

Gunkel also raises some questions regarding vv. 15–17. What is the pur-
pose of this whole encounter? Why didn't the narrator report from the begin-
ning that Dothan was the location of the brothers' shepherding? Since, ac-
cording to J, the father must live near Shechem, it was necessary for the
brothers to move further away from the father in order to kill Joseph. Dothan
is 12 km north of Shechem.

Problems raised by Gunkel's proposal

In addition to the unverifiable conjectured redactional extraction from an
original E, the E version also lacks a necessary notice that the brothers went
off shepherding, since v. 12 is allocated to J. Instead, the reconstructed E jux-
taposes the brothers' and the father's reactions to the dreams (v. 11) with the
dispatch of Joseph to the brothers (v. 13b), which is immediately followed by
the notice that the brothers spotted Joseph approaching from a distance
(v. 18a). The effect is that the E version lacks not only a notice that the broth-
ers went off, but also a notice that Joseph went to his brothers as instructed,
both of which are allocated to J.

Each of these problems of incoherency disappears once one reverts back
to the actual text. In my opinion, there are no valid motivations to divide the
verses between source documents or to conjecture a missing piece of text
from one of the sources in order to make it [only partially] coherent. This is
because there is no reason to see two distinct actions in the passage[10]. The
repetition of similar elements can be explained as analogous to the case of
vv. 18–20, where the stylistic pattern of the general followed by particular
was seen[11]. The general statement is contained in v. 13, with the specifics of
the mission provided by v. 14a, and the notice of the dispatch in v. 14b. The
sequence is completely natural in the actual text, and it seems clear that there
is no doublet. In v. 13a the father commands Joseph לְכָה וְאֶשְׁלָחֲךָ אֲלֵיהֶם,
"come, so that I may send you to them"[12], which in the reconstructed J source
is immediately followed by the execution of the sending on the part of the fa-
ther in v. 14b: וַיִּשְׁלָחֵהוּ, *"and he sent him..."*. In J there is no response by Jo-
seph to the command *"come!"*, which is allocated to E: וַיֹּאמֶר לוֹ הִנֵּנִי, *and he
said to him "here I am"*. The meaning of הִנֵּנִי is to establish that Joseph is

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[10] Cf. RUDOLPH, "Josephsgeschichte", 153; SCHMITT, *Nichtpriesterliche*, 25–26.

[11] On this, see pp. 57ff. above.

[12] The sequence of an imperative followed by a *wāw+cohortative* is usually a final
clause. See JOÜON – MURAOKA, *Grammar*, §116*b*.

ready to listen to what the father has to say[13]. V. 14a (E) continues the father's discourse with Joseph by repeating the imperative √הלך already used in v. 13a (J), but this time it is followed by a second imperative: לֶךְ־נָא רְאֵה, "*go see…*". Rather than a repetition of the father's command in 13a, the purpose of the father's desire to send Joseph and details of his mission are fleshed out in v. 14a. Joseph is to check in on his brothers and the flock and to send back a report to the father. This leaves his J version without a stated purpose for Joseph's mission. Finally, v. 14b provides the lone report of the actual sending of Joseph, which is necessary for both supposed sources. In short, the actual text provides no reason for source criticism, and the reconstructed sources are incoherent.

1.2 The passage contains a redactional updating layer

Among proponents to the *Fortschreibung* solution model there are three main positions regarding the passage currently under consideration, represented by H.-C. Schmitt, D. Redford, and P. Weimar. Schmitt considers the passage as mainly unified with his base layer, except for the mention of the *Valley of Hebron*, which he considers a post-P addition[14].

1.2.1 The proposal of D. Redford

Similar to Gunkel, Redford holds that because the original JS considers Jacob's dwelling in Beersheba, since he arose from there to go to Egypt (46,1b.5)[15], the valley of Hebron in 37,14 is evaluated as a gloss to change his dwelling location, probably to harmonize with the location of Isaac's burial in P (35,9–10). Additionally, Redford considers Gen 37,15–17 secondary to the narrative, either a harmonizing addition to the Judah version, if not part of the latter[16]. This is based on three observations: (1) The original Reuben version takes place in the wilderness (v. 22) within the sphere of the Midianites (v. 28), and close enough to home for the brothers to return quickly (v. 32); (2) the Judah-expansion takes place near Dothan, convenient to Shechem and for the passing Ishmaelites. He finds this inconsistent with the wilderness, the wild beast and cistern themes, the geographical issue that the caravan would then go back through Shechem and through the Negev, passing by Jacob, and finally that it ignores the conflict with the Shechemites; (3) this story is introduced only to explain how Joseph got to Dothan.

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[13] Cf. similar cases at Gen 22,1.7.11; 1 Sam 3,4–10; 22,12; Isa 6,8.

[14] SCHMITT, *Nichtpriesterliche*, 26 n. 90.

[15] REDFORD, Biblical Story of Joseph, 21.

[16] REDFORD, *Biblical Story of Joseph*, 143–145, 178–179.

In my opinion each of these problems can be overcome. First, there need not be a tension between the "wilderness" and cisterns and the location of action in Shechem and Dothan. For one, cisterns are known in the area, and secondly the term מִדְבָּר translated as wilderness is sometimes used to indicate the area outside of the city precincts used for grazing. This would correspond perfectly with the areas around Shechem and Dothan, which include wide valleys used for pasture and agriculture. Dothan is situated in a valley with an important road used by merchants travelling between the *Via Maris*, or the main route along the Palestinian coast connecting Egypt and Mesopotamia, and the Jordan valley, Beth-Shean, and Transjordania, to the so-called *Kings Highway*. These roads could have been travelled by Midianites and Ishmael- ites alike, and there seems to be no valid reason to assume that Midianites would have been confined to the south. For one thing, there are other biblical texts that portray the Midianites acting in the hill country of northern Israel[17]. Additionally, the text of Gen 46,1b.5 which links Jacob to Beersheba is wide- ly considered as disunified with the JS[18], and anyway is difficult to use as an anchor to determine the location of an original patriarchal family dwelling- place since it portrays a stopover point disconnected with the action of Gene- sis 37. Another problem with this proposal is seen in his evaluation of vv. 12–14, which contain no fewer than 3 references to Shechem. Redford disagrees with Gunkel et. al. that vv. 13–14 constitute a doublet, and admits that they are necessary for the narrative[19]. He does not explain how this pas- sage, which must be ascribed to his base layer and portrays Shechem as Jo- seph's destination, does not contradict his assertion that Beersheba was the locale of the original JS and that vv. 15–17 constitute a geographical contra- diction thanks to the Judah-expansion.

1.2.2 The proposal of P. Weimar

The third *Fortschreibung* position regarding Gen 37,12–17 is that of P. Wei- mar, and again is nearly identical with the proposal of N. Kebekus. While they have identified a base narrative and two redactional updating layers within Genesis 37, this passage contains elements of the base layer and the final, Judah redactional layer[20]. The proposal can be seen below.

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[17] See Judges 6–8, which take place in the very same vicinity.

[18] See CARR, *Fractures*, 211–213, with bibliography; BLUM, *Vätergeschichte*, 246–249.

[19] REDFORD, Biblical Story of Joseph, 164.

[20] For his analysis of this passage, see WEIMAR, "Gen 37", 485–488; cf. KEBEKUS, *Die Joseferzählung*, 19–20.

The portions of the passage allocated to the base layer consist in vv. 12* and 17*:

<div dir="rtl">

*¹²וילכו אחיו לרעות את־צאן אביהם *¹⁷וילך יוסף אחר אחיו

</div>

Which could be translated: *His brothers went to pasture their father's flock, and Joseph went after his brothers.*

The text contains the bare elements of the passage required to set the stage for a change in location, which is supposed in v. 18, also allocated to the base layer, and states that the brothers saw Joseph approaching and conspired against him before he arrived. The change in location is required for the base layer in order to give the brothers time to discuss their conspiracy, and to come to a decision.

One might find the syntax a bit strange when considering v. 11 together with v. 12, since the subject *his brothers* is repeated unnecessarily for a sequence of *wayyiqtol* verbs. The actual text requires the specification of the subject as in v. 12, since the father's reaction in v. 11 intervenes. Furthermore, for Weimar the presence of the father in the story is a redactionally added motif, however that it is the father's flock in his base layer seems to contradict this criterion.

The emboldened text in the table below indicates the text ascribed to the "final Judah layer":

Figure 32: Gen 37,12–17: P. Weimar's original layer with emboldened Judah redaction

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¹²וַיֵּלְכוּ אֶחָיו לִרְעוֹת אֶת־צֹאן אֲבִיהֶם **בִּשְׁכֶם**

¹³**וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף הֲלוֹא אַחֶיךָ רֹעִים בִּשְׁכֶם לְכָה וְאֶשְׁלָחֲךָ אֲלֵיהֶם וַיֹּאמֶר לוֹ הִנֵּנִי**

¹⁴**וַיֹּאמֶר לוֹ לֶךְ־נָא רְאֵה אֶת־שְׁלוֹם אַחֶיךָ וְאֶת־שְׁלוֹם הַצֹּאן וַהֲשִׁבֵנִי דָּבָר** וַיִּשְׁלָחֵהוּ מֵעֵמֶק חֶבְרוֹן וַיָּבֹא שְׁכֶמָה

¹⁵**וַיִּמְצָאֵהוּ אִישׁ וְהִנֵּה תֹעֶה בַּשָּׂדֶה וַיִּשְׁאָלֵהוּ הָאִישׁ לֵאמֹר מַה־תְּבַקֵּשׁ**

¹⁶**וַיֹּאמֶר אֶת־אַחַי אָנֹכִי מְבַקֵּשׁ הַגִּידָה־נָּא לִי אֵיפֹה הֵם רֹעִים**

¹⁷**וַיֹּאמֶר הָאִישׁ נָסְעוּ מִזֶּה כִּי שָׁמַעְתִּי אֹמְרִים נֵלְכָה דֹּתָיְנָה** וַיֵּלֶךְ יוֹסֵף אַחַר אֶחָיו וַיִּמְצָאֵם בְּדֹתָן

</div>

¹² Now his brothers went to pasture their father's flock **near Shechem.** ¹³**And Israel said to Joseph, "Are not your brothers pasturing the flock at Shechem? Come, I will send you to them." And he said to him, "Here I am."** ¹⁴ **So he said to him, "Go now, see if it is well with your brothers, and with the flock; and bring me word again."** So he sent him from the valley of Hebron, and he came to Shechem. ¹⁵ **And a man found him wandering in the fields; and the man asked him, "What are you seeking?"** ¹⁶ **"I am seeking my brothers,"** he said, **"tell me, I pray you, where they are pasturing the flock."** ¹⁷ **And the man said, "They have gone away, for I heard them say, 'Let us go to Dothan.'"** So Joseph went after his brothers, **and found them at Dothan.**

The material ascribed to the final Judah redactional layer for this passage is quite extensive. The reasons he finds this material as redactional are twofold. On the one hand he finds the material to be awkwardly situated in the compositional framework, and on the other he finds it poorly integrated into its context at its seams (vv.12.17). First, the reasons adduced for considering this text awkward can be disputed. For one, they are entirely dependent upon the conclusions delineating the original Reuben text and later redactional layers from his analysis of other passages within the chapter. For that reason, I will refer to the critique of those results undertaken above[21].

He gives three basic reasons for the awkwardness of this passage in the framework: (1) its geographic interest; (2) emphasis on the "brother" theme; (3) emphasis on the rift between the brothers and the father. First, because of its interest in the geographical setting of Shechem and Dothan, the passage is considered the work of the same author of the redactional expansion in vv. 25–28*.35–36, where Gilead and Egypt are mentioned. However, he considers the notice that Joseph was brought to Egypt by the Midianites to belong to the base layer (v. 28b). Our analysis adds v. 36 to the base layer, which also references Egypt. In any case, his base layer recounts that Joseph was brought to Egypt. Why is the presence of the geographic locations of Shechem and/or Dothan problematic in light of the fact that the original narrative also has some interest in a geographic setting? It seems natural enough for a text to provide a geographic indication to contrast Joseph's destination. The fact that the story begins the account of Joseph in Egypt, the specification of a starting point is not out of character. The narrative provides a starting point and a destination intended by the father, with a detour brought about by the brothers' unexpected relocation, and a final destination unexpected by all. Secondly, his contention that the Judah layer sought to highlight the brother theme is difficult to accept when considering that the text he identifies as original contains the word "brother" 8x, and deals exclusively with actions between the brothers. Thirdly, if the father is a redactionally added motif, why does his base layer indicate that the flock the brothers went off to shepherd was the flock of the father (v. 12)? Moreover, Weimar is not consistent in allocating the interest in the father to the same redactional expansion. He ascribes the motif of the father's predilection of Joseph (vv. 3–4), which is given as a cause of the brothers' hatred, to the younger Reuben redactional layer, yet considers the father motif in vv. 13–17 as belonging to the final Judah redactional layer.

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[21] See above, pp. 75ff., 108ff.

Finally, he considers the way in which Joseph is sent by the father to one location, only to be redirected to another more distant place, as redactional, because it is "contrived". It appears that this judgment is based on a presupposition that the original texts must be very short, which is contradicted by other biblical texts, and is therefore too arbitrary for a reliable literary criticism. On the contrary, one may note a similarly detailed discursive style in the scene where the brothers conspire against Joseph (vv. 18–24), none of which he ascribes to the Judah redactional layer. In chapter 3 we analyzed vv. 1–4 and, without repeating the arguments here, determined that the motif of *shalom* and the father's predilection belong to the original narrative. The JS is noted for its elaborate narrative style, especially in comparison to most other patriarchal narratives. In my opinion there is no solid motivation for considering the presence and action of the father as a basis for redaction criticism.

The second motive for considering this passage as redactional is a perceived tension at the seam of vv. 17–18. Weimar holds that the notice that Joseph found his brothers (v. 17bβ) conflicts with the continuation in v. 18, presumably that the brothers saw him and acted before his arrival. Weimar holds that v. 17bα, *and he went after his brothers*, is the better transition. The claim of v.17bβ, however, is not that Joseph had already arrived, which would conflict with the statement that the brothers saw him from afar, but rather only that he found them. It is easy enough to understand that Joseph had also found his brothers by seeing them from a distance, before he arrived to meet them. Narratively, the verse functions as a hinge to the next scene, on the one hand concluding Joseph's search, which as the topic of the entire scene was highlighted by the double occurrence of the term √בקשׁ, *to seek*, in his dialogue with the anonymous man, and on the other hand preparing for the next action by bringing Joseph and the brothers together. See also Gen 33,1–4, where Esau was seen coming from a distance, giving Jacob time to prepare for his arrival.

Weimar's theory of textual development seems suspect when one considers what remains for the original layer, not to mention the difficulty in accepting the rationale for the redactional expansions.

2. Toward a Conclusion

Based on my analysis of the text, the DH proposals are difficult to accept based on the lack of an authentic doublet as well as incoherencies in the proposed source reconstructions. I find Weimar's proposal difficult because the

bases upon which he argues for the passage's awkwardness and poor integration into the context are not entirely convincing, and can be explained as unified, as I have tried to do. The passages with which he finds thematic affinity were found to also belong to the original narrative, and the tension he finds at the seams of this passage seem easy enough to understand as standard narrative style.

It seems to me that there are simpler and convincing solutions to the two questions raised above, i.e. as relates the presence of the *valley of Hebron* in v. 14; and the purpose of the *intermezzo* in the fields of Shechem with the unknown man, in vv. 15–17.

First for the problem of v. 14. The *valley of Hebron* is nowhere else mentioned. However, if Hebron is understood together with Mamre, Kiriath-Arba, and Machpelah, it might be considered a region or confederation of 4 cities, including Eschol, which is a valley. Still, this designation would be unique. But there is a simpler explanation, which turns out to be the most commonly proposed[22]. As was seen in the analysis of vv. 1–4, Genesis 37 has been integrated with priestly material. It seems most likely that the reference to Hebron in v. 14 belongs with the other efforts at integrating the narrative into the priestly framework. To understand the connection of Hebron in v. 14 to P, one should look to the priestly account in Gen 35,27–29, which locates Jacob there (Mamre – Kiriath-Arba – Hebron), its connection with 37,1 (P), as well as 36,6–8 (P) which narrates Esau's departure from Canaan, because the land could not support both him and Jacob. Finally, 49,29–32; 50,13 (P) narrate the father's burial in the cave of Machpelah, east of Mamre. The notice of Hebron as the place from which the father sent Joseph would then harmonize with the P account of Jacob's dwelling place.

It seems most probable that the redactor responsible for integrating the JS with P would not have inserted the entire syntagma *from the valley of Hebron*, since Hebron is nowhere else depicted as a valley, but rather preserved *from the valley* from the existing text, perhaps substituting Hebron for any number of other valleys which are found in the land, in order to harmonize

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[22] Regarding *from the Valley of Hebron* as redactional insertion, see GUNKEL, *Genesis*, 391; NOTH, *Traditions*, 211 n. 569; A. DE PURY, *Promesse divine et l'égende cultuelle dans le cycle de Jacob*. Genèse 28 et les traditions patriarcales (EtB; Paris 1975) II, 564–565, who conjectures the original reading of "from the Jordan valley"; SEEBASS, *Geschichtliche Zeit*, 77–78, who lists three possibilities: (1) either *Hebron* is a gloss linking to 35,27–29; (2) the entire place reference is an addition; or (3) Hebron is a corruption of Rehabon; SCHMITT, *Nichtpriesterliche*, 26 n. 90; SCHWARTZ, "Joseph's Descent", 266–267, n. 10.

the events of Genesis 37 with the priestly portrayal of Jacob's dwelling, while leaving a trace of the original text.

Second, for the problem of the *intermezzo* in vv. 15–17. There seem to be two main reasons scholars wish to consider these verses as disunified with the narrative. On the one hand they do not move the plot forward[23], do not seem to have any continuation in the narrative, and there is much mystery surrounding the nature of the scene. Who is the man? How does he know that those whom he heard say they were going to Dothan were Joseph's brothers? Do they know each other[24]? On the other hand, these verses can be extracted without creating obvious tension in the flow of the narrative. In fact, one can read directly from v. 14 to v. 18 without much difficulty if one takes the narrative notice in v. 14bβ וַיָּבֹא שְׁכֶמָה as a proleptic summary elaborated in v. 23. However, absent any real motivation to consider the verses as secondary, this provides no solid ground and remains arbitrary.

From a narratological perspective there are some indications that the passage does in fact serve a purpose. On the one hand, the scene prepares the reader for the encounter between Joseph and his brothers. The conflict between the brothers was first communicated in the exposition as hatred (vv.2*–4), but was narrated a second time in detail in the scene in which Joseph communicated his dreams to his brothers (vv. 5–11*). The dream scene consists in the inciting moment of the narrative, while in the narrative complication the brothers seek to resolve this conflict by conspiring to kill him, specifically citing his dreams (vv. 18–20). There are two scenes between the inciting moment and the complication, both of which belong to the passage currently under consideration. First the father sends Joseph to the brothers on a mission to determine their welfare. Second, Joseph wanders in the field of Shechem, meets a man who alerts him that his brothers had gone on to Dothan, and finally finds his brothers in Dothan. In biblical narratives *preparatory scenes* are sometimes found just before dramatic events in order to give the reader time to prepare for the drama[25]. These two scenes can be considered as preparatory scenes.

The scene in vv. 15–17 allows the reader to prepare for the encounter between Joseph and his brothers, to take stock of what is happening, and to re-

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[23] For example, VON RAD, *Genesis*, 352–353; REDFORD, *Biblical Story of Joseph*, 144; SEEBASS, *Genesis III*, 22, considers vv. 15–17 as an originally independent tradition, since it delays the action and adds nothing to it.

[24] For a summary of these questions, see EBACH, *Genesis 37–50*, 84–86.

[25] SKA, *"Our Fathers Have Told Us"*, 26: A preparatory scene "often prepares for a decisive meeting and creates the appropriate atmosphere of hope, fear, or curiosity"; cf. also p. 90; MARCONI, "Contributi", 284–286; Gen 43,16–25; 2 Sam 18; 2 Kgs 9,14–29.

ceive its impact. It slows down the narrative pace, which not only serves to build a sense of anticipation, but also keeps Joseph in the fore of the narrative action, and provides a means by which the reader may enter into Joseph's inner life[26]. Biblical narratives frequently portray the inner life of a character through dialogue rather than through narrative notices, such as would be the case here. This would explain the sudden appearance of an unknown character, an agent who appears on the scene for the purpose of the dialogue, and just as suddenly disappears[27]. For the reader, in v. 15 Joseph's disorientation becomes manifest. The scene portrays Joseph as wandering, unsure, and disoriented, which may provide contrast to the way the reader evaluated Joseph from the narrative exposition and his dreams of superiority, yet also dead set on the mission entrusted to him by the father. It may therefore also allow the reader to make a decision about his or her sympathy for the characters. Here, in the field, Joseph does not even know how to find his brothers, but before, in the field of his dreams, they would surround him in homage.

Finally, it is in this scene that Joseph goes off the intended course of the father, and from here it becomes implicit that not only are Joseph's dreams unlikely to be fulfilled, but the desire of the father is also imperiled. To this will be added Reuben's failed desire to return Joseph to the father, and the brothers' desire to indefinitely put Joseph's dreams to rest.

From this it seems clear that the only material from 37,12–17 that can safely be considers as disunified is the name Hebron. On the one hand, in my opinion, there is a lack of sufficient grounds to consider the other material of this passage as disunified from the original narrative, while it seems that there are sufficient narrative motives to consider vv. 15–17 as unified, and vv. 12–14 leave little room for doubt.

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[26] COATS, *Canaan to Egypt*, 16; BERLIN, *Poetics*, 50.

[27] See SKA, *"Our Fathers Have Told Us"*, 89–90, with bibliography and examples. BHS recommends emending v. 17, שָׁמַעְתִּי אֹמְרִים to שָׁמַעְתִּים אֹמְרִים. The reading of the MT may answer the question about whether the man knew Joseph and his brothers. The MT could either mean *I heard them say*…, if the object is assumed from the context; or, quite literally, *I heard men saying*…. This latter interpretation would make sense presuming the man did not know Joseph and his brothers, and answered Joseph based on the inference that the ones he heard must have been his brothers.

Chapter 6

The Composition of Genesis 37

1. Synthesis of Results

Up to now we have approached each passage of Genesis 37 from the standpoint of seeking to understand the nature of their inherent literary problems. At each step in our research we proceeded in dialogue with the most important attempts at their solution, developing positions while overcoming counter-positions, in order to reach a satisfactory understanding of the composition of the chapter. At this point we may synthesize the results of the previous chapters and draw some conclusions.

We have made the case that the Genesis 37 narrative is neither unified nor only slightly altered with one short redactional addition, is not a composition from once independent and complete versions of the same story, nor is its highly developed style, which differentiates it from the patriarchal narratives, a result of a multi-phased process of redactional updating to an austere original. We have shown that the narrative is a composition. It is composed of a complete, coherent, and stylistically elaborate base narrative that was expanded by the insertion of two different types of material. The results of our analysis revealed the original narrative seen in the figure below:

Figure 33: Original narrative of Genesis 37

<div dir="rtl">

²*יוסף היה רעה את אחיו בצאן והוא נער את בני בלהה ואת בני זלפה נשי אביו ויבא יוסף את דבתם רעה אל אביהם³*³וישראל אהב את יוסף מכל בניו כי בן־זקנים הוא לו ⁴ויראו אחיו כי אתו אהב אביהם מכל אחיו וישנאו אתו ולא יכלו דברו לשלם ⁵ויחלם יוסף חלום וינד לאחיו ויוספו עוד שנא אתו⁶ויאמר אליהם שמעו נא החלום הזה אשר חלמתי⁷והנה אנחנו מאלמים אלמים בתוך השדה והנה קמה אלמתי וגם נצבה והנה תסבינה אלמתיכם ותשתחוין לאלמתי ⁸*ויאמרו לו אחיו המלך תמלך עלינו אם משול תמשל בנו ¹¹ויקנאו בו אחיו ואביו שמר את הדבר ¹²וילכו אחיו לרעות את צאן אביהם בשכם ¹³ויאמר ישראל אל יוסף הלוא אחיך רעים בשכם לכה ואשלחך אליהם ויאמר לו הנני¹⁴ויאמר לו לך נא ראה את שלום אחיך ואת שלום הצאן והשבני דבר וישלחהו מעמק [...] ויבא שכמה ¹⁵וימצאהו איש והנה תעה בשדה וישאלהו האיש לאמר מה תבקש¹⁶ויאמר את אחי אנכי מבקש הגידה נא לי איפה הם רעים ¹⁷ויאמר האיש נסעו מזה כי שמעתי אמרים נלכה

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18דתינה וילך יוסף אחר אחיו וימצאם בדתן וֹיראו אתו מרחק ובטרם יקרב אליהם

20ויתנכלו אתו להמיתו 19ויאמרו איש אל אחיו הנה בעל החלמות הלזה בא ועתה לכו

ונהרגהו ונשלכהו באחד הברות ואמרנו חיה רעה אכלתהו ונראה מה יהיו חלמתיו

22וישמע ראובן ויצלהו מידם ויאמר לא נכנו נפֹש ויאמר אלהם ראובן אל תשפכו דם

השליכו אתו אל הבור הזה אשר במדבר ויד אל תשלחו בו למען הציל אתו מידם

*23להשיבו אל אביו ויהי כאשר בא יוסף אל אחיו ויפשיטו את יוסף את כתנתו

25*24ויקחהו וישלכו אתו הברה והבור רק אין בו מים וֹישבו לאכל לחם

*28ויעברו אנשים מדינים סחרים וימשכו ויעלו את יוסף מן הבור

29ויביאו את יוסף מצרימה וֹישב ראובן אל הבור והנה אין יוסף

30בבור ויקרע את בגדיו וֹישב אל אחיו ויאמר הילד איננו ואני אנה אני בא

31ויקחו את כתנת יוסף וֹישחטו שעיר עזים ויטבלו את הכתנת בדם

*32ויביאו אל אביהם ויאמרו זאת מצאנו הכר נא הכתנת בנך הוא אם לא

33ויכירה ויאמר כתנת בני חיה רעה אכלתהו טרף טרף יוסף

34ויקרע יעקב שמלתיו וישם שק במתניו ויתאבל על בנו ימים רבים

35ויקמו כל בניו וכל בנתיו לנחמו וימאן להתנחם

ויאמר כי ארד אל בני אבל שאלה ויבך אתו אביו

36והמדנים מכרו אתו אל מצרים לפוטיפר סריס פרעה שֹר הטבחים

2* Joseph was shepherding the flock with his brothers; he was a servant with the sons of Bilhah and Zilpah, his father's wives; and Joseph brought their evil slandering to their father. 3 Now Israel loved Joseph more than his other sons, because he was the son of his old age. 4 His brothers saw that their father loved him more than all his brothers, and they hated him, and could not endure his attempts for peace. 5 Now Joseph had a dream, and when he told it to his brothers they hated him even more. 6 He said to them, "Hear this dream which I have dreamed: 7 We were binding sheaves in the field, when my sheaf arose and stood upright; and your sheaves surrounded and were bowing down to my sheaf." 8* And his brothers said to him "Are you really going to reign over us? Are you really going to rule us?" 11 So his brothers were jealous of him, but his father kept the matter. 12 Now his brothers went to pasture their father's flock in Shechem. 13 And Israel said to Joseph, "Are not your brothers pasturing at Shechem? Come, so that I may send you to them." And he said to him, "Here I am." 14 And he said to him, "Go now, see if it is well with your brothers, and with the flock, and send me back word." So he sent him from the valley […], and he came to Shechem. 15 A man found him wandering in the fields, and the man asked him, "What are you seeking?" 16 "I am seeking my brothers," he said, "please, tell me where they are shepherding." 17 And the man said, "They pulled out from here, for I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers, and found them at Dothan. 18 But they saw him from afar, and before he came near to them they conspired against him to kill him. 19 They said to one another, "Here comes that master of dreams. 20 Come now, let us kill him and throw him into one of the cisterns; then we shall say that a wild beast has devoured him, and then let us see what will come of his dreams." 21 And Reuben heard and he saved him from their hand. He said "we must not strike his life". 22 And Reuben said to them, "Shed no blood; cast him into this cistern here which is in the wilderness, but do not set a hand against him", in order save him from their hand, to return him to his father. So just as Joseph came to his brothers, they made Joseph remove his tunic, 24 and they took him and cast him into the cistern. The cistern was empty; there was no water in it. 25 Then they sat down to eat. 28 And some men, Midianite traders, passed by; and they drew

and lifted Joseph out of the cistern, and they took Joseph to Egypt. ²⁹ Then Reuben returned to the cistern, and behold, Joseph was not in the cistern, and he rent his garments. ³⁰ He returned to his brothers, and said, "The lad, he is no more; and I, where am I going?" ³¹ Then they took Joseph's tunic, slaughtered a goat, dipped the tunic in the blood, ³² brought it to their father, and said, "We have found this. Recognize whether or not the tunic is your son's." ³³ He recognized it, and he said "My son's tunic! An evil beast has eaten him. Joseph has surely been torn apart." ³⁴ Then Jacob rent his garments, and put sackcloth upon his loins, and mourned his son for many days. ³⁵ All his sons and all his daughters rose up to console him, but he refused to be comforted, and said, "I shall go to my son mourning, to Sheol." And his father wept for him. ³⁶ Meanwhile the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh, the captain of the guard.

The proposed original narrative reads smoothly, there are no tensions or incoherencies.

The figure below contains the actual text with *the P material in italics*, post-P material double underlined, and the **Judah-expansion in bold**. The text not marked is the original narrative.

Figure 34: Actual Genesis 37 with redactional text marked

¹וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן ²אֵלֶּה תֹּלְדוֹת יַעֲקֹב

יוֹסֵף בֶּן־שְׁבַע־עֶשְׂרֵה שָׁנָה הָיָה רֹעֶה אֶת־אֶחָיו בַּצֹּאן וְהוּא נַעַר אֶת־בְּנֵי בִלְהָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו וַיָּבֵא יוֹסֵף אֶת־דִּבָּתָם רָעָה אֶל־אֲבִיהֶם *³וְיִשְׂרָאֵל אָהַב אֶת־יוֹסֵף מִכָּל־בָּנָיו כִּי־בֶן־זְקֻנִים הוּא לוֹ וְעָשָׂה לוֹ כְּתֹנֶת פַּסִּים* **⁴וַיִּרְאוּ אֶחָיו כִּי־אֹתוֹ אָהַב אֲבִיהֶם מִכָּל־אֶחָיו וַיִּשְׂנְאוּ אֹתוֹ וְלֹא** יָכְלוּ דַּבְּרוֹ לְשָׁלֹם ⁵וַיַּחֲלֹם יוֹסֵף חֲלוֹם וַיַּגֵּד לְאֶחָיו וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ ⁶וַיֹּאמֶר אֲלֵיהֶם שִׁמְעוּ־נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתִּי ⁷וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי ⁸וַיֹּאמְרוּ לוֹ אֶחָיו הֲמָלֹךְ תִּמְלֹךְ עָלֵינוּ אִם־מָשׁוֹל תִּמְשֹׁל בָּנוּ

וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ עַל־חֲלֹמֹתָיו וְעַל־דְּבָרָיו ⁹וַיַּחֲלֹם עוֹד חֲלוֹם אַחֵר וַיְסַפֵּר אֹתוֹ לְאֶחָיו וַיֹּאמֶר הִנֵּה חָלַמְתִּי חֲלוֹם עוֹד וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי ¹⁰וַיְסַפֵּר אֶל־אָבִיו וְאֶל־אֶחָיו וַיִּגְעַר־בּוֹ אָבִיו וַיֹּאמֶר לוֹ מָה הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתָּ הֲבוֹא נָבוֹא אֲנִי וְאִמְּךָ וְאַחֶיךָ לְהִשְׁתַּחֲוֺת לְךָ אָרְצָה

¹¹וַיְקַנְאוּ־בוֹ אֶחָיו וְאָבִיו שָׁמַר אֶת־הַדָּבָר ¹²וַיֵּלְכוּ אֶחָיו לִרְעוֹת אֶת־צֹאן אֲבִיהֶם בִּשְׁכֶם ¹³וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף הֲלוֹא אַחֶיךָ רֹעִים בִּשְׁכֶם לְכָה וְאֶשְׁלָחֲךָ אֲלֵיהֶם וַיֹּאמֶר לוֹ הִנֵּנִי ¹⁴וַיֹּאמֶר לוֹ לֶךְ־נָא רְאֵה אֶת־שְׁלוֹם אַחֶיךָ וְאֶת־שְׁלוֹם הַצֹּאן וַהֲשִׁבֵנִי דָּבָר וַיִּשְׁלָחֵהוּ מֵעֵמֶק חֶבְרוֹן וַיָּבֹא שְׁכֶמָה ¹⁵וַיִּמְצָאֵהוּ אִישׁ וְהִנֵּה תֹעֶה בַּשָּׂדֶה וַיִּשְׁאָלֵהוּ הָאִישׁ לֵאמֹר מַה־תְּבַקֵּשׁ ¹⁶וַיֹּאמֶר אֶת־אַחַי אָנֹכִי מְבַקֵּשׁ הַגִּידָה־נָּא לִי אֵיפֹה הֵם רֹעִים ¹⁷וַיֹּאמֶר הָאִישׁ נָסְעוּ מִזֶּה כִּי שָׁמַעְתִּי אֹמְרִים נֵלְכָה דֹּתָיְנָה וַיֵּלֶךְ יוֹסֵף אַחַר אֶחָיו וַיִּמְצָאֵם בְּדֹתָן ¹⁸וַיִּרְאוּ אֹתוֹ מֵרָחֹק וּבְטֶרֶם יִקְרַב אֲלֵיהֶם וַיִּתְנַכְּלוּ אֹתוֹ לַהֲמִיתוֹ ¹⁹וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו הִנֵּה בַּעַל הַחֲלֹמוֹת הַלָּזֶה בָּא ²⁰וְעַתָּה לְכוּ וְנַהַרְגֵהוּ וְנַשְׁלִכֵהוּ בְּאַחַד הַבֹּרוֹת וְאָמַרְנוּ חַיָּה רָעָה אֲכָלָתְהוּ וְנִרְאֶה מַה־יִּהְיוּ חֲלֹמֹתָיו ²¹וַיִּשְׁמַע רְאוּבֵן וַיַּצִּלֵהוּ מִיָּדָם וַיֹּאמֶר לֹא נַכֶּנּוּ נָפֶשׁ ²²וַיֹּאמֶר אֲלֵהֶם רְאוּבֵן אַל־תִּשְׁפְּכוּ־דָם הַשְׁלִיכוּ אֹתוֹ אֶל־הַבּוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר וְיָד אַל־תִּשְׁלְחוּ־בוֹ לְמַעַן הַצִּיל אֹתוֹ מִיָּדָם לַהֲשִׁיבוֹ ²³וַיְהִי כַּאֲשֶׁר־בָּא יוֹסֵף אֶל־אֶחָיו וַיַּפְשִׁיטוּ אֶת־יוֹסֵף אֶת־כֻּתָּנְתּוֹ **אֶת־כְּתֹנֶת הַפַּסִּים אֲשֶׁר עָלָיו** אֶל־אָבִיו ²⁴וַיִּקָּחֻהוּ וַיַּשְׁלִכוּ אֹתוֹ הַבֹּרָה וְהַבּוֹר רֵק אֵין בּוֹ מָיִם ²⁵וַיֵּשְׁבוּ לֶאֱכָל־לֶחֶם

וַיִּשְׂא֣וּ עֵֽינֵיהֶ֗ם וַיִּרְא֔וּ וְהִנֵּה֙ אֹרְחַ֣ת יִשְׁמְעֵאלִ֔ים בָּאָ֖ה מִגִּלְעָ֑ד וּגְמַלֵּיהֶ֣ם נֹֽשְׂאִ֗ים נְכֹאת֙ וּצְרִ֣י וָלֹ֔ט
הוֹלְכִ֖ים לְהוֹרִ֥יד מִצְרָֽיְמָה ²⁶וַיֹּ֥אמֶר יְהוּדָ֖ה אֶל־אֶחָ֑יו מַה־בֶּ֗צַע כִּ֤י נַֽהֲרֹג֙ אֶת־אָחִ֔ינוּ וְכִסִּ֖ינוּ
אֶת־דָּמֽוֹ ²⁷לְכ֞וּ וְנִמְכְּרֶ֣נּוּ לַיִּשְׁמְעֵאלִ֗ים וְיָדֵ֨נוּ֙ אַל־תְּהִי־ב֔וֹ כִּֽי־אָחִ֥ינוּ בְשָׂרֵ֖נוּ ה֑וּא וַֽיִּשְׁמְע֖וּ אֶחָֽיו
²⁸וַיַּֽעַבְרוּ֩ אֲנָשִׁ֨ים מִדְיָנִ֜ים סֹֽחֲרִ֗ים וַֽיִּמְשְׁכוּ֙ וַיַּֽעֲל֤וּ אֶת־יוֹסֵף֙ מִן־הַבּ֔וֹר וַיִּמְכְּר֧וּ אֶת־יוֹסֵ֛ף
לַיִּשְׁמְעֵאלִ֖ים בְּעֶשְׂרִ֣ים כָּ֑סֶף וַיָּבִ֥יאוּ אֶת־יוֹסֵ֖ף מִצְרָֽיְמָה ²⁹וַיָּ֤שָׁב רְאוּבֵן֙ אֶל־הַבּ֔וֹר וְהִנֵּ֥ה אֵין־יוֹסֵ֖ף
בַּבּ֑וֹר וַיִּקְרַ֖ע אֶת־בְּגָדָֽיו ³⁰וַיָּ֥שָׁב אֶל־אֶחָ֖יו וַיֹּאמַ֑ר הַיֶּ֣לֶד אֵינֶ֔נּוּ וַֽאֲנִ֖י אָ֥נָה אֲנִי־בָֽא
³¹וַיִּקְח֖וּ אֶת־כְּתֹ֣נֶת יוֹסֵ֑ף וַֽיִּשְׁחֲטוּ֙ שְׂעִ֣יר עִזִּ֔ים וַיִּטְבְּל֥וּ אֶת־הַכֻּתֹּ֖נֶת בַּדָּֽם
³²וַיְשַׁלְּח֞וּ אֶת־כְּתֹ֣נֶת הַפַּסִּ֗ים וַיָּבִ֨יאוּ֙ אֶל־אֲבִיהֶ֔ם וַיֹּֽאמְר֖וּ זֹ֣את מָצָ֑אנוּ הַכֶּר־נָ֗א
הַכְּתֹ֧נֶת בִּנְךָ֛ הִ֖וא אִם־לֹֽא ³³וַיַּכִּירָ֤הּ וַיֹּ֨אמֶר֙ כְּתֹ֣נֶת בְּנִ֔י חַיָּ֥ה רָעָ֖ה אֲכָלָ֑תְהוּ טָרֹ֥ף טֹרַ֖ף יוֹסֵֽף
³⁴וַיִּקְרַ֤ע יַֽעֲקֹב֙ שִׂמְלֹתָ֔יו וַיָּ֥שֶׂם שַׂ֖ק בְּמָתְנָ֑יו וַיִּתְאַבֵּ֥ל עַל־בְּנ֖וֹ יָמִ֥ים רַבִּֽים
³⁵וַיָּקֻ֩מוּ֩ כָל־בָּנָ֨יו וְכָל־בְּנֹתָ֜יו לְנַֽחֲמ֗וֹ וַיְמָאֵן֙ לְהִתְנַחֵ֔ם וַיֹּ֕אמֶר
כִּֽי־אֵרֵ֧ד אֶל־בְּנִ֛י אָבֵ֖ל שְׁאֹ֑לָה וַיֵּ֥בְךְּ אֹת֖וֹ אָבִֽיו
³⁶וְהַ֨מְּדָנִ֔ים מָכְר֥וּ אֹת֖וֹ אֶל־מִצְרָ֑יִם לְפֽוֹטִיפַר֙ סְרִ֣יס פַּרְעֹ֔ה שַׂ֖ר הַטַּבָּחִֽים פ

¹ *Jacob dwelt in the land of his father's sojourning, in the land of Canaan.* ² *This is what was engendered by Jacob.* Joseph, <u>who was seventeen years old</u>, was shepherding the flock with his brothers; he was a servant with the sons of Bilhah and Zilpah, his father's wives; and Joseph brought their evil slandering to their father. ³ Now Israel loved Joseph more than his other sons, because he was the son of his old age, **and he made a special tunic for him.** ⁴ And his brothers saw that their father loved him more than all his brothers, they hated him, and could not endure his attempts for peace. ⁵ Now Joseph had a dream, and when he told it to his brothers they hated him even more. ⁶ He said to them, "Hear this dream which I have dreamed: ⁷ We were binding sheaves in the field, when my sheaf arose and stood upright; and your sheaves surrounded and were bowing down to my sheaf." ⁸ And his brothers said to him "Are you really going to reign over us? Are you really going to rule us?" **And they hated him even more because of his dreams and because of his words. ⁹ Again he dreamed another dream, and he recounted it to his brothers. He said, "I have just dreamed another dream. Even the sun, the moon and eleven stars were bowing down to me." ¹⁰ He recounted it to his father and to his brothers, and his father rebuked him and said to him, "What is this dream that you dreamed? Am I, your mother and your brothers really going to come to bow down to the ground to you?"** ¹¹ So his brothers were jealous of him, but his father kept the matter. ¹² Now his brothers went to pasture their father's flock in Shechem. ¹³ And Israel said to Joseph, "Are not your brothers pasturing at Shechem? Come, so that I may send you to them." And he said to him, "Here I am." ¹⁴ And he said to him, "Go now, see if it is well with your brothers, and with the flock; and send me back word." So he sent him from the valley <u>of Hebron</u>, and he came to Shechem. ¹⁵ And a man found him wandering in the fields; and the man asked him, "What are you seeking?" ¹⁶ "I am seeking my brothers," he said, "please tell me where they are shepherding." ¹⁷ And the man said, "They pulled out from here, for I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers, and found them at Dothan. ¹⁸ But they saw him from afar, and before he came near to them they conspired against him to kill him. ¹⁹ They said to one another, "Here comes that master of dreams. ²⁰ Come now, let us kill him and throw him into one of the cisterns; then we shall say that a wild beast has devoured him, and we shall see what will become of his dreams." ²¹ And Reuben heard and he saved him from their hand. He said "we must not strike his life". ²² And Reuben said to them, "Shed no blood; cast him into this cistern here which is in the wilderness, but do not set a hand against him", in order save him from their hand, to

return him to his father. So just as Joseph came to his brothers, they made Joseph remove his tunic, **the special tunic that was upon him,** [24] and they took him and cast him into the cistern. The cistern was empty; there was no water in it. [25] Then they sat down to eat; **and looking up they saw a caravan of Ishmaelites coming from Gilead, their camels carrying gum, balm, and myrrh, on their way to bring it down to Egypt. [26] Then Judah said to his brothers, "What profit is it if we kill our brother and cover his blood? [27] Come, let us sell him to the Ishmaelites, for our hand must not be against him, since he is our brother, our own flesh." And his brothers listened.** [28] And some men, Midianite traders, passed by; and they drew and lifted Joseph out of the cistern, **and sold him to the Ishmaelites for twenty pieces of silver;** and they took Joseph to Egypt. [29] And Reuben returned to the cistern, and behold, Joseph was not in the cistern, and he rent his garments. [30] He returned to his brothers, and said, "The lad, he is no more; and I, where am I going?" [31] Then they took Joseph's tunic, slaughtered a goat, and dipped the tunic in the blood. [32] **And they sent the special tunic,** and brought it to their father, and said, "We have found this. Recognize whether or not the tunic is your son's." [33] He recognized it, and he said "My son's tunic! An evil beast has eaten him. Joseph has surely been torn apart." [34] Then Jacob rent his garments, and put sackcloth upon his loins, and mourned his son for many days. [35] All his sons and all his daughters rose up to console him; but he refused to be comforted, and said, "I shall go to my son mourning, to Sheol." And his father wept for him. [36] Meanwhile the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh, the captain of the guard.

The actual text is composed of basically two different types of redactional material. One set of expansionistic texts alters the story by introducing narrative notices, events, and actions involving different characters than are found in the original. This is most obvious in vv. 25*–27, which narrate Judah's suggestion to sell Joseph to the passing caravan of Ishmaelites. For this reason, as well as the origin and purpose of the material, I think it is appropriate to adopt the nomenclature of some exegetes, and to call the redactional expansions belonging to this set of texts the *Judah-expansion*. The other set of texts serve to integrate Genesis 37 within the priestly framework, and are a combination of priestly (vv. 1–2*: וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן¹; בֶּן־שְׁבַע־עֶשְׂרֵה שָׁנָה ²*) and post-priestly texts (v.2*.14*: אֵלֶּה תֹּלְדוֹת יַעֲקֹב ²*; חֶבְרוֹן¹⁴*). Because of the combination of both P and post-P texts, juxtaposed as they are in v. 2, it is most likely that a post-P redactor inserted Genesis 37 into an existent narrative already containing the priestly framework. This judgment is based upon both connections and disconnections. The connection of the P notice of Jacob's dwelling in v. 1 with the P texts in Genesis related to the dwelling of Abraham, Isaac, and Esau, as well as the *tôlēdôt* in v. 2 are clear. The age notification in v. 2 as well as the insertion of Hebron in v. 14 classified as post-P are designed to integrate the existent material of Genesis 37 with P. Otherwise, Genesis 37 is mostly disconnected from the patriarchal narratives and the exodus, and the Priestly composition did not know the JS.

Apart from the priestly related material, the redactional material in Genesis 37 can be grouped into three text complexes. In one complex, vv. 25*–28*, Judah recommends selling Joseph to the suddenly-approaching caravan of Ishmaelites; in a second complex, vv. 8*–10, is Joseph's second dream; and in a third, distributed complex, vv. 3*.23*.32*, are the three references to Joseph's *special tunic*.

2. The Nature of the Redactional Insertions

In our analysis of the first redactional complex we concluded that the purpose of the text was to replace Reuben with Judah as the most important son, which was not fully accomplished in Genesis 37, but only later in the JS where Judah becomes the one responsible for the reconciliation of the family. Judah's desire for reconciliation with Joseph, which becomes explicit in 44,18–34, is foreshadowed by his reason against killing him in 37,27, i.e. that *Joseph is his flesh and blood*.

²⁵*וישאו עיניהם ויראו והנה ארחת ישמעאלים באה מגלעד וגמליהם נשאים
נכאת וצרי ולט הולכים להוריד מצרימה ²⁶ויאמר יהודה אל־אחיו מה־בצע כי
נהרג את־אחינו וכסינו את־דמו ²⁷לכו ונמכרנו לישמעאלים וידנו אל־תהי־בו כי־
אחינו בשרנו הוא וישמעו אחיו ²⁸*וימכרו את־יוסף לישמעאלים בעשרים כסף

²⁵* And looking up they saw a caravan of Ishmaelites coming from Gilead, their camels carrying gum, balm, and myrrh, on their way to bring it down to Egypt. ²⁶ Then Judah said to his brothers, "What profit is it if we kill our brother and cover his blood? ²⁷ Come, let us sell him to the Ishmaelites, for our hand must not be against him, since he is our brother, our own flesh." And his brothers listened. ²⁸* And they sold him to the Ishmaelites for twenty pieces of silver.

The second redactional complex is Joseph's second dream. The effect of this insertion is congruent with the objective of the Judah-expansion, in as much as this text degrades the status of Joseph vis-à-vis the other brothers in two ways. On the one hand, the dream itself is very offensive in the way it elevates Joseph above the entire family, including the father and mother, and the father finds a voice against Joseph in his rebuke of him for it. Secondly, in repeating the motif of fraternal hatred, it provides an additional motivation of the brothers' hatred directly caused by Joseph, i.e. *his words*, while omitting reference to the father's special love for him. In contrast to the original text's portrayal of Joseph, this redaction places some blame on Joseph's shoulders.

⁸*ויוספו עוד שנא אתו על־חלמתיו ועל־דבריו ⁹ויחלם עוד חלום אחר ויספר
אתו לאחיו ויאמר הנה חלמתי חלום עוד והנה השמש והירח ואחד עשר

כוכבים משתחוים לי10‏וּיספר אל־אביו ואל־אחיו וינער־בו אביו ויאמר לו מה
החלום הזה אשר חלמת הבוא נבוא אני ואמך ואחיך להשתחות לך ארצה

8* And they hated him even more because of his dreams and because of his words. 9 Again he dreamed another dream, and he recounted it to his brothers. He said, "I have just dreamed another dream. Even the sun, the moon and eleven stars were bowing down to me." 10 He recounted it to his father and to his brothers, and his father rebuked him and said to him, "What is this dream that you dreamed? Am I, your mother and your brothers really going to come to bow down to the ground to you?"

The final redactional complex are the three texts that highlight Joseph's special tunic, his כתנת הפסים, which was made for him by his father.

*3וּעשׂה לו כתנת פסים
*23את־כתנת הפסים אשר עליו
*32וּישׁלחו את־כתנת הפסים

The thrust of this complex is more obscure. What is clear is that a special tunic was made for Joseph by the father in direct connection with the father's predilection for him (v. 3). What is obscure is the exact nature of the special tunic[1]. What is special about it? It may have a regal or sacerdotal overtone, but this has not been determined with any certainty. However, one may glean some indications from the contexts in which the special tunic is inserted. This special tunic made for Joseph by the father in connection with his predilection is the same garment that the brothers strip off Joseph before depositing him in the cistern, as it is the same garment that the brothers send back to the father in order to deceive him about Joseph's fate. The two latter instances in which the special tunic appear serve not only as reminders that the garment being acted upon in those key moments is the same special tunic made for Joseph by the father, but in v. 32 the brothers send this garment back to the father, which puts it back into his possession. The brothers defrock Joseph of the special tunic and therefore symbolically remove Joseph's special status symbolized by the garment[2]. The father never returns the garment to Joseph.

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[1] In the Bible, the כְּתֹנֶת פַּסִּים was otherwise worn only by David's daughter Tamar (See 2 Sam 13,18.19), and so may signify a royal garment. See appendix below regarding other possible meanings of כְּתֹנֶת פַּסִּים; also H. DEWRELL, "How Tamar's Veil Became Joseph's Coat", *Bib* 97 (2016) 161–174; M. GÖRG, "Der gefärbte Rock Josefs", *BN* 102 (2000) 9–13.

[2] On garments in the JS, see A. DA SILVA, *La symbolique des rêves et des vêtements dans l'histoire de Joseph et de ses frères* (Héritage et projet 52; Saint-Laurent, Québec 1994); V. H. MATTHEWS, "The Anthropology of Clothing in the Joseph Narrative", *JSOT* (1995) 25–36; E. O. NWAORU, "Change of Garment: a Symbolic "Rite of Passage" in Joseph Narrative (Gen 37; 39; 41)", *BN* N.F. 143 (2009) 5–22.

3. Indications of Provenance and Dating

3.1 Original narrative

Early scholars tended to date the sources behind the JS to the Davidic/Solomonic monarchies[3]. More recent archaeological and historiographical research has led exegetes to later periods. Some scholars date the original JS to either the early period of the northern monarchy, during the time of Jeroboam (10th C. B.C.), or perhaps later, during the time of Omri (9th C. B.C.). The theory of an Omride historical context is based upon the presence of Judah in the JS paying homage to Joseph along with the other brothers, which may correspond to some instances of Judah's kings cooperating with or serving Israel's kings in texts depicting that period[4]. According to our analysis, Judah is a redactional insertion, and so his bowing to Joseph should not be a factor in dating the original narrative.

One of the fundamental reasons for the Jeroboam dating is the interpretation that the basic thrust of the original story was royal propaganda in the face of anti-monarchical initiatives[5]. According to Carr[6], the original story was composed in the North, probably in the early stages of the formation of the northern kingdom, during the reign of Jeroboam, for the following reasons: Joseph is the main character, and is representative of the northern kingdom; opposition to the monarchy was a northern phenomenon; Egyptian connections of the JS may correspond to the Solomonic wisdom revival attributed to Egypt, and more directly, to the tradition that Jeroboam I, founder of the northern kingdom, fled to Egypt and was later supported by Shishak (1 Kgs 11,2.40; 14,25–26); Benjamin was the object of power struggles in the 9th century; common characters are shared by the JS and the (northern) Genesis Jacob cycle. This interpretation understands the story as aiming to mollify the original audience by softening the portrayal of the way in which the sovereign ruled over the people, reserving harsh treatment for foreigners and meting out only beneficence for the Israelite subjects.

This position, like Blum's, requires that the narrative end with the brothers accepting Joseph's sovereignty in fulfillment of the first dream (50,15–22).

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[3] For example, GUNKEL, *Genesis*, lxxiv–lxxvii, 387; VON RAD, "Ancient Wisdom" 292, 298–300, ID., *Genesis*, 347, 433.

[4] So Blum, citing 1 Kgs 22; 2 Kgs 3; 9,27; 10,13; 14,8–14. See BLUM, *Vätergeschichte*, 234–243. On the history of the Omride dynasty, see L. L. GRABBE, *Ahab Agonistes. The Rise and Fall of the Omri Dynasty* (LHBOTS 421; London 2007).

[5] DIETRICH, Die Josephserzählung, 63.

[6] CARR, *Fractures*, 273–280.

Hesitation in accepting this thesis arises in light of Joseph's response in 50,21, which, it seems to me, amounts to a correction of the brothers by Joseph and a refutation of their obeisance. On the contrary, we have interpreted a different outcome to the first dream, according to which the brothers' interpretation was incorrect, and in the end Joseph does not rise as king over all the brothers. A second problem with this thesis is that it relies on 47,13–26 for Joseph's harsh treatment of foreigners. This text is not well integrated into its context, and is often, and in my opinion correctly, considered a late addition to the JS. In the end, it seems difficult to pinpoint a particular reign or dynasty based on allegorical indications.

There are, however, indications that the original narrative of Genesis 37 did arise in the northern kingdom of Israel. Reuben is portrayed as the important brother and, probably based on traditions of his primogeniture, substitutes for the father in his absence, while in Judah-centric texts he is disparaged or disappears[7]; the Midianites were active in the late Bronze Age, early Iron Age[8], and are found in texts concerned with the northern tribes (cf. Judg 8,24). They seem to have disappeared from memory, because in some other texts they were literarily replaced by the Ishmaelite tribal federation[9]. The narrative events take place in the center of the northern kingdom, i.e. Shechem and Dothan, and of course Joseph refers to the northern kingdom of Israel and its seat of political power[10]. It would be difficult to situate the narrative in a southern context with its Jerusalem temple because of the narrative's secular motifs. It is silent on covenant and divine promise, on cultic matters and local traditions, but is exuberant on matters of foreign culture, foreign language and institutions, even portraying the interaction of foreigners and

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[7] See 1 Chr 5,1–2; Gen 35,22a, which disparage Reuben in favor of Joseph and Judah. See also Num 26,5–11, linking the sin of Dathan and Abiram to Reuben. U. SCHORN, *Ruben und das System der zwölf Stämme Israels*. Redaktionsgeschichtliche Untersuchungen zur Bedeutung des Erstgeborenen Jakobs (BZAW 248; Berlin – New York, NY 1997) esp. 282–287. Schorn holds that the traditions that have a negative portrayal of Reuben are later, while those that portray him as the firstborn are early. Similarly, S. E. LOEWENSTAMM, *From Babylon to Canaan*. Studies in the Bible and its Oriental Background (Jerusalem 1992) 35–41.

[8] O. EISSFELDT, "Protektorat der Midianiter über ihre Nachbarn im letzten viertel des 2 Jahrtausends v. Chr.", *JBL* 87 (1968) 383; KNAUF, "Midianites and Ishmaelites", 149–151; ID., *Midian*, 1–6.

[9] See J. BLENKINSOPP, "The Baal Peor Episode Revisited (Num 25,1–18)", *Bib* 93 (2012) 91.

[10] See, for example, Num 13,11; Deut 27,12; Judg 1,22–35; 1 Kgs 11,28; Pss 77,16; 78,67; 80,2; Ezek 37,16.19; 47,13; Amos 5,6.15; 6,6; Obad 1,18; Zech 10,6.

the patriarchs in a very favorable light[11]. God never directly intervenes, and in the rare cases that he is mentioned, it is only in dialogue between characters. In these occurrences only the generic divine name Elohim is used. This is invariably the case except within Genesis 39, a chapter which is widely judged as a late addition to the JS. Pharaoh not only discusses Elohim with Joseph, the destiny of Egypt is even under his control. These theological characteristics set it apart from the other Patriarchal Narratives. Although it deals with relationships between the founding members of Israel as the sons of Jacob, the JS is concerned with exile from the land and the survival and even flourishing of Israel in a foreign context (cf. 45,1–15; 50,15–21).

It is also difficult to conceive of the date of the composition of the original layer of Genesis 37, and of the JS as a whole, in terms of theories explaining the circumstances under which the narratives of the Jacob cycle were redacted with a southern Judaic ideology. The archaeological record contains evidence of scribal activity beginning in Israel during the Omride dynasty[12]. It seems most likely that many northern narratives were written between the late ninth and the end of the eighth century B.C. After the fall of Samaria in 722, Judah quickly grew in importance. Not only did it ally itself with Assyria, but it also enjoyed a sudden and significant population growth which coincided with a sharp fall in population in the southern hill country of northern Israel. Archaeological finds suggest that a very significant number of inhabitants of the southern regions of the northern kingdom emigrated to Judah, and brought with them not only material culture such as pottery and technology

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[11] F. CRÜSEMANN, *Der Widerstand gegen das Königtum.* Die antiköniglichen Texte des Alten Testamentes und der Kampf um den frühen israelitischen Staat (WMANT 49; Neukirchen-Vluyn 1978) 143–155.

[12] I. FINKELSTEIN, *The Forgotten Kingdom.* The Archaeology and History of Northern Israel (SBL.ANEM 5; Atlanta, GA 2013) 113–115, 140, 162–163; I. FINKELSTEIN – B. SASS, "The West Semitic Alphabetic Inscriptions, Late Bronze II to Iron IIA: Archeological Context, Distribution and Chronology", *HeBAI* 2 (2013) 149–220. This of course does not exclude the possibility of earlier oral traditions. For a similar study related to Judah, which concludes that writing on a large scale does not predate the eighth century B.C., see D. W. JAMIESON-DRAKE, *Scribes and Schools in Monarchic Judah.* A Socio-Archeological Approach (JSOT.S 109; Sheffield 1991) 136–159; also D. M. CARR, *Writing on the Tablet of the Heart.* Origins of Scripture and Literature (New York, NY 2005); C. A. ROLLSTON, *Writing and Literacy in the World of Ancient Israel.* Epigraphic Evidence from the Iron Age (ABSt 11; Leiden 2010); J. L. SKA, "From History Writing to Library Building: The End of History and the Birth of the Book", *The Pentateuch as Torah.* New Models for Understanding its Promulgation and Acceptance (ed. G. N. KNOPPERS – B. M. LEVINSON) (Winona Lake, IN 2007); K. V. D. TOORN, *Scribal Culture and the Making of the Hebrew Bible* (Cambridge, MA 2007).

for the production of olive oil and wine[13]; they also brought their sacred traditions and texts[14].

There are, however, several factors that point to a different literary history for the original layer of Genesis 37, as well as a much later date for its composition. Both internal and external evidence support this claim. Internally, its noted expansive style, which is more unified, complex, and developed than the more episodic narratives of the Abraham and Jacob cycles, or Exodus 1–2, points to a later date[15]. Joseph as a character is more developed than the other patriarchs. He is unique in that he "remembers" his dreams (Gen 42,8), having a presence of mind normally characteristic of God[16]. He speaks the local language in Egypt and even uses an interpreter when speaking with his brothers in Egypt (Gen 42,23), unlike Abraham, Isaac, Jacob, and even Moses and Aaron when they spoke with Pharaoh. The other Genesis narratives do not contain the depth of psychological attention and emotion of the characters as in the JS[17]. These points can be added to the theological and cultural differences mentioned above.

External evidence arises from the lack of nearly any reference whatsoever to the events of the JS anywhere else in the Hebrew bible, whether in texts dealing with Joseph, Judah, Reuben, Israel's eisodus into Egypt, or the exodus event. There are several texts that refer to the house of Joseph or the tribe of Joseph in reference to the northern kingdom of Israel[18] and in situations of inter-tribal conflict[19]. One may reasonably expect that in some of these contexts the events of Genesis 37 would be echoed, but this is not the case.

This is also true for texts that summarize Israel's history, and that include allusions to the Patriarchs or the exodus, which again do not reference the JS.

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[13] FINKELSTEIN, *The Forgotten Kingdom*, 153–158; ID., "Migration of Israelites into Judah after 720 BCE: An Answer and an Update", *ZAW* 127 (2015) 188–206.

[14] I. FINKELSTEIN – N. A. SILBERMAN, "Temple and Dynasty: Hezekiah, the Remaking of Judah and the Rise of the Pan-Israelite Ideology", *JSOT* 30 (2006) 259–285.

[15] R. L. COHN, "Narrative Structure and Canonical Perspective in Genesis", *JSOT* 25 (1983) 3–16.

[16] Cf. J. WOOD, *How Fiction Works* (New York, NY 2008) 143.

[17] Cf. GUNKEL, *Genesis*, xliv-xlviii; VON RAD, "Ancient Wisdom", 120–127.

[18] Judg 1,22–23.35; 2 Sam 19,21; 1 Kgs 11,28; Amos 5,6; Zach 10,6; Ps 80,1.

[19] Josh 17,14–18; Judg 6,35; 8,1–3; 12,1–6; referring to wars between Israel (Joseph) and Judah: 1 Kgs 12,19–24; 14,30; 15,7.16–22.32; 22,1–40; 2 Kgs 13,12; 14,8–14; 15,37; 16,5–9; Isa 7,1–9; 9,17–20; Hos 5,8–14.

As an example, the prayer of Ezra in Neh 9 moves directly from the covenant with Abraham to the exodus event:

[6] And Ezra said: "You are the LORD, you alone; you have made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in them. To all of them you give life, and the host of heaven worships you. [7] You are the LORD, the God who chose Abram and brought him out of Ur of the Chaldeans and gave him the name Abraham; [8] and you found his heart faithful before you, and made with him a covenant to give to his descendants the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and the Girgashite; and you have fulfilled your promise, for you are righteous. [9] "And you saw the distress of our ancestors in Egypt and heard their cry at the Red Sea. [10] You performed signs and wonders against Pharaoh and all his servants and all the people of his land, for you knew that they acted insolently against our ancestors. You made a name for yourself, which remains to this day. [11] And you divided the sea before them, so that they passed through the sea on dry land, but you threw their pursuers into the depths, like a stone into mighty waters.

Some texts contain explicit allusions to an *eisodus* into Egypt. For example Deut 26,5b and Num 20,15:

Deut 26,5b A wandering Aramean was my father, and he went down to Egypt and sojourned there, few in number; and there he became a nation, great, mighty and populous.

Num 20,15 …how our fathers went down to Egypt, and we dwelt in Egypt a long time; and the Egyptians dealt harshly with us and our fathers."

None of these texts allude to events recounted in the Joseph Story[20].

   The Priestly composition, which does recount Jacob's family's descent into Egypt, does not know of the Joseph Story. It has been argued that texts traditionally assigned to P do not form a coherent narrative, while some of those texts were shown to be post-P[21]. Once the post-P texts are identified and extracted, the Priestly account of Israel's descent and sojourn in Egypt is coherent, and conforms to the other biblical *eisodus* summaries mentioned above. This is true also of Ex 6,2–8, the priestly connection between the divine promise of land to the patriarchs and the exodus. There is no reference to the way Israel came to Egypt as depicted in the JS. None of the P texts, including those between Genesis 37 and Exodus 1, refer to events of the JS.

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[20] Also Deut 6,20–23; Pss 78,12–58; 106,7–46; 136; Ezek 20,5–25; Hos 12. See SKA, *Introduction*, 192ff.

[21] With regard to Gen 37,2*, see above, pp. 139ff. See also the recent article of T. RÖMER, "The Joseph Story in the Book of Genesis: Pre-P or Post-P?", *The Post-Priestly Pentateuch*. New Perspectives on its Redactional Development and Theological Profiles (ed. F. GIUNTOLI – K. SCHMID) (FAT 101; Tübingen 2015) 196–201.

Joseph is, on the other hand, referred to in the Book of Sirach's *Praise of the Fathers* (Sir 44–50) (early 2nd C. B.C.). However, this text does not include Joseph in the expected place, i.e. between Jacob (Sir 44,23) and Moses (Sir 45,1–5). Joseph is mentioned near the very end, among the figures Enoch, Shem, Seth, and Adam (Sir 49,15), and again without reference to the events narrated in the JS.

Within the Hebrew Bible, Psalm 105,16–23 is the only historical summary that refers to Joseph in connection with events of the JS[22]. This psalm is considered by specialists to date to the final redaction of the Pentateuch[23].

It must have been very late, then, that the JS was integrated into its actual position and afforded its actual function[24]. Motifs in common with *Diaspora stories* such as Daniel 1–6 and Esther have led some scholars to consider either a late Persian or a Hellenistic dating for the JS. This is based upon common motifs shared by these stories which, on the whole, exhibit a positive outlook on life in the Diaspora, and do not seem to advocate for a return to the Promised Land[25]. Many scholars argue that the basic theme of these narratives regards the way to be a Jew away from the Land, away from the cult,

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[22] Ps 81,4–5 mentions Joseph in connection with Egypt, but in a different context from the JS. Here, Joseph is parallel with Israel, and the psalm refers to oppression in Egypt and the exodus event.

[23] See S. RAMOND, *Les leçons et les énigmes du passé. Une exégèse intra-biblique des psaumes historiques* (BZAW 459; Berlin – Boston, MA 2014) 154–159; T. RÖMER, "La narration, une subversion: L'histoire de Joseph (Gn 37–50*) et les romans de la diaspora", *Narrativity in Biblical and Related Texts* (ed. G. J. BROOKE – J.-D. KAESTLI) (BEThL 149; Leuven 2000) 23, with bibliography.

[24] I do not believe that further indications for the dating of the original layer of Genesis 37 can be obtained without recourse to certain elements within the JS continuation.

[25] See A. MEINHOLD, "Die Gattung der Josephsgeschichte und des Estherbuches: Diasporanovelle I", *ZAW* 87 (1975) 306–324; ID., "Die Gattung der Josephsgeschichte und des Estherbuches: Diasporanovelle II", *ZAW* 88 (1976) 72–93; RÖMER, "Subversion" 17–29; ID., "Joseph Story", 192–195; S. BEYERLE, "Joseph und Daniel: zwei 'Väter' am Hofe eines fremden Königs", *Verbindungslinien*. Festschrift für Werner H. Schmidt zum 65. Geburtstag (ed. A. GRAUPNER*, et al.*) (Neukirchen-Vluyn 2000) 1–18; KUNZ, "Ägypten" 206–229; H. C. P. KIM, "Reading the Joseph Story (Genesis 37–50) as a Diaspora Narrative", *CBQ* 75 (2013) 219–238. On Esther in particular, see J.-D. MACCHI, "Le livre d'Esther: regard hellénistique sur le pouvoir et le monde perses", *Transeuphratene* 30 (2005) 97–135; ID., "Le droit impérial selon le livre d'Esther", *Transversalités* 132 (2015) 85–101; E. R. STERN, "Esther and the Politics of Diaspora", *JQR* 100 (2010) 25–53. For form-critical analyses which also take into account non-biblical examples, see S. NIDITCH – R. DORAN, "The Success Story of the Wise Courtier: A Formal Approach", *JBL* 96 (1977) 179–193; L. M. WILLS, *The Jew in the Court of the Foreign King*. Ancient Jewish Court Legends (Minneapolis, MN 1990).

and in a foreign culture. According to Römer[26], individual motifs shared between these stories include (1) the foreigner's ability to believe in God; (2) the elevation of the hero from prison and his installation as second in charge; which is symbolized by (3) a change in vesture. This is accomplished because of (4) the hero's ability to interpret a dream or to answer a question that other, local wise men were unable to. The expansive style of narration could be added to the list of similarities between these stories.

Egyptian names and customs led some to consider that the JS was composed in Egypt. The name Potiphar, which occurs in Gen 37,36[27], is known from four different Egyptian archaeological finds dating approximately between 660–200 B.C.[28]. In general, the type of Egyptian names in the JS are found in Egyptian epigraphy from the end of the second millennium up into Hellenistic and Roman times, and therefore are not useful for dating the texts more precisely than other elements[29]. Joseph's investiture as second in command in Egypt, the reference to his cup of divination, the presence of magicians in the royal court, the separation of Egyptians from foreigners, and the Egyptian funerary customs depicted in the JS are also marshalled[30]. However, knowledge of these elements of Egyptian culture, in my opinion, does not require that the composer lived in the Diaspora.

The Egyptian coloring of the JS does seem to indicate that the story was composed from a Diaspora perspective. In my opinion, the nature of the Hebrew narrative artistry points to a Palestinian authorship, probably in Samaria, nonetheless in communication with the Egyptian Diaspora community. Letters from Elephantine testify to the existence of such correspondence, albeit in Aramaic, not Hebrew[31]. Furthermore, there is evidence that the popu-

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[26] RÖMER, "Subversion", 27.

[27] See also Gen 39,1, and the variant spelling *Potiphera* in 41,45.50; 46,20.

[28] J. VERGOTE, *Joseph en Égypte*. Genèse chap. 37–50 à la lumière des études égyptologiques récentes (OBL 3; Louvain 1959) 147; REDFORD, *Biblical Story of Joseph*, 228.

[29] Other Egyptian elements in the JS seem rather to be written from the perspective of someone only vaguely familiar with Egypt, rather than from within an Egyptian culture such as the Egyptian Diaspora at Elephantine, or later in Hellenistic Alexandria. See RED-FORD, *Biblical Story of Joseph*, 187–243, especially from p. 241; J. A. SOGGIN, "Notes on the Joseph Story", *Understanding Poets and Prophets*. Essays in Honour of George Wishart Anderson (ed. A. G. AULD) (JSOT.S 152; Sheffield 1993) 336–349. For a different view, see SCHIPPER, "Egyptian Background", 331–338.

[30] RÖMER, "Joseph Story", 193.

[31] R. G. KRATZ, "Temple and Torah: Reflections on the Legal Status of the Pentateuch between Elephantine and Qumran", *The Pentateuch as Torah*. New Models for Understanding its Promulgation and Acceptance (ed. G. N. KNOPPERS – B. M. LEVINSON)

lation of the Egyptian Diaspora before the 2nd C B.C. was composed mainly of soldiers, prisoners of war, mercenaries, and peasants. It is unlikely, in my opinion, that authorship of such literature would emerge from this community. Since the JS was already redacted into the Pentateuch by the time of the LXX translation, which specialists tend to date in the early part of the 3rd C. B.C.[32], it seems to me to be highly unlikely that the JS would emerge out of Egypt. The LXX translation itself, if it was not carried out in Palestine, was likely undertaken by the Jerusalem authorities[33].

Although the JS climaxes with the reconciliation of the brothers in Egypt, and has its denouement with the subsequent *eisodus* of the father and the rest of the family into Egypt, with the very positive purpose, *in order that they might live[34]*, two factors of the plot can be marshalled against the theory that the JS was composed as a rival to the exodus story [35], or, in other words, as a legitimization of a perpetual Diaspora. The dreams of Pharaoh reveal that the famine in Canaan is only temporary, and so the sojourn, which is framed in the context of famine survival, is not portrayed in any way as indefinite. Secondly, although Joseph does indeed die in a foreign land, he is not buried Egypt, but is instead embalmed and placed in a coffin. The narrative thus concludes with Joseph's death and the preservation of his corpse. Why is Joseph not buried? Although the final verses of the narrative contain links to bracket the larger Pentateuchal (v. 24 // Deut 34,4) and Hexateuchal (v. 25 // Josh 24,32) complexes, and the beginning of Exodus has a brief link to integrate the JS into its narrative (Ex 5*–8), the original ending to the JS narra-

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(Winona Lake, IN 2007); B. PORTEN (ed.), *The Elephantine Papyri in English*. Three Millennia of Cross-Cultural Continuity and Change (DMOA 22; Atlanta, GA ²2011).

[32] A. VAN DER KOOIJ, "The Septuagint of the Pentateuch and Ptolemaic Rule", *The Pentateuch as Torah*. New Models for Understanding its Promulgation and Acceptance (ed. G. N. KNOPPERS – B. M. LEVINSON) (Winona Lake, IN 2007) 292–294, with references, and 298–300. He argues that the LXX was translated at the behest of the Ptolemaic Empire in the early 3rd C. B.C., under Ptolemy I Soter (306/4–283/2 BC) and Demetrius of Phaleron, for purely scientific motives.

[33] See also E. TOV, "Reflections on the Septuagint with Special Attention Paid to the Post-Pentateuchal Translations", *Die Septuaginta – Texte, Theologien, Einflüsse*. 2. Internationale Fachtagung veranstaltet von Septuaginta Deutsch (LXX.D), Wuppertal 23.–27.7 2008 (ed. W. KRAUS – M. KARRER) (WUNT 252; Tübingen 2010) 3–22, where he argues that even the post-Pentateuchal books of the LXX were translated in Palestine.

[34] Gen 45,5 has the rare term לְמִחְיָה, which is translated as *to preserve life*, or *for sustenance*. Cf. 50,20, where the purpose of the family's descent into Egypt is explicated: לְהַחֲיֹת עַם־רָב, *that many people should be kept alive*.

[35] This is the position of R. G. KRATZ, *The Composition of the Narrative Books of the Old Testament* (London – New York, NY 2005) 278–279.

tive remains inconclusive. The dialogue between Joseph and his brothers in
the final episode of the JS (Gen 50,14–21.26) reiterates that the purpose of
the entire set of events that led Israel into Egypt was to keep many people
alive. Especially in the light of the account of the father's burial in Canaan,
the fact that Joseph is left in a state of limbo is a clear indication, it seems to
me, that the story has not yet ended.

In light of this, it seems reasonable to maintain that the original JS was
written as an independent narrative in the north, after P, but before the LXX.
It was composed with the intention of explaining the nature of the Diaspora
as a real situation of brothers separated by distance, yet still part of the one
people of Israel, necessary for its survival, and, from the perspective of those
who remained in the land, worthy of their support and care, but also requiring
the loyalty of those living and dying in the Diaspora[36].

3.2 Redactional expansions

The Judah-expansion incorporates the original narrative into a southern am-
bit, but not in order to simply change the details of a story with a northern
provenance to fit it into the culture of the southern kingdom of Judah. I be-
lieve there is evidence that the aim of introducing Judah and re-characterizing
Joseph, which was accomplished by the redactional expansions in Gene-
sis 37, was to update the northern Israel narrative so that it would promote the
ideal of a unified Israel with its center in the southern kingdom of Judah. The
exilic prophets made it clear in many instances that Israel is the unification of
Israel and Judah (Israel = Israel + Judah). This is the great project that Yhwh
had in store for the exiles. One example is Ezek 37,15–24, the famous image
of the two sticks, that of Judah and that of Joseph, joined as one in Ezekiel's
hand, and the oracle that explains the prophetic action:

21* Thus says the Lord God: Behold, I will take the people of Israel from the nations among
which they have gone, and will gather them from all sides, and bring them to their own
land; 22 and I will make them one nation in the land, upon the mountains of Israel' and one
king shall be king over them all; and they shall be no longer two nations, and no longer di-
vided into two kingdoms.

It has been proposed that such a *new Israel* was made possible in the late Per-
sian period when Judah was emancipated from under the Persian province of

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36 K. SCHMID, *The Old Testament*. A Literary History (Minneapolis, MN 2012)
[Original: *Literaturgeschichte des Alten Testaments. Eine Einführung* (Darmstadt 2008)]
120–122, 123.

Samaria, when Jerusalem was rebuilt, and Judah was elevated to the status of province (*Yehud*)[37].

This is the same *ideal Israel* expressed in the fourth century B.C. book of Chronicles[38], some texts of which contain thematic affinities with the redactional expansions of Genesis 37. The genealogies in 1 Chronicles 1–5 are considered by specialists to be expansions of other biblical genealogies, redacted by the Chronicler according to purposes of its contemporary sociopolitical and theological situation. The affinities of interest to us are between the unique redactional expansions contained in Chronicles and the redactional expansions in Genesis 37. First is the exchange of Reuben for Judah. In 1 Chronicles 2, after acknowledging Reuben as the firstborn, the Chronicler elevates Judah to the position within the genealogy reserved for the firstborn (1 Chr 2,3–4,23). The reason is made clear in 1 Chr 5,1–2:

[1] The sons of Reuben, the first-born of Israel (for he was the first-born; but because he polluted his father's couch, his birth-right was given to the sons of Joseph the son of Israel, so that he is not enrolled in the genealogy according to the birthright; [2] though Judah became strong among his brothers, and a prince was from him, yet the birthright belonged to Joseph).

Although Reuben was the firstborn of Israel, he was deprived of his primogeniture benefits, which were instead divided between Joseph and Judah. On the one hand Reuben's birthright, evidently a double share of the inheritance, was given to the sons of Joseph, while on the other hand Judah received Reuben's primogeniture authority[39]. It is important to take stock of the fact that Joseph does not simply take Reuben's place. Aside from the fact that Joseph does not receive the primogeniture authority, he himself does not even re-

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[37] See also Zech 10,6, where Judah and Joseph are still considered separate entities, to be brought back from exile. Judah will be strengthened, and Joseph saved. On Judah becoming important in the Persian period, this seems to be tied in with Judah rising to the status of a province under Nehemiah, perhaps earlier, and is manifested by the outcry of Samaria, Ammon, and "Geshem the Arab" at rebuilding the Jerusalem fortifications (Neh 2,9–10.19–20). See, for example, L. L. GRABBE, *A History of the Jews and Judaism in the Second Temple Period*. Volume 1. Yehud: A History of the Persian Province of Judah (Library of Second Temple Studies 47; London – New York, NY 2004) 140–159.

[38] On its dating, see WILLIAMSON, *Israel in the Books of Chronicles*, 83–86.

[39] In the historical books the term נגיד, here applied to Judah's offspring, is applied to several of Israel's kings as a title, including Saul, David and Solomon, often as a divine commission by YHWH. For a brief discussion of the significance of the term נגיד applied to Judah's offspring as a consequence of his usurpation of Reuben, see M. EDERER, "Der Erstgeborene ohne Erstgeburtsrecht. 1 Chr 5,1–2 als Schlüsseltext für die Lektüre von 1 Chr 5,1–26", *Bib* 94 (2013) 491–493.

ceive the double inheritance, although his sons receive a single share each. This, according to experts, indicates that no single tribe (or kingdom) was more important than another. It has an equalizing effect. As we have argued, according to the Judah-expansions in Genesis 37, Judah replaces Reuben, and Joseph is rebuked because of his dream of superiority over the entire family. These thematic assonances between the two sets of redactional expansions cannot be used to show textual dependency, because they are not formal in nature, but can be used to show that they belong to a common milieu.

Just to support this theory, one may also consider the strong affinities between Chronicles and other texts belonging to the JS, which are all widely considered later expansions. If one considers that the Judah-expansion in Genesis 37 is related to the insertion of Genesis 38 into the JS, a further indication of affinity arises with these texts from 1 Chronicles, because of the explicit reference to the fate of Judah's firstborn Er, his daughter-in-law Tamar, and the genealogy which connects David to Judah in Genesis 38[40]. Chronicles is directly dependent upon this tradition currently found in the JS. A further connection is seen between Reuben's curse in 1 Chr 5,1–2, Genesis 47–48*, and Gen 49,3–4[41].

The effect of replacing Reuben with Judah by the Genesis 37 Judah-expansion not only opens the possibility for Judah to reconcile with Joseph, thereby unifying the family; it does this by giving him an explicit role in Joseph's sale into slavery, thereby necessitating a character transformation. Similarly, the Chronicler juxtaposes Judah's centrality vis-à-vis a united Israel with the portrayal of Judah's culpability for the Babylonian exile, which is apparent in 1 Chr 9,1b: *And Judah was taken into exile in Babylon because of their unfaithfulness*. This may shed some light on the reason the Judah redactor of Genesis 37 did not whitewash Judah, but clearly gives him a share in the responsibility for Joseph's fate, and in turn, the disunity of the family.

These affinities place the Judah redaction in the same ideological vein as the 1 Chronicles texts. Historically, the elevation of Judah to a Persian province by Darius I seems to have created the conditions in the minds of some Judaic leaders, including the Chronicler, for the movement toward the unifi-

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[40] See, for example, T. WILLI, "Late Persian Judaism and its Conception of an Integral Israel According to Chronicles: Some Observations on Form and Function of the Genealogy of Judah in 1 Chronicles 2.3–4.23", *Second Temple Studies*. 2. Temple Community in the Persian Period (ed. T. C. ESKENAZI – K. H. RICHARDS) (JSOT.S 175; Sheffield 1994) 146–162.

[41] For some arguments, see GIUNTOLI, *L'officina*, 341–357; EDERER, "Erstgeborene", 481–493.

cation of the northern and southern kingdoms into a new Israel, founded upon
on the Davidic covenant[42].

Because it contains no allusions to the events of the JS, the milieu of the
Chronicler in the fourth century Persian period therefore seems like the best
indication for the *terminus a quo* of the Judah-expansion.

Finally, turning back to the text of Genesis 37, the indication of the valley of
Hebron as the place from which the father sent Joseph supports a Hellenistic
date of the pro-Judaic redactional expansions. There are two basic factors that
point to a Hellenistic date for the insertion of Hebron into Gen 37,14. One is
based on archaeological evidence, the other biblical. First, archaeology shows
that Hebron was unsettled during the Persian period, and when it was reset-
tled it was outside of the actual territory of Judah[43]. Archaeology and extra
biblical texts show that Hebron was settled in the Middle Bronze Age (20th–
16th C. B.C.) and Iron Age (12th–6th C. B.C.), and in part of the latter period
was connected with the kingdom of Judah. However, Hebron was unsettled in
the Persian period, and only resettled in the late Hellenistic period. At this
stage the area of Hebron was no longer within the borders of Persian Yehud,
but was located within the territory of the province of Idumaea, near the
southern border of Yehud. The area around Hebron was probably allocated
outside of Yehud at its establishment as a Persian province.

Secondly, Hebron is a later addition into most, if not all pentateuchal texts
in which it is found. The literary basis for this is that the place-name is invar-
iably added to an existing toponym[44]. The majority of these texts are tied to
Abraham's travels in the Land, with three stopovers at Hebron/Mamre, Beth-
el and Shechem. The periods of settlement of these three cities are similar, in
that they were settled up to a certain point in the Iron II period, remained un-
settled in the Persian period, to be resettled in the Hellenistic period. Abra-
ham's travels to Hebron/Mamre, Bethel and Shechem may be best understood
against the historical backdrop of the Hellenistic period. At this stage, each of
these cities belonged, respectively, to the provinces of Idumaea, Samaria, and
Yehud, which were formerly the extent of the united Israel, and were newly

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[42] See also Ezek 37,15–24; SCHMID, *The Old Testament*, 205–206.

[43] D. JERICKE, *Abraham in Mamre*. Historische und exegetische Studien zur Region von
Hebron und zu Genesis 11,27–19,38 (CHANE 17; Leiden – Boston, MA 2003) 16–35.

[44] In all but our text, Hebron is affixed in an epexegetical clause: Gen 13,18 (וַיֵּשֶׁב בְּאֵלֹנֵי
מַמְרֵא) 35,27 ;(מַמְרֵא הוּא חֶבְרוֹן) 23,2 ;(בְּקִרְיַת אַרְבַּע הוּא חֶבְרוֹן) v.19 .(מַמְרֵא אֲשֶׁר בְּחֶבְרוֹן)
(וְחֶבְרוֹן שֶׁבַע שָׁנִים נִבְנְתָה לִפְנֵי צֹעַן מִצְרָיִם) Num 13,22 ;(קִרְיַת הָאַרְבַּע הוּא חֶבְרוֹן). This ex-
cludes the two pentateuchal instances where Hebron is a personal name in a genealogy.
See also J. L. SKA, "Abraham between History and Poetry", *HeBAI* 3 (2014) 34.

resettled[45]. Unlike Shechem and Bethel, Hebron was resettled in a new location, that of the present day city (*el-Ḫalīl*), which is situated in *Wādī el-Ḫalīl*/*Naḥal Ḥevron*, the valley below ancient Hebron, which was located on the mountain *Ǧebel er-Rumēde*. Because of the tradition of Abraham in Mamre likely dates to the Persian period, when Hebron was still unsettled, and the theory that Abraham's connection to Shechem, Bethel and Mamre is at least partially tied to the idea of connecting him to the contemporary sociopolitical Hellenistic organization of Samaria – Yehud – Idumaea, the Hebron additions to those texts should be located in the Hellenistic period[46]. This would also be the earliest point at which Hebron was added to Genesis 37. If the insertion in Genesis 37 is designed to harmonize with those texts which put Abraham in Hebron, it must be no earlier than the Hellenistic period. Furthermore, while the Hebron of the Middle Bronze and Iron Age was not in a valley, the newly settled Hebron was, and so the text of Genesis 37, which states that Israel sent Joseph from the valley of Hebron, is no longer incoherent.

Because the text of Genesis 37 contains such an obvious contradiction in narrating Joseph's fate, as well as the other elements of tension and incoherence treated in this investigation, the redactor must have intended for the original and redactional updating layers to be perceived. This explains why the redactor chose to introduce the Ishmaelites into the narrative without either removing the Midianites or modifying the way they acquired Joseph[47]. This is why the redactor chose to give Judah a different counterproposal to the brothers' murder conspiracy that does not quite mesh with the narrative logic, and merely supplants Reuben's plan without altering Joseph's fate. This is why the father is left loving Joseph above all the other brothers, while still raising a voice in disapproval of his dreams of sovereignty. The redactor preserved the materials at hand, allowing the original story to continue to be experienced and appreciated, creating a new version with a new meaning; updating an old narrative for a new story without erasing the heritage upon which the new story was to be constructed. The beauty of the Joseph Story, which truly excels, can be appreciated even more, in my opinion, when its most difficult problems are clarified.

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[45] JERICKE, *Abraham in Mamre*, 95.

[46] JERICKE, *Abraham in Mamre*, 285–315.

[47] Here we may refer back to the hermeneutical principles of Campbell and O'Brien on pp. 51f. above. See CAMPBELL – O'BRIEN, *Sources of the Pentateuch*, 203–211; and the discussion of some basic characteristics of ancient literature laid out in SKA, *Introduction*, 165–183.

Appendix

The meaning of כְּתֹנֶת פַּסִּים is uncertain. כְּתֹנֶת occurs 29 times in MT (eight times in Genesis 37). It is most often associated with the priestly garb (sixteen times), and is worn by the king in one text (Isa 22,21). It was made by God for Adam and Eve. Job wore one – he was grabbed by its collar. Two women wear it: the woman in Canticles, and David's daughter Tamar, in the only other text where the term appears in construct state with פַּסִּים. Even more mysterious is פַּסִּים. Its meaning is not known, and its etymology is equally uncertain. In MT it occurs five times, only in one context outside of Genesis 37 (Gen 37,3.23.32; 2 Sam 13,18.19), and always as the *nomen rectum* of כְּתֹנֶת.

Early translations: Biblical Aramaic: פַּס is translated as 1. *part, share, lot, tax*; 2. *palm of hand; sole of foot* (Dan 5,5.24 – 𝕲 translates as ἀστραγάλος). Note Heb. אֶפֶס as in Ezek 47,3: אָפְסַיִם, *ankles* (dual).

Greek – 𝕲, 𝕲^O have ποικίλος (*many colored, variegated*) in Genesis 37, but καρπωτός (*reaching the wrist*) in 2 Sam 13; α' – χιτῶνα ἀστραγάλων (*ankle length*); σ' χιτῶνα χειριδωτὸν (*sleeved*) [ἢ καρπωτόν] [=(*reaching the wrist*) this is a + of MS 344']; This conforms with the Aramaic meaning of the Hebrew פַּס as in Dan 5,5.24.

Latin – 𝔙: *tunicam polymitam*: πολυμίτος = *tapestry woven in many colors*. 𝔏 translations have a slew of variant readings: MS I *tunica variam* (*variegated tunic, of different colors*) / MS O: *vestem talarem* (*ankle length garment*) / MS H: *vestem polymitam*.

Cuneiform texts: Text "BIN", II, 126:1–10 refers to a cuneiform Neo-Babylonian inventory text dated to the 19th year of Nebuchadnezzar II, in which the Akkadian term *pišannu* appears. In this text the term pertains to a ritual garment to be placed on divinity statues. E.A. Speiser reads the text as *kitû pišannu*, proposing that the Akkadian term *pišannu* refers to the ornaments attached to the tunic[1]. Taking this as the etymology of the Hebrew term found in Gen 37 and 2 Sam 13 points to an ornamented tunic in the Hebrew

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[1] SPEISER, *Genesis*, 289–290.

text. His reading of the Cuneiform text is disputed[2]. The text in question published by von Soden reads ᵍᵃᵈᵃ*pišannu*, by which *pišannu* indicates the article of clothing itself, rather than its ornamentation. A text from the Baal Cycle contains the Ugaritic term *pḏ*, a possible cognate with the Hebrew פַּז.[3] In terms of the best Akkadian cognate, Mendenhall proposes *puluḫtu*, which is a garment worn by the king and also used in the cult. The garment provides a certain theological identification, signifying the divine presence in the actions of the king or a sacred object. The garment is used not as something giving magical power, but rather as an object of identification that points to a hidden reality. Mendenhall transliterates the term as *paz̄*, which is the phonetic rendering of the Ugaritic *pḏ*. Thus he takes a leap in suggesting that the Ugaritic ḏ, which is equivalent to z in Hebrew, morphed to s[4]. Smith suggests it is a loanword, best understood as gold based upon the BH פַּז, itself a disputed term, comparing the context with similar Ugaritic and biblical dethronement contexts[5]. His argument is based on general scene-type criteria, but given the use of the Ugaritic *ḫrṣ* for gold in similar contexts of spoil in the Baal Cycle (cf. KTU 1.3 III 47), seems to me unlikely.

Mendenhall offers the most interesting proposal, based on a comparison of the Ugaritic and Akkadian texts. The term is in poetic parallelism with *'anan*, which he states is equivalent to the Akkadian *melammū*, the essence of the divine character that the king embodies and exerts in both war and peace. In the ANE cult a special tunic is one artifact commonly used to express this underlying theological reality. The Ugaritic text corresponds to the Assyrian

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[2] See A. L. OPPENHEIM, "The Golden Garments of the Gods", *JNES* 8 (1949) 177, the very text quoted by Speiser as the basis of his argument, despite the contrary reading by Oppenheim. For the text itself, see W. VON SODEN – B. MEISSNER, *Akkadisches Handwörterbuch* (Wiesbaden 1965) II, 868.

[3] KTU 1.2 I 18–19, 34–35. See G. E. MENDENHALL, *The Tenth Generation*. The Origins of the Biblical Tradition (Baltimore, MD – London 1973) 53–56.

[4] For the phonetic equivalents, see S. MOSCATI, *An Introduction to the Comparative Grammar of the Semitic Languages*. Phonology and Morphology (Wiesbaden 1980) 28.

[5] M. S. SMITH, *The Ugaritic Baal Cycle*. Volume I. Introduction with Text, Translation and Commentary of KTU 1.1–1.2 (VT.S 55; Leiden – New York, NY – Köln 1994) 291–293. The Ugaritic term is a *hapax,* and its meaning is disputed. Several proposals for the term's translation can be seen in G. DEL OLMO LETE – J. SANMARTÍN, *A Dictionary of the Ugaritic Language in the Alphabetic Tradition* (HO 67; Leiden – Boston, MA 2003) 664. For further evidence of the theological meaning and power attached to the garment shared by Israel and other ANE cultures, see F. J. STEPHENS, "The Ancient Significance of ṢÎṢÎTH", *JBL* 50 (1931). See R. E. WHITAKER, *A Concordance of the Ugaritic Literature* (Cambridge, MA 1972) 522. The term occurs in the parallel texts KTU 1.2 I, lines 19 and 35.

idea that this divine character can be removed from a king. If Mendenhall is correct, the Baal Cycle text indicates a divine power struggle in which the *pd̠* represents the character given by El to Baal that is sought by Yamm in order for him to take the prime position in the pantheon.

In Genesis 37, this meaning given to Joseph's tunic may correspond well with his dreams and explain the basis of the brothers' reactions. The translation then would be *tunic of divine authority*, or the like. It must be noted that this is merely a suggestion of the etymology of the difficult term. The absence of cultic motifs and direct divine action in the JS speak against adopting this translation. Because of the overwhelming evidence supporting a late date for the original JS, at least in its literary form, genetic connections to these early Ugaritic and Akkadian texts are ruled out. Because of the uncertainty of the meaning of the term, in our translations we have chosen to use *special tunic* based on the context, which also seems preferable to *long sleeved* or *multicolored*.

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Index of Biblical References

Index of Authors

Index of Subjects