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Nota di contenuto	Frontmatter -- Contents -- Part I: Introduction -- 1. Background, Method, Aim, and Overview -- Part II: Genesis 14* -- 2. Genesis 14: Characteristics, Textual Integrity, and Textual Criticism. Preliminary Discussion and Hypotheses -- 3. Genesis 14* and the Abraham Tradition -- 4. Genesis 14* and the Composition History of the Abraham Narratives -- 5. Why Was Genesis 14* Composed and Inserted into the Abraham Narrative? An Attempt at a Literary Answer -- 6. The Literary Building Blocks of the Author of Genesis 14* -- 7. The Historical Motivation for the Author of Genesis 14* and the Text's Historical Meaning -- Part III: The Melchizedek Episode (= ME) in Genesis 14:18-20 -- 8. Preliminaries -- 9. Hypothesis: The Origin of the Melchizedek Episode Best Explained within the Paradigm of Diachronic, Inner-Biblical Exegesis -- 10. Psalm 110 -- 11. The Phenomenon of Assimilation in the Bible -- 12. : An Analysis of MT Psalm 110:4b -- 13. Early Intertextual Readings of Genesis 14 and Psalm 110 -- 14. The Result of an Assimilation of Two Texts, Both Thought to Be Referring to Abram's War with the King --

15. What Has Happened to the Words on the Way from Psalm 110 to the Melchizedek Episode? -- 16. The Date of the Melchizedek Episode -- 17. A Critical Assessment of the Assimilation Model -- 18. Summary of Part III -- Part IV: The Addition of Genesis 14\* and the Melchizedek Episode in Perspective -- 19. The Addition of Genesis 14 to the Torah in Light of Second Temple Period Book Production -- Backmatter

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#### Sommario/riassunto

This book, emphasizing Genesis 14 and Psalm 110, contributes to the history of composition of the patriarchal narratives in the book of Genesis and to the history of theology of the Second Temple period. Genesis 14 was added on a late stage and in two steps: first, Genesis 14\* and later, the so-called Melchizedek episode (ME, vv. 18-20). Genesis 14 is the result of inner-biblical exegesis: both Genesis 14\* and the later ME originated from scribal activity in which several earlier biblical texts have served as templates/literary building blocks. As for Genesis 14\*, in particular three text groups were important: the Table of Nations, the wilderness wandering narratives and annals from the Deuteronomistic History. As for the ME, it is an example of haggadic exegesis presupposing and without any prehistory independent of its narrative framework. ME is the result of an assimilation between two texts, Genesis 14\* and Psalm 110, which assumedly at one point were read as a narrative and a poetic version respectively of Abraham's war with the kings. Genesis 14 has no value as a source to the history of the patriarchal era and to the religion of pre-Israelite Jerusalem. In contrast, it shows how post-exilic scribes' painstaking study of biblical texts resulted in the creation of new biblical texts.

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