## Contents

Preface ..... v
Part I: Introduction ..... 1

1. Background, Method, Aim, and Overview ..... 3
1.1 Genesis 14: A Late Work of a Scribe's Desk, Made on the Basis of Early Traditions? ..... 3
1.2 Brief Outline of Westermann's Results and My Objections ..... 7
1.3 Why a Study on Genesis 14? A Brief Epistemological Consideration ..... 9
1.4 The Emergence of the Paradigm of Diachronic, Inner-Biblical Intertextuality in Recent Research ..... 11
1.4.1 In the Field of Prophetic Literature ..... 12
1.4.2 In the Field of Pentateuchal Studies ..... 12
1.4.3 $\ldots$. and in General ..... 13
1.4.4 Common Denominators: Diachrony and Inner-Biblical Intertextuality ..... 14
1.5 The Paradigm of Diachronic, Inner-Biblical Intertextuality: A Promising Paradigm for Exploring the Background, Origin, and Purpose of Genesis 14 ..... 15
1.6 Aim, Scope, and Fundamental Hypothesis ..... 15
1.7 Overview of Part II, Part III, and Part IV ..... 16
1.7.1 Ad Part II: Genesis $14 *$ ..... 16
1.7.2 Ad Part III: The Melchizedek Episode (= ME) in Genesis 14:18-20 ..... 18
1.7.3 Ad Part IV: The Addition of Genesis $14^{*}$ and the Melchizedek Episode in Perspective ..... 20
Part II: Genesis $14^{*}$ ..... 23
2. Genesis 14: Characteristics, Textual Integrity, and Textual Criticism. Preliminary Discussion and Hypotheses ..... 25
2.1 Features Unique to Genesis 14 in the Context of the Patriarchal Narratives ..... 25
2.1.1 Abram on the International Political Scene ..... 25
2.1.2 Absence of Metaphysical Explanations in Genesis $14^{*}$ ..... 26
2.1.3 Detailed Itineraries, Chronological Specifications, and Abundance of Names ..... 27
2.2 The Textual Integrity of Genesis 14 ..... 30
2.2.1 The Melchizedek Episode ( $=\mathrm{ME}$ ) in Genesis 14:18-20: A Secondary Interpolation ..... 31
2.2.2 Genesis $14^{*}$ : A Compound Narrative? ..... 33
2.2.3 Critical Examination of the Theory of a Tripartite Division ..... 36
2.2.4 The Textual Integrity of Genesis $14^{*}$ : A Unified and Internally Consistent Narrative ..... 38
2.3 Genesis 14 and Textual Criticism ..... 41
2.3.1 Differences in the Rendition of Names ..... 42
2.3.2 Differences Caused during the Copying and Transmission of the Text or by Differing Vocalization ..... 43
2.3.3 Differences Owing to Subsequent Stylistic Improvements ..... 45
2.4 Hypothesis ..... 45
3. Genesis $14^{*}$ and the Abraham Tradition ..... 47
3.1 Point of Departure: A People Named after the Most Prominent Patriarch's Grandson ..... 47
3.2 References to Abraham outside the Pentateuch ..... 48
3.2.1 Abraham in the Historical Literature ..... 48
3.2.2 Abraham in the Poetic Literature ..... 51
3.2.3 Abraham in the Prophetic Literature ..... 53
3.2.3.1 The Book of Isaiah ..... 53
3.2.3.2 Micah 7:20 ..... 56
3.2.3.3 Jeremiah 33:26 ..... 56
3.2.3.4 Ezekiel 33:24 ..... 57
3.2.4 Summing up Abraham outside the Pentateuch ..... 58
4. Genesis $14^{*}$ and the Composition History of the Abraham Narratives ..... 60
4.1 Introduction ..... 60
4.2 Fractures in the Proximate Compositional Context of Genesis $14^{*}$ ..... 62
4.3 The Literary Growth of the Text Block Genesis 14-17 ..... 64
4.3.1 Doublets and Contradictions ..... 64
4.3.2 Identifying and Subtracting the Priestly Material ..... 65
4.3.3 Material Dependent on the Priestly Material ..... 68
4.3.4 Pre-Priestly Material in the Block Genesis 14-17 on Which the Priestly Material Is Dependent ..... 71
4.3.5 The Growth of the Block Genesis 14-17: A Preliminary Synthesis ..... 71
4.3.6 Did Genesis 15 Originally Continue Genesis 13 or Genesis 14? ..... 73
4.4 Summary and Conclusion ..... 76
5. Why Was Genesis $14^{*}$ Composed and Inserted into the Abraham Narrative? An Attempt at a Literary Answer ..... 79
5.1 Introduction ..... 79
5.1.1 David M. Carr: Genesis 14 Unfolds the Curse of Canaan and the Blessing on Shem ..... 81
5.1.2 Benjamin Ziemer: Genesis 14 a Midrash to Genesis 15 ..... 82
5.2 A Leerstelle in the Conclusion of Genesis 13 ..... 84
5.2.1 Genesis 13:14-18 ..... 85
5.2.2 The Parallel to MT Genesis 13:14-18 in the Aramaic Genesis Apocryphon ..... 88
5.2.3 Excursus: The Extent of the Promised Land and the Territories of the Invading Kings in the Genesis Apocryphon ..... 91
5.2.4 Preliminary Conclusion ..... 93
5.3 The Composition of Genesis $14^{*}$ Triggered by the Leerstelle after Genesis 13:17 ..... 94
5.4 Summary and Conclusion ..... 97
6. The Literary Building Blocks of the Author of Genesis $14^{*}$ ..... 99
6.1 Introduction ..... 99
6.2 Literary Building Blocks Borrowed from Biblical Sources ..... 100
6.2.1 The Narrative Framework ..... 100
6.2.2 The Pentapolis ..... 103
6.2.3 People and Places Subdued by the Invading Kings and the Wilderness Wandering of the Israelites ..... 106
6.2.4 Abram the Hebrew and His Amorite Allies ..... 109
6.3 Literary Building Blocks Borrowed Partly from Biblical Sources, Borrowed Partly from Other Sources, or Invented by the Author ..... 112
6.3.1 The Names of the Invading Kings and Their Kingdoms ..... 112
6.3.1.1 Earlier Attempts to Identify the Names ..... 112
6.3.1.2 My Proposal: Borrowings from the Table of Nations (Genesis 10) and from the Foreign Population Living in the Diaspora ..... 115
6.3.2 The Names of the Pentapolis Kings ..... 121
6.3.3 The Stations along Abram's Pursuit and Return ..... 122
6.4 The Map Plotted in Genesis 14 and David's Empire According to 2 Samuel 8 ..... 126
6.5 Summary ..... 127
7. The Historical Motivation for the Author of Genesis $14^{*}$ and the Text's Historical Meaning ..... 129
7.1 The Date of Composition: A Synthesis of the Different Approaches ..... 130
7.2 Postexilic Ideas and Events as Possible Background for Genesis $14^{*}$. ..... 132
7.2.1 Abram in Genesis $14^{*}$ - A Model Figure ..... 132
7.2.2 The Corporate Use of Abram and the Invading Kings ..... 134
7.2.3 Not a Concrete but a Typical Campaign? ..... 136
7.2.4 Genesis 14*: An Anti-Persian Text? ..... 138
7.2.5 The World of Diaspora Communities Evident in Ezra 4: The Historical Background for the Construction of the Coalition of Chedorlaomer, Tidal, Amraphel, and King Arioch? ..... 139
7.2.6 The Delimitation of ha-2ares as a Literary Topos in the Postexilic Period ..... 141
7.2.7 Fact and Fiction Interwoven in Quasi-Historical Narratives from the Persian and Hellenistic Periods ..... 143
7.3 A Plea for Restoration: Attempt at Some Historically Qualified Conjectures about the Historical Meaning and the Ideology of the Author ..... 148
Part III: The Melchizedek Episode (= ME) in Genesis 14:18-20 ..... 153
8. Preliminaries ..... 155
8.1 Episode: An Appropriate Term ..... 155
8.2 Catchwords from Previous Research on the ME: Aetiology and Tradition History ..... 156
8.3 Some Critical Remarks about Earlier Research ..... 159
8.4 The Terms and Concepts in the ME: Inconclusive with Respect to the Date of the Episode ..... 159
8.4.1 El's Epithets ..... 160
8.4.1.1 Elyon ..... 160
8.4.1.2 'Creator of Heaven and Earth' ..... 161
8.4.1.3 '. . . Who Delivered Your Enemies into Your Hands' ..... 163
8.4.2 Melchizedek's Two Blessings: A Clue to the Provenance of the ME? ..... 163
8.4.2.1 Excursus: Is Abram Blessed 'by' or 'in Front of' El Elyon? ..... 164
8.4.3 Nothing in the ME Necessitates an Early Date ..... 165
8.5 Is There a 'Melchizedek Tradition' - and Where? ..... 165
8.5.1 Extrabiblical Sources ..... 166
8.5.2 A 'Melchizedek Tradition' also prior to and within the Bible? ..... 168
8.5.3 Is a בַּלִבּיצֶּד a Personal Name in both Genesis 14:18-20 and Psalm 110:4? ..... 168
8.5.4 Concluding Remark ..... 169
8.6 Preliminary Conclusion and Point of Departure: The ME-A Doubly Late Interpolation ..... 170
9. Hypothesis: The Origin of the Melchizedek Episode Best Explained within the Paradigm of Diachronic, Inner-Biblical Exegesis ..... 172
9.1 Psalm 110-A Poetic Version of Genesis 14* ..... 172
9.2 'You' in Psalm $110=$ Abraham ..... 173
9.3 The Composition of the ME: The Result of a Secondary Assimilation between Genesis $14^{*}$ and Psalm 110 ..... 173
10. Psalm 110 ..... 174
10.1 The Characters Speaking and Spoken to in the Psalm ..... 174
10.2 Traditional Issues in the Research ..... 176
10.2.1 Textual Criticism ..... 176
10.2.2 Date ..... 178
10.2.3 Royal Ideology ..... 180
10.3 The Notion of the Ancient Israelite- Judahite Royal Ideology and Consequences for the Dating of Psalm 110 ..... 181
10.4 Psalm 110-A Hellenistic Encomion? ..... 186
10.5 Conclusion: A Date of Composition in the Monarchic Period Probable for Psalm 110 ..... 187
11. The Phenomenon of Assimilation in the Bible ..... 189
11.1 Historiography Assimilating into Poetry ..... 190
11.2 Poetry Creating Historiography ..... 191
11.3 The Rabbinic Hermeneutical Principle Gezerah Shawah and Its Biblical Predecessor ..... 193
11.4 Conclusion ..... 194
 ..... 195
12.1 Two Assumptions Shared by the Majority of Scholars ..... 196
12.2 Alternative Voices Concerning שַלדִדבְרָחי and מַּלְכִּיצֶדֶק ..... 196
12.3 The Common View: Following LXX Psalm 109:4b ..... 199
12.4 Objections against the Common View ..... 200
12.5 The Prepositional Phrase עַלֹדִּבְרִתי in Psalm 110:4b ..... 200
12.5.1 Methodology for Describing the Semantics of a hapax legomenon ..... 200
12.5.2 The Semantics of עַלֹדִּבְרָהי ..... 201
12.5.3 The Formative yod in שַלדִדִבְדָּי 12. ..... 203
12.5.4 Conclusion ..... 204
12.6 The Two Words מַלְּנִּצֶדק in Psalm 110:4b ..... 205
12.6.1 Lack of Historical Evidence ..... 205
12.6.2 Orthographic Counterevidence ..... 206
12.6.3 Evidence Based on the Reception History ..... 208
12.6.4 Form and Meaning of מַלִבִּיצֶּקֶק ..... 210
12.6.5 Reminiscences of a Canaanite God 'Sedeq' in the מַלְּנְיצָּד of Psalm 110? ..... 211
12.7 Psalm 110:4: Synthesis and Conclusion ..... 213
12. Early Intertextual Readings of Genesis 14 and Psalm 110 ..... 215
13.1 The 'Abrahamic' Interpretation of Psalm 110 and Other Cases of Early Intertextual Readings of Genesis 14 and Psalm 110 ..... 215
13.2 The Origin of the Intertextual Reading of Genesis 14 and Psalm 110 Independent of מַּלִּבּיצֶּד ..... 219
13. The Result of an Assimilation of Two Texts, Both Thought to Be Referring to Abram's War with the King ..... 223
14.1 A Historiographical Reading of Psalm 110 ..... 223
14.2 Leerstellen in Genesis $14^{*}$ vis-à-vis Psalm 110 ..... 225
14.3 Hypothesis: The ME Was Composed to Fill Out the Leerstellen in Genesis $14{ }^{*}$ ..... 227
14.4 First Case of Psalm Surplus Crystallizing in the ME ..... 228
14.5 Second Case of Psalm Surplus Crystallizing in the ME ..... 228
14.6 Third Case of Psalm Surplus Crystallizing in the ME ..... 228
14.6.1 Excursus: Abraham, a Priest According to the ME? ..... 229
14.7 A Possible Fourth Case of Psalm Surplus Crystallizing in the ME ..... 231
14. What Has Happened to the Words from Psalm 110 to the Melchizedek Episode? ..... 232
15.1 Personification ..... 232
15.2 Alternative Explanation: Creation of Legendary Biographies and New Narrative Roles ..... 234
15.3 Evaluation: Personification or the (Secondary) Creation of a Legendary Biography? ..... 237
15.4 Assimilation - In the Form of an Aggadah? ..... 238
15. The Date of the Melchizedek Episode ..... 239
16. A Critical Assessment of the Assimilation Model ..... 242
17. Summary of Part III ..... 246
Part IV: The Addition of Genesis $14^{*}$ and the Melchizedek Episode in Perspective ..... 247
18. The Addition of Genesis 14 to the Torah in Light of Second Temple Period Book Production ..... 249
19.1 Aim and Scope ..... 249
19.2 The Technical Aspect ..... 250
19.2.1 Book Format: Scrolls ..... 250
19.2.2 Genesis 14 Added by Filling an Open Space or by Writing in the Margin? ..... 250
19.2.3 Needlework? ..... 251
19.2.4 The Likeliest Explanation: Both Genesis $14^{*}$ and Later the ME Were Added in Connection with the Production of New Copies ..... 252
19.3 The Milieu of the Authors and Copyists ..... 253
19.3.1 The Centre of Jewish Literary Culture in the Second Temple Period ..... 253
19.3.2 Priestly Provenance: Implications for Understanding the ME? ..... 254
19.4 Echoes of Earlier Texts in Genesis 14 and the Role of Literary Templates for the Production of New Texts ..... 257
19.5 Expansion and Reworking: Sign of the High Estimation of the Reworked Text ..... 258
Part V: Bibliography ..... 261
Abbreviations of Periodicals, Reference Works, Serials, etc. ..... 263
Bibliography ..... 267
Index of Ancient Names, Deities, Personifications ..... 293
Index of Modern Authors ..... 296
Index of Passages ..... 300
