Alan Kam-Yau Chan

Melchizedek Passages in the Bible:
A Case Study for Inner-Biblical and Inter-Biblical Interpretation

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1 An Introduction to Inner-Biblical and Inter-Biblical Interpretation: With Special Reference to the Melchizedek Passages

Later biblical writers did not compose their materials in a vacuum. Primarily, their compositions were influenced by the antecedent Scriptural materials. Through their thorough and careful reading and interpretation of these antecedent Scriptures, these writers framed their compositions to further develop and reinforce the message or messages embodied in the earlier biblical materials. This interpretative phenomenon can be observed within either the OT or the NT canon and the NT use of the OT. In this project, we propose that such processes did exist and we set forth to describe the processes that we generally call inner- and inter-biblical interpretation (with their working definitions provided at the end of this chapter).

The three Melchizedek texts are chosen for two reasons: first, the textual data are sufficient to warrant the study yet confine the scope within set perimeters. In other words, the textual data provide a controlled environment for research and discussion; second, the link between these passages is well-established: no other biblical texts contain Melchizedek. He appears only in three biblical texts – Gen 14:18-20, Psalm 110:4 and Heb 5:1-7:28.[1]

Though Melchizedek could only be found in these three passages in the canonical Scriptures, it has stimulated much discussion in biblical studies. Scholars have produced voluminous literature on Melchizedek, focusing either on the person or centering on the above three biblical texts. The interpretative interests of scholars can be classified in the following ways:

(1) The identity of Melchizedek.[2] Some scholars attempt to identify the figure in a historical context by looking back to the time of Abraham in Genesis, to the time of Jesus, or in particular, looking at the Qumran community. The results are hardly conclusive.[3] The identity of Melchizedek has been understood as strictly that of a

1 The term "Melchizedek" occurs in Gen 14:18, Ps 110:4, Heb 5:6, 10; 6:20; 7:1, 10, 11, 15, 17.

2 See, for example, M. Delcor, "Melchizedek from Genesis to the Qumran Texts and the Epistle to the Hebrews," *JSJ* 2 (1971): 115-35. Delcor's work concentrates on the "character Melchizedek" in various writings, which include Genesis 14, Psalm 110, intertestamental and Qumran literature, Hebrews, Targum and rabbinic tradition. An updated survey of similar interest is Birger A. Pearson, "Melchizedek in Early Judaism, Christianity, and Gnosticism," chap. in *Biblical Figures Outside the Bible*, ed. Michael E. Stone and Theodore A. Bergen (Harrisburg, Pa.: Trinity Press International, 1998), 176-202.

3 See a brief discussion about Melchizedek's identity (and literature cited) in Eugene Merrill, *Kingdom of Priests: A History of Old Testament Israel* (Grand Rapids: Baker, 1987), 264.

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human figure;[4] an angelic being;[5] or perhaps the most radical suggestion appearing in recent scholarship, a local deity in Canaan.[6]

(2) Interpretation of one of the three Melchizedek passages.[7] One can argue that it is a legitimate pursuit to interpret one of these biblical passages since each has its own unique purpose and setting. Nonetheless, such interpretation is not complete because the inter-connectedness of these three passages provides much richer interpretative data than any interpreter can afford to overlook.

(3) The interrelationships between any two of these three Melchizedek texts. There are only three possible combinations: (a) Genesis and Psalms;[8] (b) Genesis and Hebrews;[9] and (c) Psalms and Hebrews.[10] Such interpretations face the same problem as stated in the above paragraph. Furthermore, it is hard to imagine any justification for omitting any one of the three passages. In the course of our interpreting the Melchizedek texts, we shall see the importance of integrating all three of these biblical passages. Interpretation of this nature promotes a comprehensive understanding of the Melchizedek texts. Unfortunately, there have been no major studies that exegetically examine all three of these texts as a whole, or treat all of them *equally at*

4 The most popular identity of Melchizedek as a human is that he is a Canaanite king-priest. See Loren R. Fisher, "Abraham and His Priest-King," *JBL* 81 (1962): 269. Compare Othniel Margalith, "The Riddle of Genesis 14 and Melchizedek," *ZAW* 112 (2000): 501-508. He proposes that Melchizedek is a "local priest to a local deity" (506).

5 The Qumran community postulates this notion in their writings, particularly 11QMelch. See *IDBSupp*, 585. Some early Christian interpreters identify Melchizedek as a pre-incarnation of Christ but such notion is overwhelmingly rejected by biblical scholarship. See Merrill, *Kingdom of Priest*, 264 (note 35), quoting James A. Borland, *Christ in the Old Testament* (Chicago: Moody, 1978), 164-74.

6 Martin Bodinger, "L'énigma de Melkisédeq," *RHR* 211 (1994): 297-332. After examining biblical and extra-biblical materials, he concludes: "J'ai suivi la présence et l'évolution du personnage de Melkisédeq dans la littérature religieuse juive et chrétienne à la lumière de l'hypothèse selon laquelle ce personnage fut à l'origine un dieu solaire adoré en Canaan sous le nom de Sédeq. Cette hypothèse offre la possibilité de résoudre de façon plus satisfaisante les difficultés qui apparaissent dans l'interprétation de textes de l'Ancien et du Nouveau Testament; elle permet de comprendre pourquoi Melkisédeq occupe une place si éminente dans l'Epître aux Hébreu" (331-32).

7 Examples include commentaries on individual books. Regarding the study of Hebrews and Melchizedek, see Michael S. Beates, "Melchizedek and Jesus: An Exegetical and Hermeneutical Study of Hebrews 7" (Master thesis, Biblical Theological Seminary, 1988) and Jun D. Lee, "The Understanding of Melchizedek in Hebrews 7: 1-3" (Master thesis, Calvin Theological Seminary, 1990).

8 For example, John Gammie, "Melchizedek: An Exegetical Study of Genesis 14 and the Psalter" (Ph.D. diss., University of Edinburgh, 1962) and H. E. Del Medico, "Melchisédech," *ZAW* 69 (1957): 160-70. Del Medico only deals with Genesis 14 and Psalm 110 in this French article.

9 Charles Baylis, "The Author of Hebrews' Use of Melchizedek from the Context of Genesis" (Ph.D. diss., Dallas Theological Seminary, 1989).

10 See D. Leschert, "Hermeneutical Foundations of the Epistle to the Hebrews: A Study in the Validity of Its Interpretation of Some Core Citations from the Psalms" (Ph.D. diss., Fuller Theological Seminary, 1991); M. P. Harrison, "Psalm 110 in the Epistle to the Hebrews" (Ph.D. diss., Southern Baptist Theological Seminary, 1967).

length. Notably, many have treated one text more fully than the other two.[11] Recent scholarly works[12] also bring in other non-biblical texts, such as 11QMelch, to understand the three biblical Melchizedek texts at hand. Our interest, however, is limited to how these three biblical texts relate hermeneutically. Our next section will look at some of the scholarly works that may share similar interpretative interest with ours.

1.1 A Survey of Relevant Literature

We will examine two literary works that have treated all of the three Melchizedek passages. First, Klein's master thesis[13] most closely reflects our interest, namely, an exegetical study of the inner- and inter-biblical interpretation. He devotes a chapter to each of the three Melchizedek passages: Genesis 14 is covered in chapter two; Psalm 110 in chapter three; Hebrews 5-7 in chapter four; and chapters one and five serve as the introduction and conclusion respectively. The only major deficiency is that Klein's study lacks sufficient discussion germane to how the passage interprets the

11 These are the works that treat only *one or two* of the Melchizedek passages at length though their titles imply an exegetical work on all three of the passages: Ignatius Hunt, "Recent Melchizedek Study," in *The Bible in Current Catholic Thought*, ed. John L. McKenzie (N.Y.: Herder and Herder, 1962), 21-33 (major discussion of Genesis 14 with a mere two to three paragraphs devoted to Psalm 110 and Hebrews 5-7); John McCullough, "Melchizedek's Varied Role in Early Exegetical Tradition," *Theological Review* 1 (1978): 52-66 (Psalm 110 is largely ignored); P. J. Nel "Psalm 110 and the Melchizedek Tradition," *JNSL* 22 (1996): 1-14 (besides Nel's interest is primarily tradition study; therefore, Genesis 14 is largely overlooked in this article). Other works include: T. K. Thomas, "Melchizedek, King and Priest: An Ecumenical Paradigm?" *Bangalore Theological Forum* 31 (1999): 66-74. Thomas' main concern is ecumenical; thus little or no exegetical work is accomplished. Joseph A. Fitzmyer's article ("Melchizedek in the MT, LXX, and the NT" *Bib* 81 [2000]: 63-69) focuses on the LXX of Genesis 14, but makes no exegetical and textual links between the LXX of Genesis and Hebrews.

12 This list is not exhaustive but illustrative: Heinz-Josef Fabry, "Melchisedek in Bibel und Qumran" in "*Ich werde meinen Bund mit euch niemals brechen!" (Ri 2,1): Festschrift für Walter Groß zum 70. Geburtstag*, ed. Ulrich Dahmen, Herders biblische Studien, 377-398 (New York: Herder, 2011). Gard Granerød, *Abraham and Melchizedek: scribal activity of Second Temple times in Genesis 14 and Psalm 110*, BZAW 406 (Berlin and New York: Walter de Gruyter, 2010). Israel Knohl, "Melchizedek: a model for the union of kingship and priesthood in the Hebrew Bible, 11QMelchizedek, and the Epistle to the Hebrews," in *Text, Thought, and Practice in Qumran and Early Christianity*, eds. Ruth Clements and Daniel R. Schwartz (Leiden and Boston: Brill, 2009), 255-266. E. F. Mason, '*You Are a Priest Forever': Second Temple Jewish Messianism and the Priestly Christology of the Epistle to the Hebrews*, Studies on the Texts of the Desert of Judah 74 (Leiden and Boston: Brill, 2008). Dominique Cerbelaud, *Melchisédech prêtre du Dieu très-haut*, Les Suppléments aux Cahiers Évangile 136 (Paris: Biblique Catholique, 2006).

13 George L. Klein, "An Exegetical Study of Melchizedek" (Master thesis, Dallas Theological Seminary, 1981).

previous one. For example, Genesis 14 is mentioned only once in chapter three when he examines Psalm 110 in details.[14]

Second, the next article for our review, written by Theo de Kruijf, is entitled "The Priest-King Melchizedek: The Reception of Gen 14:18-20 in Hebrews Mediated by Psalm 110."[15] We intend to treat this article in depth for two reasons: first, the title raises our expectations that the author will exegetically link these three texts while his title neatly summarizes our core interest. Second, our critique of this article will serve as an illustration of the deficiency of biblical scholarship in inner- and inter-biblical interpretation.

1.1.1 A Critique of de Kruijf's Article

The purpose of de Kruijf's study is "to confront the question of whether it is possible to trace, at least in part and tentatively, the stream of tradition that flowed mostly underground from Genesis 14 to Hebrews and beyond."[16] From the above statement it is clear that the author has already expanded his scope of investigation beyond the three biblical passages. Progressing through his article,[17] it becomes apparent that de Kruijf's interest is in more than a comparative study of these three texts.

Our critique of de Kruijf's article follows. First, while his article's subtitle seems to argue that the Hebrews interpretation of Genesis 14 is hermeneutically based on Psalm 110, he does not substantially treat this (sub)theme. De Kruijf's points out the

14 Ibid., 28.

15 De Kruijf, "The Priest-King Melchizedek: The Reception of Genesis 14, 18-20 in Hebrews Mediated by Psalm 110," *Bijdragen: Tijdschrift voor Filosofie en Theologie* 54 (1993): 393-406.

16 Ibid., 393.

17 His article is divided into five sections. We will first summarize the content of each section here and then our critique in the text above. In section one, de Kruijf examines Gen 14:18-20 and calls it an "'open' text" (de Kruijf, "The Priest-King Melchizedek," 393). The term "open text" is based on the term "*Unbestimmtheitstellen*" coined by the Polish philosopher Roman Ingarden according to footnote 3 in de Kruijf's article. See Edgar V. McKnight's assessment of Ingarden in his *The Bible and the Reader: An Introduction to Literary Criticism* (Philadelphia: Fortress, 1985), 26-36. In section two, de Kruijf looks at the relationship between Genesis 14 and Psalm 110. He concludes by claiming that "Any attempt to establish a link between the Psalm and Genesis 14 whereby one text is seen as dependent upon the other can at best be only conjectural" (de Kruijf, "The Priest-King Melchizedek," 396). He then poses these questions: "Has the psalmist made use of an older (Jebusite) fragment in order to demonstrate the priestly function of the Davidic king of Jerusalem? Or has the redactor of Genesis introduced this fragment into the Abram story in order to establish an early link between the kingdom of David and Abraham? Or did both authors independently have access to an ancient (Jebusite) source (p. 396)?" In section three and continuing into the first part of section four, de Kruijf traces the figure of Melchizedek in the literature of the first century C.E.: Philo, Josephus, intertestamental writings and Qumran literature (especially 11QMelch). The rest of section 4 deals with the verbal similarities of Genesis 14 (the LXX) and Hebrews 6-7. Section five serves as his conclusion.

verbal similarities of these three texts in several places, but unfortunately neglects to build a solid case upon this data.

Second, we question de Kruijf's "open text" theory because he seemingly ignores the context[18] of Gen 14:18-20. This raises the following question: what is the controlling factor(s) when interpreting an "open" text? The "open" text theory promotes subjective interpretation that relies heavily on the interpreter's presupposition and intent.

Third, we disagree with de Kruijf's argument in section two that the relationship between Genesis 14 and Psalm 110, no matter how it is developed, is "conjectural." Instead, we believe the textual dependence of these two texts can be shown through other means.[19]

Fourth, we also wonder *how* the treatment of first-century literature can shed light on de Kruijf's "reception of Genesis 14 in Hebrews mediated by Psalm 110." An understanding of the first-century literature could probably help us to read Hebrews intelligently because the author of Hebrews composed his work in a similar literary milieu. De Kruijf's analysis suggests that the author of Hebrews may have drawn his ideas more from the literature surrounding him than from the texts of Genesis 14 and Psalm 110. It is equally possible, however, to argue that the author of Hebrews may have written his essay based on his interpretation of Genesis 14 and Psalm 110.

As noted earlier, de Kruijf's interest is not primarily in the inner working relationships among these three texts. We, however, affirm the significant influence of the OT and the first-century literature on the writing of Hebrews, and think biblical scholarship, by and large, has not paid adequate attention to how an OT text exerts its influence on a later OT and NT biblical text.

In summary, de Kruijf's analysis suffers from a lack of emphasis on how these passages are hermeneutically connected. His subtitle is misleading. Therefore, his article fails to convincingly argue for the interrelationships ("reception", "mediated") of these texts.

Judging from the above literature review, we can draw a preliminary conclusion that biblical scholarship should address certain deficits.

First, the use of the OT in the NT has been extensively researched yet the use of the OT in the OT is not sufficiently attended to in biblical studies.[20] Moreover, more has to be done on how an OT passage is used by another OT writer *as well as* how it is quoted in the NT. While the bulk of scholarly attention seems to be paid to the

18 Here we will adopt a term used by Peter Cotterell in "Semantics, Interpretation, and Theology," in *NIDOTTE*, ed. Willem VanGemeren (Grand Rapids: Zondervan, 1997), 1: 136. See our further explanation of the distinction between "context" and "cotext" in chapter two of this project when we discuss discourse analysis.

19 We will discuss "other means" in our next two chapters on methodology.

20 Another highly related subject is the NT use of the NT, and it appears this subject remains an unplowed field. Nonetheless, to investigate this topic thoroughly takes us beyond the scope of our project.

passage's surrounding extra-biblical literary materials, akin to de Kruijf whose interests lie in intertestamental materials, exegetical work on the biblical materials per se is lacking. Second, works addressing the three (or any combination of) texts of Melchizedek have not given sufficient attention to each of the texts *and* how each text interprets the other text (for example, how Psalm 110 interprets Genesis 14). This deficiency needs to be removed, and thereby this need justifies the writing of this project.

The aim of this study is twofold. First, by examining the use of Melchizedek in both the OT and the NT, we come to grasp some of the issues pertaining to inner- and inter-biblical interpretation, such as exegetical principles or the methodology employed by the OT and the NT writers. Second, by theologically tracing the notion of a royal priesthood in Psalm 110 to Genesis 14, we will show that this amalgamation of kingship and priesthood is not the invention of the author of Psalm 110, but is based on the poet's reading of Genesis 14 and its cotexts. Furthermore it is useful to theologically trace the theme of royal priesthood[21] in the historical books (Samuel, Kings and Chronicles), with special reference to 2 Samuel 7.[22] Moreover, we will argue that the notion of kingly priesthood in Hebrews is based on the author's reading of the text of Genesis 14 – with its cotexts – and Psalm 110. Since the structure and the message of Hebrews may possibly be influenced by the Psalter, an examination of the cotexts of Psalm 110 (Psalms such as Psalm 2 and 132) is necessary.

Hence, we propose to investigate these areas by dividing the tasks into various chapters, as outlined in the following paragraph. In the remainder of the chapter, we will discuss briefly some critical issues regarding inner- and inter-biblical interpretation. In chapters two and three, we will examine two methodological approaches to biblical interpretation, discourse analysis and rhetorical criticism. In chapter four, we will examine Genesis 14, paying special attention to vv. 18-20, subjected to both discourse and rhetorical analysis. In chapter five, we will look at the cotexts of Genesis 14. Based on certain semantic-thematic notions in other OT texts that link to Genesis 14, we then expand our scope of investigation to Genesis 12-22, 49, and Numbers 22-24 (all within the Pentateuch). In chapter six, since 2 Samuel 7 contains some semantic-thematic links to Genesis 14 (and its cotexts including Genesis 12, 22 and 49) and Numbers 22-24, we will then examine it in detail. In chapter

21 Regarding the amalgamation of the two offices, namely, king and priest, in one person, there has never been such a person holding both offices in Israel's history, except Melchizedek and possibly, David. David could not have been a priest from the line of Aaron because he was not from the tribe of Levi. His priesthood would have to come from another order, which could be from the line of Melchizedek (Ps 110:4). Granted that David is the author of Psalm 110, does he refer to himself there or to someone else? In our project we will try to answer this question when we approach Psalm 110. See, however, Merrill, *Kingdom of Priests*, 263-67.

22 It is impossible to trace the king-priest notion in all the historical books of the OT but we will consult other works in this regard; for example, Merrill, *Kingdom of Priests*.

seven, we will explore the meaning of Psalm 110 through discourse and poetic-literary study. In chapter eight, we will investigate how the Psalter, serving as the cotext for Psalm 110, illuminates the interpretation of Psalm 110; we will perform a literary-structural study of Psalms 1 and 2 and Books I-IV of the Psalter, with special reference to certain psalms (72, 89). In chapter nine, we will investigate Book V, where Psalm 110 is found, with special reference to Psalm 132; at the end of the chapter, a concluding section will tie together all the studies of these OT texts. In chapters ten and eleven, we will focus on Hebrews, with special reference to Hebrews 1-7 and how the OT texts provide thematic and structural influence on Hebrews. In chapter twelve, we will assess the hermeneutical issue of inner- and inter-biblical interpretation and draw a conclusion for this project.

As stated previously, there is a dearth of work in the area of the OT use of the OT[23] while one can find a proliferation of literature in the area of the NT use of the OT.[24] It is our goal that this project will contribute to the discussion of inner- and inter-biblical interpretation. With this goal in mind, we now turn to some issues relating to inner- and inter-biblical interpretation.

Several important issues emerge regarding inner- and inter-biblical interpretation that should be mentioned. These issues might be more clearly formulated in the form of a question. Was the text being used or were the traditions behind the text being used? What text form is quoted? How is the text being quoted? What are the hermeneutical principles used by the biblical writers? What is the relationship between intertextuality and inner- and inter-biblical interpretation? What is the relationship between post-biblical interpretation and inner- and inter-biblical interpretation? We are not claiming this list of queries to be exhaustive, but we believe each component question is relevant to our proposed study.

23 One of the few works in this area is Michael Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Oxford University Press, 1985).

24 Pertaining to our particular interest, i.e., Hebrews' use of the OT, Simon Kistemaker, *The Psalm Citations in the Epistles to the Hebrews* (Amsterdam: Van Soest, 1961); Friedrich Schröger, *Der Verfasser des Hebräerbriefes als Schriftausleger*, Biblische Untersuchungen 4 (Regensburg: Verlag Friedrich Pustet, 1968) and William L. Lane, *Hebrews 1-8*, WBC, vol. 47a (Dallas: Word Books, 1991), cxii-cxiv. More relevant bibliographical data will be given when we come to the study of Hebrews.

1.2 Issues Regarding the OT and the NT Use of the OT

We have selected two key items to treat here, namely, how a text is quoted, and what hermeneutical methodology was used by the biblical writers. The remaining issues are consigned to a discussion in appendix 1.[25]

1.2.1 Issue 1: How a Text is Quoted

Our first issue involves looking at how an earlier text is quoted, alluded to, and echoed. The acute problem in this area is the confusion of terminologies used to describe how texts are used. While there is a wealth of research on the NT use of the OT, biblical scholars use various terminologies to describe the use of the OT in the NT. For example, Stanley Porter denotes fifteen terms being used presently regarding the use of the OT in the NT:

> Citation, direct quotation, formal quotation, indirect quotation, allusive quotation, allusion (whether conscious or unconscious), paraphrase, exegesis (such as inner-biblical exegesis), midrash, typology, reminiscence, echo (whether conscious or unconscious), intertextuality, influence (either direct or indirect), and even tradition, among other terms.[26]

At a glance, the great variety of terminology used to describe the use of the OT in the NT is overwhelming and disconcerting. Apparently all of these terms can be viewed within a framework that incorporates these two ends of the spectrum: quotation and allusion.[27]

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25 Among all the issues listed, we consider how a text's being quoted and the hermeneutical methodology used by the biblical writer are more directly related to and also crucial for inner- and inter-biblical interpretation. Furthermore, the hermeneutical method used by a biblical author may reflect *how* he quotes or uses an antecedent Scripture.

26 Stanley E. Porter, "The Use of Old Testament in the New Testament: a Brief Comment on Method and Terminology" in *Early Christian Interpretation of the Scripture of Israel,* ed. Craig A. Evans and James A. Sanders, JSNTSup 148 (Sheffield: Sheffield Academic Press, 1997), 80.

27 We should reject a refinement of quotation proposed by Merrill C. Tenney's three categories for defining how biblical texts are quoted: citation, quotation and allusion. In his view, the difference between citation and quotation is that the former will identify the source from which the words were taken. Since it is extremely rare for biblical writers to identify or provide their source of reference, scholars have long since abandoned this distinction, and consequently concentrate only on quotation. See Tenney, *Interpreting Revelation* (Grand Rapids, Mich.: Eerdmans, 1957), 103. We are indebted to Jon Paulien who points out Tenney's definitions in his "Elusive Allusions: The Problematic Use of Old Testament in Revelation," *BR* 33 (1988): 39. Some may still use the term "citation." But in a strict sense defined by Tenney, they mean "quotation." For our purpose, we use citation and quotation interchangeably.

While the distinction between quotation and allusion is not as sharply defined as one might wish, especially when there is an absence of quotation formula,[28] the complexity increases, causing scholars like Moyise to articulate a third category: "echo."[29] Moyise's "echo" is based on the thesis advocated by Hays.[30] Nonetheless, it goes beyond the scope of this project to discuss in Moyise's new category, and we will work from the assumption that Moyise's echo can be subsumed under allusion. Therefore, we will confine our scope to quotation and allusion in the OT use of the OT and in the OT use of the NT.

1.2.2 Issue 2: Hermeneutical Methodology Used by Biblical Writers

What kind of hermeneutical principles, axioms, and exegetical methods did the OT writers use when they cited and interpreted an earlier OT text? The same relevant question can be asked of NT writers: what kind of exegetical method(s) did the OT biblical writers employ to interpret an antecedent Scripture? Did the NT writers use Hellenistic rhetoric such as Greco-Roman rhetoric, or did they favor and use a Jewish type of exegesis such as midrash, to understand the OT texts? One of the objectives of this project is to answer these questions. Nonetheless, a brief discussion, in two parts– one for the OT and one for the NT – will be offered next.

The topic of the exegetical method(s) used by the OT writers is best illustrated by Fishbane.[31] He categorizes four types of relationships related to how the OT is used in the OT: scribal comments and glosses, legal exegesis (the OT laws and traditions reinterpreted by later OT books), aggadic exegesis (the OT traditions reinterpreted or reapplied by prophets), and mantological exegesis (the prophetic traditions reinterpreted by others). Fishbane's categories seem to comprehensively catalog the whole usage of the OT (*traditions*) by later OT texts or writers. Nonetheless, the

28 Hans Hübner, "New Testament Interpretation of the Old Testament," chap. in *Hebrew Bible/Old Testament: The History of Its Interpretation*, vol. 1, *From the Beginning to the Middle Ages (until 1300)*, ed. Magne Saebo (Göttingen: Vandenhoeck and Ruprecht, 1996), 334-72. Note: this is the updated version of his article, "New Testament, Old Testament Quotation," in *ABD* 4: 1096-1104. His thesis, a distinction of the *Vetus Testamentum per se* and the *Vetus Testamentum in Novo receptum,* is further delineated in his *Biblische Theologie des Neuen Testaments*, vol. 1, *Prolegomena* (Göttingen: Vandenhoeck and Ruprecht, 1990), 37-70, particularly 62-70.

29 Steve Moyise, "Intertextuality and the Study of the Old Testament in the New Testament," in *The Old Testament in the New Testament*, ed. Steve Moyise, JSNTSup 189 (Sheffield: Sheffield Academic Press, 2000), 18-19.

30 See Richard Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989).

31 See Fishbane, *Biblical Interpretation*; see a summary of Fishbane's four categories by C. S. McKenzie, "Inner-biblical Interpretation, Hebrew Bible," in *DBI* 1: 538-40.

question persists: are these exegetical methods the *only ones* that OT writers used to interpret an antecedent OT *text*? Our project will seek to answer this question.

In our treatment of the NT, we need to look at two important cultural factors making an impact on the exegetical method(s) used by the NT writers: Jewish and Hellenistic. For the former, the two dominant types of Jewish exegetical methods are midrash and pesher, though according to Longenecker, there were four types of Jewish interpretation methods evidenced in the first century:[32] the literalist, midrashic,[33] pesher, and allegorical. While all four are evident in Jewish literature, the central concept in rabbinic exegesis is midrash[34] and the dominant Qumran exegesis is pesher.[35] Thus our question is raised: did the NT writers use midrash as a dominant part of their interpretative methodology when they cited an OT text? Or did the NT writers use Qumran pesher to interpret the OT? Moreover, did the Hellenistic influence, for instance, Philo's allegorization, play a part in the NT use of the OT?

While we will assess the methodology used by the OT and the NT writers in their use of Scripture at the end of our study, it is sufficient to say here that the hermeneutical issue is not easily resolved. Since our study is unique in the sense that it combines both the OT and the NT use of the OT, we may be able to shed some light on how the OT and the NT writers use Scripture. Was the hermeneutical method used by the OT writer identical to the method used by the NT writer? If there are differences, what are they?

In completing our discussion of the two major issues facing inner- and inter-biblical interpretation, we can safely remark that there is a need for a detailed examination of inner- and inter-biblical interpretation. The Melchizedek passages provide such an opportunity. Before we proceed with our study, however, we should have a working definition of inner- and inter-biblical interpretation.

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32 Richard Longenecker, "Negative Answer to the Question 'Who Is the Prophet Talking About?' Some Reflections on the New Testament Use of the Old," chap. in *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New,* ed. G. K. Beale (Grand Rapids: Baker Books, 1994), 380.

33 Readers can consult some of the representative works that treat midrash and the NT: G. Vermes, "Bible and the Midrash: Early Old Testament Exegesis," in *The Cambridge History of the Bible: From the beginnings to Jerome*, vol. 1, ed. P. R. Ackroyd and C. E. Evans (Cambridge: Cambridge University Press, 1970), 199-231; Douglas Moo, *The Old Testament in the Gospel Passion Narratives* (Sheffield: Almond, 1983), 62-66. A recent discussion of midrash and the NT quotation can be found in E. Earle Ellis, *The Old Testament in Early Christianity* (Grand Rapids: Baker, 1992), 66-68, 91-101.

34 Longenecker, "Negative Answer," 381. For the introductory matter of the study of midrash, see Jacob Neusner, *What is Midrash? and A Midrash Reader,* SFSHJ 106, (Philadelphia: Fortress, 1987; Atlanta, Ga.: Scholars, 1994).

35 For a preliminary understanding, see Johann Maier, "Early Jewish Biblical Interpretation in the Qumran Literature," chap. in *Hebrew Bible/Old Testament*, 1: 126-29.

1.3 Towards Defining Inner- and Inter-Biblical Interpretation

Defining inter-biblical interpretation seems an easier task than defining inner-biblical interpretation. Biblical theologians have addressed the issue of the NT use of the OT far more frequently than the OT use of the OT (not to mention the area of the NT use of the NT). Recently, Fishbane and others[36] set to remove the deficit in biblical scholarship by looking extensively at the subject of the OT use of the OT. Their works can be traced in at least seven areas: the use of the Pentateuch's legal materials by Deuteronomy and the prophets;[37] the Book of Chronicles' use of the materials from the Book of Kings;[38] the Psalter's recast of historical texts in poetic form;[39] the major textual traditions that, like the Septuagint, reflect their reinterpretation of the Hebrew materials;[40] the prophets' usage of other prophetic materials;[41] the prophets' usage of historical materials (e.g., Isaiah 36-38 and 2 Kings 18-20), and the same text appearing in two different canonical books, for example, Psalm 18 and 2 Samuel 22.

Scholars may have touched on this subject of inner- and inter-biblical interpretation, but few works are labeled in the exact terms of "inner- and inter-biblical interpretation."[42] As noted elsewhere, some scholars use the term "inner-

36 Fishbane, *Biblical Interpretation.* He condensed his book into a recently published article, "Inner Biblical Exegesis," in *Hebrew Bible/Old Testament,* 1: 33-48. See also D. A. Carson and H. G. M. Williamson, eds., *It Is Written: Scripture Citing Scripture. Essays in honour of Barnabas Lindars* (Cambridge: Cambridge University Press, 1988). In the course of this project, we will provide more bibliographical data in the OT use of the OT and the NT use of the OT if necessary.

37 Fishbane, *Biblical Interpretation*, 91-277.

38 The major study of Chronicle's use of other OT materials can be found in T. Willi, *Die Chronik als Auslegung: Untersuchungen zur literarischen Gestaltung der historischen Überlieferung Israel*, FRLANT 106 (Göttingen: Vandenboeck and Ruprecht, 1972).

39 Brevard Childs, "Midrash and the Old Testament," in *Understanding the Sacred Text: Essays in Honor of Morton S. Enslin on the Hebrew Bible and Christian Beginnings,* ed. John Reuman (Valley Forge, Pa.: Judson, 1972), 51. He also points out "the superscriptions of the Psalter are not derived from independent historical tradition but are the result of inner-biblical exegesis" (57). Therefore, the purpose of the superscriptions is to recast the historical text in a new role. See his article "Psalm Titles and Midrashic Exegesis," *JSS* 16 (1971): 137-50.

40 Fishbane, *Biblical Interpretation,* 5. See Joachim Schaper, *Eschatology in the Greek Psalter,* WUNT 76 (Tübingen: Mohr, 1995).

41 Childs, "Midrash and the Old Testament," 53. There he points to the Third Isaiah use of the Second and the Second use of the First. The classic passage that illustrates an early prophet using a later prophet is Daniel's reinterpretation of Jeremiah's prophecy (Daniel 9). Also F. F. Bruce, "The Earliest Old Testament Interpretation," in VTSup 32 (1980): 37-52. In his article, Bruce talks about a later prophet use of an early prophet.

42 For example, Nahum M. Sarna, "Psalm 89: A Study in Inner Biblical Exegesis" in *Biblical and Other Studies,* ed. Alexander Altman (Cambridge: Harvest University Press, 1963), 29-46. Thomas B. Dozeman, "Inner-Biblical Interpretation of Yahweh's Gracious and Compassionate Character," *JBL* 108 (1989): 207-23.

biblical interpretation" as another term for intertextuality.[43] Furthermore, Fishbane's inner-biblical exegesis is no more than a hybrid of rabbinic-midrashic exegesis, intertextuality, and tradition-history criticism. At the outset we require a working definition of inner- and inter-biblical interpretation.

Therefore, we propose the following two components: inner-biblical interpretation, which is a study of how a later biblical writer made use of other canonical material within the same OT or NT canon; and inter-biblical interpretation, which is a study of how a NT writer made use of the OT materials. In our definition "to make use of" could include quoting or alluding; interpreting or expounding; and text revision by addition or subtraction (omission) – to a minor degree without significant change in meaning of the materials used to fit the later biblical writer's compositional needs.

Moreover, inner-biblical interpretation could occur within the OT canon, demonstrated most clearly by the writer of Chronicles when he makes use of materials from Kings, or Paul, who in 1 Corinthians 11, interpreted the passion narrative (the Lord's Supper proper) in the Gospels. Inter-biblical interpretation focuses on the relationship between the OT and the NT and has been studied under a variety of titles: the NT use of the OT; the OT in the NT; the OT quotation in the NT; the NT interpretation of the OT, etc. After defining the inner- and inter-biblical interpretation, what are the approaches to handling these areas of biblical interpretation? That will be the topic of our next two chapters.

43 See Scott L. Harris, *Proverbs 1-9: A Study of Inner-Biblical Interpretation*, SBLSS 150 (Atlanta, Ga.: Scholars, 1995), 31; also his article "'Figure' and 'Riddle': Prov. 1: 8-19 and Inner-Biblical Interpretation," *BR* 41 (1996): 58-76. See appendix 1 where we address the relationship between inner- and inter-biblical interpretation and intertextuality.

2 The Issue of Methodology Regarding Inner- and Inter-Biblical Interpretation: Discourse Analysis (Text-Linguistics)

The scope of this chapter (and chapter three) is to look at the models of methodology that would be used in our inner- and inter-biblical interpretation. We propose to use discourse analysis (text-linguistics) and rhetorical criticism under the rubric of literary criticism in order to approach the texts of Melchizedek, with reasons and justification provided in the description of each methodology.

2.1 Methodology: Discourse Analysis

This project advocates the use of both linguistics and literary analysis as part of the methodology to study the inter- and inner-biblical interpretation, though neither approach is new to biblical scholarship. The presupposition of their application to biblical study is simple: both the OT and the NT Scriptures are products of language. The writers of the Scriptures would generally follow the norm and principle of literature or text production in the grammatical and linguistic rules of either Greek or Hebrew. While speaking to the study of the NT, Porter's comment remains true to the study of the whole Bible:

> The study of the New Testament is essentially a language-based discipline. That is, the primary body of data for examination is a text . . . written in the Hellenistic variety of the Greek language of the first century CE. Whatever else may be involved in the study of the New Testament – and there are many other factorsthat must be taken into account, such as archaeology, history, literary criticism (of various sorts), sociological criticism, and even theology – to remain a study of the New Testament it must always remain textually based, since the only direct access that we have into the world of the New Testament is through the text of the Greek New Testament.[44]

Concerning the OT Lowery echoes Porter: "since the biblical text was a product of language, it was natural that the theory and praxis of linguistics would be applied to the Hebrew Bible."[45] Therefore, the best approach to interpret the Scriptures is the combined use of text-linguistics (discourse analysis) and literary analysis[46] since both methodologies are textually based. We will treat text-linguistics (discourse analysis) first and treat literary analysis in the next chapter.

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44 Stanley E. Porter, "Discourse Analysis and the New Testament Studies: An Introductory Survey," in *Discourse Analysis and Other Topics in Biblical Greek*, ed. Stanley E. Porter and D. A. Carson, JSNTSup 113 (Sheffield: Sheffield Academic Press, 1995), 14.

45 Kirk E. Lowery, "The Theoretical Foundations of Hebrew Discourse Grammar," chap. in *Discourse Analysis of Biblical Literature: What It Is and What It Offers*, ed., Walter Bodine, SBLSS (Atlanta, Ga.: Scholars, 1995), 105.

46 Literary criticism or analysis has its historical aspect. For example, form criticism, as part of literary criticism, may produce historical data after being applied to a text. Nonetheless, we want to stress the text-oriented aspect of literary criticism at this point.

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2.1.1 Discourse Analysis (Text-Linguistics)

In the discussion of discourse analysis[47] we will center on its application to our study without going into detailed narration of its methodological nature, history and other critical issues.[48]

47 There is a need to clarify the terms "discourse analysis" and "text-linguistics." The term "text-linguistics" was coined in Europe (see Walter R. Bodine, "Linguistics and Biblical Studies" in *ABD* 4: 330). Similar terms are: "text grammar" [*Textwissenschaft*], "text theory" [*Texttheorie*], "text studies", "text science" and "textology". See Jeffrey T. Reed, "Discourse Analysis as New Testament Hermeneutic: A Retrospective and Prospective Appraisal," *JETS* 39 (1996): 225. "Discourse analysis" as a term was coined in the United States, and is also called "discourse grammar" or "discourse studies." See Moisés Silva, *God, Language, and Scripture: Reading the Bible in the General Linguistics* (Grand Rapids, Mich.: Zondervan, 1990), 118. Reed, "New Testament Hermeneutic," *JETS* 39 (1996): 225. "Discourse studies" also comes from the same German term *Textwissenschaft* anglicized text-linguistics. See Teun A. van Dijk, "New Developments and Problems in Textlinguistics," in *Text vs Sentence: Basic Questions of Text Linguistics,* ed. János S. Petöfi (Hamburg: Helmut Buske, 1979), 2: 512. Dijk categorizes text-linguistics as a subcomponent of discourse studies. Compare Joel Green, "Discourse Analysis and New Testament Interpretation," in *Hearing the New Testament: Strategies for Interpretation*, ed. Joel Green (Grand Rapids: Eerdmans, 1995), 177. Such distinction is not necessary. In terms of medium, some linguists consider the "text" as a written form of communication in text-linguistics while others look at "discourse" as the communicative event. See Porter, "An Introductory Survey," 17 (footnote 16). For Sinclair, every reading of a text or even two readings by the same reader is a unique communicative event. J. McH. Sinclair, "On the Integration of Linguistic Description," in *Dimensions of Discourse,* ed. Teun A. van Dijk, vol. 2 of *Handbook of Discourse Analysis* (London: Academic Press, 1985), 14. Though scholars on both sides of the Atlantic developed the theory and practice independently of one another, discourse analysis and text-linguistics should be considered as interchangeable (in this project, we will use both terms as such). It should be noted that the relationship between text-linguistics and discourse analysis is, in de Beaugrande's words, "diverse sometimes contrapuntal pattern. They were sometimes considered identical, sometimes unrelated, sometimes opposed." See Robert de Beaugrande, "Text Linguistics in Discourse Studies," in *Discipline of Discourse,* ed. Teun A. van Dijk, vol. 1 of *Handbook of Discourse Analysis,* 41. See Bodine, "Introduction: Discourse Analysis of Biblical Literature: What It Is and What It Offers," in *Discourse Analysis of Biblical Literature*, 2.

48 Readers can consult works related to their specific areas of interest: for a general introduction, see John Lyons, *Language and Linguistics: An Introduction* (Cambridge: Cambridge University Press, 1981; reprint, Cambridge: Cambridge University Press, 1984) and van Djik, ed., *Handbook of Discourse Analysis,* vol. 1, *Handbook of Discourse Analysis* and vol. 2, *Dimensions of Discourse* (London: Academic Press, 1985). Other helpful works include: Lyons, *Semantics*, 2 vols. (Cambridge: Cambridge University Press, 1977; reprint, 1985); van Dijk, *Some Aspects of Text Grammars: A Study in Theoretical Linguistics and Poetics* (Hague: Mouton, 1972) and his *Text and Context: Explorations in the Semantics and Pragmatics of Discourse* (New York: Longman, 1977); Wolfgang Dressler, *Einführung in die Textlinguistik* (Tübingen: Max Niemeyer Verlag, 1973); W. Dressler, ed., *Current Trends in Textlinguistics,* Research in Text Theory/*Untersuchungen zur Texttheorie* 2 (Berlin: Watler de Gruyter, 1978); N. E. Collinge, ed., *An Encyclopaedia of Language* (London: Routledge, 1990). For the OT, in addition to Bodine, ed., *Discourse Analysis of Biblical Literature,* see also another volume edited by him: *Linguistics and Biblical Hebrew* (Winona Lake, Ind.: Eisenbrauns, 1992); Robert D. Bergen, ed., *Biblical Hebrew and Discourse Linguistics* (Dallas: Summer Institute of Linguistics, 1994). For the NT, see David A. Black, *Linguistics for Students of New Testament Greek: A Survey of Basic Concepts and Applications*, with a foreword by Moisés Silva, 2d ed. (Grand Rapids: Baker Books, 1995); David A. Black, Katharine Barnwell and Stephen Levinsohn, eds., *Linguistics and New Testament Interpretation: Essays on Discourse Analysis*, with a foreword by Eugene A. Nida (Nashville, Tenn.: Broadman, 1992).

2.2 One Major Issue Regarding Text-Linguistics

One inevitable issue in modern linguistics is the relationship between text versus sentence. In tracing the historical development of linguistics, phonology, morphology, and syntax were confined to sentence-based study until the rise of discourse analysis, which advocates text-based study. This gives rise to the inevitable question: should the locus of meaning be in the sentence or in the text? János S. Petöfi solidifies the debate in the form of questions:

> What constitutes a text (How can/must the terms 'text' and 'sentence' be explicated, as names for object-language elements or as names for theoretical constructs)? What are the properties of a text that can under no circumstances be properties of a sentence? What are the tasks of text linguistics? What text linguistic task can under no circumstances be handled by sentence linguistics? What is the most urgent task of text linguistics?[49]

In an attempt to answer these and other questions, at least three views emerged in terms of the relationship between sentence and text.[50] For some, text and sentence grammar should belong to two different systems;[51] for others, there are interconnections between these two systems.[52] The third opinion is to dissolve the binary opposition (text/sentence) into a tripartite hierarchy: text, sentence cluster, and sentence.[53]

In our opinion, such distinction and fusion are unnecessary. A text is built upon words and sentences,[54] plus some other non-textual items. They are inter-dependent though they may be governed by different sets of principles. For example, a poem (text) is regulated by poetic principles (e.g., parallelism) while its constituents (words, cola) by general syntax and grammar (e.g., a singular noun will normally have a singular verb, etc.). An analysis of this poem (text) will consider all of the following: phonemes, morphemes, sentences (cola), syntax, semantics, and the text as a discourse although the methodological approaches to each of these components may vary.

Furthermore, text or discourse grammar concerns itself with the descriptions of the macro-structure of a text – its global and overall structure – while phonology,

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49 János S. Petöfi, ed., *Text vs Sentence: Basic Questions of Text Linguistics* (Hamburg: Helmut Buske, 1979), 1: vi.

50 The two volumes of *Text vs Sentence* serve as the forum for such discussions. In our opinion, the only regret is there is no definite answer or conclusion to this debate.

51 Ursula Oomen, "Texts and Sentences," in *Text vs Sentence,* 1: 272.

52 Robert de Beaugrande, "Text and Sentence in Discourse Planning," in *Text vs Sentence,* 2: 467-69.

53 Maria M. Langleben, "On the Triple Opposition of a Text to a Sentence," in *Text vs Sentence,* 1: 246-57.

54 We use the word "sentence" in an undefined sense, i.e., it includes sentoid, simple and complex sentence, and sentence cluster. See ibid., 250.

morphology, syntax and semantics, the micro-structure of a text. Their relationship could best be described as follows:

> [A] text grammar cannot exist without integrating parts of sentence grammar. Thus genuine research into text linguistics starts where sentence grammar fails to provide adequate explanations for linguistic phenomena.[55]

Such rigid dichotomy of sentence/text has ignored the contribution of the sentence in text-linguistics. In our opinion, the "functional sentence perspective" (abbreviated as FSP),[56] as part of linguistic theory, can contribute to a better appreciation of a text. Scholars have raised the issue of whether FSP stimulated the development of text grammar to a certain extent since FSP is an older discipline, and since they both share the same interest. The role of FSP in discourse analysis is not clear but[57] it is useful since FSP describes the "sentence from the point of view of its . . . use in a message (framed in a text or a situation)."[58]

At this point, we will leave the historical survey of FSP to others[59] while we focus on the methodology of FSP. The key thrust of FSP is to look at the communicative function of the sentence in the organization of a text. In analyzing a sentence, the theme-rheme textual structure is discerned.

Let us illustrate by looking at the first two verses of Genesis: in Gen 1:1, וְאֵת הָאָרֶץ בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם the word, הָאָרֶץ is part of the rheme according to FSP, but in Gen 1:2, וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ, the word הָאָרֶץ becomes the theme and the phrase תֹהוּ וָבֹהוּ הָיְתָה becomes the rheme. The theme is the known or given information, while the rheme is the new information in the context of a sentence. Building upon Halliday's definition, František Daneš argues that

> there are two simultaneous structures of text: (1) 'information focus' (given-new), and (2) 'thematization' (theme-rheme). The former determines the organization of the text into discourse units, the latter frames each clause into the form of a message about one of its constituents.[60]

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55 Hannes Rieser, "On the development of Text Grammar," in *Current Trends in Textlinguistics,* 9.

56 FSP is referred to by various names: "aktuelle Satzgliederung, funktionale Satzperspektive, Mitteilungs- perspektive, contextual segmentation of the sentence, the thematic organization of the utterance, Thema-Rhema-Gliederung, topic-comment structure." See František Daneš, "Foreword," in *Papers on Functional Sentence Perspective,* ed. František Daneš (Prague: Academia, 1974), 9.

57 Zdena Palkova and Bohumil Palek, "Functional Sentence Perspective and Textlinguistics," in *Current Trends in Textlinguistics,* 212.

58 Ibid.

59 See Jan Firbas, "Some Aspects of the Czechoslovak Approach to the Problems of FSP," in *Papers on Functional Sentence Perspective,* 11-18.

60 František Daneš, "FSP and the Text Organization," in *Papers on Functional Sentence Perspective,* 107, as a summary statement of M. A. K. Halliday's.

Such theme-rheme analysis is also called "topic and comment"[61] in the discussion of "semantic relations between sentences" in discourse analysis.[62] The topic (*thema*) and comment (*rhema*) structure is assigned to a sentence on top of its syntactic and semantic structures. The question is how can one assign the theme and rheme correctly, especially if there is a complex sentence structure involved?[63] Several principles could serve as a general guide: first, the topic/comment structure sometimes coincides with the subject/predicate although it also depends on the framework of the preceding sentence. Second, in the dynamic of a conversation, the topic is usually the given information (already known by the hearer) while the comment is the new information (unknown but now asserted to the hearer).[64] Third, various semantic functions and linguistic devices are present: passivization, stress, pronominalization, emphasis, and definitivization. It has been pointed out, though, that when FSP is applied, analysts may come across certain contradictions or uncertainties of how the theme-rheme have been assigned and at times, may have to impose their subjectivity. Admittedly, not *all* sentences could be analyzed by FSP. [65]

Among biblical interpreters a theme-rheme sentence analysis is not unfamiliar. Jeanrond, in his treatment of the philosophical hermeneutics of the Gadamar-Ricoeur

61 The distinction between the notions of theme-rheme and topic-comment can be seen as a geographical difference. The Prague school prefers using the former while American linguists the latter. See Jean-Marc Heimerdinger, *Topics, Focus and Foreground in Ancient Hebrew Narrative*, JSOTSup 295 (Sheffield: Sheffield Academic Press, 1999), 102 (footnote 2).

62 Van Dijk, *Some Aspects*, 109. Dijk devotes an entire section to further discussion, see pp. 109-120.

63 Van Dijk has posed six questions concerning assignment. Among the six, the first three are relevant to our discussions: "(i) is the topic-comment distinction to be defined in syntactic, semantic or pragmatic terms . . . ? (ii) do all sentences have such a structure, and by what explicit rules and procedures can topic and comment be assigned? (iii) do sentences have a topic-comment structure independent of text structure and/or of their use in communicative contexts? In other words: can the 'same' sentence have different topic-comment structure in different (con-)texts?" See van Dijk, *Text and Context*, 114-15.

64 Ibid., 116. Put another way, "the definition of 'new' is thereby the communicative purpose of the speaker. 'Given' is defined primarily in reference to the preceding context." See Palkova and Palek, "Functional Sentence," 216.

65 The theme-rheme structure, for some scholars, is too simplistic. Thus they modify it in various ways. See Firbas, "Some Aspects," 23-26. In addition to theme and rheme, "basis" and "transition" are suggested to further refine the sentence analysis. In the study of FSP, scholars discern three types of thematic progression (abbreviated as TP). For details about their methodological criteria and how each type looks in diagram format, see Daneš, "Text Organization," 114-23. What follows is a summary of his essay: first, a simple linear is the most basic TP in which every rheme of an utterance will become the theme in the following utterance (as in Gen 1:1-2). A second TP has a continuous (constant) theme: "one and the same theme appears in a series of utterances (to be sure, in not fully identical wording), to which different rhemes are linked up" (p. 119). A third TP contains derived themes: in this type, the themes are derived from a "hypertheme" with the combination of type 1 and type 2 (p. 120).

discussions, modifies FSP from sentence-level to text-level.[66] As a tool, FSP helps biblical interpretation in at least two ways: first, it is a device to discern text coherence or text connexity since the theme-rheme, in the organization of a text, plays a constructive role that moves the communication forward. Second, FSP is sensitive to context-dependent structure in view of a text. While the Scriptures contain sixty-six books, mostly independently composed, FSP helps discern theme/rheme not only on a sentence-level but also on a text-(book-)level. On a text-(book-)level, one biblical book may serve as "context" for another, and the theme of that book may become the rheme of another at this level.

2.3 Applications of Text-Linguistics to Biblical Studies

Though text-linguistics is a young discipline, its application to biblical studies has been slowly and gradually recognized and utilized in biblical studies.[67] In this project, we will selectively apply the elements of text-linguistics in our thesis, and in our judgment, we will perform a "Lexical Semantic Analysis." We will now briefly describe the presuppositions, theories of word-meaning, and some practical procedures.

When we talk about lexical semantics, we tend to focus on the meaning of a word (lexeme); however, text-linguistics would advocate that the cotext[68] in which the word occurs is essential to determine the lexical meaning of a word. Therefore, this lexical semantics should be cast in the cotext of a discourse: the sentence, paragraph, and the text as a whole. In our case, biblical writers pay much attention to the lexical item found in a previous writing by another author (inner- or inter-biblical interpretation

66 Werner G. Jeanrond, *Text and Interpretation as Categories of Theological Thinking,* trans. Thomas J. Wilson (New York: Crossroad, 1988), 170, note 41; 85-90. Jeanrond also talks about the three types (he calls them "models") of theme-rheme structure in collaboration with Daneš (see above footnote) in pp. 86-88.

67 The early use of textlinguistics applied to Bible studies is in Bible translation, as pointed out by William A. Beardslee, "Recent Literary Criticism," chap. in *The New Testament and Its Modern Interpreters*, eds. Eldon Jay Epp and George W. MacRae (Philadelphia and Atlanta: Fortress and Scholars, 1989), 188. See questions raised by linguists on both a theoretical and practical level concerning Bible translation in William Johnstone, "Biblical Study and Linguistics," chap. in *The Cambridge Companion to Biblical Interpretation*, ed. John Barton (Cambridge: Cambridge University Press, 1998), 129.

68 A distinction should be made between cotext and context. Simply put, cotext is the literary environment in which a word is written; the preceding and subsequent words, phrases, sentences, paragraphs, the text (book), and to a greater extent (as in the Bible), the other books. As commonly referred to in linguistics, context is the social milieu in which the word (of an utterance or text) is written. See Peter Cotterell, "Semantics, Interpretation, and Theology," 1: 136. See also Jeffrey T. Reed, *A Discourse Analysis of Philippians: Method and Rhetoric in the Debate over Literary Integrity*, JSNTSup 136 (Sheffield: Sheffield Academic Press, 1997), 42.

depending on which Testament the lexical item is found), and that relationship merits linguistic analysis in terms of syntagmatic and paradigmatic perspectives.

To begin with, the stock presupposition of lexical semantics is that a word by itself has no meaning at all,[69] and most likely, the form and/or the sound of the word applied to its 'meaning' is arbitrary and conventional. The question remains: from where does a word get its meaning or sense?

To answer that, we can appeal to two major theories that attempt to determine word-meaning: the ideational and the referential theories. The former argues that the meaning of a word is formed by the image or concept associated with it; while the latter argues that the meaning of a word is determined by its referent.[70] Furthermore, there is a tendency among many scholars to take the "concept-oriented approach" to delineate word-meaning.[71] Unfortunately, this approach is problematic when applied to biblical studies working with an ancient language such as Hebrew. Without a living speaker of a particular language, it could be hard to pinpoint the concept of a particular Hebrew word.

We now turn to another approach called the "field-oriented approach," which is a product of the insights fostered by modern linguistics. Its basic premise is that words are better comprehended in their relation to other possible words, and thus involves the study of the syntagmatic and paradigmatic dimensions of a particular word in a sentence or a discourse as crucial to discovering a word's meaning.[72]

Before elaborating on the two dimensions (types) of a word, two emphatic comments are in order. First, we have deliberately noted how lexical semantics must be viewed from the context of a sentence or a text. Barr is critical of a theological

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69 Cotterell, "Semantics, Interpretation, and Theology," 1: 147.

70 The third approach is to define word-meaning in behavioral terms. All three approaches have their weaknesses. See the third approach and the critique by D. A. Cruse, "Language, Meaning and Sense: Semantics," in *An Encyclopaedia of Language*, 145-47.

71 Peter Cotterell and Max Turner, *Linguistics and Biblical Interpretation* (Downers Grove, Ill.: InterVarsity, 1989), 146.

72 It is profitable to categorize words in the context of a sentence into "close-set" and "open-set" elements. To illustrate, let us use Heb 7: 17 as an example: μαρτυρεῖται γὰρ ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ. The words γάρ, ὅτι, σύ, εἰς, τόν, κατά, and τήν are close-set elements belonging to "grammatical classes with few members and whose membership changes so slowly that for most purposes it can be regarded as fixed" (Cruse, "Semantics," 144); the remainder, that is, the "open-set" elements "belong to classes with typically large numbers of members, and a relatively large turn-over (both gain and loss) in membership" (ibid.). While the close-set elements are commonly referred to as grammatical elements (or structural signal) and thus their function is to articulate the grammatical structure of the sentence, it is the open-set elements, often referred to as the lexical (or content) elements, which convey the meaning of the sentence. By no means does this suggest that the closed-set elements never carry any meaning (e.g., γάρ), though admittedly the conveyed meaning tends to be general. The open-set elements normally have richer and more complex meanings (e.g., ἱερεύς), and not surprisingly, the closed-set elements usually capture a grammarian's interest; the open-set elements, conversely, are studied by a linguist as part of semantics.

dictionary approach based only on "words," and proposes that examining the word in its cotext – be it a sentence or a text, and even in its context – would resolve this tendency.[73] Biblical scholars tend to focus attention on the primacy of word-meaning over sentence-meaning because of their training. Unless they are a native Hebrew or Greek speaker, they typically learn their biblical languages starting with words (vocabulary). Cruse is right that

> the study of a word's meaning is best grounded in the use of the word in sentences, and the meaning itself is best derived, directly and indirectly, from the meaning of sentences containing the word.[74]

For example, the word αἰῶνα (from αἰών) in Heb 7:17 can be glossed as "a very long time, a segment of time, age, world order, the Aeon as person, and eternity." Yet the word-meaning is best grounded by the sentence in which it appears; therefore, the word makes the most sense as "forever or for eternity."[75] Cruse's thesis in his monograph on lexical semantics crystallizes this point: the semantics of a lexeme should be understood "from its relations with actual and potential linguistic contexts."[76]

Second – and related to what was previously mentioned – we will not ignore how traditional grammar contributes to the study of syntax in a sentence; furthermore, as a clarification, when a sentence is analyzed, we will pay attention to the theme-rheme (topic-comment) dynamic as discussed in FSP. Having addressed these points, we now resume discussing the syntagmatic and paradigmatic dimensions of a word.

Grasping the dynamic of the syntagmatic and paradigmatic dimensions of a lexeme is crucial in discourse study.[77] One can think of the syntagmatic relations of a word as collocational and paradigmatic as substitutional.[78] The syntagmatic dimension is perhaps best understood as how a word is used in relation to other words in a sentence or a discourse. For example, John is a priest; "John" and "a priest" makes a collocational sense in the sentence but "this dog" is "a priest" does not. In our case, the statement "Melchizedek was priest of God Most High" (Gen 14:18) makes collocational sense.

The paradigmatic dimension is perhaps best understood as how and why a word is chosen over other similar choices of words that could possibly perform the same semantic and grammatical functions in the sentence. In our case, the psalmist in

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73 See James Barr, *The Semantics of Biblical Language* (Oxford: Oxford University Press, 1961).

74 Cruse, "Semantics," 144.

75 The presence of these words εἰς τόν in the phrasal construction also helps convey that sense.

76 D. A. Cruse, *Lexical Semantics* (Cambridge: Cambridge University Press, 1986), 1. See his chap. 1, in which he calls "a contextual approach to lexical semantics."

77 The syntagmatic and paradigmatic relation is discussed as one of four distinctions or dichotomies in the context of Saussure's structuralism. See John Lyons, *Semantics*, 1: 240-43.

78 Cotterell and Turner, *Linguistics*, 155-59.

Ps 110:1 could have used other terms (say אמר) to replace נאם, leading us to question if there is anything significant about using this term instead of others.

In the framework of sentence and text, carefully analyzing the syntagmatic and paradigmatic dimensions of a biblical word in its cotext and context, one may arrive at the discourse meaning of a word rather than at its lexical meaning. While this principle is not new, it appears in a recent publication of *NIDOTTE*,[79] as VanGemeren comments:

> The meaning of a word as a symbol of communication is to be determined in its relation to other words . . . , in its place within the sentence or verse, and at the level of a literary unit or discourse. . . . The goal of interpretation is to understand the more precise meaning of a word at the level of the discourse, i.e., a literary unit (in contrast to the level of word or sentence).[80]

Since the Bible is a text that holds theological significance, each word (particularly with the open-set element) may have its own "specialized" sense, confined in its usage within Scripture.[81] Thus our theory is grounded on the shared semantic feature that a stock of words has been favorably used by the biblical writers.[82] These biblical writers look at what was previously written and made use of this stock of lexemes to interpret or to expound upon antecedent Scripture. Discourse analysis, therefore, is the appropriate tool to discern such usage by looking at words at a discourse or text level. The text level (in comparison to word or sentence level) could happen in two (or more) texts within a book (for example, Psalms 2, 110 and 132); in two (or more) texts in two books within the same Testament (inner-biblical interpretation, for example, Genesis 14 and Psalm 110); or, in two (or more) texts in two books in the two Testaments (inter-biblical interpretation, for example, Genesis 14, Psalm 110 and Hebrews 5-7). The third example is precisely our focus of interest in this study.

We will now turn our attention to practical steps. When analyzing a word in a given passage, we will examine its syntagmatic aspect in the sentence where lexeme occurs. Then the lexeme's cotext will be studied; this could include the paragraph, section, and book level context. Then when necessary, we will examine its paradigmatic aspect. Theoretically, the lexeme could be treated as the theme as well as the rheme in the sentence analysis. This will be taken into account in analyzing the sentence. The theme-rheme approach will not be limited to between the sentences but will extend to a larger cotext.

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79 Willem A. VanGemeren, "Introduction," in *NIDOTTE*, 1: 6.

80 Ibid.

81 See Cotterell and Turner, *Linguistics*, 164-67.

82 Robert Alter argues that the Hebrew Bible has "reflected a specialized or elevated vocabulary." Alter, *The Five Books of Moses: A Translation and Commentary* (New York: W. W. Norton and Company, 2004). Note: part of his book was previously published in *Genesis: Translation and Commentary* (New York: W. W. Norton, 1996).

Our next task, following the above discussion of discourse analysis, is to examine literary analysis, especially rhetorical criticism, as a methodological approach to the study of the Melchizedek passages. This is our focus in chapter three.

3 The Issue of Methodology Regarding Inner-Biblical and Inter-Biblical Interpretation: Rhetorical Criticism

In our last chapter, we delineated discourse analysis (text-linguistics) as one of the two methodological approaches we will apply in this project. In this chapter, we will examine our second methodological approach, rhetorical criticism, under the rubric of literary analysis.

Literary analysis[83] has a protracted history that encompasses a variety of methodologies that stretch beyond the scope of this project. While we refer to scholarly works that treat and discuss these subjects,[84] our course of action is to focus on one of the methodologies and consider how it can be applied to our study.

Literary analysis includes the following methodologies: source, tradition-historical, form, redaction, canonical, and rhetorical criticism.[85] Regardless of the methodologies chosen, the aim of applying literary criticism to biblical studies – to borrow John Barton's term – is for the "elucidation" of the biblical texts.[86] After reviewing all the critical methods, we have settled on rhetorical criticism. The reasons why we have chosen rhetorical criticism above other methods of literary analysis serve as the subject of our next section.

83 Traditionally, literary criticism is also known as source criticism. It should be noted that we are using literary analysis and literary criticism synonymously, putting textual, form, source, rhetorical, and canonical criticism under literary analysis. See T. K. Beal, K. A. Keefer, and T. Linafelt, "Literary Theory, Literary Criticism, and the Bible," in *DBI* 2: 79. Richard Coggins, "Keeping Up with Recent Studies X: The Literary Approach to the Bible," *ExpTim* 96 (1984): 9-14.

84 A most helpful survey of literary analysis is done by Temper Longman III, "Literary Approaches to Old Testament Study," in *The Face of Old Testament Studies: A Survey of Contemporary Approaches*, ed. David W. Baker and Bill T. Arnold (Grand Rapids, Mich.: Baker Books, 1999), 97-115. Contained within is a survey of the contemporary history of literary analysis. Compare Longman, "Literary Approaches and Interpretation," in *NIDOTTE*, 1: 103-24. This article supplies both a historical survey and a description of the literary conventions. For a historical survey of literary criticism up to 1989, read Paul R. House, "The Rise and Current Status of Literary Criticism of the Old Testament," in *Beyond Form Criticism: Essays in Old Testament Literary Criticism*, ed. Paul House (Winona Lake, Ind.: Eisenbrauns, 1992), 3-22.

85 For an overview and concise survey of literary analysis, consult Stephen R. Haynes and Steven L. McKenzie, eds., *To Each Its Own Meaning: An Introduction to Biblical Criticisms and Their Application* (Louisville, Ky.: Westminster/John Knox, 1993).

86 John Barton, *Reading the Old Testament: Method in Biblical Study,* 2d ed. (Philadelphia: Westminster, 1996), 10.

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3.1 Methodology: Rhetorical Criticism

Our discussion of this topic is organized as follows. After a brief introductory remark, we will address the methodological diversity of rhetorical criticism, followed by a consideration of the problems bound to occur when applying rhetorical criticism to biblical studies. After addressing these inevitable issues, we will adjust and make suitable adaptations to the methodological approach used in this project.[87]

Essentially, rhetorical criticism has been welcomed in biblical studies because of its text-oriented nature, and since the 1980s its impact on literary analysis has been

87 For a historical description of rhetorical criticism, see Edward P. J. Corbett and Robert J. Connors, *Classical Rhetoric for the Modern Student*, 4th ed. (Oxford: Oxford University Press, 1999), chap. 6. Note Corbett and Connors write from a non-biblical perspective about the history of rhetoric from ancient times to the present. From a biblical scholarly perspective, consult these works regarding various topics of rhetorical criticism: Burton L. Mack, *Rhetoric and the New Testament*, Guide to Biblical Scholarship (Minneapolis: Fortress, 1990); Dennis L. Stamps, "Rhetorical Criticism of the New Testament: Ancient and Modern Evaluations of Argumentation," in *Approaches to New Testament Study*, ed. Stanley E. Porter and David Tombs, JSNTSup 120 (Sheffield: Sheffield Academic Press, 1995), 129-69; Dale Patrick and Allen Scult, *Rhetoric and Biblical Interpretation,* JSOTSup 82, Bible and Literature Series 26 (Sheffield: Almond, 1990); W. M. W. Roth, "Rhetorical Criticism, Hebrew Bible, in *DBI* 2: 396-99; David Hester Amador, *Academic Constraints in Rhetorical Criticism of the New Testament: An Introduction to a Rhetoric of Power*, JSNTSup 174 (Sheffield: Sheffield Academic Press, 1999); Wilhelm Wuellner, "Biblical Exegesis in the Light of the History and Historicity of Rhetoric and the Nature of the Rhetoric of Religion," in *Rhetoric and the New Testament: Essays from the 1992 Heidelberg Conference*, ed. Stanley E. Porter and Thomas H. Olbricht, JSNTSup 90 (Sheffield: JSOT Press, 1993), 492-513; C. Clifton Black, "Keeping Up with Recent Studies XVI: Rhetorical Criticism and Biblical Interpretation," *ExpTim* 100 (1989): 252-58 and Dennis L. Stamps, "Rhetorical and Narratological Criticism," in *Handbook to Exegesis of the New Testament*, ed. Stanley E. Porter (Leiden: Brill, 1997), 219-39. Among all the biblical scholars, the work of James Muilenburg is considered pivotal in revitalizing rhetorical criticism in biblical studies. See his "Form Criticism and Beyond," *JBL* 88 (1969): 1-18. For Muilenburg, one should distinguish rhetoric from rhetorical criticism, the former being an enterprise, the latter being methodology (ibid., 8). Publications of rhetorical criticism in biblical studies are abundant; for a survey or review of these publications, please consult Duane F. Watson and Alan J. Hauser, *Rhetorical Criticism of the Bible: A Comprehensive Bibliography with Notes on History and Method*, Bible Interpretation Series 4 (Leiden: Brill, 1994). We update further by adding later works in the OT: Charles C. Shaw, *The Speeches of Micah: A Rhetorical-Historical Analysis*, JSOTSup 145 (Sheffield: Sheffield Academic Press, 1993), Timothy A. Lenchak, "*Choose Life!": A Rhetorical-Critical Investigation of Deuteronomy 28,69-30,20,* AnBib 129 (Rome: Pontificio Istituto Biblico, 1993), Phyllis Trible, *Rhetorical Criticism: Context, Method and the Book of Jonah* (Minneapolis: Fortress, 1994), Lyle Eslinger, *House of God or House of David: The Rhetoric of 2 Samuel 7*, JSOTSup 164 (Sheffield: JSOT Press, 1994), Nicolai Winther-Nielsen, *A Functional Discourse Grammar of Joshua: A Computer-Assisted Rhetorical Structure Analysis,* ConB OT Series 40 (Stockholm, Sweden: Almqvist and Wiksell International, 1995), Robert H. O'Connell, *Rhetorical of the Book of Judges*, VTSup 63 (Leiden, Netherlands: Brill, 1996), Thomas Renz, *The Rhetorical Function of the Book of Ezekiel*, VTSup 76 (Leiden, Netherlands: Brill, 1999).

especially prolific.[88] Evidence of this boom of publications is the literary and poetics studies by Alter and Sternberg.[89] The focus of these studies is "text-centered" for the work primarily involves analyzing the text itself. Clearly rhetorical criticism effectively complements this trend.[90]

Besides its text-oriented nature, the goal of rhetorical criticism resembles the goal of religion, that is, both seek to persuade people to believe in certain things advocated by the rhetorician or religious leader. It is correct when David Howard remarks that "*all* religious writing may be seen as 'rhetorical' in the sense that it attempts to change behavior. In that sense, the entire Bible is rhetorical."[91] Howard continues to encourage biblical rhetorical critics to study the biblical text, and to pay attention to the rhetorical arguments presented by the biblical writers in the text.[92] H. J. Bernard Combrink seems to be thinking along similar lines to Howard when he argues for reading a text both for its "information" and for its "transformation."[93] While the text's information undergirds the text's transformation, the latter belongs to the realm of spirituality. Since rhetoric and religion are inseparable, the application of rhetoric (rhetorical criticism) to the study of the Bible is both appropriate and inevitable.

3.1.1 Rhetorical Criticism: Methodological Diversity

Rhetorical criticism encompasses a variety of models. At the risk of simplicity, rhetorical criticism consists of ancient (or classical) rhetoric, new rhetoric, and a mixture of both; therefore, rhetorical criticism remains fluid in its development. A brief and tentative description of each of these models is useful.

88 Trible, *Rhetorical Criticism*, 76.

89 See Robert Alter, *The Art of Biblical Narrative* (New York: Basic Books, 1981), and his *The Art of Biblical Poetry* (New York: Basic Books, 1985) and Meir Sternberg, *The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading* (Bloomington, Ind.: Indiana University Press, 1985).

90 G. Tucker "Foreword" in Trible, *Rhetorical Criticism*, viii.

91 See David M. Howard, Jr., "Rhetorical Criticism in Old Testament Studies," *BBR* 4 (1994): 103. Cf. Jan Lambrecht, "Rhetorical Criticism and the New Testament," *Bijdragen: Tijdschrift voor Filosofie en Theologie* 50 (1989): 239-53.

92 Howard, "Rhetorical Criticism," 103.

93 H. J. Bernard Combrink, "The Rhetoric of Sacred Scripture," in *Rhetoric, Scripture and Theology: Essays from the 1994 Pretoria Conference*, ed. Stanley E. Porter and Thomas H. Olbricht, JSNTSup 131 (Sheffield: Sheffield Academic Press, 1996), 103.

Ancient rhetoric has roots reaching back to Aristotle,[94] and has been subsequently nourished, enriched, and solidified by others.[95] Surveying these classical works briefly, rhetoric's five parts soon become apparent: invention; arrangement; style; memory; and delivery.[96] For our purposes, invention, arrangement, and style merit closer attention.[97] Invention refers to either the author's uninvented proof (called external) or invented proof (called internal or artistic). Speaking to the artistic, Aristotle argues for *ethos, pathos,* and *logos* as three modes of proof corresponding to our understanding as *ethical*, *emotional,* and *logical* modes of proof. Arrangement concerns itself with rhetorical effectiveness in speech composition, which translates into structuring the parts to fit the unified whole. Style, among the three discussed here, is slightly harder to pinpoint. Looked at one way, it is tied to grammatical correctness; the clarity of the thought being expressed; the ornamentation achieved by using certain devices for emphasis; and propriety in the sense of matching subjects with appropriate words.[98] What interests us, as far as our project is concerned, is the "theory of style" divided into two parts: lexis (diction), that is, the choice or use of words, and synthesis (study of composition), that is, the way the words are put together to form phrases and sentences.[99] We will return to these two components of the theory of style as we progress to the topic of the adaptation of rhetorical criticism to our study. It must be noted that ancient rhetoric has not occupied the center stage since the 1970s because that was when a revised rhetoric was proposed, marking the arrival of a new rhetoric.[100]

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94 Aristotle, *Art of Rhetoric*.

95 Cicero, *De Oratore* and Quintilian *Institutio Oratoria*. For an assessment of these ancient rhetoricians, see George A. Kennedy, *Classical Rhetoric and Its Christian and Secular Tradition from Ancient to Modern Times,* 2nd ed. (Chapel Hill: University of North Carolina Press, 1999), chaps. 1 and 5. Cf. his *New Testament Interpretation through Rhetorical Criticism* (Chapel Hill: University of North Carolina Press, 1984), 12-13.

96 For a detailed exposition of these five "canons," as labeled by Corbett and Connors, see their *Classical Rhetoric*, 17-23. Cf. Josef Martin, *Antik Rhetorik: Technik und Methode* (München: C. H. Beck'sche, 1974) and Heinrich Lausberg, *Handbook of Literary Rhetoric: A Foundation for Literary Study,* with a foreword by George Kennedy, trans. Matthew Bliss, Annemiek Jansen and David Orton, ed. David Orton and R. Dean Anderson (Leiden: Brill, 1998).

97 Few scholars pay attention to the last two items simply because they focus more on the oral aspect or the presentation of a writing. Kennedy, *Rhetorical Criticism*, 14.

98 Kennedy, *Rhetorical Criticism,* 25.

99 Ibid., 26-27.

100 How do we account for the rise of the new rhetoric in literary studies? First, in a broader scope, the new rhetoric can be understood as a "reaction to logical empiricism and other forms of purely rationalistic philosophy" (see Lenchak, *Rhetorical-Critical Investigation*, 50). Second, the application of classical rhetoric to literature tends to rely too heavily on stylistic devices at the cost of neglecting the argumentation aspect of rhetoric (ibid., 51).

The stress placed on the argumentation aspect of rhetoric prompted scholars like Perelman and Olbrechts-Tyteca[101] to produce works that eventually caused a paradigm shift of the rhetorical study of Scripture. The new rhetoric has not totally departed from ancient rhetoric; however, what the new rhetoric has done is to modify or elevate the first two parts of ancient rhetoric – invention and arrangement – within the argumentation, while subordinating style and eliminating the last two aspects, memory and delivery.[102] Since on both sides of the Atlantic there are other schools of the new rhetoric, our provided description of the new rhetoric is incomplete, and only serves as a representative model.[103]

Once the new rhetoric established itself in scholarly studies, one detects a hybrid of the old and the new in some scholars' approach to literature. Hester, for example, proposes "a new model" to balance the interest of both context and text.[104] That is, he seeks to balance current interest in social interaction and the pragmatic dimension of argumentation with the traditional focus of rhetoric found in the stylistic devices.[105] It appears that he wants to approach the text by studying the social dimension according to the new rhetoric, while employing the format-stylistic devices of the old.[106]

3.2 Issues of Rhetorical Criticism in Biblical Studies

When applied to biblical study, rhetorical criticism produces results, but encounters several fundamental problems as well. In the following section, we will deal first with the NT followed by the OT, and while not exhaustive, this treatment is illustrative. Furthermore, our treatment will pave the way for the needed modification of the rhetorical critical method set forward in our final analysis.

First, we will address the problems encountered when applying rhetorical criticism to NT studies. NT scholars debate over the degree of influence the Greco-Roman culture in general and Greek rhetoric in particular had upon the NT writers.

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101 Chaim Perelman and Lucie Olbrechts-Tyteca, *The New Rhetoric: A Treatise on Argumentation* (Notre Dame, Ind.: University of Notre Dame Press, 1969). See Black, "Recent Studies," 256, on how Perelman and Olbrechts-Tyteca, formulate a theoretical model for the new rhetoric. Cf. Trible, *Rhetorical Criticism,* 55-56.

102 Trible, *Rhetorical Criticism*, 56. For the argumentative emphasis in the new rhetoric, see C. Clifton Black, "Rhetorical Criticism," in *Hearing the New Testament: Strategies for Interpretation,* ed. Joel Green (Grand Rapids, Mich.: Eerdmans, 1995), 271-72.

103 See Wilhelm Wuellner, "Rhetorical Criticism and Its Theory in Culture-Critical Perspective: The Narrative Rhetoric of John 11," in *Text and Interpretation: New Approaches in the Criticism of the New Testament*, ed. P. J. Hartin and J. H. Petzer (Leiden: Brill, 1991), 171-85, on the theory and method of the new rhetoric.

104 James Hester, "Re-discovering and Re-inventing Rhetoric," *Scriptura* 50 (1994): 19.

105 Ibid., 6.

106 See other works of a hybridized form of rhetorical criticism in Black, "Recent Studies," 256.

For example, Ruth Majercik is a scholar who will not hesitate to affirm the Hellenistic rhetorical influence upon the NT.[107] On the contrary, scholars like Jeffrey Weima deny its influence, or ones like Stamps express reservations primarily because, in the case of the Pauline epistles, the handbook of the letter genre was absent from ancient rhetoric handbooks until much later.[108]

In a similar vein, we might question to what degree the Jewish oratory traditions influenced these biblical writers. Kennedy is one scholar who strongly affirms the Greek influence on the NT and also argues for the Jewish oratory traditions playing a certain role in the rhetoric of the NT. Regrettably, in his two seminal works he fails to delineate his argument for the Jewish oratory influence on NT writings.[109]

There is no easy way to determine to what extent the Jewish oratory tradition and Greek rhetoric influenced the NT. In light of these inconclusive results, it might be tempting to abuse the application of rhetorical criticism to biblical studies. To safeguard against this possibility, modification of rhetorical criticism is to be expected in NT studies.

Second, we will address the problems encountered when applying rhetorical criticism to OT Studies. Since the origin of rhetorical criticism, by and large, traces back to the Greek rhetoric of the fifth century B.C., the question remains: how could we apply rhetorical criticism to writing (OT) that mostly predates it? A related question arises: is the Greek category of rhetoric applicable to the study of the rhetoric of the Hebrew Bible? One can certainly argue that because all languages share some universal features and all writings, in a certain sense, are rhetorical in purpose, such analysis should not be viewed as superimposing the Greek category on the Hebrew use of language.[110] Yet the nature of the Hebrew language, and thereby its writings,

107 Ruth Majercik, "Rhetoric and Oration in the Greco-Roman World," *ABD* 5: 711.

108 Jeffrey A. Weima, "What Does Aristotle Have to Do with Paul? An Evaluation of Rhetorical Criticism," *Calvin Theological Journal* 32 (1997): 458-68. Stamps, "Rhetorical and Narratological Criticism," 233. Cf. his "Ancient and Modern Evaluations," 141-48. See Carl Joachim Classen, *Rhetorical Criticism of the New Testament*, WUNT 128 (Tübingen: Mohr Siebeck, 2000). This book contains revisions and updates of his previously published articles. We should also note the NT scholarship in their rhetorical studies on epistolary form and narratology. NT scholarship is more ahead in their studies on the former than the latter. Porter, "Introduction: The Heidelberg Papers in Perspective," in *Rhetoric and the New Testament: Essays,* 22; see Porter's assessment on the rhetoric in Pauline letters in his "The Theoretical Justification for Application of Rhetorical Categories to Pauline Epistolary Literature," 100-122 in the same volume.

109 Kennedy, *Classical Rhetoric,* 143. Cf. his *Rhetorical Criticism*, 10-11. In the second reference, he argues that Hebrew rhetoric may have already existed in the OT, but since there is no evidence of Jewish articulation of Hebrew rhetoric in the pre-Christian era, we resort to the Greek concepts and terms to describe it.

110 A similar argument is made by Rodney K. Duke, *The Persuasive Appeal of the Chronicler: A Rhetorical Analysis*, JSOTSup 88 (Sheffield: Almond, 1990), 38.

should not be discounted when ancient Greek rhetoric is applied.[111] In other words, a substantial modification of the rhetorical category is unavoidable. Others, like Eslinger, propose that the best approach to understanding OT rhetoric is by comparison with ANE literature, though one slight problem is evident. Thus far no one has done any research on it.[112] Basically that leaves us starting at ground zero if we want rhetorical criticism indigenous to the Hebrew Bible.[113] The above discussion seems to point to an impasse but other scholars have found reasons to justify the use of rhetorical criticism (not necessarily based on Greek rhetoric) in OT studies.

The nature of OT writing provides a framework for scholars to apply the rhetorical critical approach to the study of Scripture. First, biblical narrative is the most prominent genre in the OT, and Patrick and Scult proceed to argue that embedded in the biblical narrative is rhetoric.[114] Therefore, biblical narrative is by nature rhetorical, and it comes as no surprise that Stamps' article is entitled "Rhetorical and Narratological Criticism."[115] In it, he shows that the two criticisms are connected in certain ways and share some foundational issues, such as interest in the final text of the Scripture, the mode and effect of a text's arrangement, and the coherence of a text.

Second, the other genre of the OT writing – the prophecies – also warrants the use of rhetorical criticism. Shaw, who follows Fox's contention, argues that the OT prophets are just like political orators in ancient Greece, and thus their prophecies are rhetorical.[116] When an OT prophet speaks, his intention is to persuade with two main themes: to denounce sin and to predict a coming calamity as God's discipline of an unrepentant people,[117] suggesting that the main concern of OT prophetic rhetoric is theodicy.[118] Theodicy demands a speech or a text that is rhetorically composed in order to persuade and convict God's people.

What follows next is an assessment of the application of rhetorical criticism to biblical studies. In several places, we have stressed the need to modify the features of rhetorical criticism to suit the nature of the biblical writings. Since the OT contains mainly narrative and poetic genres, and the NT contains mainly narrative and

111 Lenchak, *Rhetorical-Criticial Investigation,* 72-74.

112 Eslinger, *House of God*, 6. Cf. similar point made by Hauser, "Notes on History and Method," in *Rhetorical Criticism of the Bible,* 4.

113 T. Muraoka, "Foreword," in *Literary Structure and Rhetorical Strategies in the Hebrew Bible,* ed. L. J. de Regt, J. de Waard, and J. P. Fokkelman (Assen, Netherlands: Van Gorcum, 1996), viii.

114 Patrick and Scult, *Biblical Interpretation,* 31.

115 Stamps, "Rhetorical and Narratological Criticism," 219-21.

116 Shaw, *Speeches of Micah,* 20-21. See Michael V. Fox, "The Rhetoric of Ezekiel's Vision of the Valley of the Bones," *HUCA* 51 (1980): 1-15.

117 John Barton, "History and Rhetoric in the Prophets," in *The Bible as Rhetoric: Studies in Biblical Persuasion and Credibility*, ed. Martin Warner (London and New York: Routledge, 1990), 51.

118 Ibid., 52.

epistolary genres, the application of rhetorical criticism to both Testaments calls for sensitivity to their distinct features. For example, Howard points out that the classical tradition of rhetoric as advocated by Kennedy is frequently applied to NT studies probably because of the suasive nature of the epistolary genre.[119] Not all biblical literature is subjected to this kind of analysis, however. Some aspects of biblical literature "either resist rhetorical analysis or else require the enrichment of its procedures and classifications."[120] For example, the apocalyptic literature (such as Revelation) could pose a challenge to the current features of rhetorical criticism, which do not take into account the distinctive characteristics – symbolism and signs – of apocalyptic literature. To summarize, a sensitive rhetorical analysis takes into account the nature of the biblical materials being examined, a crucial point we will apply to our proposed study of the three Melchizedek passages.

3.3 An Adaptation of Rhetorical Criticism in Our Study

As argued in the above section, we need acute perception of the nature of the three Melchizedek texts when applying rhetorical criticism, bearing in mind that each text requires certain adaptations of the features of rhetorical criticism. In our case, we are dealing with three different genres of biblical literature: narrative, poetic and epistolary. Therefore, in our application of rhetorical criticism, we will make certain modifications of rhetorical procedures to each text as required. We propose two main adaptations: first, we will delete the first, fourth and fifth canons of classical rhetoric, that is, invention, memory, and delivery; and second, we will look carefully at the argumentation aspect of each text that the new rhetoric significantly emphasizes.

Overall, however, we will apply the following major steps of rhetorical procedure when analyzing our texts. These will include determining the rhetorical unit; a step, according to Lenchak, basically belongs to the second canon of classical rhetoric.[121] Among the three texts, the unit's boundary of Psalm 110 is the easiest to identify. A rhetorical analysis of Genesis 14, however, is needed in order to determine its boundary. For Hebrews, our study – in chapters ten and eleven – will show that the rhetorical unit is a large block of materials, from Hebrews 1 to 7.

Next we will examine the arrangement; our main concern here is how a text is rhetorically structured. Each part of the text will contribute as a whole to the rhetorical effect of the unit, and this step involves an examination of "the patterns of a text.

119 Howard, "Rhetorical Criticism," 101.
120 Martin Warner, "Introduction," in *The Bible as Rhetoric*, 8.
121 Lenchak, *Rhetorical-Critical Investigation,* 171.

Such patterns may include the techniques of alternation, chiasm, inclusion, keywords, motifs and symmetry."[122]

Lastly, we will investigate the style, for the main concern here is how all three texts use words or patterns of words to achieve the rhetorical effect. The rhetorical use of words/pattern of words is characteristic of the theory of style,[123] a style we have alluded to earlier in this chapter. At this point, the two methodologies used by this project – discourse analysis and rhetorical criticism – intersect. The syntagmatic and paradigmatic use of a word, a text-linguistic concern,[124] and the rhetorical use of a word, a rhetoric concern, traverse each other. At this junction we end our discussion of the two methodologies, and turn our attention to the possibility of combining the two.

3.4 Concluding Remarks: The Use of Discourse Analysis (Text-Linguistics) and Rhetorical Criticism

It is exciting to see how biblical scholars have recently employed both text-linguistics and rhetorical criticism in their study of the Scriptures, for the combination has yielded significant insights in biblical studies; an example being Bertil Wiklander and his application of rhetorical criticism and text-linguistics to the study Isaiah 2-4.[125]

Apart from the results as illustrated in Wiklander's work, a fundamental question remains: how do we justify combining these two methodologies to apply to biblical studies? Some scholars have been critical in this regard, and while we do not intend to reiterate their assessments, we will direct our readers to the words themselves, particularly the writings of Porter and Guthrie.[126] We have reviewed these referenced

122 Ibid., 173.

123 Stamps, "Ancient and Modern Evaluations," 156. Trible, *Rhetorical Criticism,* 102.

124 See chapter two.

125 Bertil Wiklander, *Prophecy as Literature: A Text-Linguistic and Rhetorical Approach to Isaiah 2-4* (Uppsala: CWK Gleerup, 1984). Contrary to many critical studies, Isaiah 2-4 is a coherent unit since the text presents as a persuasive discourse. Examined as a communicative unit, the text's lexico-grammatical elements are analyzed, along with its syntactic, semantic and pragmatic structure. This type of analysis enlivens the text, or if we dare say, makes it 'alive.'

126 Among these evaluations, read Porter, "Ancient Rhetorical Analysis and Discourse Analysis of the Pauline Corpus," in *The Rhetorical Analysis of Scripture: Essays from the 1995 London Conference*, ed. Porter and Olbricht, JSNTSup 146 (Sheffield: Sheffield Academic Press, 1997), 49-74. Also his "Linguistics and Rhetorical Criticism," in *Linguistics and the New Testament: Critical Junctures,* ed. Porter and Carson, JSNTSup 168 (Sheffield: Sheffield Academic Press, 1999), 63-92. George H. Guthrie, "Boats in the Bay: Reflections on the Use of Linguistics and Literary Analysis in Biblical Studies," in *Critical Junctures,* 23-35. Some German works on the relationship of rhetoric and text-linguistics are pointed out by David Hellholm, "*Amplifcatio* in the Macro-Structure of Romans," in *Rhetoric and the New Testament: Essays*, 123, 147, and 149.

works and now we offer our observation as follows: scholars who scrutinize the combined use of rhetoric and linguistics tend to look for or overly stress the differences exhibited between both methods, and of course, differences abound. For example, classical rhetoric is an ancient paradigm, while text-linguistics is a contemporary one. Suffice it to say, differences in assumption and methodological procedure discourage their combined usage. What we need to stress, however, is the evident similarity in the object of investigation, and the shared purpose and function in analyzing literature. Both methodologies treat the biblical text as final text; it is the object of their examination. Furthermore, both methods look at texts in relation to their functions from the argumentative-communicative perspective, and examine how the parts can contribute to the whole in terms of meaning and structure. For these significant reasons, it is worthwhile for us to attempt combining the two methods for the study of our texts.

3.5 The Limitations of Our Study

Having justified our intent to combine the two methodologies, we will now turn to three clearly anticipated limitations in this project: the use of Qumran and intertestamental literature; selectivity in analyzing texts; and the inconclusive nature of dating biblical texts in inner- and inter-biblical interpretation. With the primary objective of this study focusing on the three biblical texts, the Qumarn and intertestamental materials, though not unrelated to our study, would consign into a secondary role.

3.5.1 Selectivity in Analyzing Texts

While we will spend most of our energy studying Genesis 14, Psalm 110 and Heb 5:1-7:28, the cotexts of these passages will also be considered. Cotexts of Genesis 14 include Genesis 12-13, 15, 17 and 22. The blessing idea in Genesis 12 will bring us to other passages in the Pentateuch, for instance, Genesis 49 and Numbers 23-24. Similarly, Psalm 110 has its own cotexts. We proposes that a review of the structure of the Psalter (Book I-V), with special references to certain Psalms like 2, 72, 89 and 132, is necessary;[127] and in the NT, Hebrews 5-7 will be investigated with special reference to the first seven chapters of the book for its background value.[128]

127 In the course of our study in this project, we will show the reasons why we include these proposed texts.

128 We will deal with three major texts and their cotexts, while we leave some elements such as the Qumran and intertestamental literature about Melchizedek, which are related to our topic, to other scholarly studies. Such Studies in extra-biblical literature of Melchizedek are abundant. For example, for 11QMelch, see Gareth Cockerill, "Melchizedek or 'King of Righteousness'," *EvQ* 63 (1991): 115-20; Joseph Fitzmyer, "Further Light on Melchizedek from Qumran Cave 11," *JBL* 86 (1967): 25-41.

3.5.2 Dating of the Texts

One of the biggest challenge in the study of inner- and inter-biblical interpretation is dating biblical texts. When a later biblical writer quotes an early biblical source, we immediately encounter the problem of dating biblical texts. The difficulty of dating a biblical text is enormous.[129] To avoid an inconclusive result of dating biblical texts, we will make certain assumptions instead. In our case, when we say that the writer of Psalm 110 read and interpreted Genesis 14 (perhaps with the cotext of Genesis 14 in mind), we assume that the Pentateuch was available to him.

Notwithstanding the above limitations, in our next chapter, the text of Genesis 14 will be the focus of our investigation through rhetorical and discourse analysis.

129 Here we want to demonstrate the difficulty and complexity of dating a biblical text. Despite a seemingly simple text as Genesis 14, scholars have failed to reach a consensus concerning its dating. Gunkel, the leading form critic of our age, thinks Genesis 14 belongs to none of the documentary sources, J or E (Gunkel, *Genesis*, trans. Mark Biddle, with a foreword by Ernest Nicholson [Macon, Ga.: Mercer University Press, 1997], 282. Note: the English translation is based on the ninth printing of the third edition of Gunkel's German work, published in 1977 and 1910 respectively). Without the certainty of its 'documentary sources,' how can scholars pin down the date of Genesis 14? We are aware that the dating of Genesis 14 should be discussed in two parts: Gen 14:18-20 and the rest of chapter 14. John Gammie begins his article with this statement: "There is virtually unanimous opinion among scholars that vv. 18-20 were not originally of a piece with the rest of Genesis 14." See his "Loci of Melchizedek Tradition of Genesis 14:18-20," *JBL* 90 (1971): 385. We put both together to simplify our discussion. In our chapter 4, we will review the debate of Gen 14:18-20 as a late insertion. The dating of Genesis 14 can be as early as the second millennium B.C. and as late as the Maccabean period (see Claus Westermann, *Genesis 12-36: A Commentary*, trans. John Scullion [Minneapolis: Augsburg, 1985], 192). If dating a single piece of text can be so problematic, it is not hard to imagine the complexity of the comparative dating of two biblical texts, namely, Genesis 14 and Psalm 110. This example also illustrates how dating a biblical text is a frustrating experience that at best is inconclusive and at worst is fruitless. Furthermore, the claim that the writer of Psalm 110 has made use of Genesis 14 or vice versa may be unsupportable in light of this wide range of possible dates. Rather than speculate on the dating of Genesis 14 (and other texts), we will simply assume Genesis 14 precedes Psalm 110. Thus we will make certain assumptions and leave the dating for future study.

4 A Literary and Discourse Analysis of Genesis 14

Any study of Melchizedek should begin with Genesis 14. The reason is simple. Among the three biblical references, Genesis 14, Psalm 110 and Hebrews 5-7, the one and only *historical* appearance of Melchizedek in the Bible is found in Genesis 14. Based on this historical account, Psalm 110[130] and Hebrews 5-7 apparently further explore the significance of the Melchizedek text in Genesis 14. Therefore any investigation of Psalm 110 or Hebrews 5-7 should be viewed within the framework of how one reads Genesis 14.[131]

The two methodologies delineated in the last two chapters, that is, discourse analysis and rhetorical criticism, will be applied to Genesis 14. More specifically, the rhetorical function of Genesis 14:18-20 within the chapter holds our interest; next we will look at the discourse role and function of Genesis 14:18-20 in the thematic development within Genesis.[132] This thematic development is carried out by the use of certain key words to be examined under the scrutiny of our two methodologies. Therefore, the structure of this chapter will neatly divide into two segments: the rhetorical and discourse analysis of Genesis 14.

4.1 Rhetorical Criticism of Genesis 14

In chapter two, we set forth three steps to guide us into the rhetorical criticism of Genesis 14. The first task at hand is to determine the rhetorical unit;[133] second, we will examine the arrangement through various devices, and third, we will investigate the stylistic use of words with an eye to their theological emphasis. With that plan in mind, we now commence.

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130 Here we encounter the issue of dating two biblical texts, Genesis 14 and Psalm 110; we have already touched on this subject in chapter 3. We assume instead to prove that Genesis 14 is the priority text that the writer of Psalm 110 read and interpreted. This is the position we take when these two texts are studied together.

131 J. W. Bowker remarks that "whether that understanding of the Psalm is correct depends to a great extent on the place and meaning of Gen. xiv 18-20, the only other passage in the O.T. where Melchizedek is mentioned." Bowker, "Psalm CX," *VT* 17 (1967): 36; quoted in Raymond Tournay, *Voir et Entrende Dieu avec Les Psaumes*, Cahiers de La Revue Biblique 24 (Paris: Gabalda, 1988), 166.

132 In our next two chapters, we will then investigate the literary-thematic role of the Melchizedek episode in relation to its cotexts: first within the Pentateuch, especially Numbers 22-24 and second in the Historical Books, particularly 2 Samuel 7. This examination will shed light on how a later biblical writer (of Psalm 110) read Genesis 14 and its cotext when constructing his own composition.

133 See Shaw, *Speeches of Micah*, 23-24. He places textual criticism before translation as a necessary part of the work determining the rhetorical unit. (His methodological basis is derived from Fox, "Ezekiel's Vision" and Kennedy, *New Testament Interpretation*.) Nonetheless, we will only selectively discuss certain significant textual variants in this project.

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4.1.1 Rhetorical Criticism: Determine the Rhetorical Unit

Determining whether Genesis 14 is a rhetorical unit should be relatively simple except for one segment of text in Genesis 14, namely, vv. 18-20. This small unit contained in Genesis 14 has received critical attention, for nearly all commentators regard the Melchizedek episode as a later insertion.[134] The consensus of opinion is nearly unanimous for a late insertion of the Melchizedek episode, a reaction that demands our response and is presented in our appendix 2. Though it is inconclusive to argue that this episode is not an insertion (or the other way around), for our present purposes, we intend to read Genesis 14 as one rhetorical unit.

The prominence of several practical clues allow us to detect the beginning and ending of a rhetorical unit: a word or phrase that appears at the beginning and repeats at the end of a unit, the development of a theme or plot, or evidence from content, grammar, and structural devices.[135] Grammatically, the special use of וַיְהִי בִּימֵי[136] in 14:1 serves as a mark to sever Genesis 14 from the previous chapter, and the use of הָאֵלֶּה אַחַר הַדְּבָרִים in 15:1 marks off this chapter from chapter 14.[137] In terms of subject matter, Genesis 14 noticeably differs from chapter 13 and 15. In the chapter is an account of international warfare occurring in the vicinity where Abraham[138] resided.[139] In this incident, four kings battled against five other kings;[140] in the course of the battle, Lot was captured, prompting Abraham to rescue his nephew. Near the end of the account, Abraham encountered the king of Sodom and the king of Salem. Furthermore, the

134 For example, see Gammie, "The Melchizedek Tradition," 385. Gammie begins his article with this statement: "There is virtually unanimous opinion among scholars that vss. 18-20 were not originally of a piece with the rest of Genesis 14." Compare Alastair G. Hunter, "Genesis: The Evidence," in *Creating the Old Testament: The Emergency of the Hebrew Bible,* ed. Stephen Bigger (Cambridge: Blackwel, 1989, reprint, 1994), 100-101.

135 See Watson and Hauser, *Rhetorical Criticism,* 9-12. Isaac Kikawada, "Some Proposals for the Definition of Rhetorical Criticism," *Sem* 5 (1977): 70; cf. Kennedy, *New Testament Interpretation,* 33-34.

136 The LXX interprets this phrase as "ἐγένετο δὲ ἐν τῇ βασιλεία." See Gordon Wenham, *Genesis 1-15*, WBC, vol. 1 (Waco, Tex.: Word Books, 1987), 303 (note 1a).

137 The phrase אַחַר הַדְּבָרִים הָאֵלֶּה is not necessarily a disjunctive mark. Plot-wise, its function is to sum up the last chapter and move to a new though not totally unrelated subject. See the phrase used in Gen 22:1, 39:7, 40:1, 1 Kgs 17:17, 21:1, and Esth 2:1, 3:1.

138 Throughout this project, we will use the rendering Abraham (and Sarah), though we recognize that Abram (and Sarai) precede Abraham (and Sarah) in the biblical text.

139 For a visual aid of the geographical locations of the warfare and from whence the kings came, see Nahum M. Sarna, *Understanding Genesis* (New York: Schocken Books, 1970), 114; Barry Beitzel, *The Moody Atlas of Bible Lands* (Chicago: Moody Press, 1985), 82-83 and Denis M. Bétoudji, *El, le Dieu Suprême et le Dieu des Patriarches (Genesis 14, 18-20),* Religionswissenschaftliche Texte und Studien 1 (Hildesheim: Georg Olms, 1986), 231.

140 The historicity of the battle in Genesis 14 has recently been defended by Walter C. Kaiser, Jr., *A History of Israel: From the Bronze Age Through The Jewish Wars* (Nashville, Tenn.: Broadman and Holman, 1998), 58-62.

subject matter in this chapter is reinforced by the special use of the word מלך. The word מלך first occurs in the OT in Genesis 14, and has multiple entries.[141] Suffice it to say, Genesis 14 is a rhetorical unit.

4.1.2 Rhetorical Criticism: An Examination of the Arrangement of Genesis 14

Literary-structural devices such as word play, chiasm, inclusion, keywords, motifs, and symmetry are examined in this portion of the analysis.[142] Once we have detected the unit's arrangement, we will be able to examine its persuasive effectiveness. As our study will show, the key thrust of this unit is centered in vv. 18-20.

The rhetorical arrangement of Genesis 14 can be seen exhibited in figure 1:

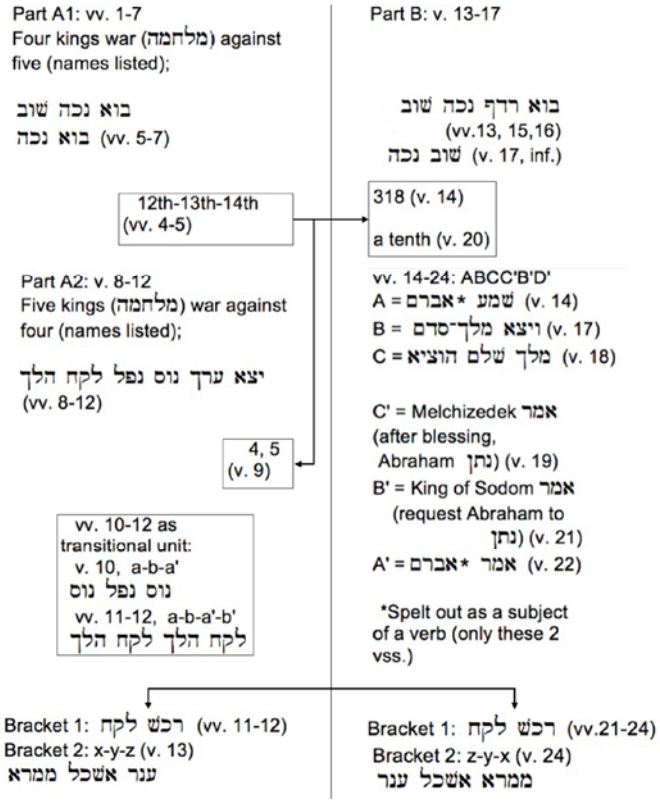

Figure 1. Diagrammatic Analysis of the Literary Structure of Genesis 14

141 Gen 14:1, 2, 5, 8, 9, 10, 17, 18, 21, and 22. The notion of kingship is a significant contribution to the overall theme of Genesis, the Pentateuch and the entire OT, upon which we intend to elaborate later in the project. Note also in Hebrews 1 and 7 how this kingly motif is stated (see chapter 10 and 11 of this project).
142 Compare Lenchak, *Rhetorical-Critical Investigation*, 173.

The above figure basically serves as a visual aid summarizing the MT layout of Genesis 14[143] provided in appendix 3. Please refer to both as we narrate our observations.

First, the author of Genesis clearly intends to divide this chapter into two parts: Part A, vv. 1-12 and Part B, vv. 14-24, with verse 13 functioning as a content link[144] between the two segments. Part A is clearly marked off by the presence of ויהי בימי (v. 1) and אברם (v. 13) who relates to מרא אשכל ענר (we label them as x-y-z elements). Meanwhile, Part B begins with אברם (v. 14) and ends with ענר אשכל ממרא (now they become z-y-x). The term, אברם (and his friends, ענר אשכל ממרא), serves as disjunction (marking off Part A and B) as well as conjunction (connecting both together plot-wise). Notice also how each of these two parts ends with another lexical bracket signified by words לקח and רכש (vv. 11-12, cf. vv. 21-24).

Second, we have mentioned how the first (as well as multiple) appearance of מלך in the OT occurs in Genesis 14. The MT layout (appendix 3) enhances the significance by the use of this term that culminates in the appearance of Melchizedek as the "king" of Salem.[145] The author of Genesis also employs the term to divide Part A into two sections: vv. 1-7 (A1) and 8-13 (A2); each begins with a string of מלך. In the second string of מלך (vv. 8-9), the names of the five kings were omitted while the order of the names of the four kings was slightly rearranged: from Amraphel-Arioch-Kedorlamer-Tidal to Kedorlamer-Tidal-Amraphel-Arioch.[146] Worthy of mention is the use of the phrase המלך הוא עמק (a gloss for the phrase עמק שוה) in v. 17 prior to the appearance of the king of Salem. This phrase (הוא עמק המלך) rhetorically contrasts with another phrase עמק השדים (used throughout the early part of the chapter; vv. 3, 8, 10). While the latter signifies warfare (vv. 3, 8) and disaster (v. 10), the former (the King's Vale, עמק המלך) highlights Abraham's meeting with Melchizedek who blessed him after the war.

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143 Cf. Francis I. Andersen, "Genesis 14: An Enigma," in *Pomegranates and Golden Bells: Studies in Biblical, Jewish and Near Eastern Ritual, Law, and Literature in Honor of Jacob Milgrom*, eds. David Wright, David N. Freedman and Avi Hurvitz (Winona Lake, Ind.: Eisenbrauns, 1995), 507-508. He designed an English version layout for Genesis 14; admittedly, our layout is the product of independent study, which was later modified upon reviewing Andersen's impressive work.

144 The result of the kings' battle led to a report made to Abraham (v. 13), who then mounted a counter offensive to rescue his relative Lot (v. 14). In v. 13, Abraham is the object to whom the word/verb "report" refers while in v. 14, he becomes the subject of the verb "hear."

145 Although the King of Sodom appears in the final scene of this chapter, his role is to serve as part of a literary device that brings out the magnanimity of Abraham. See Yochanan Muffs, "Abraham the Noble Warrior: Patriarchal Politics and Laws of War in Ancient Israel," *JJS* 33 (1982): 81 (note 1).

146 Sailhamer argues that such rearrangement is a deliberate literary device by the author of Genesis to connect Genesis 14 to the previous chapters (10, 11). Sailhamer, "Genesis," in *EBC*, vol. 2 (Grand Rapids, Mich.: Zondervan, 1990), 121-22; cf. his *The Pentateuch as Narrative* (Grand Rapids, Mich.: Zondervan, 1992), 145-46.

Third, related to the above, the word מלחמה (vv. 2, 8), when sandwiched in by מלך,[147] serves a rhetorical purpose. The word is sandwiched in by a four-fold repetition of מלך, followed by a five-fold occurrence of the same word (vv. 1-2); then five-fold is followed by four-fold (vv. 8-9, see appendix 3). The author intends to clearly portray how when these kings – including the king of Sodom – came out (יצא, v. 8), they did nothing but war. This point is further reinforced by the use of יצא with the king of Sodom (v. 17), who could be suspected of warring with Abraham when coming out from his hiding place. Thus, for the purpose of the king of Salem's meeting with Abraham, the author of Genesis utilizes the nine kings, especially the kings of Sodom, as a device to create a significant if not dramatic contrast. The king of Salem does not come to wage war but to bless.[148]

Fourth, the use of numbers is quite noticeable in Genesis 14.[149] In Part A, the use of ordinal numbers, 12th, 13th, and 14th in vv. 4-5 is followed by cardinal numbers, e.g., 4 and 5, in v. 9. In Part B this is balanced by the use of the cardinal number "318"[150] and then a fractional number, "a tenth," in vv. 14, 20. The last number, "a tenth," is significant not only for biblical interpretation, but also for Jewish and Christian practice (tithe and offering).[151]

Fifth, Genesis 14 is a story filled with motion or action, an effect achieved by the author's use of a series of verbs. A string of verbs (String A) is repeated in each part of Genesis 14: In Part A1, we have נכה, בוא, שוב, נכה, בוא (the top box; vv. 5, 7), balanced by (String B) הלך, לקח, נפל, נוס, ערך, יצא (the bottom box; vv. 8, 10-12). Another similar string of verbs (String C) follows in Part B: נכה, שוב, שוב, נכה, רדף, בוא (vv. 13-17).[152] String A describes the unstoppable conquest of the four kings; string B describes the failed counter-attack of the five kings spearheaded by the King of Sodom; thus the four kings pillaged, captured Lot, and walked off with plundered spoil. As in figure 1, the chiastic structure of these two sets of verbs is remarkable: נוס, נפל, נוס (v. 10, a-b-a') and הלך, לקח, הלך, לקח (vv. 11-12, a-b-b'-a').[153] While the king of Sodom fled and fell (then

147 Cf. Hunter, "Genesis: The Evidence," 109: the word "king" appears 26 times; it should be 27 times excluding the one in Melchizedek.

148 Interestingly, the warfare waged by these kings happens to be noticed by the writer of Psalm 110, an observation we will elaborate upon in chapter 7 (cf. chapter 9) of this project.

149 Andersen notices partially number usage in Genesis 14. See his "Genesis 14," 506.

150 See G R Driver, "Playing on Words," in *Fourth World Congress of Jewish Studies: Papers*, vol. 1 (Jerusalem: World Union of Jewish studies, 1967), 126-67.

151 The term מעשר first appears in Gen 14:20. See the discussion of this term in Gen 14:20 in Richard E. Averbeck, "מעשר" in *NIDOTTE*, 2:1037-38. For a broader view of tithe, see J. Christian Wilson, "Tithe," in *ABD* 6: 578-80. In Gen 14:20, it is not clear who was giving a tenth to whom, but we will clarify this via discourse analysis in appendix 4. The notion of tithe is noticed by the author of Hebrews in Heb 7:1-10 (vv. 2, 4-7, 9). See chapters 10 and 11 of this project.

152 We have omitted words like נגד and שמע (vv. 13, 14) in this analysis since they do not pertain to the motion or action of warfare. Cf. Hunter, "Genesis: The Evidence," 109-110. He divides 'smite', 'give' and 'take' from the motion verbs; go, return, come out, array, flee, fall, pursue. if the single quotes indicate mention rather than use, then perhaps all mentioned verbs should be in single quotes.

153 Note also the chiastic structure of שוב in vv. 16, 17 (see appendix 3, two Hiph. followed by an inf.)

later emerged after the four kings were defeated by Abraham), the rest (הנִּשְׁאָרִים) also fled so that one escapee could come and report to Abraham. The second occurrence of לקח and הלך stresses the capture of Lot for whom Abraham later mounted a rescue.[154] String C describes almost a reversal process of the war and its result by a series of actions carried out by Abraham: compare String A and C as follows (line 1 for the four kings and line 2 for Abraham):

line 1: בוא came, נכה struck, שוב turned

line 2: רדף pursued, נכה struck, שוב (Hiph.) brought back

After Abraham regained all the captured possessions and rescued Lot, the stage was set for the climatic scene, that is, the meeting of Abraham and Melchizedek. In that meeting, Melchizedek frames the actions of Abraham (which ultimately led to his victory over the kings) into a divine perspective; his victorious action is a blessing from God (Gen 14:20).

The final observation is crucial because it concerns the climatic scene of this chapter: the meeting of Abraham and Melchizedek. This climatic scene, which is also the thrust of the whole narrative, is constructed within a chiastic structure. We build on what Wenham has observed, namely, that there is a chiastic structure in the final verses of Genesis 14.[155]

We see, however, a larger structure as ABCC'B'A' as follows:

A שמע אברם (vv. [13], 14-16)

B יצא מלך־סדם (v. 17)

C מלך שלם הוציא (v. 18)

C' (מלכי־צדק) אמר (v. 19, with his blessing, v. 20.

Then Abraham gave [נתן] him tithe after this.)

B' אמר מלך־סדם (He asked Abraham to give [נתן] him back his people, v. 21)

A' אמר אברם (v. 22-24)

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154 Some commentators, for example, Westermann, *Genesis 12-36*, 198-99, view this (a-b-b'-a') as clumsiness, a patchwork, a redactional seam joining together two independent units. Such commentary fails to account for the techniques of narrative and/or rhetoric and for the discourse perspective of a story. Those sensitive to the nature of biblical narrative see these verses differently. For example, Nahum M. Waldman calls it "poetic flavor." Waldman, "Genesis 14 – Meaning and Structure," *Dor le Dor* 16 (1988): 261. Cf. Sailhamer, "Genesis," 125 (notes for vv. 11-12).

155 This is what Wenham proposes in his commentary:

v. 17 King of Sodom comes A
v. 18 Melchizedek King of Salem B
brings out bread and wine
vv. 19-20 Melchizedek speaks B^1
v. 21 King of Sodom speaks A^1
vv. 22-24 Abram replies

See Idem, *Genesis* 1-15, 315. Note that vv. 22-24 is not in his chiastic structure. Cf. Waldman, "Genesis 14," 261-62, on extended chiastic for vv. 19-22. Also, Kenneth A. Matthews, *Genesis* 11:27-50:26, NAC, vol. 1B (Nashville, Tenn.: Broadman & Holman, 2005), 149 on his chiastic structure for vv. 19-20.

Indubitably, this concentric chiastic structure makes a rhetorical impact on Genesis 14,[156] and often produces a sense of convergence that the following remarks help solicit.

First, we start with the outer elements of the concentric structure. In AA', note that the name Abraham (אברם) is speled out as a subject of two verbs (וישׁמע, ויאמר) only in these 2 verses (14, 21).[157] In addition, the inclusio or bracketing effect, signified by the presence of ענר, אשכל, and ממרא (though slightly rearranged), unmistakably calls for A and A' to be read together. Moreover, in A, Abraham performed a series of action from v. 14 through v. 17 after he heard (וישׁמע) the report. In A', following the introductory "and Abraham said" (ויאמר in v. 22), the content of what Abraham said fills the remainder of the chapter, that is, from v. 22 through v. 24.

Second, we move to the inner elements of the chiastic structure where the king of Sodom came out and later (following the interruption caused by the sudden appearance of the king of Salem) pleaded for what he wanted (in BB'); counter-posed in CC', the king of Salem (Melchizedek) brought out provisions to refresh a worn-out warrior, Abraham, and later blessed him. It is in CC' that the key rhetorical thrust converges: the significance of Melchizedek and his blessing bestowed on Abraham, the main character in the narrative of Genesis 12-22.[158]

To summarize, the rhetorical effect on the present literary arrangement of Genesis 14 concerns not so much the war between two groups of kings but it concerns how Abraham was blessed by a kingly priest (מלך and כהן), Melchizedek. Unlike the rest of the kings, Melchizedek, the king of Salem, came to bless (ברך) not to wage war. Melchizedek also views Abraham's victorious campaign as a result of God's blessing;

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156 Other scholars have noted a concentric structure of Genesis 14. See Joseph Doré, "La recontre Abraham-Melchisédech et le problème de l'unité littéraire de Genèse 14," in *De la Tôrah au Messie*, eds. Maurice Carrez, Joseph Doré and Pierre Grelot (Paris: Desclée, 1981), 90. His argument collaborates with E. Galbiati, "L'Episodio di Melchisedech nella struttura del C. 14 della Genesi," in *Miscellanea Carlo Figini* (Venegonon, n. p., 1964), 3-10; quoted by Doré, "La recontre Abraham-Melchisédech," 95. However, Doré sees Genesis 14 as having two concentric structures: vv. 1-9 with vv. 4-7 as center and vv. 13-24 with vv. 18-20 as center (vv. 10-12 as natural transition or addition to both structures). The literary role of the king of Sodom is elevated in Doré's analysis. Cf. Muffs, "the Noble Warrior," with a more moderate view of the literary role of the king of Sodom. We disagree with such an elevated role given to the king of Sodom (see note 28). Furthermore, our analysis would only allow one centric element, i.e., vv. 18-20 with vv. 1-13 serving as a background. See J. A. Emertion, "Some Problems in Genesis XIV," in *Studies in the Pentateuch*, ed. J. A. Emerton (Leiden: Brill, 1990), 76-77, for his critique of Doré's work.

157 אברם appears seven times in Genesis 14: vv. 12, 13 (2x), 19, 21, 22, 23. Cf. Sarna, *Genesis: The Traditional Hebrew Text with New JPS Translation*, The JPS Torah Commentary (New York: Jewish Publication Society, 1989), 102; he points out the "seven" times of the appearance of "Abraham" and the "seven" words in each of Melchizedek's two blessings.

158 The blessing pronounced by Melchizedek is not merely an isolated incident but links back to Genesis 12. A syntagmatic study of the word ברך later in this chapter (in "discourse analysis" section) will confirm what we say here.

God gave (מגן) him the victory (Gen 14:20). Furthermore, Abraham himself is the object of divine blessing (Gen 14:19) even in a war-filled situation.

Several Hebrew words in the last paragraphs are spelled out, and are deemed key words in the composition of Genesis 14, worthy of further analysis in the next section.

4.1.3 Rhetorical Criticism: Stylistic Use of Several Keywords

In the above section, the use of diction in the composition and structure of Genesis 14 made a rhetorical impact on the meaning of the chapter. Now we will concentrate on the stylistic use of words in vv. 18-20, organizing our study into three treatments of the respective Hebrew words: ברך, מגן, and כהן.

First, the use of the keyword ברך[159] and the poetic lines led by it serve to make a theological thrust and convey a message. It has been established that poetic lines are theologically significant when found in the body of narrative.[160] Scholars have long maintained that when a poem or psalm occurs in a large block of narrative material, its literary function plays a "thematically climactic and structurally crucial" role in a composition.[161] The poetic lines of vv. 19-20 embedded in this chapter of prose reinforce what we have argued earlier; namely, the Melchizedek episode is the thematic climax of this chapter based not only on the chiastic structure analyzed earlier through rhetorical study, but also based on the poetic function within a narrative.

Furthermore, the keyword ברך (three times) only appears in the Melchizedek episode in Genesis 14; therefore, we should note the dual rhetorical effect produced by the use of the term (ברך) itself *and* by the term as a leading element in the poetic lines. Briggs classifies the poetic lines in vv. 19b-20a as a tetrastich, forming two progressive couplets.[162] The first ברוך is used to describe Abraham being blessed by

159 For a systematic study of this Hebrew word, see Christopher W. Mitchell, *The Meaning of BRK "to Bless" in the Old Testament,* SBLDS 95 (Atlanta, Ga.: Scholars, 1987). His book examines the etymology of ברך, the history of the interpretation of this word, God blessing man, man blessing man, and the use of ברך in the praise of God. According to Mitchell, the meaning of ברך can be summarized as follows. First, for God blessing man, it is based on a favorable relationship between God and the person blessed. It can be construed two-ways; God promised to bless but the ones (e.g., Israel) being blessed needed to keep God's standard. Second, for a man to bless a man, no magical power is invoked but God is asked to get involved in the blessing. Third, when ברך is used as "praise" to God, it serves as man's natural response to God's benefaction.

160 Westermann, *Genesis 12-36,* 205.

161 James W. Watts, *Psalm and Story: Inset Hymns in Hebrew Narrative*, JSOTSup 139 (Sheffield: Sheffield Academic Press, 1992), 11.

162 Charles A. Briggs, *General Introduction to the Study of Holy Scripture* (New York: Charles Scribner's Son, 1899), 391. See Alter, *The Five Books of Moses*, 72: Alter translates the lines as "Blessed be Abram to El Elyon possessor of heaven and earth and blessed be El Elyon who delivered your foes into your hand."

God[163] and the second one is used to praise God.[164] The net rhetorical effect at the climax of this story is that not one of the kings is singled out and blessed; rather, it is Abraham alone who is blessed by a kingly priest Melchizedek.

Besides the poetic nature, vv. 19b-20a is the first dialogue (speech) in the entire chapter, and it it is worth mentioning that dialogue in biblical narrative often serves a theological purpose. It is "atypical of early Hebrew narrative in that there is no dialog until the Melchizedek episode."[165] In this dialogue "we have an interpretative theological remark to the effect that God gave Abram the victory."[166]

Second, we turn to the deliberate choice of the key word מגן (v. 20), which creates a compositional and rhetorical effect in Genesis 14. The word is embedded in "praise" (ברך) to God. It is a peculiar term[167] that occurs a scant three times in the entire OT: Prov 4:9, Hos 11:8 and here. In the first two references, it is used to parallel the word נתן, a word frequently employed to describe God who gives victory to Israel over her enemy in battle.[168] The author of Genesis 14 deliberately chooses the word מגן for two reasons: (1) It serves as a semantic connection between Genesis 14 and 15. The word מָגֵן (15:1) shares the same root with מִגֵּן in 14:20,[169] indicating that Yahweh, who gave victory to Abraham, was also a shield to him. (2) The word choice rhetorically heightens and links back to the indisputable fact that the victory Abraham experienced in vv. 14-16 should be attributed to God, who deserves ברוך. Thus, the particular key word choice balances the exalted imagery of Abraham as a noble warrior[170] with the credit rendered solely to God who delivers (מגן) the enemy to Abraham.

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163 At the risk of being redundant, it is important to our thesis that the first use of ברוך is meant to provide a thematic-semantic link back to Gen 12:1-3, the foundational passage of the Abraham cycle that Abraham will be blessed and be a blessing to others. See our syntagmatic study of ברך in "discourse analysis" later in this chapter. For the structure of this phrase . . . ברוך אברם ל., see a study by Josef Scharbet, "'Gesegnet sei Abram von Höchsten Gott?' zu Gen 14,19 und ähnlichen Stellen im Alten Testament," in *Text, Methode und Grammatik: Wolfgang Richter zum 65.Geturstag,* ed. Walter Gross, Hubert Irsigler and Theodor Seidl (St. Ottilien, Germany: Eos, 1991), 387-401.

164 There is a notion that Melchizedek's priesthood was taken away and given to Abraham because Melchizedek blessed Abraham first instead of blessing God first. See "Melchizedek," in *EncJud* 11: 1289.

165 Andersen, "Genesis 14," 506.

166 Ibid.

167 See a detailed discussion of מגן by Michael A. Grisanti, "מגן" in *NIDOTTE* 2: 844-85. Cf. *HALOT* 2: 545. See the Janus parallelism in this word in Scott B. Noegel, *Janus Parallelism in the Book of Job,* JSOTSup 223 (Sheffield: Sheffield Academic Press, 1996), 13.

168 Cf. Deut 20:13 and Sailhamer, *Pentateuch*, 148.

169 Cf. Victor P. Hamilton, *The Book of Genesis: Chapters 1-17,* NICOT (Grand Rapids, Mich.: Eerdmans, 1990), 412 and Wenham, *Genesis 1-15,* 317.

170 Cf. Muffs, "The Noble Warrior."

Third, the first but rare occurrence of כהן in Genesis[171] highlights the uniqueness of the priesthood of Melchizedek. The word, in collaboration with מלך, is used in v. 18 to describe precisely who Melchizedek was. Later in the Pentateuch, we find that כהן occurs repeatedly in Exodus-Deuteronomy[172] when the Israelites' priesthood was being instituted according to God's commands to Moses and developed under Moses' leadership.[173] Its usage in the Pentateuch (except Gen 14:18-20), however, does not associate with the notion that a king could also be a priest.[174] Long before the Israelite priesthood was set up, another kind of priesthood, a royal one, was already in place in biblical history.[175]

A summary of all the data obtained through rhetorical study is due here. Genesis 14 is a unique chapter, carefully written as a unit. The author skillfully employs both structural arrangement and certain key words to bring out his rhetorical-theological message. Thus far our study evidences that the rhetorical thrust is in vv. 18-20, and it is in this compact poetic unit that a unique person, Melchizedek – a king who is also a priest – blessed the main character Abraham. Abraham is cast among other royal figures (kings, especially the king of Sodom); thus by use of contrast, Abraham is the *only* one who obtains divine favor.

As stated at the onset, we have divided this chapter into two segments. First, we have looked at the rhetorical effect of the structural arrangement, and highlighted key words that affect Chapter 14's rhetorical-theological message. Next, we turn to the second part of our treatment, that is, the discourse analysis of Chapter 14.

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171 The other appearances of כהן in Genesis are in 41:45, 50, 46:20, 47:22, 26. The first three references refer to the same person, Potiphera, priest of On, while the last two references refer to "priests" of Egypt. See also Philip Jensen, "כהן," in *NIDOTTE*, 2: 600-605.

172 Compared to a meager handful of times in Genesis, כהן occurs over 200 times in Exodus-Deuteronomy, based on statistics gleaned from BibleWorks for Windows Version 9.0, Norfolk, VA., 2011.

173 It is not uncommon in the ANE for the union of king and priest to be bound in one person. See Aelred Cody, *A History of Old Testament Priesthood*, AnBib 35 (Rome: Pontifical Biblical Institute, 1969), chap. 4, for the debate on the ANE's influence on the Israelites' priesthood. Cf. Eugene H. Merrill, "Royal Priesthood: An Old Testament Messianic Motif," *BSac* 150 (1993): 57-58. For the debate on class structure within the Israelites' priesthood, see Risto Nurmela, *The Levites: Their Emergence as a Second-Class Priesthood*, SFSHJ 193 (Atlanta, Ga.: Scholars, 1998). Note that Nurmela's book contains no reference to Gen 14:18 in the discussion.

174 Statistically, the words הכן and מלך (both without article) never exist in the same verse except in Gen 14:18, Amos 7:10, and Lam 2:6 in the OT, based on statistics gleaned from BibleWorks for Windows and *NCB*. Scholars often point to a separation between the offices of king and priest in the history of Israel; this separation is dissimilar to her ANE neighbors despite an abundance of interactions between Israel's kings and priests in biblical data. Importantly, none of Israel's kings claimed to be a priest. See *TDOT* 7: 73.

175 In chapters ten and eleven, we will argue that the author of Hebrews compared and contrasted the Levitical priesthood with Melchizedek's because he read Genesis 14 as well as its cotexts (the Pentateuch as a whole).

In the following section, we will look at several key words through syntagmatic discourse analysis and extract the meaning and function of each key word at various discourse segments in Genesis.

4.2 Discourse Analysis of Genesis 14

Now we will apply a discourse analysis to Gen 14:18-20, paying particular attention to the syntagmatic dimensions of key words. (For details regarding the syntagmatic dimension of a word, see chapter three.) Several key terms, repeated in vv. 18-20, lend themselves to a progressive (syntagmatic) thematic development in the discourse of Genesis 14. As a result, the following analysis will focus on (1) מלך, (2) שלם, (3) יצא, (4) אל עליון, and (5) ברך.

4.2.1 Discourse Analysis: A Syntagmatic Study of the Keyword מלך

We have examined the term מלך in the rhetorical criticism section. We have noted its first appearance and its frequency rate in Genesis 14, observing not only how it creates a rhetorical effect, but how it also provides a structural frame for that chapter. In the OT, the recurrence of this word מלך,[176] prohibits us from doing a detailed syntagmatic study. Nevertheless, a syntagmatic albeit limited study of מלך in Genesis provides valuable insights delineated as follows.

First, God promised a kingly posterity to Abraham as מלך is used syntagmatically in the narrative of Genesis. The next occasion מלך appears after Genesis 14 is in 17:6, 16 where the Lord promised Abraham and Sarah that "kings" would come from them. This is a similar promise to the one given by God to Jacob in Gen 35:11:[177]

Gen 17:6 וְהִפְרֵתִי אֹתְךָ בִּמְאֹד מְאֹד וְנָתַתִּיךָ לְגוֹיִם וּמְלָכִים מִמְּךָ יֵצֵאוּ׃

Gen 17:16 וּבֵרַכְתִּי אֹתָהּ וְגַם נָתַתִּי מִמֶּנָּה לְךָ בֵּן
וּבֵרַכְתִּיהָ וְהָיְתָה לְגוֹיִם מַלְכֵי עַמִּים מִמֶּנָּה יִהְיוּ׃

Gen 35:11 וַיֹּאמֶר לוֹ אֱלֹהִים אֲנִי אֵל שַׁדָּי פְּרֵה
וּרְבֵה גּוֹי וּקְהַל גּוֹיִם יִהְיֶה מִמֶּךָּ וּמְלָכִים מֵחֲלָצֶיךָ יֵצֵאוּ׃

176 See discussions on מלך in *TDOT* 8: 346-75 and Philip Nel, "מלך," in *NIDOTTE*, 2: 956-65. It should be noted that the word group of מלך is the fourth most frequently occurring noun in the OT after יהוה, אלהים, and בן. See *TDOT*, 8: 354. According to *NCB*, the noun form of מלך occurs 2518 times in Hebrew and 180 times in Aramaic.

177 Other than Genesis 14, the rest of its appearances in Genesis refer to foreign kings (i.e. Abimelech or Pharaoh) except 36:31 and 49:20.

Syntagmatically, מלך (in plural) is used with a familiar word יצא in Gen 17:6, indicating that from Abraham kings will come. Then in 17:16, מלך (plural again) is embedded in the same promise reiterated to Abraham's wife Sarah.[178] It is in construct with the word עמים, denoting that the rule of the kings from the union of Abraham and Sarah has wider implication in terms of geographical area and population. In Gen 35:11, מלך appears again in conjunction with יצא and with מחלציך.[179] The use of the last word is significant. Only three times does this word חֲלָצִים occur in this exact form מחלציך: Gen 35:11, 1 Kgs 8:19 and 2 Chr 6:9 (parallel text to 1 Kgs 8:19). In the last two passages, King Solomon used it as a reference to himself, namely that God had promised David a son "from his loins" who would build the temple.[180]

Second, when the word מלך in Genesis 14 is used syntagmatically with other proper nouns and geographical locations,[181] it ultimately portrays the importance of one king, Melchizedek. For example, in this phrase (v. 2) בֶּרַע מֶלֶךְ סְדֹם, the word מלך depicts the geographical location (Sodom) where Bera ruled. It is not unusual when the phrase appears in v. 18, except that it becomes part of a proper noun (מלך-zedek). In the narrative discourse of Genesis 14, Melchizedek was the "tenth" king to appear on the scene.[182] Although the author did not explicitly say so,[183] the appearance of Melchizedek as the tenth king may indicate a discourse-literary device commonly used by Hebrew writers.[184] Thus, this contributes to the significance of the word מלך used syntagmatically with the proper name "Melchizedek," which also contains the word מלך. In other words, the king of Salem, Melchizedek, is put in a distinctive rhetorical position in the construct of this discourse.

178 Changing שָׂרַי to שָׂרָה is significant in light of this loyal addendum since the latter denotes the meaning of a "princess." See Hamilton, *Genesis 1-17,* 476.

179 The exact same form מחלציך (with מ) appears only in 1 Kgs 8:19, 2 Chr 6:9, and here. (Its other occurrences – similar but not the exact same form – are found in Isa 5:27, 11:5, 32:11, Jer 30:6, Job 31:20, 38:3, 40:7). See Hamilton, "חלצים," in *NIDOTTE,* 2: 159-60. Hamilton cites the three references in his first paragraph but fails to delineate their significance.

180 The key to whether or not Solomon is the one predicted in Nathan's oracle in 2 Samuel 7 is this word בית. We will explore the subject further in our study of 2 Samuel 7 in chapter six.

181 Hunter, "Genesis: The Evidence," 109. He confers this kingly title to Abraham. In our opinion, he misses the point.

182 Hamilton, *Genesis 1-17,* 399.

183 The readers are reminded of the number of kings by this phrase אַרְבָּעָה מְלָכִים אֶת־חֲמִשָּׁה in v. 9.

184 See P. P. Jensen, "עשׂר," in *NIDOTTE,* 3: 553. Jensen discusses the number ten as one of the literary structuring principles, an obvious example being the ten plagues in Exodus 7-11.

4.2.2 Discourse Analysis: A Syntagmatic Study of the Keyword שלם

The word שָׁלֵם has stimulated an ample amount of discussion,[185] and it might be a natural reaction to debate its identity. To ask if Salem is Jerusalem seems a fair question. Basically there are two camps: those who oppose equating Salem with Jerusalem can be classified into three groups: some emend the text; others identify it with some other locations; others flatly oppose the historicity of the story.[186] Those who equate Salem with Jerusalem substantiate their argument based on a Scriptural reference. The word (שָׁלֵם) only occurs twice[187] in the OT: Ps 76:3[2][188] and here. The parallel of Zion to Salem drawn in Ps 76:3[2] has become the main argument for its identification.[189]

From a discourse perspective, the word שָׁלֵם, however, serves at least three literary-thematic functions. First, with the lexeme צדק (embedded in the proper name Melchizedek), a word play is possible to link this chapter to Genesis 15[190] where Yahweh declared Abraham to be righteous (צְדָקָה, v. 6) and promised the patriarch that he would die in peace (בְּשָׁלוֹם v. 15). This declaration of assurance was given to the same Abraham who on an earlier occasion was blessed by Melchizedek. Second, the root שלם (as a city's name) connects with the word שָׁלוֹם[191] and this type of association creates a literary reciprocal effect for a perceptive reader of these two chapters.

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185 See *HALOT*, 4: 1539 for a concise summary of the discussions. Cf. Werner Schatz, *Genesis 14: Eine Untersuchung* (Frankfurt: Peter Lang, 1972), 187-89. See Philip Nel, "שלם," in *NIDOTTE,* 4: 130-35.

186 From among many, we only list representative studies: (1) For emending the text, see W. F. Albright, "Abram the Hebrew: A New Archaeological Discovery," *BASOR* 163 (1961): 52; (2) for identifying with other locations such as Shechem, see J. R. Kirkland, "The Incident at Salem: A Re-Examination of Genesis 14: 18-20," *StudBT* 7 (1977): 3-23. Cf. Robert Houston Smith, "Abram and Melchizedek (Gen 14: 18-20)" *ZAW* 77 (1965): 149-52; (3) for denying the story's historicity, see Waldman, "Genesis 14," 256. The denial of the historicity of vv. 18-20 also implies a similar concern for the whole chapter. See Andersen, "Genesis 14," 498-99, for a synthesis of five components of the historicity to be examined. For a defense of the historicity of the patriarchal narrative, see A. R. Millard and D. J. Wiseman, eds. *Essays on the Patriarchal Narrative* (Winona Lake, Ind.: Eisenbrauns, 1980); this monograph (particular the article by Wenham) contains major responses to John Seters, *Abraham in History and Tradition* (New Haven: Yale University Press, 1975) and Thomas L. Thompson, *The Historicity of the Patriarchal Narrative: The Quest for the Historical Abraham* (Berlin: Walter de Gruyter, 1974).

187 Gen 33:18 is another possible text. See Emerton, "The Site of Salem," 45.

188 Throughout this project, versification of biblical references is based on the MT or Greek text, whichever is applicable. The English version's versification is inserted in square brackets.

189 In our opinion, the best defense of such identification is Emerton's, "The Site of Salem," 45-71.

190 Cf. Moshe Garsiel, *Biblical Names: A Literary Study of Midrashic Derivations and Puns,* trans. Phyllis Hackett (Ramat Gen, Israel: Bar-Ilan University Press, 1991), 94-97.

191 For a more recent article on this word, see Shemaryahu Talmon's "The Significance of שלום and its Semantic Field in the Hebrew Bible," in *The Quest for Context and Meaning: Studies in Biblical Intertextuality in Honor of James A. Sanders,* ed. S. Talmon and Craig A. Evans (Brill, The Netherlands: Brill, 1997), 75-115.

Whereas Yahweh promised a peaceful death to Abraham in Genesis 15,[192] Melchizedek blessed Abraham in Genesis 14; assuredly Melchizedek's appearance is not for harm but for peace. His blessing uttered to Abraham (vv. 19-20) proves his peaceful intention, in contrast to the intentions of the king of Sodom. Third, the word play (שלם and צדק) in the context of the blessing by Melchizedek has wider implications for biblical study – that the association of peace, righteousness, and blessing is well-attested in later biblical writing. For example, in Num 6:24-26, whoever has God's peace is blessed; and in Isa 60:17, the Lord promises peace and righteousness in a blessed state.[193]

4.2.3 Discourse Analysis: A Syntagmatic Study of the Keyword יצא

We have already noted how this word הוציא stands in contrast to יצא used to describe the king of Sodom (v. 17), but a syntagmatic study should broaden the significance of this word. The same word (in exactly the same form, הוציא, independent of any affix) appears in Exod 12:51, 13:3, 16:6, 18:1 (cf. Deut 6:23, 7:8, and 1 Kgs 9:9) in a similar phrase: Yahweh has brought (Israel or you) out of Egypt הוֹצִיא יְהוָה . . . מֵאֶרֶץ מִצְרַיִם. Is this a future depiction of what Yahweh will do for Israel in Exodus through the use of the exact same form of this word, thus, making Melchizedek similar to Yahweh?[194] We believe such a possibility exists when we approach the syntagmatic study of the word "ברך" detailed further in this chapter.

4.2.4 Discourse Analysis: A Syntagmatic Study of the Keywords אל עליון

The name of God אל עליון has provoked debate over who exactly אל עליון is.[195] Is he a Canaanite god later adopted by the Israelites, as proposed by some scholars, or is it the epithet of the divine name for Yahweh or Elohim? Most scholars would contend that El Elyon has Canaanite origins. For example, Cross would allow the ANE and

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192 See 2 Sam 7:12a and chapter 6, where we will discuss the allusion to Gen 15:15 in 2 Sam 7:12a.

193 See Heb 7:2; the author of Hebrews seems to play on the name Melchizedek, the king of Salem, translating them as "righteousness" and as "peace." See our discussion on 7:2 in chapter eleven. See also Philip Nel, "שלם," in *NIDOTTE,* 4: 134.

194 See a discussion of יצא in the Hiph. form in the sense of redemption in Eugene H. Merrill, "יצא," in *NIDOTTE,* 2: 498-99. The Exodus theme as God's redemption is key to later biblical texts like Numbers 22-24 and 2 Samuel 7, which we will study in our next two chapters.

195 An interesting suggestion offered by G. Levi della Vida is to divide El Elyon into two deities: the former as the Lord of the earth, and the latter as the Lord of heaven. See della Vida, "El 'Elyon in Genesis 14:18-20," *JBL* 63 (1944): 1-9. This is merely speculative; noticeably, in biblical texts אל עליון only occurs in Ps 78:35.

Ugaritic literature to shed light on this discussion, making Elyon El's epithet.[196] Since no consensus has been reached, there is no commanding conclusion regarding the identity of El Elyon.[197]

A syntagmatic study of אל עליון will reveal a theme-rheme progression in this text regarding the deity both Melchizedek and Abraham worship.[198] First, note the following syntagmatic relations between אל עליון and some other phrases:

v. 18 לְאֵל עֶלְיוֹן
v. 19 לְאֵל עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ
v. 20 אֵל עֶלְיוֹן אֲשֶׁר־מִגֵּן צָרֶיךָ בְּיָדֶךָ
v. 22 אֵל עֶלְיוֹן יְהוָה קֹנֵה שָׁמַיִם וָאָרֶץ

Second, a reader will notice the authorial deliberation in the employment of the name of the deity for a discourse purpose, linking the last few verses together. Third, an exploration of the meaning and purpose of such usage through its syntagmatic relationship with other phrases or terms informs the following two observations.

First, special use of a term (קנה) embedded in the description "creator of heavens and earth"[199] for El Elyon creates a retrospective effect on the discourse. The word קנה (glossed as "creator, owner") is problematic for many scholars. For example, W. H. Schmidt disputes this type of translation because neither the context of the Melchizedek episode nor the ANE textual traditions lend a decisive understanding of the word.[200] Through a syntagmatic study of קנה, the only antecedent of this word is

196 Frank Moore Cross, *Canaanite Myth and Hebrew Epic: Essays in the History of the Religion of Israel* (Cambridge, Mass.: Harvard University Press, 1973), 44-60. But Rolf Rendtorff disagrees with Cross and cautions against the use of Ugaritic material in the study of El. See Rendtorff, "The Background of the Title אל עליון in Gen XIV," in *The Fourth World Congress of Jewish Studies: Paper*, vol. 1 (Jerusalem: World Union of the Jewish Studies, 1967), 167-68.

197 Other studies similar to Cross should be noted: Bétoudji, *le Dieu Suprême* is a monograph devoted to this topic. Others in article form include Réem Lack, *Les Origines de Elyon, le Tres-Haut, dans la Tradition Cultuelle D'Israel," CBQ* 24 (1962): 44-64; Norman C. Habel, "Yahweh, Maker of Heaven and Earth: A Study in Tradition Criticism," *JBL* 91 (1972): 321-37; Patrick D. Miller, "El, the Creator of Earth," *BASOR* 29 (1980): 43-46; Bruce Vawter, "Yahweh: Lord of the Heavens and the Earth," *CBQ* 48 (1986): 461-67; Edmund Berg, "Who Was Melchizedek?" *Dor le Dor* 16 (1988): 183-85; R. E. Clements, *Abraham and David: Genesis 15 and Its Meaning for Israelite Tradition* (Britain: SCM Press, 1967). See *TDOT* 11: 121-39; a study surveying "Elyon" in biblical and extra-biblical data.

198 According to Wenham, the textual evidence attests that Abraham at least "knew of Yahweh, Elohim, El Elyon, El Shaddai, El Roi, and El Olam." Wenham, "The Religion of the Patriarch," chap. in *Essays on the Patriarchal Narrative*, 163.

199 Bruce Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, Ind.: Eisenbrauns, 1990), 139 and 250. The lack of an article before heavens and earth may be due to the poetic nature of the text.

200 See W. H. Schmidt, "קנה," in *TLOT*, 3: 1152-53. See also a discussion in his *Die Schöpfungsgeschichte der Priesterschrift*, WMANT (Neukirchen-Vluyn: NeuKirchener, 1964), 28 (footnote 2). Cf. Izak Cornelius and Ramond C. van Leeuwen, "קנה," in *NIDOTTE*, 3: 941.

found in Gen 4:1: וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־יְהוָה. Although the meaning of the clause, particularly with אֶת־יְהוָה, is disputable, [201] the fact that Eve gave birth to a son should be viewed in light of Gen 1:26-28. It was the beginning of the first couple's attempt to obey what God commanded them to do: "be fruitful and multiply," under the rubric of God's "blessing." Cast in the blessing context, Eve's words may be viewed as her work in comparison to Yahweh's: as the former brought forth a son, the latter created the world.[202] Therefore, it is literary and thematically appropriate for the author of the Melchizedek episode to use the term קנה as he "blessed" Abraham.

Second, through a syntagmatic study, clearly אל עליון is not any local deity but is Yahweh himself (v. 22); furthermore, he is identified as "creator of heavens and earth." Importantly, this identity is uttered directly from the mouth of Abraham, the key character of the narrative discourse in Genesis 12-22. In the syntagmatic development, a rheme, קנה שמים וארץ, is added to the theme, אל עליון; another rheme, יהוה, is added to the theme, אל עליון קנה שמים וארץ.[203] The discourse intention of the narrator, through this rheme-theme progression in this narrative, is clear: Yahweh is the same God, "God Most High,"[204] creator of heavens and earth, whom Melchizedek and Abraham worshiped.[205] It was upon this God that Abraham swore not to take anything from the king of Sodom (v. 23).

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201 U. Cassuto, *A Commentary on the Book of Genesis: Part I, From Adam to Noah, Genesis 1-6:8*, trans. Israel Abrahams, vol. 1 (Jerusalem: Magnes, 1961), 197-202. Cf. Wenham, *Genesis 1-15*, 94 (note 1.d) and 101-102.

202 Cassuto, *Adam to Noah*, 201.

203 See Deut 32:6.

204 Willem VanGemeren renders אל עליון as "God Most High" and argues that by designating God as El Elyon, it "signifies that he alone is supreme. He is King over all." VanGemeren, *The Progress of Redemption: The Story of Salvation from Creation to New Jerusalem* (Grand Rapids, Mich.: Zondervan, 1988), 56. VanGemeren's argument is based on his reading of other OT texts (see ibid., 56-58).

205 See Hamilton, *Genesis 1-17,* 410. His approach is similar to ours and his conclusion also looks like ours. In summary, he proposes that (1) El Elyon cannot be viewed as a Canaanite deity even though? in the Canaanite pantheon both El and Elyon, his grandson, are detected, they always appear separately; and (2) if Melchizedek were a Canaanite king, he would have blessed Abraham in the name of a Canaanite deity but that did not happen. Hamilton also provides a list of correlation of Elyon with El (Num 24:16, Ps 73:11), with Yahweh (2 Sam 22:14, cf. Ps 18:14[13]), with Elohim (Ps 46:5[4], 50:14), with Shaddai (Ps 91:1). Pss 57:3[2] and 78:56 speaks of "God Most High" (Elohim Elyon); Ps 7:18[17] refers to "Yahweh, the Most High." From the perspective of history of religion, many scholars see the adaptation of a Canaanite god by Israel occuring here. Cf. *TDOT* 11: 123-30. Yet their underlying assumption that Melchizedek is a Canaanite is unwarranted here. Hence, we should reject Fisher's assertion that Melchizedek is a Canaanite priest-king (U. Cassato argued the same). See Fisher, "His Priest-King," 264-70, especially p. 269 and Cassuto, *Biblical and Oriental Studies*, trans. Israel Abrahams, vol. 1, *Bible* (Jerusalem: Magnes, 1973), 72-73, 246. The identity of Melchizedek should be rendered undeterminable since the Scripture is silent in this regard.

4.2.5 Discourse Analysis: A Syntagmatic Study of the Keyword ברך

Finally, a syntagmatic study of ברך shows that the blessing of Melchizedek lays a foundation (foreshadowing) for the patriarchal blessing bestowed on his descendants,[206] cast in parallel to the form of divine blessing conferred on a human. The verb ברך is syntagmatically followed by another verb אמר in Gen 14:19. If we analyze the discourse structure in this blessing episode, the result may look like this: the verb ברך has a subject that is either a deity or a person and its object is a human, followed by the verb אמר, and immediately followed by an actual speech. With the assistance of a diagrammatic view, the formula for our research looks like this:

1. subject (divine or human) + ברך + object (human)
2. אמר with or without *waw* (with same subject as above)
3. a speech following אמר (contains idea of blessing)

Using this discourse formula or structure, we find it only appears four times in Genesis: 1:28, 9:1, 14:19, and 27:27.[207] While the first two references describe God who blessed humanity and Noah respectively, the last two references differ in that they are human to human; Melchizedek to Abraham and Isaac to Jacob. The sayings in the first two references are prose, while the ones in the last two references are poetic. The last two references share similar vocabularies: (1) the root ברך occurs three times in each reference (14:19-20 and 27:27, 29) and (2) both "heavens" and "earth" appear in both texts (14:19 and 27:28).[208] While the first two references contain the same decree ("be fruitful and multiply and fill the earth") in God's blessing, the last two references have the exact same verbal structure: ויברכהו ויאמר.

The above analysis, made possible through a sensitive reading of the text via discourse analysis, deserves theological reflection on ברך. It appears that the author of Genesis 14 portrays that Melchizedek's blessing to Abraham is founded in the earlier divine blessing on mankind, given first to Adam and Eve and then to Noah.

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206 For a delineation of man blessing man in several key passages, like Genesis 27 (Isaac to Jacob), 48 (Jacob to two Joseph's sons), 49 (Jacob to all his sons), and Deut 33 (Moses to Israelites), see Mitchell, *Meaning of BRK*, 79-90.

207 There are three more references that we do not consider: Gen 1:22, 35:9-10 and 48:15-16. In Gen 1:22, the blessing is given to water and air creatures, not to a human being. For Gen 35:9-10, there is no actual pronouncement of blessing but God changes Jacob's name to Israel. In 48:15-16 (Jacob blessed Joseph's two sons), while the structure matches our formula completely, we place our emphasis on 27:27 (Isaac blessed Jacob), which is more representative. See Michael Brown, "ברך," in *NIDOTTE*, 1: 760 on Jacob-Esau's struggle for fraternal blessing. Later in studying Genesis 49, we will address Gen 48:15-17 and the blessing of Jacob to Judah and Joseph in Genesis 49 regarding the use of ברך in both texts.

208 One might want to add another set of synonymous vocabulary in both texts: יין and תירוש (14:18 and 27:28, wine and new wine; cf 27:25, 37). See their semantic relationship in J. Pairman Brown, "The Mediterranean Vocabulary of the Vine," *VT* 19 (1969): 169. Cf. *HALOT*, 4: 1728.

Melchizedek's blessing, in turn, lays the foundation for man's blessing to man, namely, Isaac to Jacob. The initial divine blessing (Gen 1:28) contains the idea of multiplication; clearly the same blessing (of multiplication) is given to Noah after the flood, that is, God's judgment of the world.[209] In view of Genesis 3:15, the blessing of multiplication became increasingly acute after the Fall and the flood. Perhaps we could say that the major purpose behind the blessing of multiplication was to produce a "seed" that could reverse the fate of humanity (cf. Gen 3:15). The last two references (14:19, 27:27) lend themselves to distinguishable contrasts between Melchizedek and Isaac. Melchizedek, not part of the Abrahamic line, is depicted similarly to God pronouncing blessing to a human being. Thus commences a tradition Isaac readily follows,[210] for he blessed his son Jacob who in turn blessed his twelve sons (Genesis 49). The special form וַיְבָרֲכֵהוּ (*waw*, 3ms + suff., 3ms)[211] can only be found in Gen 14:19, 26:12 (Yahweh blessed Isaac), and 27:23, 27. Furthermore, Isaac clearly comes from an established genealogical record whereas Melchizedek clearly does not.[212] Only by juxtaposing the last two references, based on our discourse formula, can we arrive at this conclusion.

The multiple occurrence of ברך may serve a discourse function. We have seen that a key word repeated within a text or series of texts implies a crucial discourse function recognized by the discerning reader.[213] Does the multiple occurrence of ברך in the Abrahamic cycle have a discourse effect, and if so, what is it?[214] The following figure (figure 2) should lead us to the answer.

209 We have noted the root קנה in Gen 4:1 when we discuss the word קנֵה in 14:19. Again, what we have here reinforces our earlier discussion of קנה, that is, the divine blessing and the multiplication of human seed interlock.

210 Significantly, the biblical text did not mention that Abraham blessed Isaac. Cf. Gen 25:5.

211 This form does occur outside the Pentateuch: Josh 14:13, Judg 13:24, 2 Sam 13:25, 19:40[39] and 2 Kgs 10:15.

212 Is the author of Hebrews reading Genesis 27 in conjunction with Genesis 14 when he writes Heb 7:1-3 (Melchizedek has no genealogy)? This will be reviewed in chapter 11 of this project.

213 Shimon Bar-Efrat, *Narrative Art in the Bible,* Bible and Literature Series 17 (Sheffield: Sheffield Academic Press, 1989), 212-15.

214 Cf. Zimmerli, "Abraham und Melchisedek," in *Das Ferne und Nahe Wort: Festschrift Leonard Rost, BZAW* 105, ed. Fritz Maass (Berlin: Alfred Töpelmann, 1967), 255-64.

Gen 12:2-3

וְאֶעֶשְׂךָ לְגוֹי גָּדוֹל
וַאֲבָרֶכְךָ
וַאֲגַדְּלָה שְׁמֶךָ
וֶהְיֵה בְּרָכָה:
וַאֲבָרְכָה מְבָרְכֶיךָ
וּמְקַלֶּלְךָ אָאֹר
וְנִבְרְכוּ בְךָ כֹּל מִשְׁפְּחֹת הָאֲדָמָה:

Gen 14:19-20

וַיְבָרְכֵהוּ
וַיֹּאמַר
בָּרוּךְ אַבְרָם לְאֵל עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ:
וּבָרוּךְ אֵל עֶלְיוֹן אֲשֶׁר־מִגֵּן צָרֶיךָ בְּיָדֶךָ

Gen 22:16-18[215]

וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה
כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה
וְלֹא חָשַׂכְתָּ אֶת־בִּנְךָ אֶת־יְחִידֶךָ:
כִּי־בָרֵךְ אֲבָרֶכְךָ
וְהַרְבָּה אַרְבֶּה אֶת־זַרְעֲךָ כְּכוֹכְבֵי הַשָּׁמַיִם
וְכַחוֹל אֲשֶׁר עַל־שְׂפַת הַיָּם וְיִרַשׁ זַרְעֲךָ אֵת שַׁעַר אֹיְבָיו:
וְהִתְבָּרֲכוּ בְזַרְעֲךָ כֹּל גּוֹיֵי הָאָרֶץ
עֵקֶב אֲשֶׁר שָׁמַעְתָּ בְּקֹלִי:

Figure 2. Multiple Occurrence of ברך (in italics) in Abrahamic Cycle (Please note that Anthony Abela also provides a chaistic structure for Genesis 22:16-18)

Before we explore the syntagmatic discourse meaning of ברך, we have three remarks concerning the structure in Genesis 12:1-3 and 22:15-18; these remarks will put our interpretation or observation into a discourse perspective. First, the bracketing effect of Genesis 12 and 22 in the Abrahamic cycle deserves notice. Although Abraham appears after Genesis 22,[216] scholars have long argued that striking parallels exist between these two texts. Thus, it is safe to say a bracketing intention is apparent in these two

215 Anthony Abela, *The Themes of the Abraham Narrative: Thematic Coherence within the Abraham Literary Unit of Genesis* 11,27-25,18 (Malta: Studia Editions, 1989), 26-28. He provides a chiastic structure for these verses (footnote 62).

216 Genesis 23 tells of Abraham buying a piece of land for Sarah's burial. In Genesis 24, he appeared briefly before the narrative switched to a description of how his servant, upon Abraham's command, found Isaac a wife. Gen 25:1-11 details his preparations and his death. Joel Rosenberg argues for a chiastic structure of the Abrahamic cycle in Genesis 12-25, making Hagar (Genesis 16) the center of the structure. In our opinion, his analysis overlooks the main thrust of the Abrahamic cycle. Rosenberg, *King and Kin: Political Allegory in the Hebrew Bible* (Bloomington, Ind.: Indiana University Press, 1986), 84. Cf. a similar structure by VanGemeren, *Progess of Redemption*, 111; See also Gary A. Rendsburg, *Redaction of Genesis* (Winone Lake, Ind.: Eisenbrauns, 1986), 28-29.

chapters to mark off the Abrahamic cycle. For example, Paul Williamson, based on extensive studies, argues that Gen 12:1-9 and 22:1-19 forms an inclusio because of the host of similarities between these two passages,[217] such as, (1) the first and last times the narrative records the deity (Yahweh and God respectively) speaking to Abraham are in these texts;[218] (2) the phrase לֶךְ־לְךָ which appears in the exact same form in both texts, is not found elsewhere in Scripture;[219] (3) the destinations where Abraham was ordered to go, though vague, are described by two strikingly similar phrases אֲשֶׁר אַרְאֶךָּ and אֲשֶׁר אֹמַר אֵלֶיךָ; and (4) the repeated use of ברך[220] (as we have highlighted in figure 2).

Our second remark concerns the study of Gen 12:1-3 since most consider this text foundational for the Abrahamic covenant.[221] For instance, Williamson shows how in terms of structure these verses form two sections (vv. 1-2a, vv. 2b-3) with two distinct prospects:

> The first section refers to Abraham in relation to the nation of Israel (i.e. the land to which he is being called and the nation of which he will be the progenitor); the second section refers to Abraham in relation to an international community (i.e. 'all the families of the earth', v. 3). The theme of 'blessing' in Gen 12:1-3, therefore, is twofold: in the first section . . . it concerns national blessing promise to Abraham; in the second section . . . it relates to international blessing promise through Abraham. The two elements are nevertheless related.[222]

Such analysis from structure to meaning is commendable. Nevertheless, we should note that Abraham's role in God's blessing to the nation Israel specifically, and expanding outward to the nations, was later replaced by his seed; namely, his seed

217 Paul R. Williamson, *Abraham, Israel and the Nations: The Patriarchal Promise and Its Covenantal Development in Genesis,* JSOTSup 215 (Sheffield: Sheffield Academic Press, 2000), 217-220. See the extensive bibliographical listing of studies of the relationship between Genesis 12 and 22 in note 1. To his bibliographical data, we add Goerg Steins, *Die 'Bindung Isaaks' im Kanon (Gen 22): Grundlagen und Programm einer Kanonisch-Intertextuallen Lektüre* (Breisgau: Herder, 1999), 135-47 and Yair Zakovitch, "Through the Looking Glass: Reflections/Inversion of Genesis Stories in the Bible," *BibInt* 1 (1993): 143-44.

218 Williamson (*Israel and the Nations,* 219) notes that the divine communication taking place in Genesis 12 and 22 is used as an inclusio device. Moreover, he suggests a chiastic structure of Genesis 12-22, making the birth of Ishmael in Genesis 16 the center of his chiastic structure. It is, however, problematic because it distorts the discourse effect on the seed promise, substituting Ishmael for Isaac in the fulfillment of God's promise to Abraham.

219 Julius B. Moster, "The Testing of Abraham," *Dor le Dor* 17 (1989): 239.

220 Bar-Efrat, *Biblical Narrative,* 216. He calls the repetition of the key word (in our case ברך) in different texts the "envelope" technique.

221 A lot of studies have been done on this text; see the exegesis, structure, and meaning of this text by Williamson, *Israel and the Nations,* 220-34 (and the detailed bibliography in footnote 10).

222 Ibid., 233-34. The second blessing bestowed with an international perspective may answer why Genesis 14 is in its present context.

superceded Abraham's role in God's blessing to Israel and the nations (Gen 22:17-18; see our syntagmatic study below).

Our third remark concerns the numerous studies of Gen 22:1-19. Setting aside the issue of human sacrifice,[223] which is not the central concern of this text, we see that nearly all scholars agree with a late insertion of vv. 15-18.[224] This issue reminds us of similar problems facing Gen 14:18-20, viewed overwhelmingly by biblical scholarship as a later insertion. Again, this discussion addressing the authenticity of vv. 15-19 in Genesis 22 stretches beyond the scope of our project. Notably, Wenham who quotes others, has argued convincingly for the integrity of this text.[225] Some scholars propose to read this as the "climax" of the blessing theme in the Abrahamic cycle.[226] To prove this point, we believe, is the task of the syntagmatic study of the keyword ברך, to which we now turn.

There are several key observations based on figure 2 in terms of the syntagmatic study of ברך. The study shows a thematic progression tied in with this keyword. First, the thematic progression concerns Abraham and his seed. Instead of God's blessing through Abraham (ואברכו בָּךְ, 12:3),[227] the last text indicates that it is through his "seed" (בְּזַרְעֲךָ והתברכו, 22:18) all nations will be blessed. On top of making Abraham a great nation (ואעשׂך לגוי גדול, 12:2), it is more specifically – in the last text – that his seed will be greatly multiplied את־זַרְעֲךָ והרבה ארבה, 22:17), implying it will become a nation. The focus, therefore, shifts from Abraham to his seed. Once again, blessing and multiplication interlock together[228] (in 14:19 it is by the use of קנה), but now the focus narrows to the "seed."

Second, the blessing also connotes military victory over one's enemy: from God who delivered Abraham's enemy into his hand (14:20) to Abraham's seed, who

223 See Westermann's excursus on this topic in his *Genesis 12-36*, 357-58; cf. Sarna, *Understanding Genesis*, 158-59. Anyone who interprets this text preoccupied with the notion of human sacrifice misses the opening phrase, וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם. Pinchas Doron explaines this as assigned to the "minimum principle" and as part of a narrative device to go on to the plot. Doren, "The Art of Biblical Narrative," *Dor la Dor* 17 (1988): 5.

224 Westermann, *Genesis 12-36*, 363.

225 Gorden Wenham, *Genesis 16-50*, WBC, vol.2 (Dallas, Tex.: Word Books, 1994), 102-103.

226 Abela, *Abraham Narrative*, 26. Also Moster, "Testing of Abraham," 238. A similar conclusion is reached by R. D. Bergen, "The Role of Genesis 22.1-19 in the Abraham Cycle: A Computer-Assisted Textual Interpretation," *CTR* 4 (1990): 325; there Bergen calls it "climax of blessing motif." Cf. Gros Louis, "Abraham: I," chap. in *Literary Interpretations of Biblical Narratives*, ed. Louis, vol. 2 (Nashville: Abingdon, 1982), 76, and argues for reading Genesis 22 as a kind of cola that epitomizes the themes of the Abraham narrative.

227 Some Hebrew words with vowel points for emphasis and clarification.

228 Abela, *Abraham Narrative*, 27 (footnote 62).

possesses the gates of the enemy (22:17).[229] While Genesis 12 delineates an emphasis on blessing to and through Abraham, Genesis 22 makes a distinct shift to his seed.[230] Here we may add a supplementary remark. The long divine name in the first ברוך in Gen 14:19 appears irrelevant in the syntagmatic discourse. Nonetheless, the divine name contains a discourse effect, that it is God – the same one who, in Genesis 1-2, blessed his creation – who now provides blessing to Abraham and his seed thereafter.

The multiple-fold appearance of ברך in these three texts should never be dismissed as accidental in light of the larger narrative structure of the Abrahamic cycle. Evident from figure 2, it is clear that Genesis 14:18-20 is sandwiched in by Genesis 12 and 22. Tracing the movement from Yahweh's blessing to Abraham, Melchizedek's blessing to Abraham, and then in a circular return to Yahweh's blessing conferred to Abraham, emphasizes, in the forefront, Melchizedek's distinctive role and position.

The last statement leads us to explore the role of Melchizedek in the blessing motif of Abrahamic cycle. We have two comments, one negative and one positive.

First, some scholars fail to pay sufficient attention the Melchizedek's role in the blessing motif of the Abrahamic cycle when analyzing this episode. For example, Abela sees the role of Melchizedek as that of a Canaanite representative, which perhaps informs his view of Genesis 14 as a depiction of how Abraham deals with the Canaanite population.[231] That Melchizedek is a Canaanite is an unwarranted assumption. Some scholars project back onto the text: Smith, for example, argues that Genesis 14:18-20 should be read independently of its present context and proposes, of course with the conjecture that Abraham came to Melchizedek's city and posed a threat. Thus following this line of reasoning, Melchizedek came out to make peace with Abraham by bringing bread and wine as a token of hospitality, and going

229 See Gerhard von Rad's comment that the phrase "possessed the enemy's gate" is "foreign to the basis of promise." See his *Genesis: A Commentary,* OTL (Philadelphia: Westminster, 1972), 243. The basic meaning of 14:20 and 22:17 is the same: God's promise in terms of "blessing" is a victory over the enemy. The difference in wording may be due to the context: in Genesis 14, God handed over the enemy to Abraham, who was seen without an army, while in Genesis 22, the promise of victory over the enemy alludes back to 3:15 (cf. אֹיְבָיו with אֵיבָה) since Gen 22:17 is dealt with the promise of the "seed."

230 See T. Desmond Alexander, "Royal Expectations in Genesis to Kings: Their Importance for Biblical Theology," *TynBul* 49 (1998): 191-212. From an analysis of the syntactical structure of this text, "seed" is singular.

231 Abela, *Abraham Narrative,* 21 (footnote 37). He quotes L. Ruppert, *Das Buch Genesis,* and his own dissertation, "Reading the Abraham Narrative in Gen 11, 27-25, 18 as a Literary Unit." Both references are unavailable to us.

to the extent of presenting Abraham with a tithe.[232] This conjecture is partially based on Smith's reading this phrase in Gen 14:20b: וַיִּתֶּן־לוֹ מַעֲשֵׂר מִכֹּל.[233] One way to understand the phrase is that the subject of this action (gave) is Melchizedek. The other way to understand this phrase is that Abraham is the subject of the action of giving, which is in line with how the author of Herbews read the text: "and to him Abraham apportioned a tenth part of everything" (7:2, ESV).

Second, the discourse study thus far gives an apt description of Melchizedek and his blessing. His uniqueness is characterized in at least three ways. First, the king of Salem, Melchizedek, is portrayed differently than the rest of the kings in Genesis 14 and given a distinctive rhetorical role in the discourse.[234] Second, his name and his city seem to embody the notion of peace and righteousness, besides serving as a word-play to link Genesis 14 to 15.[235] Third, Melchizedek bridges the divine blessing conferred to a human, to a human blessing being conferred from one human to another.[236] Therefore, Melchizedek deserves Abraham's tithe. If Abraham was portrayed as a noble warrior, how much more noble is Melchizedek, who deserves Abraham's tithe.[237]

4.2.6 A Summary of the Rhetorical and Discourse Study and Its Implication for the Next Chapter

In our rhetorical analysis, the concentric structure elevates vv. 18-20 as the crux of the interpretation of Genesis 14: Melchizedek's blessing to Abraham. Therefore when scholars center their attention on surrounding materials, for example, the identity and historicity of the cities and kings,[238] they neglect the rhetorical and literary role of Melchizedek in Genesis 14, let alone his greater role related to the Abrahamic cycle. Our syntagmatic study of several key terms in these verses also reinforces the importance of the blessing role Melchizedek played: the blessing he pronounced

232 Smith, "Abram and Melchizedek," 137. In a similar vein, some project that this episode is written with a political motivation, i.e., to support the legitimacy of David's reign in Jerusalem and the building of Solomon's temple. Clements, *God and Temple* (Oxford: Basil Blackwell, 1965), chap. 4. Others, like Diana Lipton, argue that together with Genesis 15, Genesis 14 is a midrash prefiguring the Davidic dynasty. *Idem, Revisions of the Night: Politics and Promises in the Patriarchal Dreams of Genesis,* JSOTSup 288 (Sheffield: Sheffield Academic Press, 1999), 212; she quotes A. Caquot, "L'alliance avec Abram (Genesis 15)," *Sem* 12 (1962): 51-66 in note 117, to support her contention.

233 Smith, "Abram and Melchizedek," 134.

234 See p. 95.

235 See pp. 100-103.

236 See pp. 110-14.

237 Cf. Heb 7:4.

238 We do not deny the importance of these issues. The great effort represented in the prodigious works of these scholars committed to a study of the historicity of Genesis 14 should be appreciated.

was a continuation of what Yahweh had done in Genesis 1-2, and significantly, from the same God (אל עליון יהוה קנה שמים וארץ) whom both Abraham and he worshipped. Nonetheless, Melchizedek's blessing upon Abraham should be examined in a later context, namely, in the Abrahamic cycle. For this task, we now turn to the next chapter.

5 A Literary and Discourse Analysis of the Contexts of Genesis 14: Various Texts in Genesis and Numbers 22-24

In the previous chapter, it became patently clear that we needed to touch on various cotexts before and after Genesis 14 in our rhetorical-discourse analysis. The purpose of this chapter is, therefore, to develop a better understanding of Genesis 14, particularly vv. 18-20, by examining the cotexts preceding and following Genesis 14. These cotexts, we believe, should be read together with Genesis 14 in order to best appreciate the role and thrust of the Melchizedek episode in the Abrahamic cycle, and its contribution to OT theology.

We need to determine the extent of the cotexts of Genesis 14 as we seek to understand their contribution to the literary-thematic role of Melchizedek. The immediate cotext for vv. 18-20 is Genesis 14 itself. By extension, the cotexts of Genesis 14 should be Genesis 13 and 15.

Should the reader stop at Genesis 13 and 15, the immediate cotext of Genesis 14? For that matter, how do we set the limits of the text's cotext? To be cautious, the criteria to include certain passages as cotexts of Genesis 14 should not be arbitrary. These criteria include the existence of both literary-semantic and thematic connections of these cotexts to Genesis 14. In addition, encompassing all these texts is a literary-semantic use of the multiple entries of ברך.[239] We have delineated in our last chapter the multiple entries of ברך as a bracket to delimit the Abrahamic cycle from Genesis 12 to 22. Therefore, in one broad stroke, Genesis 12-22 serves as a cotext for Genesis 14.

239 The multi-entry of ברך in a text means that the word ברך must occur at least three times within two to three verses to be considered as significant. This criteria *alone* gives us these texts: Genesis 12, 14, 17, 22, 27, 48 and 49, Numbers 24, Deuteronomy 7, 28, 33, 2 Samuel 7, Psalms 72, 115, 134, 135. While Genesis 12, 14, 17, 22 and 49, and Numbers 24 will be handled in this chapter, 2 Samuel 7 will be studied in the next chapter. (Genesis 27 has been discussed in our previous chapter.) For the remaining texts, Deuteronomy 7 and 28 record Moses' challenge to Israelites to obey God and keep his commands (7:12-16; 28:1-6). The use of ברך in Ps 115:12-15 confines the Lord's blessing to the house of Israel, the house of Aaron and those who fear him. For Psalms 134, ברך is used as "praise" (to the Lord) in vv. 1-2 and as "bless" in v. 3. For Psalm 135, ברך is used only as "praise" in vv. 19-21. See our discussion later in this chapter when we study Genesis 49 (also please refer to appendix 5 for a study of Genesis 48, 49 and Deuteronomy 33). Psalm 72 will be examined in later chapters of this project when we deal with Psalm 110.

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Due to the scope of this project, however, we limit the cotexts of Genesis 14 to several passages, that is, Genesis 12-15, while keeping in mind Genesis 17, 22 and 49.[240] A literary-thematic analysis would also lead the discussion to Numbers 22-24 and 2 Samuel 7,[241] based on the thematic-semantic links between these texts and Genesis 14.[242]

With all these texts in mind, this chapter is divided into two major parts: Part 1, cotexts in Genesis, Part 2, Numbers 22-24, followed by a brief conclusion of the relationship between Genesis and Numbers (the text of 2 Samuel 7 will be studied in the next chapter).

5.1 Studies on the Cotexts of Genesis 14: Various Texts in Genesis Itself

The analysis commences with the relationship between Genesis 13 and 14. Next, the relationship between Genesis 14 and Genesis 12 and 15 will be examined; the latter two are a foundational text for the Abraham narrative. We will argue for treating Genesis 12-15 as a "unit," and upon resting our case, the literary relationship between Genesis 12-15 and chapters 17, 22 and 49 will then be assessed.

5.1.1 The Literary-Thematic Relationship Between Genesis 13 and 14

At first glance, the two chapters seem to have no literary connection. From a discourse perspective, however, Genesis 14 should be read closely to 13. Note the following regarding Abraham:

Gen 13:18 וישׁב באלני ממרא

Gen 14:13 הוא שׁכן באלני ממרא

240 The majority of scholars agree that the Abraham narrative begins at Genesis 12 and ends roughly in Genesis 22. See, for example, Rendsburg, *Redaction of Genesis*, 27-30 and U. Cassuto, *A Commentary on the Book of Genesis: Part II, From Noah to Abraham, Genesis 6:9-11:32,* trans. Israel Abrahams, vol. 2 (Jerusalem: Magnes, 1961), 294-96. In the course of this chapter, we will justify the reasons why we include Genesis 17 and 22. In addition, Genesis 49 will also be discussed as part of the cotext of Genesis 14. See Hamilton, *Genesis 1-17,* 16 (table for JEDP source analysis on Genesis). Hamilton's analysis is indebted to E. A. Speiser, *Genesis*, AB, vol. 1 (Garden City, N.Y.: Doubleday, 1983). In source analysis, only Genesis 14 and 49 are given an "x" mark for source analysis, meaning unknown or undeterminable.

241 We realize 2 Samuel 7 contains two parallel texts: Psalm 89 and 1 Chronicles 17. We will discuss the difficulty of studying the parallel texts when we come to 2 Samuel 7 (in our chapter 6).

242 Note the multi-entry of ברך in Numbers 22-24 and 2 Samuel 7.

The closing verse of Genesis 13 describes the vicinity where Abraham resided; the next scene in Genesis 14 is one of warfare waged by four kings unevenly matched against five. The use of nearly the exact same phrase in Genesis 14:13 reminds the reader of where Abraham was situated when an escapee reported to him Lot's capture.[243]

A second discourse connection is the name of Yahweh. Surely, יהוה frequently occurs in the OT and therefore may not be as apparent a connection as it should be. Nonetheless the text of Gen 13:18 concludes with these words, ויבן־שם מזבח ליהוה. The next and only other time Yahweh appears in Genesis 14 is in v. 22.[244] The appearance of Yahweh in both chapters depicts Abraham as a Yahweh worshipper.

Third, another semantic link is the word רכשׁ. Both Lot and Abraham owned great possessions כי היה רכושם רב in 13:6.[245] In 14:12, Lot – along with his possessions – was captured (ויקחו את־לוט ואת־רכשׁו).[246] Furthermore, Rendsburg points out two "nexuses" in these two chapters: Lot lived near Sodom and the town of Zoar: compare 13:10-12 and 14:2, 8, and 12.[247] Thus the above data proves an interconnection between these two units.

We now turn to the literary-thematic role of Genesis 13 in light of Genesis 14. Genesis 13 serves two such functions from the vantage point of Genesis 14 and the larger thematic framework of the Abrahamic cycle. First, Genesis 13 provides the background for Abraham's involvement in the international battle that transpires in Genesis 14 because of his familial tie with Lot. That tie is characterized by the use of the word אח. Lot was first introduced by the biblical narrator in 12:5: אִשְׁתּוֹ וְאֶת־לוֹט בֶּן־אָחִיו וַיִּקַּח אַבְרָם אֶת־שָׂרַי. In 13:8, Abraham reminded Lot that they are brothers (or kinsmen, כי־אנשׁים אחים אנחנו) following their servants' quarrel over the land being too small for them (vv. 6-7). Lot chose where he wanted to live (13:10-11), a choice that ultimately led

243 Cf. Sailhamer, *Pentateuch*, 145.

244 Major commentaries have failed to notice this point: von Rad, Westermann, Wenham and Hamiltion. Though the word יהוה is missing in the LXX and Peshitta, we view this (as noted earlier in the project) as the attempt by the biblical narrator to make a syntagmatic effect on God's name. For the LXX, cf. John Willam Wevers, *Notes on the Greek Text of Genesis*, SBLSCS 35 (Atlanta, Ga.: Scholars, 1993), 200.

245 Note the a-b-a structure of this verse:

a ולא־נשׂא אתם הארץ לשׁבת יחדו
b כי היה רכושם רב
a ולא יכלו לשׁבת יחדו.

246 Later in this chapter, we will examine the syntagmatic use of רכשׁ as a binding device for Genesis 12-15.

247 Rendsburg, *Redaction of Genesis*, 48.

to his capture by the kings.[248] In 14:12, the narrator describes Lot as בן־אחי אברם.[249] In 14:14, 16, the word אָח is consistently used to refer to Lot and his relationship with Abraham. The recurrent usage of אָח in Genesis 14 intentionally links together the two chapters.

Second, two components – the land and the seed – in the Abrahamic cycle are being delineated in Genesis 13. Following Lot's departure, Yahweh reiterated these two components to Abraham (vv. 14-17), and we can view these verses in a chiastic way: a-b-a as land-seed-land in vv. 14-15, 16, 17 respectively. We might suspect that Lot himself could be a candidate for the "seed" of Abraham in the narrative framework of Genesis 12-22. Therefore, his departure (Genesis 13) and capture (Genesis 14) threaten this aspect of God's promise.[250]

5.1.2 The Literary-Thematic Relationship Between Genesis 14 and 15

Compared with Genesis 13, chapter 15 has aroused substantial interest in biblical scholarship.[251] Perhaps because the word ברית is first officially used in the Abrahamic cycle? God's relationship with Abraham was specifically spelled out as a covenant;[252] then again, perhaps it is the discernable structure of Genesis 15 centered on the key text in v. 6. For instance, Ha, stating that v. 6 is a theological declaration of Abraham's faith and Yahweh's reckoning of righteousness, yields a graphicalanalysis of two parallel sections of vv. 1-5 and vv. 7-21.[253] Sarna is more precise in pointing out the parallels in these two sections:

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248 Louis, "Abraham I," 53.

249 The position of this phrase in v. 12a is quite awkward: וַיִּקְחוּ אֶת־לוֹט וְאֶת־רְכֻשׁוֹ בֶּן־אֲחִי אַבְרָם. Such awkwardness may be intentional; we will examine such construction in light of the discourse structure of Genesis 12-14 later in this chapter.

250 This notion of Lot as Abraham's possible heir is not foreign to rabbinic and Christian interpreters. See Larry R. Helyer, "The Separation of Abram and Lot: Its Significance in the Patriarchal Narratives," *JSOT* 25 (1983): 82. In endnote 30, he cites Rashi's commentary concerning the same notion. Cf. Williamson, *Israel and the Nations,* 254.

251 For an up-to-date research survey, Hallvard Hagelia's recent monograph should be consulted. Hagelia, *Numbering the Stars: A Phraseological Analysis of Genesis 15*, ConBOT 39 (Stockholm: Almqvist and Wiksell International, 1994), 1-3. Among all the works on Genesis 15, John Ha, *Genesis 15: A Theological Compendium of Pentateuchal History,* BZAW 181 (Berlin: Walter de Gruyter, 1989) is frequently quoted and referred to by scholars.

252 In the Abrahamic cycle, the word ברית first appears in Gen 14:13 (Abraham allied with the three brothers). Then it appears in 15:18. It occurs multiple times in Genesis 17. Because of its repeated use in Genesis 17, we will have to explore Genesis 17 later in this chapter. (The next occurrences of this word are in 21:27, 32 referring to the covenant between Abraham and Abimelech. The last two occurrences in Genesis refer to Isaac's covenant with Abimelech, 26:28 and Jacob's covenant with Laban, 31:44.)

253 Ha, *Genesis 15,* 61. Hagelia also sees the chapter divided into two sections: vv. 1-6 and vv. 7-21 (*Numbering the Stars,* 6-7).

> Each has three elements: a divine promise (vv. 1, 7), an expression of apprehension by Abram (vv. 2-3, 8), and a divine assurance by verbal and by symbolic action (vv. 4-5, 9-21). In both sections God introduces His speech with the formula "I am" (vv. 1, 7), and the patriarch's response begins with the invocation, "O Lord God" (vv. 2, 8) which is an exceedingly rare expression in the Torah. Finally, it is clear that Nehemiah 9:7-8 understands the covenant to be [in?] response to Abram's act of faith in his initial encounter with God, so that verse 6 forms the connecting link between the two parts.[254]

Given the importance of Yahweh's covenant with Abraham, the question is how does this chapter thematically link to the previous one? There are numerous semantic links between these two chapters. As noted earlier in this project, a possible word play on the proper name of Melchizedek (ומלכי־צדק מלך שלם) in Gen 14:18 may be identified in Gen 15:6, 15.[255] Besides this, some scholars have pointed out various semantic links in these chapters. For instance, Rendsburg, in agreement with Sarna, has pointed out ten more semantic connections between these two chapters: מגן (14:20, 15:1),[256] רכש (14:11, 12, 16, 21, 15:14), דמשׂק (14:15, 15:2), ברית (14:13, 15:18), האמרי (14:7, 13, 15:16, 21), עבד (14:4, 15, 15:13), בית (14:14, 15:2-3), רפאים (14:5, 15:20), דן (14:14, 15:14) and the verbal and noun form of עבר ("pass over" and "Hebrew:," 14:13, 15:17).[257] All of these semantic connections help establish a literary connection between these two chapters.

The thematic connections of Genesis 14 and 15 converge into two portraits of Abraham, transforming him from a military victor to a prophet. The military victory of Abraham in Genesis 14, cast as a blessing from God in Gen 14:20, now carries over to Genesis 15, which begins with Yahweh's self-presentation as Abraham's shield[258] (מָגֵן, with a military overtone). Nonetheless, Abraham's imagery as a warrior is now subtly transformed by this phrase הָיָה דְבַר־יְהוָה אֶל־אַבְרָם בַּמַּחֲזֶה.[259] Scholars fully recognize the prophetic connotation of this expression[260] depicting Abraham as a prophet (cf. Gen 20:7); thus, this imagery sets the tone for the prophecy of bondage and deliverance of Abraham's descendants in Egypt (vv. 13-14, 16). The juxtaposition of the two imageries – military victor and prophet – is not totally unrelated. For one, there is a cultic context in both portraits: Abraham gave a tenth to Melchizedek in Gen 14:20[261] while he made sacrifices to Yahweh in 15:10. Though the word ברך is absent in Genesis 15, the thematic notions of promise and covenant are reiterated three times: the

254 Sarna, *Genesis*, 109-10.

255 See our chapter 4, pp. 102-103. Cf Rendsburg, *Redaction of Genesis*, 48.

256 Earlier in our last chapter, we also noted that the root מגן appears in Gen 14:20 and 15:1.

257 Rendsburg, *Redaction of Genesis*, 48. Cf. Sarna, *Understanding Genesis*, 121-22. To this list, we should add שמים (cf. Sailhamer, "Genesis," 125, notes for vv. 11-12).

258 Ha points out that the metaphorical description of Yahweh as a shield occurs only two times in the Pentateuch: here and in Deut 33:29. See Ha, *Genesis 15*, 98. Cf. Lipton, *Patriarchal Dreams*, 211.

259 The phrase דבר־יהוה occurs 242 times in the OT; noticeably, it is used overwhelmingly (225 times) as a technical term to signify "prophetic verbal revelation." See G. Gerleman, "דבר," *TLOT*, 1: 330.

260 Hagelia, *Numbering the Stars*, 13-18. Cf. Westermann, *Genesis 12-36*, 217. Hamilton, *Genesis 1-17*, 417-18.

261 Scholars have noticed the cultic or liturgical context in 14:18-20. Seters, *Abraham in History*, 302.

promise of the seed (vv. 4-5); the prophecy of bondage and the promise of deliverance of Abraham's seed (vv. 13-14, 16); and the promise of the giving of the land to Abraham's descendants (vv. 18-21). The last two promise-covenant thematic notions imply a necessary military victory over the enemy of Abraham's descendants.

Having established the thematic link between Genesis 14 and 15, some words or phrases have been either re-used or noticed syntagmatically by the same biblical writer (within the Pentateuch) or a later biblical writer (of the Historical Books). A couple of examples are sufficient to make our point. The word במחזה (Gen 15:1) and ברך (Gen 14:19-20) reappear together in Numbers 22-24; it is noteworthy that the word מַחֲזֶה occurs a mere four times in the entire OT: Gen 15:1, Num 24:4, 16 and Ezek 13:7. Other phrases like אֲשֶׁר יֵצֵא מִמֵּעֶיךָ (Gen 15:4) reappear exactly in 2 Sam 7:12 (plus the appearance three times of ברך in 2 Sam 7:29). This evidence encourages us to investigate the possibility of a later biblical writer reading and interpreting his antecedent Scripture with its cotexts in mind.

Thus far the literary-thematic relationship between Genesis 14 and its immediate cotexts (13 and 15) have been inspected. It heartens us to find this number of links in these three chapters; however, given the foundational nature of Genesis 12 in the Abrahamic cycle, we should extend our examination to the literary-thematic relationship between Genesis 12 and 14.

5.1.3 Literary-Thematic Relationship Between Genesis 12 and 14

On a narrative level, Abraham is the key figure connecting together these two chapters. There are, however, three semantic links between Genesis 12 and 14. (1) The multiple occurrences of ברך in both chapters have already been registered; (2) Lot was introduced in Gen 12:5 as בֶּן־אָחִיו אֶת־לוֹט while nearly the exact same phrase reappears in 14:12 בֶּן־אֲחִי אַבְרָם . . . אֶת־לוֹט; and (3) Note the use of רכשׁ (with לוט and בן־אח) as a plot-carrying or discourse technique: the narrator takes great pains binding Genesis 12, 13, and 14 together with this word ("a" stands for בן־אח and/or לוט and "b," רכוש). Observe the following:

Gen 12:5 . . . וַיִּקַּח אַבְרָם
- a וְאֶת־לוֹט בֶּן־אָחִיו
- b וְאֶת־כָּל־רְכוּשָׁם אֲשֶׁר רָכָשׁוּ

Gen 13:6
- b כִּי־הָיָה רְכוּשָׁם רָב

Gen 14:12
- a וַיִּקְחוּ אֶת־לוֹט
- b וְאֶת־רְכֻשׁוֹ
- a בֶּן־אֲחִי אַבְרָם

Gen 14:16 . . . וַיָּשֶׁב
- a וְגַם אֶת־לוֹט אָחִיו
- b וּרְכֻשׁוֹ הֵשִׁיב

In 12:5, Abraham took (singular verb) Sarah and Lot with all the possessions they (presumably Abraham and Lot) accumulated (plural verb). The great wealth accumulated became problematic, resulting in Lot departing from Abraham. After Lot was captured in Genesis 14, the narrator again takes great pains describing how Lot's possessions were also taken away (14:12), and records how Abraham recaptured the possessions (14:16).[262] Furthermore, the same word reappears in Gen 15:14 (a divine promise that Abraham's descendents would come out of the land of slavery with great possessions, בִּרְכֻשׁ גָּדוֹל). Could the last occurrence of רכוש in 15:14 serve as a link between all these chapters? We believe so, and its occurrences signifie more than what it is on the surfeace. Therefore, to consider these links we now turn to our next section.

5.1.4 A Study of Genesis 12-15 as a "Unit"

We propose that these four chapters lay the foundation for the themes of the Abrahamic cycle. Our argument is based on the occurrences of keywords or themes: the word ברך, the promise pertaining to the "seed," and the covenant made between Yahweh/God and Abraham.[263] Each of these already appeared in Genesis 12-15.

What follows is an elaboration of our point: first, regarding the keyword ברך, our conclusions have already been established in our syntagmatic study of this word.[264] Second, it is obvious that God's promise to Abraham is multi-fold:[265] the presence of God, the land and posterity (seed and son).[266] Nonetheless, our interest narrows to the seed-promise, partly because of the limitations of this project, and partly because of its development in the later biblical writings (Numbers 22-24, Psalm 110, Hebrews 5-7) that appear to place more interest in the "seed" (a person). Last, the word covenant (ברית) *and* the making of the "covenant" are formally introduced in Genesis 15.

It appears that another covenant was made later in Genesis 17. Are these two related, and if so, how? With this question in mind, we turn to our next section.

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262 All the occurrences of רְכוּשׁ in the Abrahamic cycle are in Gen 12:5, 13:6, 14:11, 12, 16 and 15:14.

263 Note that Elohim "God" as a character did not appear to Abraham until Genesis 17. This is noted by Rendsburg, *Redaction of Genesis,* 46.

264 See chapter four.

265 Interestingly, neither *ABD* nor *NIDOTTE* list "promise" as a topic for their study.

266 See C. Westermann, "Promises to the Patriarchs," in *IDBSup,* 690-93. David D. J. Clines proposes a three-fold promise: descendants, relationship, and the land. See his *The Theme of the Pentateuch,* JSOTSup 10 (Sheffield: JSOT Press, 1978, reprint, 1982), 29-43. VanGemeren elaborates on the patriarchal promise in four aspects: the seed, the land, personal blessing, and blessing to the nations; VanGemeren, *Progress of Redemption,* 104-108 (see the table 6 on p. 105 for an illustrative summary).

5.1.5 A Study of the Relationship Between Genesis 12-15 and 17

Scholars are divided on whether or not the covenants in Genesis 15 and 17 are the same. According to Williamson's detailed study, scholars explain the relationship between the two covenants in Genesis 15 and 17 in the following four ways: as two different sources or traditions; as two stages of a covenant-making process of one single covenant; seeing Genesis 17 as a renewal or reaffirmation of what is established already in Genesis 15; or as two different covenants in terms of focus and function.[267] While we may not be able to resolve the issue of continuity and discontinuity between these two chapters (or possibly two covenants), we should point out, through the syntagmatic study of two words יצא and זרע in this chapter, that some kind of thrust or theme emerges, namely, the seed occupies the center of the divine promise.

Two comments on these two Hebrew words (יצא and זרע) are illuminative of the position that the seed may occupy the center of God's promise with regard to the themes of these two chapters. First, note the use of יצא in these two chapters:[268]

Gen 15:4 כִּי־אִם אֲשֶׁר יֵצֵא מִמֵּעֶיךָ הוּא יִירָשֶׁךָ

Gen 17:6 וּמְלָכִים מִמְּךָ יֵצֵאוּ

Both stress that the heir or the seed has to come from the body of Abraham. In addition, and significantly, a royal line is embedded in the seed. Second, both chapters spell out the seed and the land but syntactically stress the former more than the latter:

Gen 15:18 לְזַרְעֲךָ נָתַתִּי אֶת־הָאָרֶץ הַזֹּאת

Gen 17:8 וְנָתַתִּי לְךָ וּלְזַרְעֲךָ אַחֲרֶיךָ אֵת אֶרֶץ

Note how in Gen 15:18 the phrase לְזַרְעֲךָ is in an emphatic position.[269] In Gen 17:8, the word אַחֲרֶיךָ that follows וּלְזַרְעֲךָ seems redundant but its function is to juxtapose with לְךָ[270] in order to sandwich in the "seed," thereby making it more distinctive. There is no question about Williamson's thinking that both aspects of the divine promises – the

267 Williamson, *Israel and the Nations,* chapter 2. He summarizes chapter 2 on p. 260.

268 Note that יצא occurs four times in Genesis 15 but only once in Genesis 17 (v. 6). In 15:5, 7, both are in Hiph. form while in vv. 4 and 14 they are in Qal form.

269 Major commentaries do not remark on this point, except Erhard Blum. He notices the first position given to לְזַרְעֲךָ but only attributes its significance to documentary source (D). Erhard Blum, *Der Komposition der Vätergeschichte* (Neukirchen-Vluyn: Neukirchener, 1984), 381; quoted in Hagelia, *Numbering the Stars,* 166 (footnote 27). But see R. Rendtorff, "Genesis 15 im Rahmen der theologishen Bearbeitung der Vätergeschichten," in *Werden und Wirken des Alten Testament: Festschrift Claus Westermann,* ed. Rainer Albertz, Hans-Peter Müller, H. W. Wolff and W. Zimmerli (Göttingen: Vandenhoeck and Ruprecht; Neukirchen-Vluyn: Neukirchener, 1980), 77-80.

270 Cf. to v. 7: לָתֵת לְךָ אֶת־הָאָרֶץ הַזֹּאת. Again, there is a thematic progression between v. 7 and v. 18. The gift of land is now transferred from Abraham to his seed.

land and the seed – should be read "in conjunction with the other, rather than in isolation from one another."[271] The question remains, however, which one has already been given "priority" by the biblical writer of the Pentateuch? The seed seems to be the answer.

To search further for the answer, two areas of studyare suggested: first, to examine the co-appearance of ארץ and זרע and second, to see how זרע is syntagmatically used with the other key word בן. First, disregarding the context of these two words ארץ and זרע where they occur, we find that the former occurs 41 times and the latter 15 times in Genesis 12-22. Nevertheless, in all three chapters (Genesis 15, 17 and 22) that contain God's promise on land and seed, זרע occurs more than ארץ: Genesis 15: 4 vs. 3 times, Genesis 17: 6 vs. 2 times and Genesis 22: 3 over 2 times respectively.[272] If we put the word ארץ back into the context, in both Genesis 17 and 22, the promise concerning the land is either minimally stressed or almost absent.[273]

Second, another study of the syntagmatic perspective of זרע with another keyword בן produces the following result. Through a computer-assisted search,[274] within two verses we find the syntagmatic appearances of these two words in Genesis: (1) 3:15-16, (2) 4:25-26, (3) 8:22-9:1, (4) 9:9, (5) 15:3, (6) 16:10-11, (7) 17:19, (8) 21:12-13, (9) 22:16-17. More relevant to our interest are (1), (2), (5), (7), and (9).[275] Thus, each of the above passages will be examined as follows.

A syntagmatic study of זרע and בן on Gen 3:15-16 will result in a juxtaposition of God's mercy (as promise) and his justice (as discipline). While the former word (זרע) is to signify the struggle between the "seed" of the woman and that of the serpent (v. 15) with the ultimate triumph of the woman's seed as God's promise, the latter purports

271 Williamson, *Israel and the Nations,* 133. See his exposition on the interconnections between these two aspects of divine promise in pp. 133-135.

272 Compare the following chart (x = times):

Chapters	12	13	14	15	16	17	18	19	20	21	22	Total
זרע	1x	3x	0x	4x	1x	6x	0x	2x	0x	2x	3x	15x
ארץ	9x	9x	2x	3x	1x	2x	3x	6x	2x	4x	2x	41x

Note: also the word "covenant" only appears in Genesis 15 and 17.

273 See 17:8 (2x for ארץ) and 22:2 and 18 (promise of land absent).

274 BibleWorks for Windows.

275 A brief note is in order for (6) and (8). Both (6) and (8) deal with Ishmael. The tension of who should be Abraham's "seed" begins in Genesis 13 (as noted in Lot, whom we have discussed in our last chapter) and continues through the birth of Ishmael. Could Ishmael as the "son" of Abraham through Hagar be the "seed" of God's promise? The answer is two-fold: (1) Gen 21:12b seems to rule out the possibility and (2) the use of בן in referring to Isaac and Ishmael indicates who should be the candidate. In all its appearances in Genesis 12-22, בן refers to Isaac 21 times while to Ishmael only 8 times. (If we add Genesis 24 to our statistics [see below], בן exclusively refers to Isaac 13 more times. In reference to Isaac: Gen 17:16, 17, 19; 18:10, 14; 21:2, 3, 4, 5, 7, 10; 22:2, 3, 6, 7, 8, 9, 10, 12, 13, 16; 24: 3, 4, 5, 6, 7, 8, 36, 37, 38, 40, 44, 48, 50. For Ishmael: Gen 16:11, 15; 17:23, 25, 26; 21:9, 10, 13.) This makes Isaac the (partial) fulfillment of the divine promise of the seed.

that the pain of giving birth, of bearing "children" (בן, plural) is an indication of God's discipline meted out for human sin (v. 16). Yet without any birth of "children," there would be no woman's "seed." The two are so intertwined together that a divine promise (regarding the seed of the woman) is mixed with a divine discipline (pain of childbirth). Thus, some have read 3:15 as a divine promise of deliverance through the birth of a messianic figure. At least Eve seemed to understand it that way. In her response to the birth of a "son" (בן), Eve's recitation of the word "seed" (זרע) in 4:25-26 may intend to show her understanding of or association with the promise given in 3:15.[276] Furthermore, this messianic figure is later imbued with royal overtones in the development in Genesis, the Pentateuch, and even the OT historical books.[277]

The next syntagmatic use of זרע and בן in Gen 15:3 is a reiteration of God's promise in addition to introducing another keyword בית into the discussion. In Gen 15:3, it reads: וַיֹּאמֶר אַבְרָם הֵן לִי לֹא נָתַתָּה זָרַע וְהִנֵּה בֶן־בֵּיתִי יוֹרֵשׁ אֹתִי (cf. v. 2).[278] The juxtaposition of these two words (with בית) can be viewed as a chiastic structure (with verse 2):

a וַיֹּאמֶר אַבְרָם אֲדֹנָי יֱהוִה
b מַה־תִּתֶּן־לִי
וְאָנֹכִי הוֹלֵךְ[279] עֲרִירִי
c וּבֶן־מֶשֶׁק בֵּיתִי הוּא דַּמֶּשֶׂק אֱלִיעֶזֶר׃
a' וַיֹּאמֶר אַבְרָם
b' הֵן לִי לֹא נָתַתָּה
זָרַע
c' וְהִנֵּה בֶן־בֵּיתִי יוֹרֵשׁ אֹתִי׃

The correspondences of this chiastic structure are obvious: ויאמר אברם in aa', נתן in bb' and ביתי and בן in cc'. Abraham's concern is crystallized through this rhetorical-structural analysis in that he remained childless because Yahweh, who had yet to fulfill what He promised, did not give him the "seed." In Abraham's mind, someone

276 Cf. T. D. Alexander, "From Adam to Judah: The Significance of the Family Tree in Genesis," *EvQ* 61 (1989): 15-16. Now Seth, replacing Abel, is the prime candidate of the divine promise.

277 See Walter Wifall, "Gen 3:15 – a Protevangelium?" *CBQ* 36 (1974): 361-65; Alexander, "From Adam to Judah," 15-18 and his "Genealogies, Seed and the Compositional Unity of Genesis," *TynBul* 44 (1993): 67-69. Cf. Jack Collins, "A Syntactical Note (Genesis 3:15): Is the Woman's Seed Singular or Plural?" *TynBul* 48 (1997): 139-48 and Alexander's response in "Further Observations on the Term "Seed" in Genesis," *TynBul* 48 (1997): 363-67.

278 Verse 2b has posed a big challenge to interpreters and translators. See Hagelia, *Numbering the Stars,* 40-44, Hamilton, *Genesis 1-17,* 420-22, Wenham, *Genesis 1-15,* 328-29, Westerman, *Genesis 12-36,* 219-20.

279 There is a possibility of word play with עֲרִירִי and זֶרַע (cf. b'). See Sailhamer, "Genesis," 131-32 (notes on vv. 2-3).

else's "son" (בן in construct)[280] would become his heir; subsequently, Yahweh struck down this notion and reassured Abraham of His promise (cf. vv. 4-5).[281]

The "seed" and "son" contention comes into sharp focus in Gen 17:19. Doubting God's promise about Sarah's forthcoming pregnancy (17:15-16), he questioned within himself (v. 17) and suggested to God to bless Ishmael (v. 18). God's reply is assuring but clear אֲבָל שָׂרָה אִשְׁתְּךָ יֹלֶדֶת לְךָ בֵּן (v.19a). Coupled with the promise of a son, v. 19b puts son, seed, and covenant together in one breath: וְהֵקַמְתִּי אֶת־בְּרִיתִי אִתּוֹ לִבְרִית עוֹלָם לְזַרְעוֹ אַחֲרָיו.[282]

After Abraham had the "son" Isaac, as promised, Gen 22:16-17 reiterates the divine promise in a solemn form with two new additional features:[283] first, God's promise concerning Abraham's seed (three times in vv. 17-18) was given in conjunction with Abraham's obedience because he did not withhold his son (וְלֹא חָשַׂכְתָּ אֶת־בִּנְךָ).[284] Second, the military overtone of what had been promised to Abraham (Genesis 15) now shifts to his seed in Gen 22:17 (וירשׁ זרעך את שׁער איביו). Third, the promise here is in its accumulative effect, particularly with the stress on the numerousness of Abraham's descendants. Note the use of *both* "star" and "sand" to describe the numerousness of Abraham's descendants in 22:17 while *only one* of these, "star," "sand" or "dust," is used on other occasions to depict the same notion.[285]

We pause to recap what we have delineated thus far in our study. From a discourse analysis of all these texts and under the rubric of blessing, God's promise to Abraham is formalized in the form of covenant. Contained in this blessing-promise-covenant formula, one takes note of several key elements: (1) the seed is confined to Abraham and his direct descendants (through Sarah); (2) the agent of blessing shifts from Abraham to his seed; (3) the seed of Abraham has a royal line; (4) the seed is linked to a (military) victory over its enemy; and (5) the seed (זרע) has been transformed into a specific son (בן).

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280 בן־ביתי is usually glossed as "slave of my house." See Hagelia, *Numbering the Stars*, 47-48. It is not uncommon for a house slave to be adopted as "son" or "heir" in ANE practice (cf. Hamilton, *Genesis 1-17*, 420).

281 Abraham's notion of adopting a slave to be his heir downgrades the divine promise and is therefore forbidden by Yahweh. Thus, the phrase אשׁר יצא ממעיך in v. 4 is to expel such unwarranted notion.

282 We also detect a thematic progression in 17:19b. The phrase לזרעו אחריו projects that Isaac will have his own seed (even before he was born).

283 We have already noted earlier (last chapter) that the agent of blessing now shifts from Abraham to his seed.

284 The debate of the conditionality/unconditionality of the covenant in Genesis 15 and 17 extends beyond the scope of our investigation. See Keith H. Essex, "The Abrahamic Covenant," *TMSJ* 10 (1999): 209-10 (and bibliography cited there).

285 To depict the numerousness of the seed, "dust" is used in Gen 13:16, 28:14; "stars" in 15:5, 26:4; and "sand" in 32:13[12].

5.1.6 A Study of the Relationship Between Genesis 12-15 and 22

Earlier we have touched on the bracketing effect of Genesis 12 and 22. Nonetheless, our purpose here is to highlight the syntagmatic effect of this text in the framework of blessing-promise-covenant. First, the formal elements of divine oath or confirmation should be noted: נְאֻם־יְהוָה וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי (Gen 22:16). This is the only instance in which the divine promise or oath is introduced with Yahweh swearing by himself (בִּי נִשְׁבַּעְתִּי) and it is a unique use of נְאֻם־יְהוָה, with a clear prophetic overtone.[286] If all the previous blessings-promises prior to Genesis 15 are now cast in the form of a covenant in Genesis 15 and 17, Yahweh reaffirms them again with solemn formality in Gen 22:16. Second, we reiterate the shift from Abraham as the instrument of God's blessing to his seed from a syntagmatic point of view.[287]

5.1.7 A Study of Genesis 49, With Special Reference to vv. 8-12 in View of Genesis 12-15

At first glance, Genesis 49 seems "remote" from the Abrahamic cycle in a literary sense. Nonetheless, as we have summarized above, Genesis 49 contains nearly all of the ingredients under the framework of blessing-promise-covenant.[288]

Although our focus on Genesis 49 will be on the tribe of Judah, we should acknowledge the context in which this text is found. Since the prediction about Judah[289] is cast in the framework of blessing, the obvious connection between Genesis 49 and 12-15 is the multiple use of ברך in Genesis 49:28: שִׁבְטֵי יִשְׂרָאֵל שְׁנֵים עָשָׂר וְזֹאת אֲשֶׁר־דִּבֶּר לָהֶם אֲבִיהֶם וַיְבָרֶךְ אוֹתָם אִישׁ אֲשֶׁר כְּבִרְכָתוֹ בֵּרַךְ אֹתָם כָּל־אֵלֶּה. The ברך in v. 28 puzzles many scholars since the content does not sound like a blessing. Thus their interpretations range from bidding farewell, to testimony, to merely a collection of tribal sayings.[290] We suggest, however, that the authorial intent for the use of ברך is to connect back to Genesis 12-15, that is,

286 Hamilton, *The Book of Genesis: Chapters 18-50,* NICOT (Grand Rapids, Mich.: Eerdmans, 1995), 116. The writer of Hebrews also makes a note of this phrase. See Heb 6:13 and chapter 10 and 11 of this project.

287 See chapter 4.

288 Due to the scope of this project, we refer our readers to the critical issues of Genesis 49 and its history of interpretation to Chien-Kuo Paul Lai, "Jacob's Blessing on Judah (Genesis 49:8-12) within the Hebrew Old Testament: A Study of In-Textual, Inner-Textual, and Inter-Textual Interpretation" (Ph.D. diss., Trinity Evangelical Divinity School, 1993), chapters 3 and 4 and Wenham, *Genesis 16-50*, 466-87.

289 See Walter Kaiser, Jr., *The Messiah in the Old Testament* (Grand Rapids, Mich.: Zondervan, 1995), 50-53.

290 See Lai, "Jacob's Blessing," 124-25 and the bibliographical data cited there.

to the foundational text of God's blessing-promise-covenant to Abraham and his seed.[291]

Having established the context of Gen 49:8-12, it is suggested that the prediction of Judah is given a more prominent place among all of Jacob's sons, as some scholars have already indicated.[292] There are two elements in Jacob's blessing of Judah that contributed to Judah's prominence, and therefore deserve attention. First, none of Jacob's sons were addressed as "my son," בְּנִי except Judah in v. 9.[293] The word בן occurs nine times in Genesis 49: three times it is plural, referring to "sons" (in the sense of children) of Jacob (vv. 1, 2, 33), and four times it is used as an idiom (vv. 11, 22 [twice] and 32).[294] The last two references are found in Judah's pericope: v. 8 as "the sons of your father will bow to you" and in v. 9, as "my son." The intentional use of בן in v. 9 should not be dismissed lightly.[295] We believe it serves as a lexical link back to the seed/son contention in Genesis 12-15. Our belief is further reinforced by the military victor and royal imagery found in v. 8a ("your hand will be on the neck of your enemy") and in vv. 9b-10 (the "scepter" and the "ruler's staff"). This leads to the next point.

Second, only Judah was given the royal treatment in Genesis 49. Such notion is supported by several key words in v. 10: שֵׁבֶט, מְחֹקֵק and שִׁילֹה. Besides v. 10 as the crux in Judah's pericope,[296] some challenge the kingly connotation of these two words, שֵׁבֶט and מְחֹקֵק.[297] Nonetheless, the decisive understanding of the kingly notion should

291 One can find the multi-appearance of ברך only in Joseph's pericope in Jacob's blessing. See vv. 25-26; the root ברך appears 6 times (none occur in vv. 8-12, Judah's pericope). Nonetheless, some key elements in the framework of blessing-promise-covenant are missing in Joseph's account. For instance, the notion of kingship is wanting. See Wenham, *Genesis 16-50*, 469 on the term נזיר in v. 26. This word in v. 26 is the only term in Joseph's account that may have a kingly notion. Further in our study is an explanation of the prediction of Judah. For an apparent tension between Joseph (his two sons) and Judah, please see appendix 5.

292 Judah's pericope is the second longest, next to Joseph's. In a narrative perspective (of Genesis 12-50), T. D. Alexander comments that such "special blessing given to Judah is somewhat unexpected." See his "Messianic Ideology in the Book of Genesis," chap. in *The Lord's Anointed: Interpretation of Old Testament Messianic Text,* ed. Philip Satterthwaite, Richard Hess and Gordon Wenham (Grand Rapids, Mich.: Baker Books, 1995), 33. See also appendix 5.

293 Lai has noted this ("Jacob's Blessing," 134-35) but did not elaborate on its significance.

294 The idiomatic use of בן in these verses are: בְּנִי אֲתֹנוֹ, (literally) "his ass's colt"; בֵּן פֹּרָת, (literally) "son of being fruitful" (in this exact form twice in Joseph's periscope) and בְּנֵי־חֵת, (literally) "sons of Heth" respectively.

295 In their explanation, most commentators focus on the lion's imagery and miss the phrase "my son." Cf. Wenham, *Genesis 16-50,* 476 and Hamilton, *Genesis: Chapters 18-50*, 658. Hamilton points out the change from second person to third person in the middle of v. 9 (ibid., 657).

296 Hamilton, *Genesis: Chapters 18-50,* 658.

297 G. Ch. Aalders, *Genesis*, trans. William Heynen, vol. 2 (Grand Rapids, Mich.: Zondervan, 1981), 277-78. Aalders' challenge is based on how these two words are used. For him, to argue for a kingly notion in these two words is inconclusive.

come from the former word (שֵׁבֶט)[298] based on its occurrence in Num 24:17a, שֵׁבֶט מִיִּשְׂרָאֵל וְקָם מִיַּעֲקֹב וְיָרַד מִיַּעֲקֹב, in conjunction with 24:19a, דְּרָךְ כּוֹכָב. Our argument is not simply about a lexical-semantic link but about a syntagmatic link between Genesis 12-15, 49 and Numbers 22-24, which will be developed later.

The kingly notion is further implied by the difficult word שִׁילֹה. Among all explanations,[299] Sarna points out that the word is understood by the early traditions in Qumran, Targums, and rabbinic literature as a "messianic title."[300] In addition, Walter Kaiser, after repointing the Hebrew word with the support of the LXX, Theodotian, Aquila, Symmachus, Targum Onkelos, and some Hebrew manuscripts, reads this word as "until he comes to whom it [i.e., the scepter, or the rule] belongs."[301]

To recapitulate our findings thus far, Genesis 49 shows a thematic progression in the understanding of God's blessing-promise-covenant. Judah, one of the twelve sons (בן) of Jacob or the seed of Abraham, is singled out to contain the royal line promised earlier in Genesis 17, whose seed is flavored with a military victory over his enemy.

5.2 A Study of Numbers 22-24 as a Cotext for Genesis 14 (12-15): Their Literary-Thematic Relationship

Like Melchizedek in Gen 14:19-20, the pericope of Balaam as well as Balaam as a character have long puzzled biblical scholars. Most regard Melchizedek and Balaam as enigmatic.[302] Nonetheless, the Balaam oracles are regarded as some of the most important oracles in biblical study. To appreciate the literary role and function of the oracles of Balaam in the Pentateuch, especially its link to Genesis 14, two tasks must be completed: to examine the oracles in their present literary context, and to examine

298 It can be glossed as "tribe" or "rod" in all its occurrences, depending on the context. In the Pentateuch, these occurrences clearly meant "rod": Gen 49:10, Exod 21:20, Lev 17:32, Num 24:17.

299 See Hamilton, *Genesis: Chapters 18-50,* 661 for an overview of all possible interpretations.

300 Sarna, *Genesis,* 337. Cf to Benno Jacob's comment: "Est ist Name einer Person, und zwar des künftigen Messias. Diese Deutung tritt zuerst im Talmud . . . auf." Jacob, *Das Erste Buch der Tora: Genesis* (Berlin: Schocken, 1934; reprint, New York: Ktav, n.d.), 904.

301 Kaiser, *The Messiah,* 51-52. See a longer form in Ezek 27:32[27]. Kaiser's proposed reading is quite similar to what Herman Gunkel suggested in 1910. See Gunkel, *Genesis*, 456.

302 John T. Greene, *Balaam and His Interpreters: A Hermeneutical History of the Balaam Traditions*, BJS 244 (Atlanta, Ga.: Scholars, 1992).

how they relate to Genesis 12-15.[303] Our next section will deal with the oracles in the present literary context.

5.2.1 The Oracles of Balaam in Their Present Literary Context

The goal of this section is to examine the Balaam oracles in their present form. As a whole, the Book of Numbers poses a challenge for biblical exegetes who fail to arrive at a consensus on the structure or arrangement of the book.[304] Nonetheless, the narrator of Numbers seems to structure his materials according to chronology and geography. Adopting the latter, the narrative moves along on two axes.

First, the narrator of Numbers employs geographical markers to move along his story: Num 21:11 brings the Israelites into a place facing Moab (פני מואב). Readers should note that Moab (מוֹאָב), does not appear after Exod 15:15 (the only time in Exodus) until here.[305] It occurs three times in Genesis: 19:37 (twice) and 36:35. The last reference is crucial because in the early part of the Pentateuch the narrator has already tied Moab to Midian:

הַמַּכֶּה אֶת־מִדְיָן בִּשְׂדֵה מוֹאָב.

This geographical reference is repeated several times before the Balaam episode to lead the reader of the narrative into the encounter of Balaam and Balak: 21:13, 20, and 22:1. Besides the geographical reference serving as a narrative device, we propose

303 To go into a detailed exegesis of every word of the text is prohibited by the scope of this project. Several exegetical works can be consulted: Baruch A. Levine, *Numbers 21-36: A New Translation with Introduction and Commentary*, AB, 4A (New York: Doubleday, 2000), 241-63. Levine's commentary covers the Balaam oracle with 140 pages and is regarded as the most comprehensive study of this oracle among all the English works. Cf. to Hedweige Rouillard, *La Péricope de Balaam (Nombres 22-24): La Prose et Les "Oracles"* (Paris: J. Gabalda, 1985). Cf. also Michael S. Moore, *The Balaam Traditions: Their Character and development*, SBLDS 113 (Atlanta, Ga.: Scholars, 1990), chap. 2. Furthermore, it is impossible to discuss certain critical issues of the oracles, such as the tradition and background history of the oracles. Readers should consult these issues in John T. Greene, *Balaam and His Interpreters*. Regarding the comparison and relationship between the Balaam oracle and the text discovered at Deir 'Alla, see Levine, *Numbers 21-36*, 241-63. He supplies an up-to-date translation of and comments on the inscriptions from the text at Deir 'Alla. For a comprehensive bibliography on the study of the inscriptions at Deir 'Alla, see Walter Kaiser, Jr., "Balaam Son of Beor in Light of Deir 'Alla and Scripture: Saint or Soothsayer?" in "*Go to the Land I Will Show You": Studies in Honor of Dwight W. Young,* ed. Joseph E. Coleson and Victor H. Matthews (Winona Lake, Ind.: Eisenbrauns, 1996), 95 (footnote 1).

304 Wenham provides a concise survey of several major commentators germane to the outline of Numbers: Wenham himself, Olson, Douglas, and Milgrom. See Wenham, *Numbers*, Old Testament Guides (Sheffield: Sheffield Academic Press, 1997), 17-25; brief notes on Gray, Noth, de Vaulx and Budd on p. 16 (for the authors cited in our text above, see the bibliographical data there).

305 Moab occurs in Numbers in these references: 21:11, 13, 15, 20, 26, 28, 29, 22:1, 3, 4, 7, 8, 10, 14, 21, 36, 23:6, 7, 17, 24:17, 25:1, 26:3, 63, 31:12, 33:44, 48, 49, 50, 35:1, 36:13.

that Moab is purposefully juxtaposed with Midian to bracket the Balaam oracle: for instance, observe how both terms appear in 22:3-4 and 25:1, 6.[306]

Besides geography, the narrator utilizes personal names to carry his plot forward. Together, represented by Balak and the elders of Midian, they signify "those who curse" (Gen 12:3, מְקַלְלֶךָּ, cf. 27:29, אֹרְרֶיךָ) the seed of Abraham, the Israelites,[307] by engaging Balaam to do the job. It is in this framework that we find the antithesis to the "curse," namely the "blessing" in the Balaam oracles. Having detected the narrative flow, we now proceed to a four-part study of the Balaam episode: a survey of the content; the rhetorical arrangement of the Balaam pericope; a syntagmatic study of ברך; and the thematic progression of the oracles.

5.2.2 A Survey of the Content of the Balaam Pericope

A survey of the content of the Balaam story puts our interpretation into perspective. Num 22:2-21 sets the stage: Balak sent for Balaam to curse the Israelites, but Balaam's trip is interrupted by a phenomenon: Balaam's donkey saw (ראה) a danger Balaam could not see, and finally the donkey spoke to its master.

While some scholars regard this donkey episode an interpolation and consider it out of place in the Balaam story,[308] they basically agree it serves two functions here. The incident humiliates Balaam,[309] thus preemptively balancing the imagery of a foreigner being given an exalted prophetic role to bless Israel later in this narrative.[310]

306 Moab in 21:28-29 already signifies divine displeasure on itself.

307 Note ארר and קבב (synonym קלל, see *NCB,* 997) are both used in Numbers 22-24: 22:6, 12, 23:7, 24:9 for ארר and 22:11, 17, 23:8, 11, 13, 25, 27 and 24:10 for קבב. Lai's notation of "Balak used ארר whereas Balaam used קבב" is questionable. See Lai, "Jacob's Blessing," 229. See Levine, *Numbers 21-36,* 169-73.

308 For example, J. Milgrom, *Numbers: the Traditional Hebrew Text with the New JPS Translation,* The JPS Torah Commentary (New York: The Jewish Publication Society, 1990), 469.

309 Milgrom, *Numbers,* 469; Levine, *Numbers 21-36,* 154.

310 Milgrom lists many similarities between the ass episode and Balaam in Numbers 23-24: "Balaam, who desires to subdue Israel with words, cannot subdue his ass with a stick . . . . Balaam, who claims prophetic speech since the Lord puts words into his mouth (22:38, 23:5, 12, 16), is now matched by his ass (v. 28). Balaam, who boasts that 'his knowledge is from the Most High' (24:16), has to admit, 'I did not know' (v. 34; . . .). . . . Balaam, who would slay his ass if only he could find a sword (v. 29), does not see the sword extended by the angel (v. 23)." See his *Numbers*, 469.

The incident also functions as a prefigurement of Balak's dealing with Balaam.[311]

After Balak finally met Balaam in Num 22:36-40, verse 38 sets the tone for what Balaam is going to say: הֲיָכוֹל אוּכַל דַּבֵּר מְאוּמָה הַדָּבָר אֲשֶׁר יָשִׂים אֱלֹהִים בְּפִי אֹתוֹ אֲדַבֵּר. What the Lord put in Balaam's mouth is the central thesis of this narrative: a blessing upon and the prediction for God's people. Therefore, in our next three sections, we will examine the rhetorical arrangement of the four oracles, finally stressing a key word, ראה, the syntagmatic progression in our study of the word ברך, and the thematic progression of the four oracles.

5.2.3 A Rhetorical Arrangement of the Four Oracles

The task here is to appreciate the rhetorical effect based on the arrangement or structure of these four oracles.[312] Such rhetorical effect ultimately casts Balaam's oracles not as a historical artifact but as a prediction for the distant future. There are four rhetorical features in these four oracles.

The first feature: both the first and second oracles are introduced by the same introductory phrase וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר[313] (v. 7//v. 18) with the name Balak cited, likewise for the third and fourth oracles (vv. 3-4//15-16).[314] All four oracles, however, contain this phrase וישׂא משלו ויאמר. The second feature: all four oracles are linked by the proper names Jacob and Israel used in a pair; first oracle: 23:7, 10, 21, 23; second oracle: 23:21, 23; third oracle: 24:5 and fourth oracle: 24:17, 18-19.[315] The third feature: there are two

311 Timothy R. Ashley comments: "Just as the donkey has been caught three times between seeing a vision of an armed and dangerous angel of Yahweh on the one hand and feeling the stick of the blind Balaam on the other, so Balaam, who now sees that Yahweh's will for him is to bless Israel, will soon be caught, in three ever tighter situations, between doing Yahweh's will on the one hand, and succumbing to Balak's pressure to curse Israel on the other. . . . Balaam has become the donkey who can now see the divine anger, and whose mouth will be opened by God, in spite of the stick of Balak." Ashley, *The Book of Numbers*, NICOT (Grand Rapids, Mich.: Eerdmans, 1993), 460. R. W. L. Moberly sees "discernment" (based on the word ראה) as one of the major concerns in this story and he argues for the reversal of roles between ass-Balaam and Balak-Balaam. Balaam could not see what the ass saw followed by Balak not seeing what Balaam saw (i.e., God's blessing upon Israel). Moberly, "'God Is Not a Human That He Should Repent' (Numbers 3:29 and 1 Samuel 15:29)," in *God in the Fray: A Tribute to Walter Brueggemann*, ed. Timothy K. Beal and Tod Linafelt (Minneapolis, Minn.: Fortress, 1998), 117.

312 Our expositions of the four oracles are mostly indebted to Levine, *Numbers 21-36*, 210-216.

313 This expression is commonly found in prophetic literature. See Gerald Wilson, "משל," in *NIDOTTE*, 2: 1135.

314 A minor difference exists between v. 4 and v. 16. The latter contains this phrase וידע דעת עליון. *BHS* suggests inserting this phrase in v. 4.

315 All of the appearances are in this sequence: Jacob-Israel except 24:18-19, where Israel-Jacob is found.

sets of connections between the second and third oracles. (1) The imagery is a lion, pictured rising "up to leap, who will not crouch down . . . until he has caught his prey" (23:24, in the second oracle), which connects to the same lion who "has already crouched down, and is devouring his prey, so that no one can possibly drive him off" (24:9, in the third oracle).[316] (2) The Exodus is alluded to, signified by this repeated phrase, אֵל מוֹצִיאוֹ מִמִּצְרַיִם כְּתוֹעֲפֹת רְאֵם לוֹ in the second and third oracles (23:22, 24:8).[317]

The fourth feature: this last feature is crucial. There is a bracketing and rhetorical effect created by the use of the word ראה[318] in the Balaam oracles. It is used three times in the poems or oracles: 23:9, 21 and 24:17.[319] The first and last are written in the exact form: אֶרְאֶנּוּ. In Num 23:9 (first oracle), the absence of a clear antecedent as an object for the verb "see" (כִּי־מֵרֹאשׁ צֻרִים אֶרְאֶנּוּ) has caused interpreters to make some emendations.[320] We believe revision is unnecessary because there is an authorial intention to bring the present moment of Balaam's seeing Israel as God's people to the distant future in a vision, a prediction of a person with royal status (24:17, 19).[321] This vision of the distant future is further reinforced by the presence of these prophetic terms נְאֻם and חֶזְוֵה (24:16, cf. v. 4). How does the use of ראה tie in with ברך? We will answer that toward the end of the following section.

5.2.4 A Syntagmatic Study of the Key Word ברך

The most evident key word in the Balaam story is ברך; while it serves as a connective link between Genesis 12-15 and Numbers 22-24, it shapes a reader's understanding of the theme of the discourse of the Balaam pericope. It occurs 14 times in Numbers 22-24

316 Levine, *Numbers 21-36,* 211.

317 According to Levine, these connective devices provide a "transition from defining Balaam's mission and status to vis-à-vis contemporary Israel, which is the agenda of the first two poems, to the predictions of future Israelite victories on both sides of the Jordan, the subject of the third and fourth poems." Ibid.

318 See Alter, *Biblical Narrative,* 104-107, who uses this word as *Leitwort* of the Balaam story.

319 Note its synonym שור also occurs in 23:9 and 24:17. Concerning the LXX readings for 24:17a (cf. *BHS*), consult John W. Wevers, *Notes on the Greek Text of Numbers*, SBLSCS 46, (Atlanta, Ga.: Scholars, 1998), 412.

320 See W. F. Albright, "The Oracles of Balaam," *JBL* 63 (1944): 212 (note 23); quoted in Ashley, *Numbers,* 468 (note 6).

321 Cf. Levine, *Numbers 21-36,* 210.

and each time the root occurs in a pair except 22:12 and 24:1.[322] On a discourse level, we have to discern where – in the poetic or narrative section[323] – this word occurs. These are the references at the narrative level: Balak hired Balaam because he knew Balaam had power to bless (22:6). Before Balaam embarked on his trip, however, God already affirmed to him that the people of Israel are blessed (כִּי בָרוּךְ הוּא, 22:12). After each of the first three oracles, Balak rebuked Balaam, commanding that he not bless Israel (Num 23:11, 25, 24:10).[324] ברך is used in the narrative one more time, when Balaam saw it pleased Yahweh to bless Israel (24:1).

Now the word ברך also appears at the poetic level (the oracles proper): 23:20 and 24:9;[325] serving as a connective of the second oracle to the third oracle. In 23:20, God's unchanging will to bless his people (23:19) now is executed by Balaam: רדא ֵ אֲשֵׁיבֶנָּה וְרחשא ַ צאפס ֶ. Even if there is a textual problem for לְקַחְתִּי,[326] the meaning of the sentence is quite clear. Yahweh's irrevocable blessing to Israel is further reinforced at the conclusion of the third oracle, Num 24:9b: מְבָרֲכֶיךָ בָרוּךְ, which is an exact repetition of Gen 12:3 when Yahweh declared, "I will bless those who bless you" (וַאֲבָרֲכָה מְבָרְכֶיךָ).

Thus far the study points to a compositional technique used by the author of the Balaam pericope to produce a thematic progression. The author has stitched the four oracles together by using ראה for the first and last oracles and ברך in the second and third oracles in the Balaam composition. Through this combination, there is a progression in the conglomerated notion of God's blessing (ברך) and prediction (ראה) in the Balaam oracles: the blessing moves from the present Israel as a people to the future via a royal figure. We can come to a similar conclusion in our examination of the thematic progress in our following section.

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322 The scholarly debate on the integrity of the Balaam pericope usually centers on the poetic and narrative components in the text. See Levine who gives two separate "comments" in his *Numbers 21-36*, 209-37. Cf. Milgrom who discusses these in two "excursuses" in his *Numbers*, 467-49. Generally, the oracles proper are poetic and the rest is in prose. If Walter Gross, *Bileam: Literar- und Formkritische Untersuchung der Prosa im Num. 22-24* (Munich: Kösel, 1974) represents a major study on the prose of the Balaam story, then Dieter Vetter, *Seherspruch und Segensschilderung: Ausdrucksabsichten und Sprachliche Verwirklichungen in den Bileam-Sprüchen von Numeri 23 und 24* (Stuttgart: Calwer, 1975) does the same on the poems.

323 These are the references with double entry of ברך: Num 22:6, 23:11, 20, 25, 24:9, 10.

324 The phrases used by Balak look similar: בָּרֵכְתָ בָרֵךְ (23:11), גַּם־בָּרֵךְ לֹא תְבָרְכֶנּוּ (23:25), וְהִנֵּה בֵּרַכְתָּ בָרֵךְ (24:10).

325 We believe that these last two references are *crucial* to understanding the interrelationship between the Balaam oracles and Genesis 14 (12-15).

326 See Wevers, *Text of Numbers*, 395.

5.2.5 A Thematic Progression Of the Balaam Oracles

The paragraph indentation is different throughout the document. In this section, the goal is to detect the thematic elements and their progression in these oracles. Thus each of the oracles will be examined. The theme of the first oracle is in 23:9b-10a. Balaam could not curse Israel (v. 8) because God blessed His people (עַם), described as the "dust of Jacob" that cannot be counted מִי מָנָה עֲפַר יַעֲקֹב. This last phrase reminds the reader of the one in Gen 13:16, וְזַרְעֲךָ כַּעֲפַר הָאָרֶץ,[327] a fulfillment of the divine promise given to the patriarchs. Thus, the key thrust of the first oracle is God's blessing fulfilled in the numerous descendents of Jacob/Israel as God's people.

Built upon the first oracle, the main theme of the second oracle is a reassurance of God's antecedent promise to the patriarchs, a reassurance that is three-fold: first, God will not change his promise but will fulfill it (23:19); hence, neither Balaam nor Balak could do anything about it but bless (23:20). Second, God's relationship with Israel (23:21) as God's redemptive people (עָם, 23:22-24) is reiterated. Third, the notion of kingship (וּתְרוּעַת מֶלֶךְ בּוֹ, 23:21) is buttressed.[328]

The theme of the third oracle is not as easy to determine, but it continues what preceded it.[329] We detect a two-fold theme: first, as blessed people of God, Num 24:5-7 might depict "Israel's tents or dwelling (symbolic of their dwellings in the land of promise) are (will be) good and appropriate"[330] though at the time they had yet to enter the land of Canaan. The imagery in vv. 5-7a greatly enriches the earlier depiction of Israel in 23:9-10a. Second, the notion of kingship is spelled out more specifically in 24:7b: וְיָרֹם מֵאֲגַג מַלְכּוֹ וְתִנַּשֵּׂא מַלְכֻתוֹ. At first glance, the meaning of this clause is not clear,[331]

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327 Compare to Gen 15:5 and 28:14. Regarding the apparent contradiction that when Yahweh led Abraham outside to look at the sky and the stars, the sun had not yet set (Gen 15:12), see Scott B. Noegel's convincing resolution to this contradiction. Noegel, "A Crux and a Taunt: Night-time then Sunset in Genesis 15," in *The World of Genesis: Persons, Places, Perspective,* ed. Philip R. Davies and David J. A. Clines, JSOTSup 257 (Sheffield: Sheffield Academic Press, 1998), 128-35.

328 Ashley, *Numbers,* 479. He argues for interpreting Yahweh as the king among his people. Cf. Rouillard, *La Péricope,* 286-90. Her study is inconclusive but leans toward identifying him with Yahweh. But the identity of this king is made clear in the next two oracles.

329 Note how the narrative in 24:1-2 provides an interpretative clue to the importance of the following two oracles: (1) Balaam no longer resorted to divination and (2) the coming of the Spirit of God was upon him. Therefore, Shubert Spero's comment is valid: "The first two oracles are consciously prepared as divination with God forcing the words of blessing upon Balaam. In the last two orations, Balaam yields to the spirit of the Lord and truly becomes a prophet of the living God." Spero, "Multiplicity of Meaning as a Device in Biblical Narrative," *Judaism* 34 (1985): 473.

330 Ashley, *Numbers*, 489.

331 The word Agag (אֲגַג) has puzzled exegetes but see various interpretative options offered by Ashley (*Numbers,* 492-93). Cf. Milgrom, *Numbers,* 204. There Milgrom comments: "The Septuagint and Samaritan read 'Gog,' the legendary future antagonist of Israel mentioned in Ezekiel 38-39, thereby giving the oracle an eschatological thrust."

but it should be read in light of the last oracle (see next paragraph). Nonetheless, we should note that this kingly notion is embedded in the depiction of Israel's descendents or seed (וְזַרְעוֹ, v. 7a).

The fourth oracle[332] challenges interpreters[333] though it seems safe to say that what we find in the first three oracles has a definite eschatological and messianic overtone. If one takes away the narrative between the third and fourth oracles (24:10-14) and omits the introductory remark in the fourth oracle (24:15-16), what is left off in the third oracle will continue into the fourth. That is the blessing formula (מברכיך ברוך, v. 9b) tied to a person[334] (אשורנו and אראנו, v. 17a), a kingly figure (כוכב and שבט, v. 17 and ירד, v. 19), someone in the distant future (cf. v. 17a).[335] We can view the text as follows:

Num 24:9a	מְבָרֲכֶיךָ בָרוּךְ
Num 24:17	אֶרְאֶנּוּ וְלֹא עַתָּה אֲשׁוּרֶנּוּ וְלֹא קָרוֹב
	דָּרַךְ כּוֹכָב מִיַּעֲקֹב וְקָם שֵׁבֶט מִיִּשְׂרָאֵל
Num 24:19a	וְיֵרֵד מִיַּעֲקֹב

As observed, several key words are found in verse 17, therefore making v. 17 the key verse in the entire oracle. Indeed, v. 17 has traditionally been interpreted as messianic by various textual traditions.[336]

Following an investigation of the conglomerative use of ראה and ברך in the oracles' rhetorical structure and the examination of the thematic progressive movement, we conclude that it is God's unchanging promise and intention to bless his people. His steadfast promise (to the patriarchs) is once again affirmed through the sayings of Balaam. Yet the promise is ultimately streamlined to a messianic, royal figure coming from Jacob's seed, evident in the last two oracles of Balaam.

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332 The fourth oracle has two parts: vv. 15-19 and vv. 20-24. Our focus will be on its first part.

333 Ashley remarks (*Numbers,* 497) that the "fourth oracle (24:14-19), as well as the brief series of three oracles that follow (24:20-25), are difficult textually, hermeneutically, and theologically. On the one hand, they represent the climax of the whole series (they arise from the mention of a 'king' in 24:7); on the other hand, these oracles are different from what has gone before in that they are wholly concerned with the future."

334 The LXX has ἄνθρωπος for the scepter. See G. Vermes, *Scripture and Tradition in Judaism: Haggadic Studies* (Leiden: Brill, 1961), 59.

335 The notion of a distant future is reinforced by vv. 14-16, the uses of prophetic terms: בְּאַחֲרִית הַיָּמִים, נְאֻם, and יֶחֱזֶה, with the poetic lines in v. 17: לֹא קָרוֹבלֹא עַתָּה.

336 Vermes sees that the whole fourth oracle has a "strong, eschatological note." Vermes, *Scripture and Tradition,* 165; cf. 59; Brevard Childs, *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress, 1984), 200 and Jacques de Vaulx, *Les Nombres,* SB (Paris: J. Gabalda, 1972), 293; contra Dennis T. Olson, *The Death of the Old and the Birth of the New: The Framework of the Book of Numbers and the Pentateuch*, BJS 71 (Chico, Calif.: Scholars, 1985), 162-64.

5.3 A Summary: The Literary-Thematic Relationships Between Genesis 14 (12-15) and Numbers 22-24

A meticulous reader of Genesis and Numbers will notice the connections between Genesis 14 and Numbers 22-24. A case in point is the key word ברך that occurs multiple times in both texts. Another example is Genesis 12-15, which exhibits some similarities with the Balaam oracles in Numbers 22-24. For instance, in Genesis 14-15, the sequence is blessing (14:19-20a) followed by offering or sacrifice (14:20b, 15:17). The sequence is reversed in Numbers 22-24, where sacrifice is followed by blessing (23:6, 7-10; 23:17, 18-24; 23:30-24:1, 3-9). Moore finds yet another instance delineating a "blessing-of-foreigners trajectory" in these characters: Melchizedek, Jethro, Balaam and the Sabean Queen.[337] Nonetheless, Moore fails to observe that of all these foreigners who pronounced blessings, only the Melchizedek and Balaam episodes contain a multiple occurrence of ברך.[338]

Furthermore, a militia tone is detectable in Genesis 14-15 as well as in Numbers 22-24. This tone is readily apparent in Gen 14:1-17 but also could be detected in Genesis 15.[339] In Numbers, however, the multitude of Israelites posed a threat to Moab (22:1-3) and thus Balak desired Balaam to curse Israel so that he could defeat (נָכָה and הִלָּחֵם, both terms possessing military connotations; 22:6, 11) them and drive them out from the land (22:6).[340] Unmistakably, the military motif has everything to do with the divine promise, and not surprisingly, the numerous descendants promised to the patriarchs are "envisaged as the prerequisite of military conquest."[341] Finally and significantly, the unique name for God, Elyon, appears in both texts (Gen 14:18-20, 22 and Num 24:16).[342] Note how both El and Elyon appear in Num 24:16 (the fourth

337 Michael S. Moore, "Ruth the Moabite and the Blessing of Foreigners," *CBQ* 60 (1998): 206-10.

338 The blessing offered instead of the curse by Balaam, if viewed from the framework of the blessing-promise-covenant, is tied to the Abrahamic covenant, as VanGemeren (*Progress of Redemption*, 139) remarks: "The Lord changed Balaam's curse into a blessing, and thereby he confirmed each of the promises made to Abraham."

339 Ha argues that the author of Genesis 14 "might have been struck by the military overtone of Genesis 15 and thought his work might provide a fitting setting to it." Ha, *Genesis 15,* 204; quoted in Lipton, *Patriarchal Dreams*, 211. Cf. Ha's remark on the military tone on the word "shield" in "YHWH as Shield" section in *Genesis 15,* 96-99.

340 There are two censuses in Numbers (chaps. 1-4, 26). Both serve a military purpose; see Ashley, *Numbers,* 531 (cf. 49-51). In observing the structure of Numbers, Rolf Knierim argues for a militia for cultic warfare. See Knierim, "The Book of Numbers," in *Die Hebräische Bibel und ihre zweifache Nachgeschichte: Festschrift für Rolf Rendtorff zum 65. Geburtstag,* ed. Erhard Blum, Christian Macholz and Ekkehard W. Stegemann (Neukirchen-Vluyn: Neukirchener Verlag, 1990), 160-62.

341 Muffs, "the Noble Warrior," 101; cf. Gen 24:60.

342 Elyon, as another name for God, can serve as a connective between Genesis 12-15, 17 and Numbers 22-24. Another God's name, שַׁדַּי, also serves to connect the Abrahamic cycle to Numbers 22-24; see Gen 17:1 and Num 24:4//24:16.

oracle), and as we have already highlighted, the phrase וידע דעת עליון is only found here. The unique presence of El and Elyon adds to the importance of the fourth oracle or at least that is what Ashley thinks because this oracle concerns the distant future.[343]

From a discourse perspective, the co-appearance of El and Elyon in Num 24:16 will alert any reader perceptive to the narrative discourse to refer back to Gen 14:19-20. The uniqueness of this co-appearance almost confines a discourse reader to examine both texts in detail and to inevitably conclude that the composition of the Balaam oracle has Genesis 14 (cotexts 12-15) as its literary influence. Such conclusion is not only supported by El and Elyon's unique appearance in both texts but also by many shared similarities detected earlier. From this we can draw our conclusion.

5.4 Concluding Remarks

In the above study, the motif of the Balaam oracles is built upon the antecedent texts, namely, Genesis 14 and its cotexts (chapters 12-15, 17, 22 and 49). We have seen the multiple occurrence of ברך in both Genesis 14 (12 and 22) and Numbers 22-24. The substance of God's blessing, however, progresses from Abraham to his seed, which can be viewed from two angles. First, the promise of seed is fulfilled in the numerous descendants in Genesis 49 and Numbers 22-24 (see Gen 49:1; cf. Exod 1:7; and Num 22:3). Second, the focus on one seed – a royal messianic figure – is more refined in Genesis 49 (from the tribe of Judah) and in Numbers 23-24 (kingly figure in the future).

Could someone in the history of Israel fulfil this blessing-promise as presented in Genesis and Numbers? This question naturally leads us to additional study, prompted by other multiple appearances of ברך found in 2 Samuel 7. In the course of Israel's biblical history, two prime candidates surface: David and Solomon, and 2 Samuel 7 is a key text for both kings. This is the focus of our next chapter.

343 Ashley, *Numbers*, 499.

6 A Literary and Discourse Analysis of the Contexts of Genesis 14: 2 Samuel 7

As evidenced in the last chapter, the interpretation of Genesis 14 has been greatly enlightened by a co-reading of some of its cotexts (Genesis 12-13, 15, 17, 22 and 49 and Numbers 22-24). The initial divine promise to the patriarchs was partially fulfilled (Genesis 49 and Numbers 22-24) but was greatly refined and streamlined into a theological thrust, namely, the promise of a kingly, messianic figure in the future. Surely the promise heightens expectations, but the question remains: did this figure already appear in the history of Israel? If so, might it be King David or King Solomon, for both figures are closely tied to the text of 2 Samuel 7? Nonetheless, what specifically links 2 Samuel 7 with Genesis 14 and Numbers 22-24 is the ברך–theme. Due to this thematic connection, it is a justifiable undertaking to attend to 2 Samuel 7.

6.1 A Study of 2 Samuel 7 and Its Relationship to Genesis 14 (and Its Cotexts)

Scholars have closely studied the text of 2 Samuel 7. Several critical issues, though somewhat relevant, cannot be dealt with at length in this paper. Rather than addressing these four issues, we defer them for closer treatment to an impressive corpus of literature: first, the text's relationship to Deuteronomistic History (DtH);[344] second,

344 Based on Martin Noth's influential thesis, Deuteronomy through Kings constitutes a single work under the work of a Deuteronomist. Noth's proposal can be found in his *The Deuteronomistic History,* JSOTSup 15 (Sheffield: JSOT Press, 1981). See Gary N. Knoppers, "Introduction," in *Reconsidering Israel and Judah: Recent Studies on the Deuteronomistic History,* ed. Knoppers and J. Gordon McConville (Winona Lake, Ind.: Eisenbrauns, 2000), 18, concerning the confusing publishing data for Noth's book (from one German book into three English books). Among all the surveys regarding DtH, the best (and most up-to-date) article is written by Thomas Römer and Albert de Pury, "Deuteronomistic Historiography (DH): History of Research and Debated Issues," in *Israel Constructs Its History: Deuteronomistic Historiography in Recent Research,* ed. T. Römer, A. de Pury and Jean-Daniel Macchi, JSOTSup 306 (Sheffield: Sheffield Academic Press, 2000), 24-141. In this article, the authors provide: (1) a prehistory study of Joshua-Kings; (2) the discovery of the Deuteronomic Phenomenon; (3) the thesis of a Deuteronomistic Historiography (Noth's thesis reiterated); (4) reactions to Noth's thesis; (5) further developments based on Noth's thesis; (6) its application to other biblical corpora; and (7) its current debate. They have shown the growth of Noth's thesis and its complexity due to diverse evolutions. For 1-2 Samuel in DtH, see ibid., 123-28. A simplified version of Noth's theory compared to others in diagrammatic summary can be found in Joyce Baldwin, *1 and 2 Samuel,* TOTC (Leicester, England; Downers Grove, Ill.: Inter-Varsity, 1988), 30. According to Baldwin (*1 and 2 Samuel*, 30-32), biblical scholarship has shifted its view of the compositional nature of Genesis-Kings from Wellhausen's Hexateuch-Collections, to Noth's Tetrateuch-Deuteronomistic History, to treating Genesis-Kings as a "standard" unit. Adherents of DtH like Dennis J. McCarthy have argued that 2 Samuel 7 is one of the key structural texts in DtH. See his "2 Samuel 7 and the Structure of the Deuteronomic History," *JBL* 84 (65): 131-38.

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its textual dependence and how it gives priority to Psalm 89 and 1 Chronicles 17;[345] third, the matter of determining the conditionality or unconditionality of David's covenant in 2 Samuel 7;[346] and fourth, its history, reconstructed based on the text.[347]

345 Specifically, we are not interested in dating these texts. Nonetheless the literary relationship between Samuel and Chronicles is a broad topic. Most scholars agree, however, that the Chronicler cites the materials from Samuel-Kings. See Roddy Braun, *1 Chronicles*, WBC, vol. 14 (Waco, Tex.: Word Books, 1986), xxiii; cf. Raymond B. Dillard, *2 Chronicles*, WBC, vol. 15 (Waco, Tex.: Word Books, 1987), xviii and Sara Japhet, *I and II Chronicles: A Commentary*, OTL (Louisville, Kent.: Westminster/John Knox, 1993), 16. For Chronicler's use of Samuel-Kings, see Kai Peltonen, "Function, Explanation and Literary Phenomena: Aspects of Source Criticism as Theory and Method in the History of Chronicles Research," in *The Chronicler as Author: Studies in Text and Texture,* ed. M. Patrick Graham and Steven L. McKenize, JSOTSup 263 (Sheffield: Sheffield Academic Press, 1999), 18-69 in which he discusses three theories regarding sources for Chroniclers, thus extending the focus beyond Samuel-Kings. Regarding these three texts (2 Samuel 7//1 Chronicle 17, Psalm 89), nearly all commentators agree that 1 Chronicles 17 is literarily dependent on 2 Samuel 7. See Roddy Braun, *1 Chronicles*, 198. Furthermore, Psalm 89 complicates the picture of the literary dependence of these three texts. Sarna ("Psalm 89," 36-37) lists three possible literary relationships between these three texts: (1) The Poetic version appeared/was written later than the prose version; thus, Psalm 89 depends on 2 Samuel 7-1 Chronicles 17; (2) the opposite of the above; and (3) all three texts access a common source of the original oracle (each option being supported by bibliographical data there). A. A. Anderson gives a synthesis of the complicated picture in his *2 Samuel,* WBC, vol. 11 (Dallas: Word Books, 1989), 113. For a textual layout of all three passages and a study on them, see John L. McKenzie, "The Dynastic Oracle: II Samuel 7," *TS* 8 (47): 187-218.

346 Though the word "covenant" is absent in 2 Samuel 7, some scholars, like VanGemern, generally regard God's promise there as a covenant; see his, *Progress of Redemption,* 230-35. The nature of the Davidic Covenant (with others like Abrahamic and Mosaic) has been a subject of debate for biblical scholars, and Knoppers in particular provides an insightful analysis of the debate. Based on our three texts (plus Psalm 132), he probes some of the neglected areas in scholarly approaches to the Davidic covenant and argues against the position that the stark dichotomy of the nature (conditionality/unconditionality) of the Davidic covenant cannot be sustained. Knoppers, "David's Relation to Moses: The Contexts, Content and Conditions of the Davidic Promises," in *King and Messiah in Israel and the Ancient Near East*, ed. John Day, JSOTSup 270 (Sheffield: Sheffield Academic Press, 1998), 91-118.

347 Some scholars have attempted to reconstruct the history behind 2 Samuel 7 and most would argue for a royal ideology or religio-political agenda behind this text. For the former, see for example, Cross, *Canaanite Myth,* 229-73; see 246-63 particularly for 2 Samuel 7. Similarly, see Timothy Veijola, *Die Ewige Dynastie: David und die Entstehung seiner Dynastie nach der deuteronomistischen Darstellung* (Helsinki: Suomalainen Tiedeakatemia, 1975), 68-79. See G. W. Ahlström, *Psalm 89: Eine Liturgie aus dem Ritual des leidenden Königs* (Lund: Gleerups, 1959), 182-85; cf. Veijola, "Der Prophet Nathan und der Tempelbau," *VT* 11 (1961): 113-27. Tomoo Ishida argues for 2 Samuel 7 as the origin of Judean royal ideology; idem, *The Royal Dynasties in Ancient Israel: A Study on the Formation and Development of Royal-Dynastic Ideology*, BZAW 142 (Berlin: Walter de Gruyter, 1977), 99-117. For a religio-political agenda (to legitimatize the Davidic dynasty and Jerusalem's temple), see Gwilym H. Jones, *The Nathan Narratives,* JSOTSup 80 (Sheffield: Sheffield Academic Press, 1990), 59, in which Jones argues that the present form of 2 Samuel 7 serves as an introduction to the Succession Narrative.

In addition, we consign the detailed exegesis of the text to several outstanding scholars who have done a fine job analyzing the text.[348]

To reiterate, the concern is how the text rhetorically connects to Genesis 14 (12-15, 49) and Numbers 22-24. Adopting the same approach used in the Balaam episode, we will divide the text into two. After examining 2 Samuel 6 as a cotext for 2 Samuel, the rhetorical effect of the literary structure of 2 Samuel 7 will be investigated,[349] and its literary and thematic correlation with Genesis 14 and Numbers 22-24 will be highlighted.

6.1.1 A Syntagmatic and Rhetorical Study of the Cotext of 2 Samuel 7, Particularly with 2 Samuel 6

Why 2 Samuel 6 is a cotexts for 2 Samuel 7 but 2 Samuel 8 is not a cotext needs an explanation. Recently, Eslinger, using rhetorical criticism, argues that 2 Samuel 6 is the rhetorical situation of the narrative context for 2 Samuel 7.[350] From another angle, R. A. Carlson observes that there is a ring composition – that is, it begins and ends with the same word or phrase – based on David who "defeated Philistines" (את־פלשתים

348 J. P. Fokkelman, *Narrative Art and Poetry in the Books of Samuel: A Full Interpretation Based on Stylistic and Structural Analysis*, vol. 3, *Throne and City (II Sam. 2-8 and 21-24)* (Assen, the Netherlands: Van Gorcum, Assen, 1981); P. Kyle McCarter, Jr. *II Samuel: A New Translation with Introduction, Notes and Commentary,* AB, vol. 9 (Garden City, N.Y.: Doubleday and Company, 1984); particularly with 2 Samuel 7, see Lyle Eslinger, *House of God*.

349 Due to the scope and other constrains of this project, our focus narrows to 2 Samuel 7; bringing in Psalm 89 and 1 Chronicles 17 will only complicate our analysis. Generally, most scholars consider 2 Samuel 7 the starting point for the study of the Davidic covenant (or the Nathan oracle). Thus, our analysis will examine 2 Samuel 7 in its present canonical shape within the Hebrew Bible. For an excellent study of Psalm 89, see David Volgger, *Notizen zur Textanalyse von Ps 89,* Arbeiten zu Text und Sprache im Alten Testament 45 (St. Ottilien: EOS, 1994), cf. Mavine Tate, *Psalms 51-100,* WBC, vol. 20 (Dallas, Tex.: Word Books, 1990), 406-30. More recently, see Knut M. Heim, "The (God-) Forsaken King of Psalm 89: A Historical and Intertextual Enquiry," in *King and Messiah in Israel*, 296-322. For 1 Chronicles 17, see Japhet, *I and II Chronicles*, 324-41. Compared to J. M. Myers, *1 Chronicles*, AB, vol. 12 (New York: Doubleday, 1965), 125-30, Martin J. Selman, *1 Chronicles: An Introduction and Commentary,* TOTC (Leicester, England; Downers Grove, Ill.: Inter-Varsity, 1994), 174-84, this rates as a far better commentary of 1 Chronicles 17.

350 Eslinger, *House of God*, 14-15.

ויך) in 5:25 and 8:1, thus making 2 Samuel 6-7 a unit.[351] Furthermore, Carlson notes how 2 Samuel 6, as part of the Ark Narrative,[352] already hints at contention between temple and tent (בית, אהל respectively), thereby making 2 Samuel 6 part of the larger context for the interpretation of 2 Samuel 7.

Moving now to a syntagmatic study, the multiple occurrences of ברך in 2 Samuel 6 and 7 has have become a theme.[353] The blessing theme[354] serves not only as a structural link between 2 Samuel 6 and 7 but also serves as the motive for David 's actions in 2 Samuel 6 and what he subsequently proposed in 2 Samuel 7.

Both the structural link and motive in these two chapters are further reinforced by the narrator who adds another correlated element, namely בית, to ברך. David intended to bring the ark of God back to Judah, but because of the fatal incident with Uzzah, he was afraid and instead left the ark in the house of Obed-Edom (6:1-10). Observe how the following rhetorical effect of 6:11-12 builds on ברך:[355]

(structural remark) וַיֵּשֶׁב אֲרוֹן יְהוָה בֵּית עֹבֵד אֱדֹם הַגִּתִּי שְׁלֹשָׁה חֳדָשִׁים
a וַיְבָרֶךְ יְהוָה אֶת־עֹבֵד אֱדֹם
b וְאֶת־כָּל־בֵּיתוֹ׃
(structural remark) וַיַּגֶּד לַמֶּלֶךְ דָּוִד לֵאמֹר
a' בֵּרַךְ יְהוָה אֶת־בֵּית עֹבֵד אֱדֹם
b' וְאֶת־כָּל־אֲשֶׁר־לוֹ
(structural remark) בַּעֲבוּר אֲרוֹן הָאֱלֹהִים׃

351 R. A. Carlson, *David, The Chosen King: A Traditio-Historical Approach to the Second Book of Samuel* (Uppsala: Almqvist and Wiksell, 1964), 99. It also explains why this phrase "the Lord gave David rest from all his enemies" is in 7:1. The Philistines are regarded as arch-enemies of Israel in the books of Samuel. Applying a broader stroke, David A. Dorsey has produced a chiastic structure for 2 Samuel 1-8 wherein David becomes king over Judah (2 Samuel 1-4) and over all Israel (2 Samuel 5-8). In the second section, Dorsey makes 2 Sam 7:1-17 the "climax: the promise of David's everlasting dynasty." Dorsey, *The Literary Structure of the Old Testament: A Commentary on Genesis-Malachi* (Grand Rapids, Mich.: Baker, 1999), 133.

352 For a preliminary understanding of the Ark Narrative, see Leonhard Rost, *The Succession to the Throne of David,* trans. Michael Rutter and David Gunn (Sheffield: Almond, 1982), 6-34; Antony F. Campbell, *The Ark Narrative: A Form-Critical and Traditio-Historical Study,* SBLDS 16 (Missoula, Mont.: Scholars, 1975), 6-54. More recently, Walter Dietrich and Thomas Naumann, *Die Samuelbücher,* ErFor 287 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1995), 121-43. See a brief evaluation by Ronald F. Youngblood, "1, 2 Samuel," in *EBC*, vol. 3 (Grand Rapids, Mich.: Zondervan, 1992), 593-94 and Ralph W. Klein, *1 Samuel*, WBC, vol. 10 (Waco, Tex.: Word Books, 1983), 38-40.

353 It also serves as a semantic link back to our previous study of Genesis 14 (12-15) and Numbers 22-24.

354 Though not identical to ours, a similar idea is advocated by Carlson, *The Chosen King*, 97-99, cf. 55.

355 Cf. Fokkelman, *Throne and City,* 191. He takes vv. 10-12 as a ABB'CC'A' structure. Donald F. Murray has provided a different observation of vv. 10-12 but affirmed the rhetorical effect of the repeated elements in these verses. Murray, *Divine Prerogative and Royal Pretension: Pragmatics, Poetics and Polemics in a Narrative Sequence about David (2 Samuel 5.17-7.29)*, JSOTSup 264 (Sheffield: Sheffield Academic Press, 1998), 131-33.

Note how this is almost verbatim in aa' and bb', and see how בית is transposed in b and a'. Through this rhetorical and chiastic structure, the narrator's point is clear: in whomever's house (בית) the ark of God dwells, the divine blessing (ברך) is there.[356] David was informed (וַיַּגֶּד לַמֶּלֶךְ דָּוִד) of this.[357] Therefore the blessing theme – at least from the narrative's standpoint – becomes the main motive for David to complete the return of the ark to Judah (vv. 12b-15).[358] The occurrences of ברך connect to David who blessed the people (עם) after the ark was settled, made sacrifices (vv. 17-18), and then returned home to bless his own house (בית, v. 20a).

It is possible to argue that the divine blessing is also the main motive for him to build a temple for God in 2 Sam 7:1-3,[359] though his original intention (building a temple for God) is gradually transformed, via Nathan's oracle, into a prayer. Our argument is based on the syntagmatic combination of בית and ברך repeated in David's prayer in v. 29, וּבָרֶךְ אֶת־בֵּית עַבְדְּךָ . . . וּמִבְּרְכָתְךָ יְבֹרַךְ בֵּית־עַבְדֶּךָ.[360] Therefore the key theme for

356 Note that it did not happen in 1 Samuel 5, however, for the Philistines were devastated and afflicted when they housed the ark. It is unknown, however, what kind of blessing Obed-Edom experienced. Cf. Anderson, *2 Samuel*, 105.

357 The description of blessing to the house of Obed-Edom is only known to the readers, not to David until the phrase וַיַּגֶּד לַמֶּלֶךְ דָּוִד. Murray remarks that this is the turning point of the story in 2 Samuel 6 (*Divine Prerogative*, 131).

358 Murray's perception that this part of the story has portrayed David's motive as "covert" and "self-interest" is unwarranted. See his *Divine Prerogative*, 131-32. In our judgment, Murray is misguided by his overall thesis of "divine prerogative and royal pretension," which is how he interprets 2 Samuel 6-7.

359 Cf. Eslinger, *House of God*, 23-24, who, like others, speculates about (and summarizes many of scholars' opinions on) the motive of David's plan of temple-building, asking pointedly if it resulted out of a heart of gratitude or out of the scheming mind of a politician. In contrast, our argument arises from reading what is hinted at in the text.

360 The root ברך occurs in 2 Samuel in the following verses: 2:5, 6:11, 12, 18, 20, 7:29, 8:10, 13:25, 14:22, 18:28, 19:40, 21:3, 22:47. The usage of ברך, except for 2 Samuel 6-7, can be divided according to these five designations: (1) the Lord blessed his people, 2:5; (2) a greeting is given, 8:10; (3) man's approval sought, 13:25; (4) a human blessing conferred upon another human, 14:22, 19:40, 21:3; and (5) accorded as praise to God 18:28, 22:47. Thus, with 2:5, the usage of ברך in 2 Samuel 6-7 is unique in the sense that it is Yahweh who blessed his people, the exception being 6:18, 20. In these last two references, David could be regarded as God's agent, at least from a certain point of view (cf. 19:40). Here we should note a parallel role David plays in comparison with Melchizedek's. Melchizedek is the first king who blessed Abraham while David is the first Israelite king who blessed his people, Abraham's descendants (6:18).

2 Samuel 6-7 is rooted in these two words בית[361] and ברך through our rhetorical and syntagmatic study.

6.1.2 A Rhetorical and Syntagmatic Study of 2 Samuel 7

This rhetorical study should begin with crediting Eslinger, who has successfully delimited 2 Samuel 7 as a rhetorical unit.[362] Nonetheless, it is indisputable that 2 Samuel 7[363] is divided into two sections: vv. 1-17 and vv. 18-29.[364] The skillfully constructed text attains the utmost in its rhetorical and discourse effects. It would be challenging to improve Fokkelman's lucid summary of the two sections:

> The mortal [David] who thought of the initiative as his, and adopted the stance of a sender (*destinateur*) by giving God a temple (*bayit*), becomes the beneficiary (*destinataire*), and gains a certain immortality through the receipt of a lasting dynasty (*bayit*) from God. . . . All the mortal David can do is thank and praise.[365]

361 Murray has noted that the word serves as a thematic element in 2 Samuel 7. Idem, *Divine Prerogative*, 160-230. Abraham Malamat observes there is a word play on בית, similarly found in the Mari texts. See Abraham Malamat, "A Mari Prophecy and Nathan's Dynastic Oracle," in *Prophecy: Essays presented to Georg Fohrer on His Sixty-fifth Birthday 6 September, 1980*, ed. J. A. Emerton (Berlin: Walter de Gruyter, 1980), 82. In critical scholarship, temple and dynasty have been the chief tenets or concerns by the DtH. See McCarter, *II Samuel,* 217-24. An unresolved issue is why a Deuteronomistic writer or redactor – presumed by advocates of DtH as the final editor of this text – allows vv. 5-7, the divine refusal to building a temple, into this text? Of course, the proponents of the DtH give various explanations yet still do not satisfy the inconsistency of their basic tenets. See an up-to-date evaluation and defense by a DtH proponent, Steven L. McKenzie, "Why Didn't David Build the Temple? The History of a Biblical Tradition," in *Worship and the Hebrew Bible*, JSOTSup 284, ed. McKenzie, M. Patrick Graham and Rich R. Marrs (Sheffield: Sheffield Academic Press, 1999), 204-24. There is, however, a more satisfactory explanation we will explore in the following section. McCarter (*II Samuel*, 222) suggests that v. 13a is the "linchpin" binding together the two incongruous notions – the refusal of the temple and promise of a dynasty – and so it is highly editorial. Yet this supposed editorial linchpin has ignored the story's rhetorical and discourse perspective.

362 Eslinger, *House of God*, 10-12.

363 See Fokkelman, *Throne and City,* 207: the text of 2 Samuel 7 is a "photographic negative" of the previous chapter; the latter is composed of narrative, and it is only when we approach the end that we discover dialogue, while in 2 Samuel 7 the dialogues and David's prayer (speech) occupy the entire chapter except for a few clauses in narrative that serve as transitions.

364 For a subdivision of these two sections, see various commentaries.

365 Fokkelman, *Throne and City,* 208.

As observed earlier, one should examine the rhetorical arrangement of 2 Samuel 7 through this key word בית ("*bayit*").[366] Therefore in the following subsections, we will first treat the oracle (vv. 1-17) followed by the prayer of David (vv. 18-29).

6.1.3 A Study of the Oracle of Nathan

The rhetorical question הַאַתָּה תִּבְנֶה־לִּי בַיִת לְשִׁבְתִּי[367] (in v. 5) is a good place to start in our analysis of the oracle's rhetorical effect. This question appears following two introductory formulae that closely resemble each other: (1) וַיְהִי דְּבַר־יְהוָה אֶל־נָתָן לֵאמֹר הַהוּא[368] וַיְהִי בַּלַּיְלָה in v. 4 and (2) כֹּה אָמַר יְהוָה, comprising this chapter's very first occurrence of this prophetic and solemn phrase (cf. v. 8). Cast in a prophetic setting, this rhetorical question serves as a response to the dialogue between David and Nathan concerning temple-building in vv. 1-3. Furthermore, the rhetorical question is tied to the following explanation (vv. 6-7), which clearly ends with another rhetorical question, לָמָּה לֹא־בְנִיתֶם לִי בֵּית אֲרָזִים. Note that this rhetorical question changes the one in v. 5b from singular (הַאַתָּה) to plural (לָמָּה לֹא־בְנִיתֶם)![369] The plural subject is אֶת־עַמִּי אֶת־יִשְׂרָאֵל, "my people,

366 Heinz Kruse, "David's Covenant," *VT* 35 (1985): 149-50. Kruse notes word play in the usage of "house."

367 The rhetorical question anticipated a negative answer – that God indirectly refused David's proposal. Literature abounds on this divine refusal of a royal plan to build the temple. For some up-to-date works, see Victor Hurowitz who compares this account with extra-biblical sources, and argues for the possibility of the deity rejecting some kings' plans for temple-building. Furthermore, he points to the uniqueness of 2 Samuel 7. Hurowitz, *I Have Built You an Exalted House: Temple Building in the Bible in Light of Mesopotamian and Northwest Semitic writings,* JSOTSup 115, JSOT/ASOR Monograph Series 5 (Sheffield: Sheffield Academic Press, 1992), 164-65. More recently, see Raymond Kuntzmann, "David, constructeur du Temple?" in *Figures de David À Travers la Bible*, ed. L. Desrousseaux and J. Vermeylen (Paris: Cerf, 1999), 139-56. Besides surveying the contemporary literature on this subject, Kuntzmann also looks at three biblical texts regarding the divine reasons why David was not allowed to build the temple. Cf. McKenzie, "Why Didn't David." On the surface, it may be true that God rejected David's plan; yet, through rhetorical and discourse analysis, the temple-building proposal may not be the "real" focus of 2 Samuel 7. Rather, it may serve as a narrative (plot-carrying) device. This will be examined in our study.

368 Cf. Gen 15:1.

369 Fokkelman also notes this singular to plural "you." Fokkelman, *Throne and City,* 217. See Murray, *Divine Prerogative*, 175. He misses the point when arguing that "the plural verbal (בניתם) tilts further as David's royal pretension."

Israel"[370] (v. 7), thus introducing another "person" in the same topic besides David, and that is none other than the people of Israel.

The double designation "my people, Israel" serves a four-fold rhetorical function: (1) it echoes back to the term, בְּנֵי יִשְׂרָאֵל, found twice in vv. 6-7a; (2) it connects them to David (v. 8) in that Yahweh placed David as "ruler" (נָגִיד)[371] over Israel (עַל־עַמִּי עַל־יִשְׂרָאֵל נָגִיד), with victory over his enemies (v. 9); (3) more clearly (note: לְעַמִּי לְיִשְׂרָאֵל "for my people, for Israel"), "my people, Israel" reiterates the divine promise that Israel will be planted in place securely (v. 10); and (4) since the period when Judges ruled over Israel (עַל־עַמִּי יִשְׂרָאֵל), Yahweh now promises rest and peace to David (v. 11a).[372] The rhetoric function ends with a declaration reversing the rhetorical question in v. 5b and 7b: וְהִגִּיד לְךָ יְהוָה כִּי־בַיִת יַעֲשֶׂה־לְּךָ יְהוָה (v. 11b) "Yahweh will make[373] a house for David." An introduction to another "person" category in v. 12 immediately follows v. 11b to explicate what kind of בית Yahweh will make for David.

Verses 12-13 are the crux of Nathan's oracle because whatever appears after these two verses is merely a repetition of the essence contained there. After a description of David's passing (כִּי יִמְלְאוּ יָמֶיךָ וְשָׁכַבְתָּ אֶת־אֲבֹתֶיךָ, v. 12a), it logically follows that someone will take his place, וַהֲקִימֹתִי אֶת־זַרְעֲךָ אַחֲרֶיךָ. Thus it is essential for us to explore the term זרע from both a rhetorical and discourse perspective.

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370 The question seems to be directed to יִשְׂרָאֵל אֶת־אַחַד שִׁבְטֵי. See the debate of שבט in Fokkelman, *Throne and City,* 381. He glosses it "as a metonym for 'tribal leaders'." Cf. Eslinger, *House of God,* 31-32. Based on Eslinger's explanation, the inter-changeability of leaders and people whom God placed under them is possible in God's covenantal claim. We prefer "people" to "leaders" because the word "people" occurs more frequently while words denoting "leaders" appears only here and in v. 11.

371 See Tryggve N. D. Mettinger, *King and Messiah: The Civil and Sacral Legitimation of the Israelite Kings,* ConBOT 8 (Lund: Gleerup, 1976), 151-74. He has made an insightful study of this term נגיד. After applying a syntagmatic and paradigmatic study, he points to its syntagmatic association with עָם, and argues for the term signifying whomever Yahweh chose was "conceived of as being Yahweh's royal family." In his paradigmatic study, he remarks that this term corresponds to בן (see ibid., 172-72). We will explore the syntagmatic relationships of בן, עם and זרע in our paper later. Cf. Murray, *Divine Prerogative*, chapter 8.

372 See the debate of perfectum copulativum in vv. 9-11 in Oswald Loretz, "The Perfectum Copulativum in 2 SM 7, 9-11" *CBQ* 23 (1961): 294-96. Recently, and contra Loretz's conclusion, see Fokkelman, *Throne and City,* 223-35, 381-82.

373 Fokkelman (*Throne and City,* 229) has commented with insight: "By using [this word] God stands outside the much discussed plane of 'I build, you build' and the material object which goes with it; he had already mockingly turned round on such building in the envelope of the oracle of refusal. . . . What is about to give us not a tangible material object. . . . The choice of 'making' also ensures that God, as builder, is not in line with 5:11c where Phoenicians 'build a *bayit* = palace of David'." Some suggest emending this word (עשׂה) to יבנה due to various textual supports. See Murray who maintains the same reading (עשׂה) as *lectio difficilior* in *Divine Prerogative,* 70.

The only appearance of זרע in 2 Samuel 7[374] is cast syntagmatically in the multiple occurrences of עָם, יִשְׂרָאֵל, and בְּנֵי יִשְׂרָאֵל.[375] Note how both עָם and יִשְׂרָאֵל disappear in the oracle section after v. 11 and only resurface in 7:23-24, 26-27 (in David's prayer). Furthermore, the narrator confines the identity of this "seed" in this phrase: יֵצֵא מִמֵּעֶיךָ זַרְעֲךָ אֲחֲרֶיךָ אֲשֶׁר. This phrase appears verbatim in Gen 15:4 (אֲשֶׁר יֵצֵא מִמֵּעֶיךָ) and 17:7-8 (חֲרֶיךָ זַרְעֲךָ אַ, 3 times). Juxtaposing the two phrases from Genesis 15 (v. 4) and 17 (vv. 7-8) in 2 Sam 7:12, we suggest that the narrator is influenced by both Genesis 15 and 17 as he develops his discourse on the promise to David's seed. This possibility is further strengthened by the verbal parallels evidenced in both 2 Samuel 7 and Genesis 15, 17 as we compare the notion of peaceful death and the raising up of someone in place of the person who will die peacefully:

Gen 15:15 וְאַתָּה תָּבוֹא אֶל־אֲבֹתֶיךָ בְּשָׁלוֹם תִּקָּבֵר בְּשֵׂיבָה טוֹבָה
2 Sam 7:12a כִּי יִמְלְאוּ יָמֶיךָ וְשָׁכַבְתָּ אֶת־אֲבֹתֶיךָ
Gen 17:7a וַהֲקִמֹתִי אֶת־
2 Sam 7:12b וַהֲקִימֹתִי אֶת־

Most words in 2 Sam 7:12 either suggest the notion of peaceful death or contain literal citations directly from Genesis 15 and 17[376] except for the last clause in 2 Sam 7:12b (אֶת־מַמְלַכְתּוֹ וַהֲכִינֹתִי). David's understanding of this promise in v. 12 further supports our contention. Note for example how, as he prayed in vv. 18-29, he repeated אֲדֹנָי יְהוִה seven times: vv. 18, 19 (twice), 20, 22, 28 and 29. This divine name is unique because it is the same combination of God's names the writer of Genesis used when Yahweh promised Abraham a "seed" in Genesis 15:2, 8.[377]

Syntagmatically, the narrator takes pains to *differentiate* the "seed" as a person (third person masculine) from Israel as a people (עָם, יִשְׂרָאֵל, and יִשְׂרָאֵל, בְּנֵי) by signifying זרע with הוא in v. 13 and בֵּן in v. 14. Based on vv. 13-14, two explanations are offered.

374 The rare occurrence of זרע in 1-2 Samuel needs to be noted: 1 Sam 1:11, 2:20, 8:15, 20:42, 24:22[21], 2 Sam 4:8, 7:12 and 22:51. The syntagmatic use of זרע in the beginning (1 Sam 1:11, 2:20) and at the end (2 Sam 22:51) of the books of Samuel is significant. It first occurs in Hannah's prayer in 1 Sam 1:11. See J. P. Fokkelman, *Narrative Art and Poetry in the Books of Samuel: A Full Interpretation Based on Stylistic and Structural Analyses,* vol. 4, *Vow and Desire* (Assen, the Netherlands: Van Gorcum, 1993), 37. There he prefers to interpret the phrase זֶרַע אֲנָשִׁים "seed of men" as "one son." The last occurrence of זרע is in 2 Sam 22:51; it refers to David and his "seed" in David's song (וְעֹשֶׂה־חֶסֶד לִמְשִׁיחוֹ לְדָוִד וּלְזַרְעוֹ) in the context with this theologically loaded word מָשִׁיחַ. In both references and here (7:12), this word has both theological and literary significance.

375 See vv. 6, 7, 8, 10, 11.

376 Note that the correlated word "king" (מלך) also appears in Gen 17:6, 16. Also, 2 Sam 7:12b alludes to Num 24:7 although the exact words are not used: cf. 2 Sam 7:12b to Num 24:7, וְתִנַּשֵּׂא מַלְכֻתוֹ.

377 Kaiser, *The Messiah,* 80. Kaiser's comment is indebted to a related observation made by Carlson in *the Chosen King,* 127.

First, the phrase הוּא יִבְנֶה־בַּיִת לִשְׁמִי,[378] which begins in v. 13, should be read in echo to v. 5b, הַאַתָּה תִּבְנֶה־לִּי בַיִת לְשָׁבְתִּי. Both phrases end with similar Hebrew consonants: שְׁמִי לְ and לְשָׁבְתִּי.[379] Nonetheless, there is a fundamental difference in these two words. While the latter qualifies the בית unequivocally as a building, namely a temple, the former hints at something far more than a physical building (temple).[380] By using the word לִשְׁמִי, we believe the narrator tries to correct David's focus as well as the reader's, clarifying that this passage is *not* about a physical temple but about a dynasty or a kingdom, ממלכה as stated in vv. 12, 13, and 16. In these expressions, note the similarities regarding ממלכה in the following three verses:

v. 12 והכינתי את־ממלכתו

v. 13 וכוננתי את־כסא ממלכתו עד־עולם

v. 16 ונאמן ביתך וממלכתך עד־עולם

This notion – that is, that the purpose of this text concerns far more than a physical temple – is further fortified by the correlation of בית and ממלכה in v. 16: בֵּיתְךָ וּמַמְלַכְתְּךָ עַד־עוֹלָם וְנֶאֱמָן.[381] From a syntagmatic angle, moreover, ממלכה is twice described by this phrase עד־עולם[382] once it is introduced in v. 12. Some scholars refuse to understand this phrase עד־עולם as "for ever"[383] but through our syntagmatic study, God's name is involved twice when this phrase occurs. To underscore this point, see לשמי in v. 13a and especially וינדל שמך in v. 26a. It would not make any sense to gloss v. 26a as David prayed: "your (God's) name will be manifested for a while"; therefore, this phrase highlights an enduring aspect of this ממלכה that is impossible to find in the history of any human kingdoms.

Second, the narrator attempts to lessen some of the ambiguity in the word "seed" by qualifying it with לְבֵן (v. 14) in addition to the word הוּא (v. 13). The word בן is used three times in a construct state (as idiomatic, vv. 6, 7, 10). Nonetheless, like זרע, it is unique here (v. 14). The formula in which בן is found, וְהוּא יִהְיֶה־לִּי לְבֵן אֲנִי אֶהְיֶה־לּוֹ לְאָב,[384] on

378 Scholars have long noted that "he" (הוא) in v. 13 is there to contrast with the "you" (אתה) in the question in v. 5. As early as 1926, W. Caspari has pointed this out. See idem, *Die Samuelbücher,* KAT, vol. 7 (Leipzig: A. Deichter, 1926), 482; quoted in Carlson, *The Chosen King,* 109.

379 Cf. Fokkelman, *Throne and City,* 216.

380 Fokkelman (*Throne and City,* 216) offered a slightly different explanation of these two words, saying: "In this pair 'my Name' follows 'my dwelling' rhyming with it but at the same time being a subtle correction of it. The real resident of the temple is not to be God in person, but the Name."

381 Anderson has pointed out בֵּיתְךָ וּמַמְלַכְתְּךָ as a possible case of hendiadys ("your royal house"). See idem, *2 Samuel,* 123. Syntagmatically, the word כִּסֵּא, בית and ממכלה only occur in 2 Samuel in 3:10, 7:13 and 7:16. In 3:10, through Abner's mouth, the kingdom of the house of Saul will now be transferred to David and his throne will be established.

382 Cf. the phrase also in vv. 24-26, cf. v 29.

383 See Eslinger, *House of God,* 46-48 for his assessment on how we should gloss this phrase: "for ever or for a while." Cf. Murray, *Divine Prerogative,* 194 (footnote 72).

384 Note the repeated use of הוא here, connecting it back to v. 13.

the one hand, signifies a divine sonship motif[385] and on the other hand, recalls the canonical transformation of the notion of זרע into בן in some of our observations of the antecedent Scriptures (in Genesis).[386] The narrator carefully constructs vv. 13-14a with equilibrium[387] so that the "son" (בן) is the "he" (הוא) who will build a kingdom[388] in God's name.

What kind of בית did Yahweh promise to David? Our answer is a summary of what this study has thus far indicated. While at the beginning of 2 Samuel 7, the subject matter is temple-building, the narrator skillfully shifts subjects to the thematic matter of Yahweh's בית. By carefully structuring his composition and choice of words, our narrator anchors this בית, qualified by ממלכה, on David's זרע, qualified by בן. The בית is further characterized by לשמי and עד־עולם. Therefore, the בית is confined to Yahweh's kingdom through a Davidic son in Yahweh's name. In other words, it is quite possible to conclude that 2 Samuel 7 is not concerned about the temple or about David's own dynasty.

If our interpretation – an eternal kingdom, not a temple – is correct, all the scholarly suggestions to explain divine refusal of temple-building and all the speculations related to David's motive to build becomes secondary if not irrelevant.[389] Exegetes confuse the subject matter (temple building at the onset of the narrative) with the theme (divine kingdom or dynasty through David's seed) primarily due to the ambivalence of בית. Nonetheless the narrator has attempted to safeguard his main theme through a prudent choice of words. It is through a discourse and rhetorical

385 Mettinger, *King and Messiah*, 259-65. There Mettinger examines the divine sonship and divine kingship in 2 Samuel 7, Psalms 2, 89, and 110.

386 This transformation from זרע to בן may be picked up in the Psalter (especially Psalm 2), see chapters seven to nine.

387 We are indebted to Fokkelman's observation in vv. 13-14. He comments: "In verse 13 we see an equilibrium arise which takes place via he-mine – I-his and is grouped around the objects of temple and throne. In v. 14 the reciprocity gains perfect balance via the I-him plus he-me series. For the concatenation of the four lines we are alert to the alternation of the subjects:

13a he is the one who shall build a house for my name
13b and I shall establish his royal throne for ever
14a I shall be a father to him
14b and he shall be a son to me

The balance in 14 is so great that not only the number of syllables, but even the number of true consonants are exactly the same in both lines." Fokkelman, *Throne and City*, 232.

388 As delineated earlier, it is not about the temple but about a kingdom; therefore our conclusion differs from Fokkelman's. Our conclusion is also contra Murray's. He takes the זרע as plural. See idem, *Divine Prerogative*, 188-90, 191-92. Again, his reading is misguided by his overall thesis.

389 Fokkelman arrives at a similar conclusion through a comparison of v. 12b and v. 13b. He remarks: "Only in 13a does *bayit* mean temple for a moment, and nowhere else for the rest of this long chapter. Solomon's building a temple is an element of secondary importance compared with the promise of dynasty." Idem, *Throne and City*, 231.

analysis that one can detect the narrator's rhetoric and meaning. With this, our study continues with an examination of David's prayer[390] (vv. 18-29).

6.1.4 A Study of the Prayer of David

The prayer, serving as the only introductory prose after verse 18, consists of two nearly equal parts: the first half concerns the past, whereas the second half concerns the future.[391] Admittedly, this prayer may look repetitive.[392] If we follow the narrator's alleged thematic word, בית, however, then we would come up with a rhetorical-thematical structure.

This structure is not without connection to Nathan's oracle proper (vv. 5-16). Yahweh's oracle is signified in the introductory verse in v. 4: in the prophetic formula (אל ויהי דבר־יהוה, paired with כה אמר יהוה in v. 5). The דבר,[393] as we have argued earlier, concerns Yahweh's promise to David of the divine kingdom (בית with ממלכה). If that is the thematic notion of the passage, then we should be able to detect several elements continued in David's prayer: בית, דבר and עבד. The last item, עבד[394] replaces David דוד because now he himself is praying. All three elements (in italics) are present in our findings:

7:19 וַתְּדַבֵּר גַּם אֶל־*בֵּית*־*עַבְדְּךָ* לְמֵרָחוֹק
7:25 וְעַתָּה יְהוָה אֱלֹהִים הַדָּבָר אֲשֶׁר דִּבַּרְתָּ עַל־*עַבְדְּךָ* וְעַל־*בֵּיתוֹ* הָקֵם עַד־עוֹלָם
וַעֲשֵׂה כַּאֲשֶׁר דִּבַּרְתָּ
7:26 וּ*בֵית* *עַבְדְּךָ* דָּוִד יִהְיֶה נָכוֹן לְפָנֶיךָ (. . . לֵאמֹר)[395]
7:29 לְפָנֶיךָ כִּי־אַתָּה אֲדֹנָי יְהוִה דִּבַּרְתָּ
וּמִבְרַכְתְּךָ יְבֹרַךְ *בֵּית*־*עַבְדְּךָ* לְעוֹלָם

Some syntagmatic notations for each verse are necessary. First, verse 19 shows David's understanding of what his house should be. In v. 19, David apparently humbled himself before God in v. 18, מִי אָנֹכִי.[396] Then David prayed in v. 19b, that Yahweh has made a

390 Rost makes the analysis of David's prayer his starting point (*Throne of David*, 35-41).

391 Fokkelman, *Throne and City*, 236.

392 Murray, *Divine Prerogative*, 199-200. Nevertheless, he divides the prayer into three subunits. See ibid., 162.

393 The דבר in v. 17 sets the stage: . . . דבר ככל הדברים. See also Fokkelman, *Throne and City*, 237-38. This word "concerns the history-making utterances of God or his promise" (ibid., 237).

394 It appears as עַבְדְּךָ in 2 Sam 7:19, 20, 21, 25, 26, 27[2x], 28, 29[2x].

395 Though דבר does not appear here, note לאמר; cf. הצהו אֱמֹר occurs three times in v. 4 where the prophetic formula is found. We deem unnecessary the scholarly suggestion to delete לאמר. See Anderson, *2 Samuel*, 125, 127.

396 The question "who am I" echoes back to "you" in v. 5 and "he" in v. 13, that the divine plan is not like David's but that Yahweh has given David a role in his divine agenda concerning the בית. Fokkelman draws out the contrast here: that God is great and the human being is small; thus we have v. 19a (וַתְּקַטֵּן עוֹד זֹאת בְּעֵינֶיךָ). See his *Throne and City*, 240.

promise concerning his בֵּית but added the word למרחוק.[397] The normal understanding of this word, confined by the context, should apply: "a remote period," "the future," "far into the future."[398] What David probably understood is that Yahweh's promise of his בית is not of the present but speaks of the future.

Second, in v. 25, what David asked Yahweh is what Yahweh had promised in Nathan's oracle. A repeated phrase, בֵּית־עבדך is now separated in v. 25:[399] עבדך and ביתו with a triple repetition of דבר.[400] We offer three comments are regarding these phrases. First, the separation of עבד and בית, together with the unexpected third person masculine suffix attached to ביתו serves as a reminder to v. 13, הוּא יִבְנֶה־בַּיִת לִשְׁמִי (italics ours) that "the house of your servant David" (בית עבדך דוד, see דוד is added in v. 26) is to be established by the "he" (הוא) who is qualified by both "seed" (זרע) of David and "son" (בן) of divine adoption in Nathan's oracle (vv. 12, 14). Second, the triple use of דבר stresses the promissory nature of Nathan's oracle, for which David prayed by employing the word הָקֵם[401] (from קום, cf. its synonym כּוֹנֵן in v. 26; both words appear earlier in Nathan's oracle in v. 12, cf. v. 13)[402] as a petition for God to keep what he has promised regarding David's בית in vv. 25, 26. Third, the petition is further reinforced by the last clause in v. 25: ועשה כאשר דברת.[403] The significance of this last clause is the choice of עשה. Though commonly used in the Hebrew Bible, it forms a parallel structure between the oracle and the prayer by its correlation with some key words in this chapter. Note our observations in the following layout (key words are in italics):[404]

v. 3 וְכֹל אֲשֶׁר בִּלְבָבְךָ עֲשֵׂה // v. 21 וּכְלִבְּךָ עָשִׂיתָ

v. 9 וְעָשִׂתִי לְךָ שֵׁם גָּדוֹל // v. 23 וְלָשׂוּם לוֹ שֵׁם וְלַעֲשׂוֹת לָכֶם הַגְּדוּלָה וְנוֹרָאוֹת

v. 11 וְעַל־בֵּיתוֹ הָקֵם עַד־עוֹלָם וַעֲשֵׂה כַּאֲשֶׁר דִּבַּרְתָּ // v. 25 כִּי־בַיִת יַעֲשֶׂה־לְּךָ יְהוָה

To summarize the main point, what David petitioned from Yahweh (ועשה כאשר דברת) was what Yahweh promised he would do in Nathan's oracle, כִּי־בַיִת יַעֲשֶׂה־לְּךָ יְהוָה (v. 11).

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397 Fokkelman makes this word a counter-part to עַד־הֵלֹם in v. 18; in English, "far off" vs. "thus far." Fokkelman, *Throne and City,* 239-40. See our later syntagmatic note 4 for v. 29.

398 C. F. Keil and F. Delitzsch, *Commentary on the Old Testament,* vol. 2, *Joshua, Judges, Ruth, 1 and 2 Samuel* (Grand Rapids, Mich.: Eerdmans, reprint; 1980), 350; Anderson, *2 Samuel,* 126; Baldwin, *1 and 2 Samuel,* 217. Cf. Eslinger, *House of God,* 70 (note 2). There he argues that the term usually means in the distant past, not the future.

399 We have yet to find any commentators remarking on this separation.

400 Fokkelman has noted the triple appearances of דבר (*Throne and City,* 249).

401 See the textual variant in *BHS* and a brief discussion in McCarter, *II Samuel,* 235.

402 See comments on these two synonymous words in Fokkelman, *Throne and City,* 231.

403 Fokkelman has noted there are only two pairs of imperatives in this section: the first pair is הָקֵם and עֲשֵׂה (v. 25), and the next pair is in v. 29a: הוֹאֵל וּבָרֵךְ; idem, *Throne and City,* 249.

404 All the occurrences of עשה in 2 Samuel 7 are exhausted in the layout.

Third, in v. 26, we have already noted that David is added to the construct phrase בית עבדך and the synonymous words of נָכוֹן and הָקִם.

Fourth, concerning v. 29, which is the thematic verse of this prayer, note the double appearances of בית עבדך and the triple occurrences of ברך. Furthermore, the double-appearance of לעוֹלָם recaptures the tempo aspect of this בית עבדך. The multiple occurrences of ברך allude to several antecedent Scriptural passages (Genesis 12, 14 and 22 with Numbers 22-24).

We have finished a rhetorical and syntagmatic study on the two sections – the oracle and the prayer – in 2 Samuel 7. Since the prayer, through our analysis, is a reiteration of the oracle, we can recap the message in the oracle in one statement: Yahweh, through David's seed, will build an everlasting kingdom. This statement is not built strictly on the result of our analysis of 2 Samuel 7, because on several occasions we have alluded to the texts of Genesis 12-22 and Numbers 22-24. Therefore, the oracle in 2 Samuel 7 should also be viewed in the larger context of the OT, especially the passages we have just studied. That requires a summary of Genesis 14 (and its cotexts in Genesis) and Numbers 22-24, which is the topic of treatment in the next section.

6.2 A Summary: An Examination of the Literary Relationships of Genesis 14, Numbers 22-24 and 2 Samuel 7

The literary and thematic connection between 2 Samuel 7 and Genesis 14 seems to boil down to the ברך–motif. The blessing by Melchizedek to Abraham is now transformed into David's prayer, which focuses on God fulfilling his promise to build an eternal בית. Furthermore, the victory over the enemy that God granted to Abraham (Gen 14:20) is reiterated in 2 Sam 7:10-11. Nonetheless, we have observed (above) that there are more thematic-semantic links between the *cotexts* of Genesis 14 and 2 Samuel 7. Now we turn to and highlight these additional links between Genesis 12-15 and 2 Samuel 7.

Besides the blessing (ברך) notion, we identify the following connections between the cotexts of Genesis 14 and 2 Samuel 7: first, the verbal resemblance in the following phrase in Gen 15:1 and 2 Sam 7:4: (night/vision)ב (someone)-אל היה דבר יהוה, casting both texts into a prophetic mode; second, just as the Lord promised Abraham to make his name great, thus did he promise to David (Gen 12:2, וַאֲגַדְלָה שְׁמֶךָ and 2 Sam 7:9, לְךָ שֵׁם גָּדוֹל וְעָשִׂתִי);[405] and third, while Yahweh promised Abraham זרע and later incorporated the kingly notion, the זרע-promise given to David was also elaborated upon, suffused

405 Cf. 2 Sam 7:13. Allan K. Jenkins argues that the great name promised to Abraham is "a pointer" to the same promise to David. Jenkins, "A Great Name: Genesis 12:2 and the Editing of the Pentateuch," *JSOT* 10 (1978): 46. Cf Hans W. Wolff, "The Kerygma of the Yahwist," *Int* 20 (1966): 141-42. The great name of David (or even Abraham's) is ultimately replaced by God's name.

with a similar, enduring royal and kingdom notion (Genesis 15, 17, 2 Sam 7:12-17). The זרע is further characterized as אשׁר יצא ממעיך in both Gen 15:4 and 2 Sam 7:12, making both Abraham and David the progenitors of this royal figure.

The next link is the literary relationship between Numbers 22-24 and 2 Samuel 7, in addition to the multiple-ברך. In this regard, we have three remarks. First, the messianic, royal figure coming from Jacob's seed encapsulated in the Balaam oracles (especially the fourth oracle, Num 24:17, 19) is crystallized as David's offspring in the oracle of Nathan. Moreover, Yahweh will establish the kingdom of this Davidic offspring (2 Sam 7:12b-13); the vague notion of kingdom in Num 24:7b is now explicated in 2 Sam 7:12-13, 16.

Second, in Num 23:19, God will certainly keep (קום) his promise (דבר), that is, to bless (ברך), or do (אשׁה) what he says (אמר). This notion in Num 23:19 is recast by the author of 2 Samuel 7 by applying it to David's prayer that God will now bless (ברך) David and will fulfill (קום) what he promised (דבר) to him concerning his בית (2 Sam 7:25, 28-29).[406]

Third, worthy of mention are two other links that exist between Numbers 22-24 and 2 Samuel 7: (1) the "out of Egypt" theme can be found in Num 23:22, 24:8 and 2 Sam 7:6, 23; and (2) the motif of Israel as God's unique people once scattered but now gathered as one nation or collected in one place is detected in Num 23:9 and 2 Sam 7:10 (note the word שׁכן in both references).

Based on the above delineation, Genesis 14 with its cotexts and Numbers 22-24 seem to exert certain literary influence upon 2 Samuel 7. Or to a certain extent, the author of 2 Samuel 7 seems to be aware of these texts and perhaps interprets them in light of the dialogue of David and Nathan regarding the building of בית.

406 The key words in the above remark can be viewed as follows (italics ours):

Num 23:19a לֹא אִישׁ אֵל וִיכַזֵּב וּבֶן־אָדָם וְיִתְנֶחָם

v. 19b הַהוּא אָמַר וְלֹא יַעֲשֶׂה

וְדִבֶּר וְלֹא יְקִימֶנָּה

v. 20 הִנֵּה בָרֵךְ לָקָחְתִּי וּבֵרַךְ וְלֹא אֲשִׁיבֶנָּה

Compare to 2 Sam 7:25b

וְעַל־בֵּיתוֹ הָקֵם עַד־עוֹלָם

וַעֲשֵׂה כַּאֲשֶׁר דִּבַּרְתָּ

A syntactical search with these two words, קום in Hiph. and דבר in pi., is insightful. It occurs 16 times and these references are used to describe how God will fulfill what he promises: Num 23:19, 1 Sam 3:12, 2 Sam 23:1, 1 Kgs 2:4, 6:12, 8:20, 9:5, 2 Chr 6:10, 1 Kgs 12:15//2 Chr 10:15, Jer 33:14, Dan 9:12. Statistics based on BibleWorks for Windows.

6.3 Conclusion: Our Study of Genesis 14 with Its Cotexts (Genesis 12-22, Numbers 22-24 and 2 Samuel 7)

The blessing motif found in Gen 14:18-20 was pronounced to Abraham by the first priestly king. The object of Melchizedek's blessing, Abraham, was then chosen to carry on the divine promise, which basically contains three aspects – the presence of God, the land, and the seed – with the זרע-aspect becoming the focus of our study in this project. This זרע-aspect of divine promise became imbued with a kingly essence (Genesis 17, 49), later reiterated in the blessing by Balaam (Numbers 22-24), who like Melchizedek, was outside of the Abrahamic line.

Based on this study, one can argue that this זרע-aspect developed into two strands: singular and collective. Collectively, it seems that זרע is delineated into two dimensions in Genesis: the first dimension is that the seed of Abraham will form "a great nation" (Gen 12:2, 18:18); the other dimension is that Jacob's seed will become not simply a nation (Gen 46:3) but also "a community of nations" (Gen 35:11; cf. 48:19). This collective aspect of זרע-promise seems to be fulfilled in light of these texts, which refer to the sons of Jacob (Genesis 49) or Israel (as in Numbers 22-24, 2 Sam 7: 6, etc.).

The other strand of זרע, that is singular, refers to the messianic, that is, the royal figure, meaning that the author of 2 Samuel 7 has tried to differentiate from the collective one. In Nathan's oracle, an expansion of this זרע strand is portrayed with a grand word, בית.[407] This key word, בַּיִת encompasses some thematic notions framed in promissory oracles. First, the seed זרע promised to Abraham (Genesis 15) has become בן in 2 Samuel 7. The royal notion embedded in זרע is further expanded in 2 Samuel 7, namely, that what is pictured is not merely a royal figure, a king, but also a kingdom (ממלכה) through David's זרע. Second, the royal figure and his kingdom appear not to be realized in David's time but concern the future, and the future notion is reinforced by Num 24:17 and 2 Sam 7:19. Third, in line with the king and his kingdom, Yahweh also repeatedly promised victory over the enemy through the royal seed (Genesis 22, Numbers 24, 2 Sam 7:1, 9). Fourth, the temporal aspect of the kingdom reigned by the זרע is affirmed to be eternal in 2 Sam 7:13, 15.

In the next three chapters, as we look at Psalm 110, with its cotexts (Psalms 2, 132, etc.), might we detect similar lexical-thematic notions? This is the challenge awaiting us.

407 Rosenberg has processed בית according to the following: "House as physical shelter of the Ark; house as ruling family; house as patrimony, posterity, and dynasty; house as temple and sanctuary; house as seat of Yahweh's reign." Idem, *King and Kin,* 121.

7 A Literary and Discourse Analysis of Psalm 110

As shown in the previous three chapters, reading a text with its co-text(s) together helps a reader to understand the text at hand. Understanding Psalm 110 is no exception; thus, this approach will be taken here. Given that Psalm 110 is a self-contained unit, we propose the following. In this chapter, Psalm 110 will be viewed in light of discourse and rhetorical-literary analysis, with emphasis placed on its poetic nature. Likewise, in the following two chapters, we fill focus our study on Psalm 110 in its cotexts, namely, the Psalter as a whole and Book V of the Psalter, after discussing recent studies on the structure and shape of the Psalter. Furthermore, we will exegetically attend to Psalms 2 and 132 because of their unmistakably close semantic-thematic relationship to Psalm 110. Then, to conclude, we will synthesize chapters seven to nine in order to extract any theological implications of this study in view of the overarching ברך-theme in God's covenantal promise.

7.1 A Poetic and Rhetorical Study of Psalm 110

Psalm 110 is a crucial psalm on which much research and study has been done. One way of explaining this intense interest is the text of Psalm 110, which is a challenge with its many textual difficulties[408] and is far from easy to interpret. The main explanation, however, is that parts of Psalm 110 are often quoted by the early Christian literature.[409] For instance, this Psalm is often quoted in the NT[410] mainly for its eschatological and messianic implications. Particularly in the NT, v. 1 is quoted 19 times: five citations and 14 allusions.[411] Nonetheless, some scholars have rejected the messianic reading of Psalm 110 by the NT,[412] specifically calling the usage of Psalm 110 in Hebrews a

408 Raymond Tournay, "Le Psaume CX," *RB* 67 (1960): 5. He aptly describes: "D'innombrabes etudes ont deja essaye de rendre intelligibles le sept versets de ce psaume si court, mais si difficile." Mitchell Dahood notes: "Though the Hebrew text teems with difficulties, and the consequent interpretation of some details remains uncertain, it should not be described as 'unusually corrupt,' an evaluation put upon it by *The Oxford Annotated Bible* the RSV, ed. by H. G. May and B. M. Metzger (Oxford, 1962)." See his *Psalms III: 101-150*, AB, vol. 17A (Garden City, N.Y.: Doubleday & Company, Inc., 1970), 112-13.

409 See David Hay, *Glory at the Right Hand: Psalm 110 in Early Christianity* (Nashville, Tenn.: Abingdon, 1973), 163-66. In his book, he lists all the references that contain direct quotes of or allusions to Psalm 110.

410 Leslie Allen, *Psalms 101-150*, WBC, vol. 21 (Waco, Tex.: Word Books, 1983), 87. There he remarks: "[This psalm] holds the record for being the OT text most frequently cited or alluded to in the NT."

411 Mark Saucy, "Exaltation Christology in Hebrews," *TrinJ* 14 (1993): 43.

412 For example, Hans-Joachim Kraus, *Psalms 60-150: A Commentary*, trans. Hilton Oswald (Minneapolis, Minn.: Augsburg Fortress, 1989), 353.

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midrash.[413] How we are to understand this Psalm is one of our pressing goals in this project. Should it be read messianically or merely historically is the objective we have in mind to achieve in this chapter.

Analyzing Psalm 110 from a genre perspective is not smooth sailing. Many regard Psalm 110 as a royal psalm[414] though it contains some descriptive elements of the enthronement festivals.[415] Yet the debate of how to define a royal psalm is yet to reach a definitive conclusion. For instance, Scott Starbuck has examined the past 150 years of scholarship in his search for a definition of royal psalms and about all he can safely conclude is that scholars share a "significant definitional disagreement."[416] It is not this chapter's focus to define either the historical background – including dating – of the text or the *Sitz im Leben* of Psalm 110. Our interest is two-fold: (1) we will study the *final* form of the text even though it is plagued with textual difficulties in some verses, and (2) we will concentrate our study on how the canonical shape (the final form) of the Psalter sheds light on this Psalm (the work of the next two chapters). We will now turn to the textual problems in Psalm 110.

7.1.1 Textual Notes for Psalm 110

The textual variants may be crucial to our interpretation of the poem, and therefore deserve some discussion. Among the seven verses, v. 3 contains the most textual problems. Since v. 3 and the textual variants there involve a major interpretation of the psalm, we will evaluate them later in this paper. Six noticeable variants are indicated below:[417]

The first textual variant involves a different reading of the Hebrew vowel points: the LXX uses the phrase μετὰ σοῦ to reflect a reading of עִמְּךָ ("with you") instead of the MT's עַמְּךָ ("your people").

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413 See Joseph Fitzmyer, "'Now This Melchizedek . . .' (Heb 7, 1)," *CBQ* 25 (1963): 305; Harold W. Attridge, *The Epistle to the Hebrews*, Hermeneia (Philadelphia: Fortress, 1989), 186; Lane, *Hebrews 1-8*, 159; Graham Hughes, *Hebrews and Hermeneutics: The Epistle to the Hebrews as a New Testament Example of Biblical Interpretation* (Cambridge: Cambridge University Press, 1979), 14. We will address the use of Psalm 110 in Hebrews in our chapters 10 and 11.

414 Just one example is sufficient to show the majority opinion that Psalm 110 is a royal song. See Allen, *Psalms 101-150,* 83.

415 Hans-Joachim Kraus, *Psalms 60-150*, 347. For Kraus, v. 1 and v. 4 clearly contain these enthronement elements. Cf. his *Theology of the Psalms*, trans. Keith Crim (Minneapolis, Minn.: Augsburg, 1986), 111.

416 Scott R. A. Starbuck, *Court Oracles in the Psalms: The So-Called Royal Psalms in Their Ancient Near Eastern Context*, SBLDS 172 (Atlanta, Ga.: SBL, 1999), 66. According to Starbuck, credit should be given to Herman Gunkel for his "recognition of a distinct class of *bona fide* royal psalms." Ibid., 2. Also Starbuck, in the first chapter of his book, delineates several key scholars' views on the genre of the royal psalm.

417 Please refer to the critical apparatus of Psalm 110 in *BHS*.

Second, the LXX's ἡ ἀρχή ("magistracy")[418] reflects a Hebrew word נְדִיבָה ("dignity")[419] while the MT's נְדָבֹת comes from נְדָבָה ("free motivation, voluntary offering").[420] If one follows the LXX, the phrase עמך נדבת[421] is then rendered "with you is your nobility (dominion)," while if one follows the MT, the phrase is rendered "your people is willing."

Third, the phrase בְּהַדְרֵי־קֹדֶשׁ (בְּהַדְרֵי from הָדָר, "adornment, splendor")[422] in the Targum, Symmachus and Jerome is בהררי־קדש (בהררי from הַר, "mountain"). This phrase בהררי־קדש can only be found in Ps 87:1. Nonetheless, the LXX (λαμπρότησιν) supports the MT reading.

Fourth, the word מִשְׁחָר, though regarded as a hapax legomenon,[423] is rendered by the LXX as πρὸ ἑωσφόρου, with the possible *Vorlage* as מִשַּׁחַר. Therefore the מ before שחר could be a dittography.[424]

Fifth, our next textual variant in v. 3 is an omission in the Greek translation of the Hebrew phrase לְךָ טַל. The *BHS* fails, however, to note that in the Syriac version, טל is spelled as טלי.[425]

Sixth, the final variant of v. 3 also involves a change of vowel point. The LXX, supported by other textual traditions (Origen, Theodotian, Syriac), uses ἐξεγέννησά σε, reflecting a Hebrew reading יְלַדְתִּיךָ ("I have begotten you") instead of יַלְדֻתֶיךָ ("your youth").

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418 LSJ, 252.

419 *HALOT,* 2: 674. The noun is a feminine form of נָדִיב, which has largely been rendered by ἄρχων in the LXX.

420 *HALOT,* 2: 672. See Elmar Santos, *The Expanded Hebrew Index for the Hatch-Redpath Concordance to the Septuagint* (Jerusalem: Dugith, n.d.), 129. Cf. Takamitsu Muraoka, *Hebrew/Aramaic Index to the Septuagint: Keyed to the Hatch-Redpath Concordance* (Grand Rapids, Mich.: Baker Books, 1998), 93. The Hebrew word נְדָבָה has never been rendered as ἀρχή in the LXX but translated by the following Greek words: αἵρεσις (2x) "freewill offering," ἀφαίρεμα (1x) "that taken away as choice part," δόμα (2x) "gift," ἑκούσιος (9x) "voluntary," ἑκουσίως (1x) "willingly," ὁμολογία (4x) "agreement," ὁμολόγως (1x) "by agreement" and σφάγιον (1x) "sacrifice, offering."

421 Note that the Hebrew consonantal text is unchanged.

422 *HALOT,* 1: 240.

423 See BDB, 1007. There the word is treated as a noun but associates with שַׁחַר; cf. *HALOT,* 2: 644. See also Allen, *Psalm 101-150,* 80 and Hans Joachim Stoebe, "Erwägungen zu Psalm 110 auf dem Hintergrund von 1 Sam 21," in *Festschrift Friedrich Baumgärtel zum 70. Geburtstag,* ed. Johannes Herrmann (Erlangen: Universitätsbund, 1959), 188.

424 It is thus suggested by *BHS.* On the other hand, some see משחר as possible paronomasia with משיח ("anointed"). See Raymond J. Tournay, *Seeing and Hearing God with the Psalms*, trans. J. Edward Crowley (Sheffield: Sheffield Academic Press, 1991), 213. Others like Joachim Schaper see the use of the Greek word ἑωσφόρου as possibly having a messianic and eschatological nuance. See his *the Greek Psalter,* 102.

425 A. Caquot provides a list of textual interpretations for v. 3 and he points out the "resemblance" of טל and טלי. See his "Remarques sur le Psaume CX," *Sem* 6 (1956): 41, footnote 1.

7.2 A Rhetorical-Poetical Analysis of Psalm 110

Psalm 110 is a closely knitted text and its writer is a brilliant poet whose skill in composition awaits analysis. The employment of a rhetorical analysis will be sensitive to the poetic nature of this text. Besides a grammatical-syntactical analysis, we will pay attention to word-play or sound-play, strophic analysis, parallelism, rhetorical devices, and linguistic features.[426] We divide this study of the Psalm 110 text into six parts: first, we will the poetic structure within each verse (intra-verse connectives); next, we will look into the poetic structure evidenced between verses (inter-verse connectives); the third task we will perform is a strophic structure analysis; fourth, we will engage in an overall rhetorical-structure analysis; fifth, we will do a word and syllable count; and in our last section, we will devote time to theological reflections based upon the poetic analysis.

7.2.1 A Poetic Structure Analysis: Intra-Verse Connectives

The poet has professionally crafted Psalm 110 using various literary and poetic techniques. One can at least detect several of these techniques employed within a verse itself in each of Psalm's seven verses.

In v. 1, each smaller unit ends with either ־נִי or ־דְ as the layout below shows:

v. 1bα and 1bβ: ־נִי , ־נִי

v. 1bγ and 1bδ: ־יךָ , ־יךָ.[427]

In addition, the verse is linked by the imperfect-imperative of שִׁית־יָשַׁב (both similar in consonants and sound), and by words of body parts, יָמִין and רַגְלֶ֫ (“right hand” and

426 Adele Berlin has developed many categories for poetry analysis, and we will utilize some of her categories in this project. See her *The Dynamics of Biblical Parallelism* (Bloomington and Indianapolis, Ind.: Indiana University Press, 1985). More recently, J. F. Fokkelman has done a major study using syllable count and other text-linguistic devices on selective poetic texts, including Psalm 110. See his *Major Poems of the Hebrew Bible: At the Interface of Prosody and Structural Analysis*, Vol. 2, *85 Psalms and Job 4-14* (Assen, Netherlands: Van Gorcum, 2000). Cf. his early work where the first chapter lays out his theoretical framework based on a linguistic-inspired text model in his *Major Poems of the Hebrew Bible: At the Interface of Hermeneutics and Structural Analysis*, Vol. 1, *Ex. 15, Deut. 32, and Job 3* (Assen, Netherlands: Van Gorcum, 1998).

427 Note that v. 1, a long verse, is divided by the presence of the accent עוֹלֶה וְיוֹרֵד on the word מִזְמוֹר.

"foot"). Dahood also observes how there is an assonance as well as an alliteration[428] of לַאדֹנִי and לִימִינִי, and also an assonance of אֹיְבֶיךָ and לְרַגְלֶיךָ.[429]

In v. 2, the line is linked by the imperative-imperfect of רְדָה־שָׁלַח; both have their own adverbial phrases ("from Zion" and "in the midst of your enemies" respectively).

In v. 3, the picture is a bit unclear and complicated.[430] If one takes out מְרַחֵם מִשְׁחַר, we have the following chiastic structure:

ביום חילך		עמך נדבת[431]
לך טל ילדתיך		בהדרי־קדש

Note how the chiasm is formed by the consonant ב and כ in the initial position of each phrase and how both נְדָבָה and יַלְדוּת are feminine nouns.[432] Note also the similarity of the consonants in the phrase מרחם משחר.[433] Another way to dissect this verse is as follows (italics ours):

חילךבהדרי־קדש		עמך נדבתביום
לך טל ילדתיך		מרחם משחר

Note also the chiasm formed by two מ's with two ב's and כ.[434] We prefer to read v. 3 in this way because it retains the phrase מרחם משחר in the structure; furthermore, this chiastic parallel may assist us as we interpret this difficult verse later in our study.

In v. 4, ינחם and נשבע are both in ni. (perfect and imperfect respectively). It is a parallel of the same conjugation (i.e., ni.) with a different stem and tense.[435] The rest of v. 4 can be paired as follows (italics ours):

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428 Stanislav Segert has attempted to define assonance and alliteration (plus rhyme) in his article titled "Assonance and Rhyme in Hebrew Poetry," *MAARAV* 8 (1992): 171-79. Simply put, "alliteration is the repetition of consonant sounds, assonance is the repetition of vowel sounds, and rhyme is the repetition of combinations containing both consonants and vowels" (ibid., 172). He regards these literary devices as part of the parallelism in Hebrew poetry.

429 Dahood, *Psalms III,* 113-14.

430 Verse 3 ends the first strophe of this text and it may be a triadic. According to Robert Alter, the function of a triadic line in a typical dyadic system is two-fold: "to mark some special emphasis or to indicate the beginning or conclusion of a segment. . . ." See his *Biblical Poetry,* 35. Cf. Fokkelmann, *85 Psalms,* 289-90, where he compares v. 2 and v. 3 in a tricola fashion.

431 The plural noun נדבת is there for emphasis. See *GKC*, §141c.

432 F. Delitzch regards חילך and ילדתיך as parallel. See his *Biblical Commentary on the Psalms*, trans. F. Bolton, vol. 3 (London: Hodder and Stroughton, 1887-89; reprint, Grand Rapids, Mich.: Eerdmans, 1980), 191.

433 The phrase is "highly poetic and unusual" according to Willem VanGemeren. See VanGemeren, "Psalms," *EBC*, vol. 5 (Grand Rapids, Mich.: Zondervan, 1991), 698.

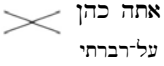
434 Cf. P. Leo Krinetzki, "Ps 110 (109): Eine Untersuchung seines dichterischen Stils," *TGl* 51 (1961): 118.

435 Berlin, *Biblical Parallelism,* 33-35.

אתה כהן לעולם

על־דברתי מלכי־צדק

Krinetzki sees a chiastic structure for the above text:[436]



In v. 5, the connection is made by the use of two words for body parts: יְמִינְךָ and אַפּוֹ. The verse is structured by a parallel of a substantive (v. 5a) to its verbal form (v. 5b).[437]

In v. 6, the similarity in consonants between the two words, בגוים and גְוִיּוֹת should be noted. The, verse can be read as

ידין בגוים

מלא גויות

מחץ ראש

על־ארץ רבה

The parallels are nations//head(s); filling corpses//over a wide earth. The first parallel has a semantic "specification" (that is, the nations are judged for their heads are smitten), while the second parallel has "consequentality" (the dead are so many that they fill a wide geographical area).[438] The two lines are also paired by a shift of the imperfect to the perfect (yqtl-qtl).[439]

In v. 7, the text is linked by two imperfect verbs: יִשְׁתֶּה and יָרִים. In our poetic analysis we will now turn to inter-verse connections.

7.2.2 A Poetic Structure Analysis: Inter-Verse Connectives

The poet has attempted to connect two verses by using various literary devices and techniques.[440] Between v. 1 and v. 2, there is a chiastic parallel of tenses: imperative-imperfect (v. 1) and imperfect-imperative (v. 2). There is a re-appearance of this word אֹיְבֶיךָ. Between v. 2 and v. 3, there is a word-play of רדה and הדר. Observe the reversal of ה and ר in these two words, and note also how between v. 3 and v. 4, there is another word-play, בהדרי and דברתי, and a sound-play, מֵרַחֶם and יִנָּחֵם. Between v. 4 and v. 5, the word מלך is found in the proper noun (Melchizedek) and the object (kings) of the Lord's striking due to His anger. Between v. 5 and v. 6, the word מחץ appears. Furthermore, there seems to be a parallel in these two verses, as indicated in the following:

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436 Krinetzki, "Ps 110 (109)," 119.

437 See Berlin, *Biblical Parallelism*, 54-55.

438 Ibid., 29. See Berlin's categories there.

439 Ibid., 36.

440 Cf. Fokkelman, *85 Psalms*, 289 (footnote 97).

v. 5a: אדני על־ימינך

v. 6a: ידין בגוים מלא גויות

The consonant י appears twice in both ימינך and ידין. The following layout applies to v. 5b and v. 6b:

v. 5b: מחץ ביום־אפו מלכים

v. 6b: מחץ ראש על־ארץ רבה

It appears that these two verses are strongly linked by the same verb, מָחַץ "shatter" (same tense) and body parts, אפו and ראש ("anger," literally, "nose" and "head"). Between v. 6 and v. 7, the word ראש is the connecting word: the first one can be taken figuratively ("head" or "heads" as parallel to "kings" in v. 5) while the other physically, "he lifts up his head." Our skilled poet does not overlook an opportunity to also play with sound, as evidenced in יָדִין and יְרִים.

The construction of vv. 5-7 is worthy of comment.[441] The grammatical-lexical patterning is of particular note:[442]

v. 5b: shatter (qtl) . . . kings

v. 6b: shatter (qtl) . . . head

v. 7b: lift up (yqtl) . . . head

Semantically speaking, vv. 5-6 can be called a "structure of intensification" because the divine anger not only shatters kings but also heaps up corpses in the nations spread over a wide geographical location ("wide earth").[443]

7.2.3 A Poetic Structure Analysis: The Structure of Two Strophes

Psalm 110 can be divided into two parts: vv. 1-3 and vv. 4-7; noticeably, both strophes are introduced by "the oracular introduction" (נאם יהוה and נשבע יהוה).[444] Briggs also notes

441 Two articles focus on vv. 5-7: Maurice Gilbert and Stephen Pisano, "Psalm 110 (109), 5-7," *Bib* 61 (1980): 343-56. Their finding is echoed by Pierre Auffret, "Note sur la structure littéraire du *Psaume* CX," *Sem* 32 (1982): 83-88. Both articles are helpful to identify who's who in vv. 5-7.

442 Berlin, *Biblical Parallelism*, 83-88.

443 Alter, *Biblical Poetry*, 64-65.

444 Allen, *Psalms 101-150*, 85. Klaus Seybold treats v. 1a (לְדָוִד מִזְמוֹר) as a superscription but also divides the poem into two strophes. See his *Die Psalmen*, HAT I/15 (Tübingen: Mohr, 1996), 438. Not all scholars see the poem as composed of two strophes. The range of strophes numbers from three to five. For examples, Fokkelman analyzes the poem as containing four strophes. See his *85 Psalms*, 288, 528. Simone Springer has 5 strophes for this poem. See his *Neuinterpretation im Alten Testament: Untersucht an den Themekreisen des Herbstfestes und der Königspsalmen in Israel*, SBB (Stuttgart: Katholisches Bibelwerk GmbH, 1979), 140. For authors who propose a three-strophe structure, see Allen, *Psalms 101-150*, 85. On the contrary, some see the oracular introductions in vv. 1, 4 as inclusio, thus marking vv. 1-4 as one unit while vv. 5-7 comprises another unit. For example, Tournay remarks that "the oracle (vv. 1-4) is followed by a sort of commentary (vv. 5-7)" in his *Seeing and Hearing*, 209. Similarly, see James Kurianal, *Jesus Our High Priest: Ps 110, 4 as the Substructure of Heb 5, 1-7, 28*, EU 693 (Frankfurt: Peter Lang, 2000), 30-31.

that some lines in both strophes end with ה, מ, ך, and י.[445] The first strophe links to the second by word-play (common in consonants) or sound-play as set forth in figure 3:

Strophe 1	Strophe 2
1. נאם יהוה (v. 1)	1. נשבע יהוה (v. 4)
2. לאדני . . . לימיני (v. 1)	2. אדני על־ימינך (v. 5)
3. אשית (v. 1)	3. ישתה (v. 7)
4. נדבת (v. 3)	4. דברתי (v. 4)
5. ביומ חילך (v. 3)	5. ביומ־אפו (v. 5)
6. בהדרי (v. 3)	6. דברתי (v. 4)
7. בהדרי (v. 3)	7. בדרך (v. 7)

Figure 3. Strophic Links of Psalm 110

Some observation notes are due here: 1. For 3, both words contain ת, ש, י. 2. For 4, both words contain ד, ב, ת. For 6, both words contain ב, ד, ר. For 7, both words contain ב, ד, ר.

Furthermore, for strophe 1, besides the inner connectives previously noted, we should add that the connection of all these verses is made by means of assonance: [446]

v. 1: אֹיְבֶיךָ . . . לְרַגְלֶיךָ
v. 2: עֻזְּךָ . . אֹיְבֶיךָ
v. 3: עַמְּךָ . . . חֵילֶךָ
לְךָ . . . יַלְדֻתֶיךָ

Regarding strophe 2, we add three more comments when considering the inner structure of this strophe. First, there is the similarity of consonants between ינחם ("he will not change his mind") in v. 4 and מנחל ("from the brook") in v. 7; second, there is an interchange of consonants (ב and ר) in דברתי (v. 4) and בדרך (v. 7); and third, the poet uses על in all four verses (vv. 4, 5, 6, 7).[447]

Thus far our poetic-literary analysis reveals how this Psalm is closely knit together. Yet among all these detailed observations, one should not lose sight of the rhetorical arrangement and its effect on the Psalm.

7.2.4 A Rhetorical Structure of Psalm 110

The poem seems to have an overall rhetorical structure based on parallel semantic words and the use of literary devices (word- or sound-plays).[448] We are presented

445 C. A. and E. G. Briggs, *A Critical and Exegetical Commentary on the Book of Psalms*, ICC, vol. 2 (New York: Charles Scribner's Sons, 1907), 375.

446 Cf. Dahood, *Psalms III*, 116 and Allen, *Psalms 101-150*, 85.

447 This is also noted by Allen in *Psalms 101-150*, 85.

448 It is not necessary to defend the unity of the poem with all these semantic links between the two strophes and various parts of the poem. See J. Doré, "L'évocation de Melchiséech et le problème de l'origine du *Psaume* 110," *Transeuphratène* 15 (1998): 28-29.

with three possibilities for viewing this poem rhetorically, and we will evaluate each option and choose what we think is best.[449]

The first option is *without* the oracle formulae, rendering it ABCD//D'C'B'A' in the following layout:

A//A': לרגליך // ראשׁ (v. 1b//v. 7)
B//B': v. 2//v. 6
C//C': ביום חילך // ביום־אפו (v. 3a//v. 5)
D//D': בהדרי־קדשׁ // צדק . . . דברתי (על) (v. 3b//v. 4b)

In this concentric chiastic structure, the maximum rhetorical effect will be on vv. 3-4 by beginning and ending the poem with the choice of words pertaining to body-parts ("foot" and "head") in A//A'. In C//C', the link between v. 3a and v. 5 is quite obvious by this exact phrase ביום ("in the day of"). For D//D', the play on similar consonants binds v. 3b and v. 4b together. Nonetheless, there are some drawbacks to this structure. First and foremost is the omission of the oracular introductions in this analysis. A second concern is that part of v. 4, ולא ינחם אתה־כהן לעולם, remains unaccounted for in this option.

The second structural analysis includes the oracular formulae, and, to illustrate, the poem will appear in the structure of ABCDE//A'B'C'D'E':

A//A': נשבע יהוה // נאם יהוה לאדני (v. 1bα//v. 4aα)
B//B': שב לימיני // אדני על־ימינך (v. 1bβ//v. 5a)
C//C': לרגליך . . . עד־אשׁית // מלכים . . . מחץ (v. 1bγ-δ//v. 5b)
D//D': איביך . . . משה־עזך // רבה . . . ידין (v. 2//v. 6)
E//E': v. 3//v. 7

For A//A', the oracular formulae in both verses are very clear as the starting point; however, the little phrase ~xny alw ("and he will not change his mind") in v. 4 remains unaccounted for in this analysis.For B//B', the "right hand" signifies the parallelism in both phrases. For C//C', the identity of "enemies" in v. 1 (also in v. 2) now becomes clear in v. 5, i.e., "kings." For D//D', the extent of the "rule" (signified by the "scepter sent by the Lord") seems to be defined by "over the nations" and "upon a wide earth." The major deficiency of this structural analysis is that a major part of v. 4, qdc . . . alw, is not included.

The third option is a combination of the above two. Figure 4 shows the layout for Psalm 110 with the exception of the superscription (לְדָוִד מִזְמוֹר):

449 Marc Girard refers to this poem as "grand diptyque" and also proposes several structural layouts for this poem. Idem, *Les Psaumes Redécouverts: De la structure au sens* (Montréal: Bellarmin, 1994), 161, cf. 160-64.

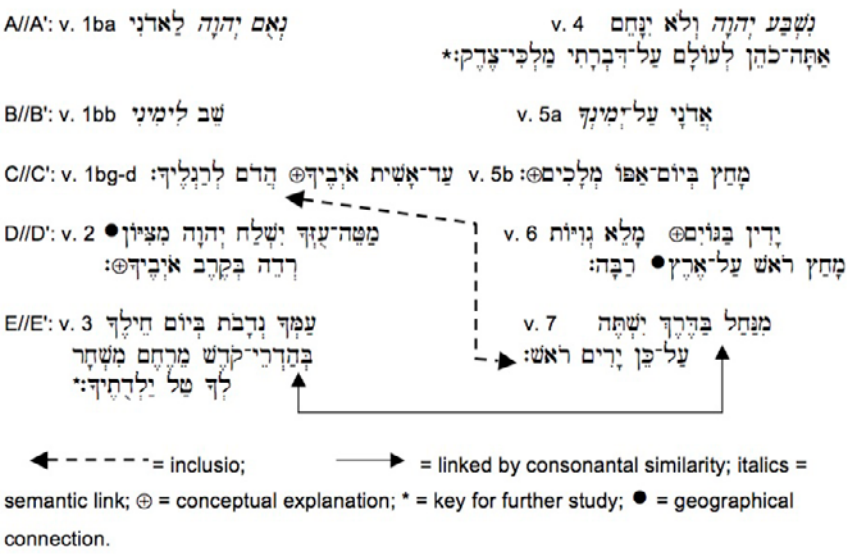

Figure 4. Rhetorical Layout of the MT text of Psalm 110

This layout has several advantages exegetically. First, as noted earlier, the body-part in v. 1 and v. 7 serves as inclusio ("foot" and "head").[450] Second, every word in the poem is accounted for in this rhetorical parallel structure. Third, each pair reveals something that could not be detected by simply reading the text. Therefore, we will reiterate some of the important observations next in view of this layout.

Each pair is connected through literary devices. Skipping AA', v. 1bb and v. 5a are obviously linked by the key word "right hand" in BB' though the identity in v. 5 needs to be clarified later. For CC' and DD', please refer to our second option above (also labeled as CC' and DD' there). Furthermore, DD' is linked by two geographical locations: "from Zion" and "on the wide earth." Again the "enemy" in v. 2 is further marked by "the nations."[451] For EE', the only link evidenced in the paired verses is their shared consonantal similarity. Yet, if read carefully, both verses may display some mythical elements,[452] further aided by the textual difficulty in v. 3 and also by the problematic identity of the person who "drinks . . . and lifts up his head."

450 Alter may call this "envelope structure." See his *Biblical Poetry*, 56. The inclusio is further reinforced by the use of אָשִׁית and יְשַׁתֶּה in v. 1 and v. 7 respectively.

451 Note how the structure of this phrase בקרב איבין begins with ב; cf. the same preposition prefixed to the word בגוים.

452 See Starbuck, *Court Oracles*, 149-53. There Starbuck notes the influence of the mythological element from the ANE and Egyptian literature in Ps 110:3. His exposition of v. 7 is influenced by the same sources (ibid., 158-60). Some scholars detect Egyptian influence upon Psalm 110; see Jean de Savignac, "Essai d'interprétation du psalme cx à l'aide de la littérature Égyptiene," *OTS* 9 (1951): 107-35.

In our layout, an apparently "imbalanced" feature may contain the authorial intent for theological emphasis. Verse 3, as well as the major portion of v. 4, seems to be "imbalanced." Such imbalance might seem surprising for a competent poet such as the one who wrote Psalm 110. The poet's competence has been clearly demonstrated in the song's closely-knit structure. Therefore, we believe this imbalance is the author's original intention to bring out significant theological points. Furthermore, vv. 3-4, through this rhetorical arrangement, indeed contain some theological thrusts that require further investigation. Our observation is further strengthened by the word and syllable count of the poem addressed in the next section.

7.2.5 A Poetic Study of Psalm 110: Word and Syllable Count

The word and syllable counts reveal and support what we have concluded regarding vv. 3-4. Table 1 is a list of word- and syllable-count[453] (the superscription is excluded):

Table 1. Word and Syllable Count of Psalm 110

Text	Word count	Syllable count
v. 1	3: 2	7: 4
	3: 2	7: 6
v. 2	5: 3	12: 8[a]
v. 3	4: 4: 3	11: 8[b]: 7
v. 4	4: 3: 4	9: 7: 7
v. 5	3: 4	8: 9
v. 6	4: 5	10: 7
v. 7	3: 4	6: 5[c]

[a] This number (8) differs from Fokkelman's count (9). (He adds וְ to רֹדֶה, resultingin 9 syllables. His argument for the addition of the וְ is supported by one manuscript and some versions. See Fokkelman, *85 Psalms,* 291.)

[b] We follow Fokkelmann's count on these two words מְרֹחֲצֵם מִשְׁחָר. See rules in footnote 50.

[c] This number (5) differs from Fokkelmann's (6). (He adds a third personal suffix, וֹ, to the last word רֹאשׁ in v. 7 based on some textual supports, thus resulting in 6 syllables. See idem, *85 Psalms*, 291.)

453 We will compare ours with Fokkelman's. See Fokkelman, *85 Psalms,* 459. Our schematic presentation of word- and syllable-count differs from Fokkelman's. Note for example, נְאֻם יְהוָה לַאדֹנִי in v. 1: for us, the word- count is 3 and the syllable-count is 7. Fokkelman's schematic presentation is 2.2.3, meaning 3 words and 2+2+3=7 syllables.Note two rules applied in our project: Segholate nouns are counted as one syllable; and certain auxillary vowels are not counted. Cf. Fokkelman, *85 Psalms,* 14-16 and David Howard, Jr., *The Structure of Psalms 93-100*, BJS 5 (Winona Lake, Ind.: Eisenbraus, 1997), 28-30.

As one can see above,[454] the ratio is rather even except in v. 3 and v. 4. Both have the most word- and syllable-counts: 11 words and 23 syllables. (The runner-up is verse 1: 10 words but 24 syllables.) Thus vv. 3-4 seem to break the "rhythm" of the poem. The poetic devices via word- and syllable-count reinforce the result of our rhetorical-structural study above, that is, that vv. 3-4 are crucial for the interpretation of the poem.[455]

7.3 A Poetic-Rhetorical Reading of Psalm 110: Historical or Messianic?

Critical scholars have often argued against the messianic reading of this poem.[456] This type of judgment, however, fails to take into account the rhetorical structure of the psalm, and ignores the effect of the final shape of the Psalter concerning this song. Most scholars employ the historical-critical method[457] – notably strong in historical analysis but markedly weak in the rhetorical-literary understanding of the text – to interpret the Psalter. As observed, the poet has utilized certain poetic devices and techniques (syntax, lexical choice, parallelism, etc.) to bring out his rhetorical effect and thus his theological emphasis in this poem. A look at the rhetorical effect based on the structure of this psalm is needed, and should guide the reader of Psalm 110 into a messianic notion.

454 As pointed out by Fokkelman, syllable counting has been advocated by David N. Freedman, and subsequently followed by two of his students, David Howard, Jr., and Paul Raabe. See Fokkelman, *85 Psalms,* 13-14. The major problem with Freedman's method of syllable counting is that his counting is not based on the MT text but is a hypothetically reconstructed text of his own. Thus, his results are very subjective. Dahood points to Freedman's observation that "each stanza [or strophe] contains 74 syllables." Dahood, *Psalms 101-150,* 113. (There is no bibliographical data in Dahood's commentary for any further verification.) See also a discussion by Howard, *The Structure of Psalms,* 28-29, in which Howard diverges from his mentor, Freedman, by using the MT text as the basis for his syllable counting.

455 One could still comment, even without any poetic analysis (word-count, etc.), like Alphonse Deissler: "Les v. 3-4 constituent la partie central et essentielle du psaume." Idem, *Le Livre des Psaumes: 76-150,* vol. 2 (Paris: Beauchesne, 1966), 171.

456 John Goldingay comments on Psalm 110 could serve as representative of the non-messianic interpretation on the psalm: "There is no indication that it speaks of a future king, nor any necessary to reckon that it would be interpreted messianically by the time of the Psalter reached it present form;". See his, *Psalms: Volume 3, Psalms 90-150* (Grand Rapids, Mich.: Baker Academic, 2008), 292. (To Goldingay, the messianic interpretation appears only much later in Roman times. See his footnote 20 of bibliography on Mark's messianic interpretation of Psalm 110.)

457 For examples, A. A. Anderson, *The Book of Psalms,* vol. 2, NCB (London: Oliphants, 1972; reprint 1979), 767-72 for Psalm 110. Dahood, *Psalm III,* 112-20.

At the onset of the discussion, a key question that determines how to read this psalm is "who" the person being addressed by Yahweh in vv. 1 and 4 is.[458] Most scholars agree that the Hebrew word לַאדֹנִי should be rendered as "my lord" or "my master."[459] The "you" in the poem from v. 1bβ to v. 5a is for certain referring to the "lord" in v. 1bα. It seems that from v. 5b to v. 6, all the third person verbs there should take אֲדֹנָי[460] (the "Lord," v. 5a) as their subject.[461] The identity of the "lord" in v. 1 remains murky; therefore, a rhetorical study and an analysis of the composition of the poem may shed light on this identity.

There are several key features the poet, through his compositional skills, uses to describe and define the identity of the person (the lord) in v. 1bα. Attention is paid to the choice of the lexical item[462] and the parallel rhetorical structure; both can illuminate the quest for the identity of this person.[463]

7.3.1 His Rule: The Extent of Time and Location

V. 2b (רְדֵה בְּקֶרֶב אֹיְבֶיךָ) implies that the person is a ruler. Is he a king? The word מלך is not used in the poem to describe him.[464] Nonetheless, several hints are dropped that support the claim that the ruler is in fact a king. First, the word אדון is not uncommon when used in reference to a king: Gen 40:1, 1 Sam 24:9[8], 26:17, 2 Sam 3:21, Ps 45:12[11]

458 The parallelism of AA' presupposes that both the oracle of Yahweh (נְאֻם יְהוָה) and the oath of Yahweh (נִשְׁבַּע יְהוָה) address the same person (לַאדֹנִי) in v. 1.

459 To name a few who adopt such rendering: Artur Weiser, *The Psalms: A Commentary*, trans. Herbert Hartwell, OTL (Philadelphia: Westminster, 1962), 692; cf. VanGemeren, "Psalms," 697 (notes); Allen, *Psalm 101-150,* 79. Elliot Johnson. "Hermeneutical Principles and the Interpretation of Psalm 110," *BSac* 149 (1992): 432-33, 449-52.

460 Allen has listed four options when interpreting this word: (1) as a divine subject, thus equal to Yahweh; (2) as a divine vocative; (3) as a human subject; and (4) as a human vocative. Idem, *Psalm 101-150,* 82. We prefer the first option as the most viable.

461 If the Lord (equivalent to Yahweh) is the subject, then it may create some incongruent reading for v. 7. Later in this paper, we will reexamine v. 7.

462 See chapter 3 under rhetorical criticism, the theory of style, particularly, lexis.

463 Presumably, we use masculine for the person to be defined and identified.

464 Cf. Tournay, "Le Psaume CX," 7. There he comments: "les mots 'roi', 'royauté' ne sont pas prononcés dan le *Ps.* Cx."

and others.[465] Second, the word מַטֵּה (glossed as "scepter") is present in v. 2. Third, the presence of this word רדה[466] implies kingship to a certain extent. Fourth, the poet citing Melchizedek who possesses the dual status of a king and a priest (cf. Gen 14:18) depicts the person אדון ("lord") in v. 1 as such. To summarize, this person has a royal status even though at times this status might be not be as explicit as one would expect; in other words, the tone is rather subdued. After all, the person's royal status is not assumed[467] but rather is depicted through the poet's various poetic techniques.

Regardless, his rule is described both in time and location in this psalm. As to time, in v. 1, the use of עַד indicates that what follows should be regarded as a "temporal clause": the main verb שֵׁב (imperative) is followed by אשׁית (imperfect) thereby establishing a consequence with the use of עַד. The temporal aspect of v. 1 is further qualified, via the parallel structure (CC'), by v. 5b: בְּיוֹם־אַפּוֹ ("in the *days* of his wrath"). Verse 5b also defines the enemies as being ruled over by this person (CC' and DD'): both "the kings" (v. 5b) and "the nations" (v. 6) seem to oppose the kingly ruler and Yahweh.[468]

In terms of geographical location, v. 2 describes the reign that is from Zion, and the appearance of Zion is foreshadowed by the use of the word הֲדֹם ("footstool"). It occurs six times in the OT and is always in construct with רֶגֶל (except 1 Chr 28:2): Isa 66:1, Lam 2:1, Pss 99:5, 132:7 and here. It is a term closely connected to the "David-ark-Zion" tradition[469] (see Pss 99:2, 132:13 and 110:2 where Zion is found). Therefore, the kingly rule, in the metaphorical sense of "putting enemies under one's footstool,"

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465 The verses cited are just a few of the 83 verses resulting from a search with the formula that מלך and אדון occur *within* the same verse by using the BibleWorks for Windows program. In Gen 40:1, the king of Egypt is described as "lord"; in 1 Sam 24:9[8] and 26:17, David addressed Saul as "my lord, the king"; in 2 Sam 3:21, David is being addressed as "my lord, the king"; in Ps 45:12[11], the king is referred to as "lord." The collocation of these two words strongly suggests that a kingly figure is possible when אדון is used. Of course, the context should provide further support of this possibility. See Doré, "L'évocation de Melchiséech," 21. There he comments on אדון that "c'est un titre qui fait partie du protocole royal." For a similar remark by Raymond Tournay, see "Les relectures du Psalms 110 (109) et l'allusion à Gédéon," *RB* 105 (1998): 323. Yet there Tournay tones down the term when remarking: "mais ici, il s'agit non d'un messie-roi, commen dans les autres psaumes messianiques, mais d'un prince . . . et prêtre."

466 See *TWAT* 7: 352. There Ps 72:8-9 (cf. v. 1) is quoted to explain the kingly rule ("königliches Herrschen") signified by the presence of this word רדה. Philip J. Nel comments that this word רדה "stresses the act of dominance by force and overlaps accordingly with the comparable nuance of meaning of *mšl*." See Nel, "רדה," *NIDOTTE* 3: 1055.

467 Girard in his commentary on Psalm 110 translates v. 1 as "Déclaration de *YHWH* à mon SEIGNEUR (le roi)." He assumes (*Les Psaumes Redécouverts,* 160) the "Seigneur" is "le roi" and does not give any argument or proof for this rendering in his essay.

468 The juxtaposition of kings and nations (peoples) could also be found in Ps 2:1-2a. Together they plot against Yahweh and his messianic king (2:2b). The hermeneutical relationship between Psalm 2 and 110 will be explored later in our next two chapters.

469 *TDOT* 3: 331.

begins from Zion but extends beyond through its structural parallel (DD'): עַל־אֶרֶץ רַבָּה ("upon a wide earth" in v. 6b). To recap, the rule of this royal figure has a time-frame that begins with his sitting at Yahweh's right hand and ends when all of his enemies are subjected under his feet; his reign originates geographically in Zion, and extends from Zion and covers an expansive geographical area of the earth.

7.3.2 His Rule: A Priestly Overtone

Several key words or phrases are used to describe this ruler. These words are chosen because their nuance depicts this ruler in a blended notion of priest-king. Some of these words, when studied, may have to be viewed syntagmatically or paradigmatically.

First, from a paradigmatic perspective, both מַטֶּה and שֵׁבֶט are regarded as synonyms,[470] the former chosen over the latter probably because the former contains more of a priestly nuance. For instance, it is used for Aaron's staff in Num 17:21, 23, 25[6, 8, 10] and later in Numbers 25, when God made a covenant of "a lasting priesthood" (בְּרִית כְּהֻנַּת עוֹלָם, Num 25:13) with Aaron's grandson, Phinehas, because of his zeal for the Lord. Consequently, the word מַטֶּה is syntagmatically tied to the priest or priesthood. The poet decided on מַטֶּה to be used in Psalm 110 because the ordination of the priesthood will be given to the ruler a few verses later in the poem. In other words, the poet deliberately chose this word in the psalm due to the following context, v. 4b, especially signified by this phrase כֹּהֵן לְעוֹלָם ("priest forever"; cf. Num 25:13 above). Strikingly, the priesthood is now in accordance with the order of Melchizedek, not of Aaron.

Second, the word הָדָר, glossed as a "sacred, festal garment"[471] especially in Ps 110:3, is used to foreshadow the priestly notion later in the psalm. When it (feminine form) is used in Ps 29:3, 96:9, 1 Chr 16:29 and 2 Chr 20:21 with קֹדֶשׁ, it syntagmatically ties with the verbal term הִשְׁתַּחֲווּ ("worship"). In Ps 110:3, the phrase בְּהַדְרֵי־קֹדֶשׁ (NIV: "in holy majesty") implies an army of priests, just as Briggs comments: "[It is] always used in connection with public worship of Yahweh and implies priestly ornaments."[472] C. John Collins comments that this phrase should be rendered "'in ornaments (ornamental garments?) of holiness,' describing the attire of the king's troops."[473]

470 David M. Fouts, "שֵׁבֶט," *NIDOTTE*, 4: 27; cf. idem, "מַטֶּה," *NIDOTTE*, 2: 924.
471 *BDB*, 214.
472 Briggs, *Book of Psalms*, 379.
473 C. John Collins, "הדר," *NIDOTTE*, 1: 1015.

Many, however, have attempted to change the reading of בהדרי to בהררי ("mountains")[474] with some textual support (please see our textual note of this phrase in "Textual Notes for Psalm 110" in this chapter). Should it be read as בהדרי (as the MT) in light of v. 4, which is highly nuanced with priesthood (כֹּהֵן לְעוֹלָם עַל־דִּבְרָתִי מַלְכִּי־צֶדֶק)? The answer is probably yes, because the poet has reinforced the "priestly" idea through the consonantal play of בהדרי and דברתי (in v. 4).

Hence, the use of משה and הדר prepares the reader for v. 4.[475] In other words, the poet, by carefully and deliberately choosing certain words affecting a priestly nuance, has already hinted that the ruler is also a priest.

Third, v. 4b undoubtedly contains a "priestly" (אתה־כהן) overtone. The word אַתָּה ("you") refers back to לַאדֹנִי (v. 1), to whom his enemies will be subdued and to whom the scepter of power is given (v. 2). But now the ruler is appointed, under a divine oath,[476] as כֹּהֵן לְעוֹלָם "priest forever." For our poet, the only antecedent example in the biblical text where a ruler/king could also be a priest is Gen 14:18-20 where מַלְכִּי־צֶדֶק ("Melchizedek") appears. Therefore, it is appropriate for the poet to pen the phrase עַל־דִּבְרָתִי מַלְכִּי־צֶדֶק ("according to the manner of Melchizedek").[477] For this reason, the MT reading for v. 4b should be maintained.

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474 See the apparatus of *BHS*. Allen, *Psalm 101-150,* 79 and his discussion in note 3d in p. 80. Cf. Howard, *Structure of Psalms,* 89. There he discusses the term "footstool," "Zion" and the phrase בהררי־קדשׁ in Psalm 99. For two reasons, William P. Brown challenges any emendation but to retain the MT reading: (1) its priestly and cultic tone, a parallel to the royal office in v. 2 and (2) because the MT is a more difficult reading. See Brown, "A Royal Performance: Critical Notes on Psalm 110:3aγ-b," *JBL* 117 (1998): 96 (footnote 21).

475 The use of this word נדבת (v. 3) contains also a cultic idea. It occurs in Lev 7:16, 22:18, 21, 23 and 23:38. It syntagmatically ties to נְדָר.

476 The solemn oath by Yahweh (נִשְׁבַּע יְהוָה) is necessary because in Israel's history, only the Levites are entitled to the priesthood. The divine oath now changes the order of priesthood from Levites to a royal priesthood. The author of Hebrews offers an insightful exposition of this psalm; cf. Heb 7:11-21, particularly vv. 20-21. See chapters ten and eleven of this project.

477 Scholars have offered various interpretations of the phrase עַל־דִּבְרָתִי מַלְכִּי־צֶדֶק (110:4) and most of them center on the meaning and/or reconstruction of דִּבְרָתִי and מַלְכִּי־צֶדֶק. See Allen, *Psalm 101-150,* 81-82, who cites 13 works. Since studies on Psalm 110 are voluminous (besides Allen's bibliography and ours in chapter one), we add to those who *respect* the MT reading (supported by the LXX), listed in chronological order: Delitzsch, *The Psalms,* 183, cf. 192-93; J. J. Stewart Perowne, *The Book of Psalms,* vol. 2 (London: George Bell and Sons, 1878; reprint, Grand Rapids, Mich.: Zondervan, 1976), 311; Edward J. Kissane, "The Interpretation of Psalm 110," *ITQ* 21 (1954): 103, cf. 114; John L. McKenzie, "Royal Messianism," *CBQ* 19 (1957): 34; G. R. Driver, "Psalm CX: Its Form Meaning and Purpose," in *Studies in the Bible: Presented to Professor M. H. Segal*, ed. J. M. Grintz and J. Liver, ISBR 17 (Jerusalem: Kiryat Sepher, 1964), 28; Hans Strauss, *Messianisch ohne Messias: Zur Überlieferungsgeschichte und Interpretation der sogenannten messianischen Texte im Alten Testament,* EH 232 (Frankfurt: Peter Lang, 1984), 17; M. J. Paul, "The Order of Melchizedek (Ps 110:4) and Heb 7:3," *WTJ* 49 (1987): 202-203; Willem van der Meer, "Psalm 110: A Psalm of Rehabilitation?," in *The Structural Analysis of Biblical and Canaanite Poetry,* ed. van der Meer and Johannes C. de Moor, JSOTSup 74 (Sheffield: JSOT Press, 1988), 228; Seybold, *Die Psalmen*, 437; Kurianal, *Our High Priest*, 56-57.

Fourth, the consonantal play (the switch between letters ה and ר) of these two words, רדה and הדר, should be noted theologically. More specifically, do they entertain the notion of a messianic reading? For the word רְדֵה, Audrey Johnson remarks:

> The choice of the comparatively rare verb hd'r' to denote the rule, which is to be exercised by the 'Messiah', coming as it does within so clear an example of a prophetic oracle, becomes the more interesting when it is seen that the ruler in question is to wield authority in terms of the ancient priesthood of Melchizedek.[478]

Will both words reinforce a messianic interpretation of a kingly priest? The answer is positive because of the unique word מִשְׁחָר (see the following).

Fifth, in v. 3, מִשְׁחָר is a hapax word while שַׁחַר ("dawn") is more common.[479] Tournay, who sees משחר as possible paronomasia with משיח ("anointed"),[480] argues validly and effectively. First, if Ps 110 is compared with Psalm 2, both contain many verbal similarities and address similar theological concerns.[481] For instance, in Ps 2:6, the messianic king will rule in Zion (cf. 2:2), which is exactly the same idea conveyed in Ps 110:2. Second, we have already demonstrated that the poet of this psalm is a skillful master of word- and sound-play.[482] Techniques like "paronomasia" would be welcome in the poet's construction of this song.[483]

Though it is a dangerous practice to build any theology on a mere few words, the presence of these words is significant to draw out the meaning of Psalm 110. The ruler, signified by רדה (and משה), is also portrayed as a priest in the presence of the words משה, בהדרי־קדש and possibly נדבת. This kingly priest matches the figure of Melchizedek in Gen 14:18-20. From the historical perspective, no such person had ever appeared in

478 Audrey Johnson, *The Cultic Prophet and Israel's Psalmody* (Cardiff, England: University of Wales Press, 1979), 82.

479 Th. Booij interprets it from the ancient Near Eastern concept of the "sun." We disagree with his interpretation (see our following discussion). See Booij, "Psalm CX: 'Rule in the midst of your foes!'," *VT* 41 (1991): 399-401.

480 See Tournay, *Seeing and Hearing*, 213. Furthermore, Schaper sees that the use of the Greek word ἑωσφόρου may have a messianic and eschatological nuance. See his *The Greek Psalter,* 102.

481 Further discussion of the semantic-thematic relationship of these two psalms is found in our next two chapters.

482 To remind our reader, we provide a sampler of illustrations: רדה and הדר; מרחם and ינחם.

483 In addition, the shape of the Psalter also illuminates our interpretation. See our next two chapters.

Israel so the "only probable solution is that the psalm speaks about a future priest-king. It deals not with a historical king, but with the messiah."[484]

This messianic interpretation is set in a prophetic tone. That is, the use of this phrase נאם יהוה in this psalm sets the stage for readers to depart from a mere historical reading of this text. Even behind this psalm's Sitz im Leben of an enthronement occasion, which is still considered to be inconclusive, this "introductory formula of prophetic revelation"[485] signals an eschatological reading of the person being addressed and described (לַאדֹנִי) in the psalm.

484 Paul, "Order of Melchizedek," 202. Some see that David and/or Solomon come very close to the king-priest notion in Psalm 110. For example, van der Meer comments: "A study of kingly functions significantly reveals that David and Solomon are described as fulfilling priestly functions. . . . These facts are sufficient to demonstrate that in any respect, in the offices of David and Solomon, a priestly, mediatorial role is present" ("Psalm of Rehabilitation," 228-29). (See authors cited by van der Meer in footnote 65 on p. 229 to support his assessment.) In our critique, we respond that fulfilling some priestly functions does not make one a priest (cf. 2 Sam 6:13-14, 17). Neither David nor Solomon was called "priest" (but they are labeled "king") in the biblical text. Perhaps thinking along the same lines, Bowker sees this psalm (plus Genesis 14) as David's attempt to unify the tribes under his reign while Rowley sees in this psalm David's justifying the installation of the Zadok priesthood in Jerusalem. See J. W. Bowker, "Psalm CX," 31-41 and H. H. Rowley, "Melchizedek and Zadok (Gen 14 and Ps 110)," in *Festschrift: Alfred Bertholet zum 80. Geburtstag*, ed. W. Baumgartner O. Eissfeldt, K. Elliger and L. Rost (Tübingen: Mohr, 1950), 461-72 respectively. (We have also noted a similar projection in Genesis 14 in our fourth chapter.) Both views reconstruct a history based on the text and perhaps may go beyond what the text warrants. Nonetheless, the skillful poet of Psalm 110 is not merely influenced by the historical factor, but is also inspired by the literary influence of Genesis 14 (and its cotexts). Our next two chapters will prove this notion. We use small "m" for "messiah" since in the OT times that person had not been identified. Only later in the NT times was Jesus given the title "Messiah." E. Lipiński reconstructs the history behind this poem (especially vv. 4-5) based on 1 Kings 2; the contention between two potential king candidates, Solomon-Adonijahin, and two potential high priest candidates, Abiathar-Zadok. Idem, Étude sur des Textes 'messianiques' de l'Ancien Testament," *Sem* 20 (1970): 56-57. Such reconstruction, however, fails to account for the rest of the poem, vv. 5-6, for example. More radically, Gillis Gerlman interprets this psalm in light of the life of Judah (and Tamar) and the blessing to Judah in Genesis 49. Gerlman, "Psalm CX," *VT* 31 (1981): 1-19. While we commend Gillis' innovation, we reject some of his unwarranted conjectures of the text. For example, Gillis interprets this phrase שֵׁב לִימִינִי as "Bleib ruhig in meinem Südland" (p. 4, cf. p. 16).

485 Allen, *Psalms 101-150*, 80. There he notes that the other place where נאם occurs in Psalms is 36:2[1]; however, the phrase נאם יהוה is unique in the Psalter even though it is very common in the OT prophetic literature (e.g., Isa 43:10, Jer 1:8, etc.). Cf. D. Vetter, "נאם," in *TLOT*, 2: 693. In a broader context, and as far as our interest in this project extends, this word links to our cotexts of Genesis 14 (i.e., Gen 22: 16) and Numbers 22-24 (Num 24:3, 15, etc.); both are outside of the OT prophetic literature. In our poetic-structural analysis, נאם יהוה לאדני is parallel to נשבע יהוה ולא ינחם (AA'). The latter adds some weight to the prophetic nature of the former by casting it in a solemn oath by Yahweh.

7.3.3 His Supernatural Birth

Given that the messianic reading is feasible as delineated above, v. 3 should then be examined from an eschatological/messianic perspective. It is true that v. 3 seems to be "fairly mythical."[486] As to this verse, the following are possible English renderings[487] based on the major textual variants:

(1) Your people are willing in the day of your strength
in holy array from the womb of the morning
to you (like) dew (is) your youth

(2) Your people are willing in the day of your strength
in holy mountains[488] from the womb of the morning
to you (like) dew (is) your youth

(3) Your people are willing in the day of your strength
in holy array from the womb of the morning
<to you (like) dew> [489] I give birth to you[490]

(4) Your people are willing in the day of your strength
in holy mountains from the womb of the morning
<to you (like) dew> I give birth to you

(5) With you (is) nobility[491] in the day of your strength
in holy array from the womb of the morning
to you (like) dew (is) your youth

(6) With you (is) nobility in the day of your strength
in holy mountains from the womb of the morning
to you (like) dew (is) your youth

(7) With you (is) nobility in the day of your strength
in holy array from the womb of the morning
<to you (like) dew> I give birth to you

486 Booij, "Psalm CX," 401.
487 A discussion of the English translations of Psalm 110 can be found in Robert Bratcher and William Reyburn, *A Handbook on Psalms* (N.Y.: United Bible Societies, 1991), 947-53.
488 The reading "mountains" is supported by Targum, Symmachus and Jerome.
489 Words inside < > are lacking; here it refers to the LXX.
490 "I give birth to you" is a LXX reading.
491 It is a Septuagintal reading.

(8) With you (is) nobility in the day of your strength
in holy mountains from the womb of the morning
<to you (like) dew> I give birth to you

Readings (1) and (2) place the "people" (עַם) as the focus with their textual witnesses all Hebraic; one word in (2) is Targumic. Readings (3) and (4) will split the focus into two: "people" for the first part of the verse while "you" for the rest of v. 3. Both are hybrid readings; the last partof v. 3 and v. 4 adopts the LXX reading. Readings (5) through (8) all have "you" as focus but (5) and (6) reflect hybrid textual supports: (5) with a LXX reading and (6) with a LXX reading and a Targumic reading. Both (7) and (8) readings consistently adopt the LXX reading but (8) contains a Targumic word ("mountains").

Reading (7) is preferred for two reasons. First, its variant readings reflect consistent textual traditions; all its variant readings are Septuagintal and it is important that they do not involve any change of the MT consonantal text. Second, the reading has a semantic congruence: "nobility" with "holy array" and "womb" with "giving birth."

The phrase לך טל, wanting in the LXX,[492] is difficult to interpret and has rendered v. 3 unintelligible. Nonetheless, it could still makes sense if it is read as לך טלי based on the Syriac Version.[493] The word טלי can mean "child" in the Aramaic sense according to Kissane.[494] The Aramaic element (טלי) should not surprise any interpreter because in Ps 2:12, an Aramaic word בר ("son") appears, also in the context of birth (יְלִדְתִּיךָ in Ps 2:7). Accordingly, the meaning of v. 3 can be rephrased as follows: "With you (is) nobility, in the day of your strength, in holy array, from the womb of the morning, to you (like) a child, I give birth to you." In other words, the priest-king, who is in power, is from noble rank, with holy splendor. He is messianic with a supernatural

492 Allen points out that the omission by the LXX "is probably due to the translator's inability to understand the words in their contexts" (*Psalm 101-150*, 81).

493 Booij attempts to change the reading לך טל to למשל ("as a ruler") are not plausible since the reading lacks textual support ("Psalm CX," 398). Likewise, Brown adds a "ך" before טל (assuming it is an early corruption of the text due to haplography) and changes the vowel points for לך as לְךָ, so the phrase is לך כטל, rendered as "go forth, like [the] dew." Brown, "A Royal Performance," 95-96. Likewise, his proposal lacks textual support, and he commits the same mistake as Booij.

494 Kissane, "Interpretation of Psalm," 109. Similarly, Delcor argues: "Verse 3b, which is particularly difficult, seems to describe the begetting of the king by the intervention of Yahweh. . . . By this it must presumably be understood that the king has been adopted as the son of God. לך טל 'you as child', preceding the verb ילדתיך, is an Aramaic gloss which should be read לְךָ טָלִי, but which was subsequently misunderstood as Hebrew ('to you the dew'). The Syriac version has indeed grasped the meaning of this Aramaic gloss by translating: 'for a long time I have begotten you as a child'." See his "Melchizedek from Genesis," 121.

birth.[495] Such idea fits the overall flow of the context since "you" (not "your people") has been the focus in this poem, particularly when we come to v. 4 with the emphatic use of אַתָּה ("you").

7.3.4 His Life of Human Nature

If v. 3 is read this way, it helps us to explain v. 7 because the nature of v. 3 – "supernatural" (perhaps a mystical) sense of the high birth of a priest-king – needs to be balanced. Clearly v. 7 is capable of balancing exactly the "supernatural" or "divine" sense by providing a "human" nature rendered semantically "he drinks from the brook." Therefore, some analysis of this verse is required.[496]

The interpretation of v. 7 hinges solely on "who" is the subject of these verbs. We have already noted that the subject for the verbs in vv. 5-6 is Yahweh. Furthermore, according to the descriptions in these two verses, no human figure could accomplish these things. This reasoning leads to the question: is Yahweh still the subject of the verbs in v. 7? Our rhetorical-poetic analysis has shown that רֹאשׁ "head" serves as an inclusio back to v. 1, רֶגֶל "the foot." Since רֶגֶל is referred to אדון ("the lord's"), we believe the head here also refers to the same person, that is אדון.[497] In the final analysis, the purpose of this verse is to bring out the human side of this messianic king, thereby balancing his supernatural side set forth in v. 4.

7.4 Conclusion

Our poetic analysis has pointed out the "un-parallel elements" in vv. 3-4. Although v. 3 is extremely difficult to interpret, our poetic examination has helped us render this verse in a more meaningful way, and our understanding does not violate or

495 Cf. Hay holds a similar view based on rabbinic interpretation; idem, *The Right Hand*, 27-33, especially p. 32.

496 Joachim Becker has given an extensive survey of how v. 7 is being interpreted (and the text being reconstructed) by various scholars. He then offers his own interpretive version that the verb "drink" has an elliptical object "blood," according to his analysis of some biblical and ANE texts. Becker, "Zur Deutung von Ps 110,7," in *Freude an der Weisung des Herrn: Beiträge zur Theologie der Psalmen*, ed. Ernst Haag and Frank-Lothar Hossfeld (Stuttgart: Katholisches Bibelwerk GmbH, 1986), 17-31. Also cf. Tournay, "Les relectures du Psalms," 321-31, in which Tournay interprets v. 7 in light of Gideon's triumph against the Midianites. Cf. VanGemeren, "The Psalms," 700.

497 One should not be surprised by an abrupt change of speaker or person in some psalms even within a verse or two. For example, N. H. Ridderbos, observing Psalm 2:6-7, comments that there is an abrupt change of "subject" in these two verses. See his *Die Psalmen: Stilistische Verfahren und Aufbau mit besonderer Berücksichtigung von Ps 1-41*, BZAW 117 (Berlin: Walter de Gruyter, 1972), 74.

run counter to the main theme of this poem. The theological theme of this poem is embodied in v. 4: the messianic figure is not just a ruler (king) but is also a priest. Although this priest-king concept was first manifested in the person of Melchizedek, our poet, by his skillful poetic techniques, permeates the text with the same theological thrust because the poet knows that merely citing an ancient name (Melchizedek) is insufficient if he wants to powerfully and rhetorically make his point. By the poet's artistic composition of this poem, he tries to bring out the eschatological and messianic elements of this figure: his kingly rule (v. 2 and vv. 5-6) as well as his priestly function (v. 3a) with a divine birth (v. 3b) balanced by a human nature (v. 7).

Granted that we have read Psalm 110 messianically, can we sustain such reading in view of the cotexts of Psalm 110? In our next two chapters, we will verify such reading as we study the Psalter as cotexts for Psalm 110.

8 The Canonical Shape of the Psalter as Cotexts for Understanding Psalm 110: With Special Reference to Psalms 1-2 and Books I-IV

As shown in the last chapter, Psalm 110 should be read in a messianic andeschatological sense. The poet has employed rhetorical and literary devices and techniques to explicate the messianic figure that is both a royal and a priestly person. Does this messianic reading of Psalm 110 align with the understanding offered by the canonical shape of the Psalter? Or do the cotexts of Psalm 110 share the same theological concerns? The purpose of this chapter is to set out to prove that they do share the messianic reading of Psalm 110, as we have delineated in our last chapter.

The approach adopted here is to treat the Psalter, particularly certain psalms, as "cotexts" of Psalm 110. With 150 psalms in the Psalter, the process has to be selective. Nonetheless, based on certain semantic-thematic links, we will focus our study on Psalms 1-2, viewing them as the programmatic introduction to the Psalter. We will review the canonical shape of Books I-IV in view of Psalms 1-2, paying particular attention to Psalms 72 and 89 because of their strategic positions in Books II and III. Afterwards, we will examine Book IV in view of the message in Psalm 89. All of the above studies will be the focus of this chapter. (In our next chapter, the immediate "cotext" of Psalm 110, Book V, will be investigated, which should illuminate exegetical insights from Psalms 108-109 and 132. At the close of our next chapter, we will consider the theological implications of Psalm 110 in view of the other psalms and the non-psalm texts of Genesis 14, Numbers 22-24, and 2 Samuel 7).

8.1 A Programmatic Understanding of Psalm 110: Psalms 1-2 as an Editorial Introduction to the Program of Understanding

Dating back to the close of the nineteenth century, early modern interpreters showed interest in the overall editorial structure of the Psalter. Both F. Delitzsch[498] and Benno Jacob[499] asked about the arrangement of the Psalms in the Psalter, thereby raising the issue of a purposeful editorial structure.[500] While some followed up on

498 Delitzsche, *The Psalms,* 19-23. Note that his first edition appeared in 1859.

499 Benno Jacob, "Beiträge zu einer Einleitung in die Psalmen. IV. Die Reihenfolge der Psalmen," *ZAW* 18 (1898): 99-110.

500 Jean-Marie Auwers presents the observations of these two modern authors prior to the publication of 11Q5 (=11QPs^{a}). Idem, *La Composition Littéraire du Psautier un État de la Question,* CahRB 46 (Paris: J. Gabalda, 2000), 15-16. (For 11Q5, see Florentino García Martínez and Eibert J. C. Tigchelaar, *The Dead Sea Scrolls Study Edition*, vol. 2 [Leiden, Netherlands: Brill, 1998], 1172-79.)

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the issue,[501] the editorial structure of the Psalter failed to capture the center stage of biblical scholarship. The discovery of the Qumran Psalm manuscripts, however, has challenged scholars to reconsider its importance and examine the editorial arrangement of the Psalter.[502]

The current shape of the Psalter is presumably based on the MT text. As indicated, the discovery of the Qumran texts, especially 11Q5, shed light on another kind of arrangement of the Psalter in Books IV and V. Does the Qumran Psalter display another kind of *purposeful* composition arrangement? If so, why does it differ from the MT's, and what kinds of theological reflections result from the Qumran arrangement?[503]

In the 1980s, Wilson (and others) spearheaded renewed interest in the editorial structure of the Psalter as a book, generating a flourishing of publications in this

501 See Auwers, *La Composition Littéraire,* 16-18. Among the few scholars cited, Westermann is the most prominent. See Claus Westermann, "The Formation of the Psalter" in *Praise and Lament in the Psalms,* trans. Keith R. Crim and Richard N. Soulen (Atlanta, Ga: John Knox, 1981), 250-58. The article was previously published as "Zur Sammlung des Psalters," *Theologia Viatorum* 8 (1961-62): 278-84.

502 It is beyond the scope of this paper to discuss how the discovery of the Qumran Psalm manuscripts made an impact on the biblical study of the Psalms. With our particular focus in mind, see Gerald H. Wilson, "The Qumran Psalms Manuscripts and the Consecutive Arrangement of Psalms in the Hebrew Psalter," *CBQ* 45 (1983): 377-88; cf. idem, *The Editing of the Hebrew Psalter,* SBLDS 76 (Chico, Calif.: Scholars, 1985), chaps. 5-6. In these publications, Wilson examines how the arrangement of the psalms in the Qumran manuscripts could shed light on the MT arrangement of the Psalter.

503 The most recent survey of the topic is by Peter W. Flint, *The Dead Sea Psalms Scrolls and the Book of Psalms*, STDJ 17 (Leiden, Netherlands: Brill, 1997). His focus, however, is mainly on 11Q5. The materials in 11Q5 raise the issue of the "order" and the "content" of the Psalter that require further, thorough treatment since they contain variations of the order of the Psalter (as compared to the MT's) and also additional compositions not found in the MT's. See Flint, *Dead Sea Psalms,* 7 and cf. 260-62, the content of 11Q5 in the "Appendix 4: Contents of the Psalms Scrolls by Manuscript." As a whole, Flint attempts to defend his mentor James Sanders' thesis: "Qumran Psalms Hypothesis" with some modifications (see Flint, *Dead Sea Psalms*, 8). Since this worthy material is extraneous to our project, we leave to others any critical evaluation of his book.

important area of biblical scholarship.[504] Within all this publishing activity, objections are also raised. Not all scholars agree with an overall purposeful arrangement of the Psalter. Some of the dissenters advocate that intentional editing is more evident in a smaller collection or concatenation (with adjacent psalms only) but not as evident in the Psalter as a whole. For example, Whybray argues that concatenation is a more plausible theory to partially explain some features of the present shape of the Psalter, and that to argue for a final editing process is merely speculative.[505] Others deny a purposeful editing of the Psalter but propose to read individual psalms socio-historically.[506]

Based on the discussion above, it becomes apparent that when studying the structural arrangement of the Psalter, one of two approaches can be adopted:[507] first, to limit the view by regarding certain sections – two of the adjacent psalms or a group of psalms – of the Psalter (like Whybray), and second, to expand or broaden the view by regarding the overall canonical Psalter (all 150 psalms; like Wilson). Whichever approach is adopted, several matters are left unresolved. Is it intended that the Psalter

504 This renewed interest was sparked by many of Wilson's publications following in the footsteps of his mentor, Childs. See Wilson, *the Hebrew Psalter,* which captures his thesis fully. Two essays provide an overview or survey of scholarly studies of the overall structure of the Psalter: (1) Norman Whybray, *Reading the Psalms as a Book,* JSOTSup 222 (Sheffield: Sheffield Academic Press, 1996), chaps. 1 and 2 and (2) David Howard, Jr., "Recent Trends in Psalm Study," in *The Face of Old Testament Studies*, 332-44. One can gain more bibliographical data in these two articles. Furthermore, where suitable in this project, helpful references will be provided. At the risk of generalization, these terms may mean the same thing (area of study): structure and message of the Psalter; editorial/editing structure or arrangement; overall structure; canonical shape; (literary/canonical) composition or arrangement; programmatic structure or understanding; and finally, the Psalter as a book. The terms "shape" and "shaping" of the Psalter deserve comment here. As Nancy L. deClaissé-Walford points out, the shape of the Psalter is after Childs and the shaping of the Psalter is after Sanders. See the bibliographical data for Childs and Sanders in deClaissé-Walford, *Reading from the Beginning: The Shaping of the Hebrew Psalter* (Macon, Ga: Mercer University Press, 1997), 5-6. While Sanders' "shaping" focuses on the community that shaped the formation of the Psalter, our interest aligns with Childs' final, canonical structure of the Psalter.

505 Whybray, *Reading the Psalms,* 121, cf. 119.

506 Erhard S. Gerstenberger, "Der Psalter als Buch und als Sammlung," in *Neue Wege der Psalmenforschung: Für Walter Beyerlin,* ed. Klaus Seybold and Erich Zenger (Wien: Herder, 1994), 3-13; cf. idem, *Psalms: Part I, With an Introduction to Cultic Poetry,* FOTL 14 (Grand Rapids, Mich.: Eerdmans, 1988), 5-22, 27-34.

507 As observed by Jerome F. D. Creach, *Yahweh as Refuge and the Editing of the Hebrew Psalter,* JSOTSup 217 (Sheffield: Sheffield Academic Press, 1996), 13-16. Creach sees a void in biblical studies regarding the editorial arrangement of the Psalter and has noticed that many propose a rather broad editorial structure without going into detail on how this structure can be detected in a group of psalms or in the book itself. His monograph is an attempt to fill this void by using a "wordfield" of חסה ("take refuge in" in Ps 2:12) to survey how it ties together the rest of the Psalter. We will critique his thesis in our study of Psalm 2 later.

be used for private meditation, or for public reading in worship? Is the Psalter a loosely conglomerated collection, or a purposeful configuration?[508]

The underlying assumption for both approaches – a limited selection or the Psalter taken as a whole – is that there *is* a purposeful collection behind the Psalter by a (group of) redactor(s).[509] For example, the Psalms of Ascents are an obvious result of the editing (or collecting) process. Another example crucial to the overall structure of the Psalter is Psalms 146-150, referred to as the Hallelujah-psalms. These smaller collections in the Psalter illustrate that there is a possibility of a purposeful editing of the Psalter.[510] Since the possibility exists, an examination of the shape of the Psalter by viewing Psalms 1 and 2 as its beginning is feasible. Both psalms have been crucial to the overall understanding of the Psalter and thus may provide insights into the theological shape of the Psalter.

8.1.1 A Programmatic Structure of the Psalter Shaped by Psalms 1 and 2

At the onset of this study, one key issue needs to be addressed. Are Psalms 1 and 2 treated as one unit in a literary and theological sense? The answer to this question will determine how the Psalter should be read theologically. At the risk of sounding simplistic, it might be said that Psalm 1 is about the Torah and Psalm 2 is about the messianic king. If the two psalms are not regarded as one unit, and if Psalm 1 is regarded as the *only* introduction to the Psalter, then the implication is that the Psalter should be read similarly to the Torah. If Psalm 2 is part of the introduction, then the implication is more complex, which will be treated later in this chapter. Furthermore, from the biblical traditions, the citation in Acts 13:33 compounds the issue. While

508 These two issues are addressed by Erich Zenger, "Der Psalter als Buch," in *Der Psalter in Judentum und Christentum,* ed. Zenger, Herder's Biblical Studies 18 (Breisgau, Germany: Herder Freiburg, 1998), 1-35. Whybray lists seven points of agreement evidenced in scholars' views of the composition and purpose of the Psalter and adds six points of disagreement in his *Reading the Psalms,* 30-32.

509 Since it is impossible to verify the number of redactors for the Psalter, we will use "redactor" in the singular to represent one or many.

510 A recent and comprehensive attempt to trace the editing process of the Psalter beginning with individual psalms, moving to psalm-groups, and then to the overall compositional editing of the Psalms is the ambitious endeavor of Matthias Millard, *Die Komposition des Psalters: Ein Formgeschichtlicher Ansatz,* FAT 9 (Tübingen: Mohr, 1994). His thesis and methodology are critiqued by Hermann Spieckermann, "Psalmen und Psalter: Suchbewegungen des Forschens und Betens," in *Perspectives in the Study of the Old Testament and Early Judaism: A Symposium in Honour of Adam S. van der Woude on the Occasion of His 70th Birthday*, ed. Florentino García Martínez and Ed Noort, VTSup 78 (Leiden, Netherlands: Brill, 1998), 140-42.

Ps 2:7 is cited there, it is called "the first psalm" by some Greek manuscripts.[511] To summarize, there are basically two positions one can assume regarding Psalm 1-2 as a unit in the scholarship debate: either they should be treated as one unit or two separate units. Our position is to treat both psalms as one unit; due to space limitations, we will present the opposite view, along with our critique, in appendix 6.

8.1.2 Psalms 1 and 2 Are One Theological Unit

Treating Psalms 1 and 2 as one unit has its own reasons and interpretation history. Notably, the idea of treating both psalms as one unit did not originate in Christian[512] but in Jewish circles,[513] as Paul Maiberger specifies. Moreover, it has been pointed that both psalms have long been argued as "proömium" for the Psalter.[514] Others propose the unity of Psalms 1-2 for other reasons or purposes. For example, E. Lipiński proposes that Ps 2:11-12 was at one time originally part of Psalm 1,[515] though his

511 See Bruce M. Metzger, *A Textual Commentary on Greek New Testament: A Companion Volume to the UBSGNT (Fourth Revised Edition),* 2d ed. (Stuttgart: Deutsche Bibelgesellschaft/German Bible Society, 1994), 363-65. Cf. Ben Witherington, III, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids: Eerdmans, 1998), 412 (footnote 222).

512 Interestingly, Psalm 1 has never been quoted in the NT despite its significance in the Jewish exegetical traditions. See Dietrich-Alex Koch, "Auslegung von Psalm 1 bei Justin und im Barnabasbrief," in *Neue Wege der Psalmenforschung*, 225.

513 Paul Maiberger comments: "Der Brauch, die beiden ersten Psalmen als Einheit zu behandeln, stammt jedoch nicht aus christlichen, sondern aus jüdischen Kreisen." See idem, "Das Verständis von Psalm 2 in der Septuaginta, im Targum, in Qumran, im fruhen Judentum und im Neuen Testament," in *Beiträge zur Psalmenforschung: Psalm 2 und 22*, ed. Josef Schreinder, FB 60 (Würzburg: Echter, 1988), 85. Later, after his survey of ancient sources and modern scholars, he comments that Psalms 1-2 should be considered as one "eng Zusammengehörig" despite the fact that they have "unterschiedlichen Herkunft und Entstehungszeit" (p. 88).

514 Delitzsch, *The Psalms,* 82. Delitzsch's idea has been reconsidered recently by Frank-Lothar Hossfeld and Erich Zenger, *Die Psalmen I: Psalm 1-50,* NechtB (Würzburg: Echter, 1993), 8. There, Hossfeld and Zenger comment: "Ps 1 und 2 als zweiteiliges Proömium des Psalters." Cf. Zenger, "Wozu tosen die Völker . . . ? Beobachtungen zur Entstehung und Theologie," in *Freude and der Weisung des Herrn: Beiträge zur Theologie der Psalmen,* ed. Ernst Haag and Frank-Lothar Hossfeld (Stuttgart: Katholisches Bibelwerk GmbH, 1986), 498. There, Zenger remarks that both psalms are like "eine Art Diptychon." Zenger's "diptych" is an attempt to capture the argument forwarded by Hans Bardtke, "Erwägungen zu Psalm 1 und Psalm 2," in *Symbolae Biblicae et Mesopotamicae: dedicatae Francisco Mario Theodoro de Liagre Bhöl,* ed. M. A. Beek, A. A. Kampman, C. Nijland and J. Rychmans (Leiden, Netherlands: Brill, 1973), 1-18. According to Bardtke's analysis of Psalms 1-2, Psalm 1 concerns salvation directed by Yahweh to individuals through Torah-piety; while Psalm 2 concerns salvation through obedience to Yahweh's lordship directed to the people.

515 E. Lipiński, "Macarismes et Psalumes de Congratulation," *RB* 75 (1968): 321-67, quoted in Zenger, "Wozu tosen die Völker," 499. It stretches beyond our scope to diachronically track the formation of these two psalms.

suggestion is not textually verifiable and is deemed a bit extreme. From a liturgical point of view, William Brownlee suggests that Psalm 1 is "aptly joined to and knitted together with Ps 2 for the coronation of one of the kings of Judah."[516] On the other hand, John Walton views Psalms 1-2 as an introduction to the Davidic Covenant from a theological-covenantal point of view[517] (we will come back to this Davidic covenantal notion later in this chapter).

None of the above notions, however, have given sufficient attention to the rhetorical purpose of the juxtaposition of Psalms 1-2 in the Psalter. This omission, therefore, means a rhetorical analysis of both psalms is much needed but due to our space limitations, we opt to provide a rhetorical analysis of both Psalms in appendix 7. The *effect* or result of this rhetorical analysis, especially in view of the correlation of Psalm 1 and 2, is offered in the next two sections.

8.1.3 Effect of the Rhetorical Structure of Psalm 1

We have two comments regarding the effect of the rhetorical structure of Psalm 1.[518] First, words that signify a blessing-motif are placed strategically in the Psalter, thus creating a semantic-thematic link to some key antecedent Scripture. Psalm 1 and the Psalter begin with this word אַשְׁרֵי.[519] Its synonym, ברך,[520] appears in strategic positions in various parts of the Psalter, that is, at the end of Books I-IV: 41:14[13], 72:19, 89:53[52], 106:48 (in the form of ברוך). While אַשְׁרֵי is used in Ps 1:1 referring to mankind, ברוך in each incident cited is for the Lord ("blessed" in the sense of "praise"). Nonetheless, the blessing-motif, possibly as a frame for the Psalter, should be explored later in view of Psalm 110. This Psalm cites Gen 14:18-20, which is noticeably saturated with the same motif.

Second, while v. 6 is seemingly "out" of the chiastic structure,[521] it serves as a recap of the poem and, as an important feature, points the reader back to Yahweh. Verse 6 contains a contrast by way of syntagmatic use of the word דרך ("way"): צַדִּיקִים דֶּרֶךְ versus וְדֶרֶךְ רְשָׁעִים. Significantly, the latter is described as תֹּאבֵד ("perish").[522] In v. 6, the reason for perishing is not stated explicitly but *presumably* the perishing is caused

516 William H. Brownlee, "Psalm 1-2 as a Coronation Liturgy," *Bib* 52 (1971): 332.

517 John H. Walton, "Psalms: A Cantata about the Davidic Covenant," *JETS* 34 (1991): 24.

518 For a rhetorical analysis of Psalm 1, please refer to appendix 7.

519 It should be rendered as "O, the blessedness of." See Michael L. Brown, "אַשְׁרֵי," *NIDOTTE*, 1: 570.

520 Henri Cazelles, "אַשְׁרֵי," *TDOT* 1: 445. Cf. Kraus, *Psalms 1-59,* trans. Hilton C. Oswald (Minneapolis, Minn.: Augsburg, 1988), 76. Both works argue that ברוך is older and belongs to liturgical use while אשרי is secular.

521 See appendix 7 for our analysis.

522 In v. 6, all of the words there appeared in the poem earlier except יוֹדֵעַ ("know") and תֹּאבֵד ("perish"). Nearly the exact phrase ודרך רשעים תאבד reappears in Ps 2:12.

because the wicked ignore the Torah.[523] According to 2:12, the picture is made clear (Psalm 2 will be explored later in this analysis): briefly, those who refuse to pay homage to the son of Yahweh will perish (cf. 2:11). Note also how in Ps 1:6a "the way of the wicked" is the subject of the verb "to perish" in v. 6a. Naturally, one would expect "the way of the righteous" to be the subject of the verb "to know," but surprisingly, that is not the case. Instead, Yahweh is the subject of the verb "to know" with the object "the way of righteous."[524] Such "inconsistency" ("the way of the wicked will perish" vs. "Yahweh knows the way of the righteous"), with the aid of the un-repeated verb "to know",[525] shifts the attention back to Yahweh. This is despite the fact that Yahweh occurs only two times in the text; once in v. 6 and the other time in the phrase בתורת יהוה "Torah of Yahweh" in v. 2. The point is that the Torah of Yahweh, the object of meditation by any person, serves as a pointer to Yahweh himself. In other words, the *revelatory* aspect of the Torah is stressed, that the Torah reveals who God is or what his plans are.[526] The rationale of the notion is to safeguard against an undue over-emphasis on the Torah as *the* center of Psalm 1, thereby making it a reading guide for the remainder of the Psalter, as suggested by some scholars.[527]

In a similar vein, some scholars see the notion of Torah as the center of or as a reading guide for the Psalter and blend the Torah with "wisdom" as a redactional

523 For example, a typical comment looks like this: "Meditation upon YHWH's instruction separates the צדיקים (the righteous ones) from the רשׁעים (the wicked ones). . . . Psalm 1 suggests that the way to overcome the רשׁעים is to delight in and meditate on the תורת יהוה." See, deClaissé-Walford, *the Hebrew Psalter,* 42-43.

524 Some attempts to explain this (יוֹדֵעַ) by various English renderings: "watch over," "preserve," and "love." See A. A. Anderson, *The Books of Psalms,* vol. 1, NCB (Grand Rapids, Mich.: Eerdmans, 1972), 63.

525 See footnote 31 (following); cf. footnote 32. Scholars view this psalm as a wisdom psalm partially because of this word יוֹדֵעַ ("he knows").

526 Cf. Moshe Greenberg, "Three Conceptions of the Torah in Hebrew Scriptures," in *Die Hebräische Bibel*, 378.

527 For treatment of Psalm 1 as Torah, see James L. Mays, "The Question of Context in Psalm Interpretation," in *Shape and Shaping of the Psalter,* ed. J. Clinton McCann, 14-20. JSOTSup 159 (Sheffield: Sheffield Academic Press, 1993), 16; cf. idem, "The Place of the Torah-Psalms in the Psalter," *JBL* 106 (1987): 4-5, cf. 10. Cf. Zenger and Hossfeld, *Die Psalmen I,* 45-46. Also see Zenger, "Der Psalter als Wegweiser und Wegbegleiter: Ps 1-2 als Proömium des Psalmenbuchs," in *Sie wandern von Kraft zu Kraft: Aufbrüche, Wege, Begegungen. Festgabe für Bischof Reinhard Lettmann,* ed. Arnold Angenendt and Herbert Vorgrimler (Kevelaer: Butzon and Bercker, 1993), 29-35. A modified view of Psalm 1 as Torah is proposed by Reinhard Gregor Kratz, "Die Tora Davids," *ZTK* 93 (1996): 1-34. In that article, Kratz views the Ps 1:2 reference to "Tora Jhwhs" as distinct from "Tora des Mose" and through the structure of the five books, frequent references to David and the ending doxologies argue for the Psalter as "Torah of David" in comparison to the Pentateuch as "Torah of Moses."

strategy of reading the Psalter.[528] The debate of Torah-Wisdom as a redactional strategy serving as a guide for reading the Psalter extends beyond our discussion.[529] Suffice it to say, both conceptions equally distort the "hermeneutical point of view" that *these two psalms* insinuate. Both the Torah and wisdom should be regarded a (redactional) "tool" rather than the center or be considered a classification for the understanding of the psalms.

8.1.4 The Effect of the Rhetorical Structure of Psalm 2

For the effect (or result) of our rhetorical analysis of Psalm 2,[530] four items are deserving of the reader's attention. The first noteworthy item is the observable use of terms imbued with the notion of "wisdom": הַשְׂכִּילוּ ("be wise") and הִוָּסְרוּ ("be admonished")[531] in v. 10. In a literary sense, these words signal to the sensitive reader a reference to Psalm 1 where there is a lexical sense of the notion of Torah-wisdom. The leaders of the nations are now charged to act prudently, that is, to serve Yahweh as stated in v. 11.

The second noteworthy item is how deleting or retaining the phrase נַשְּׁקוּ־בַר ("kiss the son") has stimulated much discussion in biblical scholarship. Most propose to

528 For Psalm 1 as an invitation to obtain wisdom through the study of the Torah, see Gerald T. Sheppard, *Wisdom as a Hermeneutical Construct: A Study in the Sapientializing of the Old Testament*, BZAW 151 (Berlin: Walter de Gruyter, 1980), 142.

529 It can be traced back to Westermann, who proposes that Psalm 1 and 119 form the beginning and ending frame for an early collection of a Psalter. See idem, "Formation of the Psalter," 253. Cf. Joseph Reindl, "Weisheitliche Bearbeitung von Psalemen: Ein Beitrag zum Verständnis der Sammlung des psalters," in VTSup 32 (Leiden: Brill, 1981), 333-56. In this article, Reindl proposes "wisdom" as end-redaction by looking at Psalms 1 and 146-50, and also by seeing an example in Psalms 90-92 in their shared vocabulary and theme. The argument of Torah-wisdom redaction shaping the Psalter may become too crucial to be dismissed when we come to Book V, where the massive Psalm 119 has been regarded by some as the "center" of Book V. We will further explore the topic in our study of Book V in our next chapter.

530 For a rhetorical analysis of Psalm 2, see appendix 7.

531 Scholars have noted the wisdom influence on Psalm 2 based on these two words. For the former, see Terence Fretheim, "שׂכל," *NIDOTTE*, 3: 1243; for the latter, see M. Saebo, "יסר," *TLOT*, 2: 549. See the wisdom notion noted by E. Beaucamp, *Le Psautier: Ps 1-72*, SB (Paris: Gabalda, 1976), 46 when he comments on vv. 10-12.

emend or delete it[532] but not one of these proposals, in our opinion, is legitimate and satisfactory. Although the LXX has a different reading δράξασθε παιδείας, "take hold of discipline,"[533] *something* must be in the MT that the LXX translator either could not make any sense of, or he might have rendered a different Hebrew text not passed along to us. Carsten Vang, with his poetic-structural approach, in our opinion, argues very convincingly that each strophe of Psalm 2 contains all of these three characters: Yahweh, the messianic king, and the pagan kings. To delete this phrase would "therefore be very peculiar"[534] and throw off the balance.

There is a progression leading to this phrase syntagmatically: from the designation of this person as "the messiah," to becoming "king" [of Yahweh], to being called "son" [of Yahweh], then to being "son" (בר) again (see vv. 2, 6, 7 and 12).[535] The Aramaic word בַּר "son," contained in v. 12, not only continues the theological progression but also implies having a wider audience – namely the nations – in view.[536] As a result, the messianic king as the divine son will rule from Zion extending to a wider (worldwide) area.

A third noteworthy item is אַשְׁרֵי כָּל־חוֹסֵי בוֹ in v. 12bβ. This phrase serves two functions, one literary and one theological. In the literary function, it serves as an inclusio with Ps 1:1, אַשְׁרֵי־הָאִישׁ.[537] Such an obvious semantic-structural link should be beyond any doubt; any scholar denying this link has given little thought to the

532 See *BHS*. Julian Morgenstern, "נשקו בר," *JQR* 32 (1941-42): 371-85. His article, after surveying the history of the interpretation of this phrase, proposes to emend it as תנו לשמו כבד, "rendering honor to [Yahweh's name]" (p. 384) but deletes the whole phrase in his reconstructed Hebrew text (p. 382). Such emendation (deletion) and reconstruction cannot be justified textually. For the best and most detailed evaluation of the textual matter of this phrase, see Peter C. Craigie, *Psalms 1-50*, WBC, vol. 19 (Waco, Tex.: Word Books, 1983), 64. Cf. G. E. Closen, "gendanken zur Textkritik von Ps 2,11b + 12a," *Bib* 21 (1940): 288-309. There he examines three proposals: the MT, "Schreibweise vor der Verlesung," and the "original" (ונשקו לרגליו ברעדה), based on A. Bertholet's two articles: "Eine crux interpretum. Ps 2 11f," *ZAW* 28 (1908): 58-59 and "Nochmals zu Ps 2:11f," *ZAW* 28 (1908): 193. He accepts the third proposal, and many scholars who follow him also hold to the same view.

533 See Schaper, *The Greek Psalter,* 74-75; he analyzes this phrase in light of extra-biblical material.

534 Carsten Vang, "Ps 2, 11-12 – A New Look at an Old Crux Interpretum," *SJOT* 9 (1995): 178. In our judgment, Vang's article provides the most convincing defense of retaining the MT reading for v. 12.

535 Ibid., 180. Note how Vang does not view it from a discourse analysis point of view.

536 One should not be surprised to find Aramaic words in the Hebrew Bible. See portions of Daniel and Jer 10:11. For the latter reference, this Aramaic verse is used to address the nations; see 10:10. Therefore, we should (1) retain the MT phrase as such and (2) reject some scholars who deny the universal (wider sense) dominion implicated by this Psalm (see for example, David J. A. Clines, "Universal Dominion in Psalm 2?" in *On the Way to Postmodernism: Old Testament Essays, 1967-1998*, ed. Clines, vol. 2 [Sheffield: Sheffield Academic Press, 1998], 701-707).

537 On a larger scale (beyond Psalms 1-2), the word אשרי plays a literary structural role for the Psalter. See Jacob, "Reihenfolge der Psalmen," 110-14.

redactional intention of the Psalter.[538] Its literary function is imbued with a theological notion, which will be explored at greater length in the next section.

The fourth noteworthy item is the phrase בוֹ in the clause כָּל־חוֹסֵי בוֹ that requires identifying who it is in whom all should take refuge. Syntactically, the closest antecedent is בר "son" whether the speaker of this verse is Yahweh (being quoted by the messianic king) or the poet himself.[539] As a result, the admonition that begins in v. 10 serves to urge kings and leaders of nations to take refuge or put their trust (חסה)[540] in the "son," the messianic king, syntagmatically portrayed earlier in Psalm 2.[541]

Based on the above effect and result of our rhetorical analysis, we now delineate the interaction of Psalms 1 and 2 as the programmatic introduction to the Psalter.

8.1.5 A Theological Interaction of Psalms 1-2: Shaping the Reading of the Psalter

We now consider how these two psalms should be read interactively, and as a consequence, how they both shape the way the Psalter is to be read. In our judgment, most scholars who favor reading Psalm 1 as the introduction of the Psalter will advocate that Psalm 1 should shape the reading of the Psalter, including the reading

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538 The redactional intention can be seen in these semantic links between Psalms 1 and 2: אשרי, ישב, הגה, נתן, ים, שפט, דרך, אבד (and Yahweh).

539 If we were to go along with some scholars who suggest deleting נַשְּׁקוּ־בַר, then Yahweh would have been the object of בוֹ, cf. v. 11.

540 Though חסה is commonly glossed as "take refuge in," it became "a formula of trust in the songs of lament or confidence." See E. Gerstenberger, "חסה," *TLOT*, 2: 465. Cf. how the LXX renders this Hebrew word (ibid). For 2:12bβ, the LXX has πάντες οἱ πεποιθότες ἐπ᾽ αὐτῷ; hence the notion of "trust or put confidence in" is explicated here.

541 If the son is who בוֹ refers to, some scholars may challenge our interpretation in view of the content of v. 5 (אָז יְדַבֵּר אֲלֵימוֹ בְאַפּוֹ וּבַחֲרוֹנוֹ יְבַהֲלֵמוֹ), which is parallel to part of v. 12 (כִּי־יִבְעַר כִּמְעַט אַפּוֹ אַשְׁרֵי כָל־חוֹסֵי בוֹ); clearly in v. 5, the anger comes from Yahweh, not the messianic king. Our response is that "who" as the subject of the burning anger (כִּי־יִבְעַר כִּמְעַט אַפּוֹ אַשְׁרֵי כָל־חוֹסֵי בוֹ) is not important. Theologically, it is feasible to have either Yahweh or his messianic king be angry. The key is "who" (בוֹ) is the person in whom they take refuge in v. 12bβ. Syntactically and syntagmatically, בוֹ can only be identified with the "son" בר. Creach delineates his thesis that the editing of the Psalter can be traced to or nearly be based on 2:12bβ. See idem, *Yahweh as Refuge*, 17-18. Unfortunately he does not exegete Psalm 2, and therefore mistakenly identifies Yahweh as the object of בוֹ. Such distinction (Yahweh vs. Yahweh's messianic king/son) may not be significant theologically. In fact, Yahweh as refuge is not uncommon in the OT (cf. Ps 5:12[11]). Yet exegetically, we need to maintain this distinction in order to be fair to the text. If our exegesis is correct, this could be detrimental to Creach's entire thesis. In addition, part of his argument in chap. 3 is the Torah "as a surrogate for Yahweh's refuge" is unconvincing and even he himself admits that neither does the "Torah as refuge" occur in the OT, nor has the verb "take refuge" ever taken the Torah as its object (p. 72). He also admits that using "Yahweh as refuge" to trace the editing of the Psalter encounters massive difficulty in Book V (p. 104).

of Psalm 2.[542] Furthermore, scholars who refuse to read Psalm 2 messianically will naturally find rapport with those sharing a similar position.[543]

Other scholars, classified as follows, adopt a moderate position that emphasizes Psalm 1 as a reading guide. First, J. Clinton McCann proposes to read Psalm 1 as a call for readers to appropriate the Psalter as instruction and to read Psalm 2 as the content of that instruction, that is, the Lord reigns.[544] Second, Erich Zenger proposes that the king should be a Torah-reader before his people and that "Die sich in der Psalmenrezitation vollziehende Aneigung der Tora JHWHs *ist* der konkrete Vollzug von יהוה הסה."[545] Third, Patrick D. Miller's thesis claims that the voice of the king/the anointed in Psalm 2, who in later psalms (Psalm 3 and following) is represented by David in various psalms' superscriptions,[546] is also the voice of the one who reads and lives by the Torah.[547] To a certain degree, all of these positions favor Psalm 1 as the basis for shaping the reading of Psalm 2 and thus of the Psalter.

We suggest, however, that there is a syntagmatic progression from Psalm 1 to Psalm 2 based on semantic links between the two and consequently, Psalm 2 shapes

542 Wilson's position on Psalm 2 is noteworthy. Since he regards Psalm 1 as the introduction to the Psalter, he looks at Psalm 2 as an introduction to Book I with the theme "dominated by royal considerations and especially the institution of the Davidic covenant (cf. 2 Sam 7:14ff)." Idem, "The Use of Royal Psalms at the 'Seams' of the Hebrew Psalter," *JSOT* 35 (1986): 85-94, reprint, *The Poetical Book*, ed. David J. A. Clines, The Biblical Seminar 41 (Sheffield: Sheffield Academic Press, 1997), 77. (Pagination is according to the reprint.)

543 Reading Psalm 2 messianically is not a welcome proposition in critical scholarship. Under the form- and historical-critical method, as Deissler points out, the question being asked is "In welchem Sinne ist Ps 2 'messianisch'?" See Alfons Deissler, "Zum Problem der Messianität von Psalm 2," in *De la Törah au Messie*, 283-92. We have witnessed how some key verses with messianic overtones in Psalm 2 are being truncated: J. Alberto Soggin, "Zum zweiten psalm," in *Wort-Gebot-Glaube: Beiträge zur Theologie des Alten Testament. Walther Eichrodt zum 80. Geburtstag,* ed. J. Stamm, E. Jenni and H. Stoebe (Zürich: Zwingli, 1970), 191-207; Isaiah Sonne, "The Second Psalm," in *HUCA* 19 (1945-46): 50-54; Bardtke, "Erwägungen zu Psalm 1"; and Morgenstern, "נשקו בר." Diedrich argues for a non-messianic reading in that Psalm 2 is an exhortation for the reading community of the Psalter. Idem, "Psalm 2: Überlegungen zur Endgestalt des Psalms," in *Beiträge zur Psalmenforschung*," 62-64.

544 J. Clinton McCann, Jr., *A Theological Introduction to the Book of Psalms: The Psalms as Torah* (Nashville, Tenn.: Abingdon, 1993), 41. Mays holds a similar position ("Place of Torah-Psalms," 10).

545 Erich Zenger, "Der Psalter als Buch," 38 (italics his); read also 36-37.

546 For a discussion of the nature and types of psalm superscription, see S. E. Gillingham, *The Poems and Psalms of the Hebrew Bible* (Oxford: Oxford University Press, 1994), 245-51.

547 Patrick D. Miller, "The Beginning of the Psalter," in *Shape and Shaping*, 91-92. Similarly by Brownlee, "Coronation Liturgy," 332: that the man in Psalm 1 who reads the Torah is the ideal king in Psalm 2 based on Deut 17:18-20.

Psalm 1 in our proposal.[548] There are three elements we observe in these two psalms to support our notion.

First, there is a shift of the focus from the Torah to the messianic son based on the syntagmatic use of this keyword אשׁרי. Clearly, the one whose delight is in the Torah (בְּתוֹרַת יְהוָה חֶפְצוֹ) and who meditates on it daily (בְּתוֹרָתוֹ יֶהְגֶּה יוֹמָם) is called "blessed." Yet, since Psalm 1 is redactionally placed with Psalm 2, such placement probably intends to help any Psalm reader – by repeating the word אשׁרי in 2:12 – move from the Torah-Frömmigkeit to another category of blessing, which is for those who take refuge in the "messianic king and son."[549] Here the tone is positive. In the next element, however, the tone is negative.

Second, Ps 2:12 refines the notion of who will perish in Ps 1:6. According to 2:12, those who refuse to "kiss the son" or "take refuge in him" provoke divine wrath, with the consequence of perishing: פֶּן־יֶאֱנַף וְתֹאבְדוּ דֶּרֶךְ. The last phrase, ותאבדו דרך, is nearly a verbatim repetition of 1:6, ודרך רשׁעים תאבד. One is tempted to fit רשׁעים into the slot of דרך ותאבדו but the redactor refines or confines who is going to perish by the rest of Ps 2:11-12. In no uncertain terms, the ones who refuse to kiss the son, and those who refuse to serve Yahweh,[550] will perish. Note also how 2:1 and 2:2 have already alluded to those who rise up against Yahweh and the messiah: לְאֻמִּים, גּוֹיִם, רוֹזְנִים and מַלְכֵי־אֶרֶץ. Such understanding is a marked departure from Psalm 1 where, in contrast, the reason for "the perishing of the wicked" is rather ambiguous. We can probably postulate that the placement of Psalm 1 followed by 2 is to define the wicked (and the consequence of one's wickedness) not so much by his relationship with the Torah, but by his relationship with Yahweh or his messianic son. A question that naturally follows is what is the role of the Torah in Psalm 1 in relation to Psalm 2? Our next point offers an explanation.

Third, the wisdom link between Psalms 1-2 by these three words יוֹדֵעַ, הָעָסְרוּ and הַשְׂכִּילוּ (1:6, 2:10) highlights the wise choice of serving Yahweh and trusting the messiah stemming from the reading of the Torah. A challenge is presented to the kings and the

548 A recent work by Robert L. Cole has taken the interaction of Psalms 1-2 seriously. By noting the person in Psalm 1 as royal and priestly figure, the same person reappears in Psalm 2 as heavenly priestly king. See his, *Psalms 1-2: Gateway to the Psalter*. Hebrew Bible Monographs 37 (Sheffield: Sheffield Phoenix Press, 2013). How his work differs from mine is further explained in the following paragraphs.

549 In discourse analysis, the syntagmatic dimension is helpful here. In a syntagmatic study of a word like אשׁרי a primary task is to determine how it is collocated with other words. Not taking a syntagmatic view, Barbiero arrives at a similar conclusion: "Inhaltlich sind die beiden Seligpreisungen, Ps 1,1 und Ps 2,12, komplementär, indem die erste den "Weg der Gerechten" abgrenzend (. . . לא ישׁב לא הלך . . . לא עמד) und die zweite diesen positiv (הסה ב) darstellt." Idem, *Das Erste Psalmenbuch als Einheit: Eine Synchrone Analyse von Psalm 1-41,* OBS 16 (Frankfurt: Peter Lang, 1999), 37.

550 Note how both עִבְדוּ "serve" and נַשְּׁקוּ "kiss" are imperatives and both verbs take the direct object of divinity, Yahweh and his son respectively.

rulers of the earth: they should "be wise" (הַשְׂכִּילוּ) so that they serve Yahweh, kiss the son, and put their trust in him (vv. 11-12). The challenge can only be met when they do what Psalm 1 has hinted at through the notion of wisdom, particularly in v. 6a. Verse 6a is crucial in two aspects. As noted earlier, v. 6a is a recap of vv. 1-3.[551] In these three verses, the center is v. 2, sandwiched by (1) the negative notions of the "wicked" in v. 1 and (2) a tree-simile of the righteous in v. 3. The theme of v. 2 is plain: the delight and the meditation of the Torah. Syntagmatically, יהוה only occurs in v. 6 and v. 2. In the latter reference, יהוה is collocated with the Torah. Through these collocations and the hint of wisdom, we then can conclude that the kings and rulers of the nations could be prudent if and when they read the Torah. Since 2:10 has a literary tie with vv. 11-12 as one strophe, we can also infer that the reading of the Torah helps the kings to make a wise choice, the wise choice being to serve (עִבְדוּ) Yahweh and to pay homage to (נַשְּׁקוּ־בַר) and ultimately to trust in (כָּל־חוֹסֵי בוֹ) the messianic son.

To conclude, Psalm 2 seems to shape how we read both Psalm 1 and the Psalter as a whole from a redactional view.[552] The import of meditation on the Torah evidenced in Psalm 1 - Psalm 2 is through the wisdom redactional link. As a result, the revelatory aspect of the Torah is properly stressed, namely, that the Torah ultimately points to trusting in Yahweh's messiah. Psalm 2, on the other hand, redefines or qualifies the "blessedness" of Psalm 1 by linking it to the messianic king. It does not contradict Psalm 1's Torah-induced blessedness if we interpret it the way we propose. Consequently, through our syntagmatic and poetic analysis, it becomes evident that there is a mutual or reciprocal relationship between the Torah and the messianic king through the interaction of these two psalms. Our position differs from other scholars' whose view, though similar, is not identical to ours. To explain the viewpoint difference, we would say that most see the Torah-kingship in the interaction of Psalms 1-2.[553] Our viewpoint, perhaps more refined by our rhetorical study of Psalms 1-2, is that the revelation of the Torah points to trusting in the messiah of Yahweh, whose kingship and sonship are both affirmed in Psalm 2.[554] Thus, we do not deny but deeply affirm Yahweh's kingship; in fact, we qualify it further in view of our study of Psalms 1-2, namely, the messianic kingship of Yahweh.

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551 See appendix 7 (our chiastic analysis for Psalm 1: vv. 1-3 as AA', vv. 4-5 as B'B in footenote).

552 See Bernd Janowski, "Die 'Kleine Biblia': Zur Bedeutung der Psalmen für eine Theologie des Alten Testaments," in *Der Psalter in Judentum und Christentum*, 408-409. There he remarks: "Die redaktionelle Inclusio von Ps 1-2 transformiert dementsprechend in Ps 2,12b den seliggepriesenen '*Gerechten*' von Ps 1,1 in '*alle*', die auf JHWH vertrauen." For us, to be more specific as dictated by our analysis, the last phrase of Janowski should be "die auf Gesalbten vertrauen."

553 For examples, see Miller, "Kingship, Torah Obedience, and Prayer: The Theology of Psalm 15-24," in *Neue Wege der Psalmenforschung*, 127-42.

554 The author of Hebrews may have noted these two notions, kingship and sonship, when he quotes this psalm in his composition. See chapters ten and eleven of this project for further discussion.

Earlier we had alluded to the Davidic covenant in Psalm 2, which is a prominent feature we cannot afford to ignore. In our understanding of the programmatic introduction set out in Psalm 1-2, Psalm 2 should be viewed from the Davidic covenant, despite the absence of the term in the psalm.[555] Presumably adopting a Davidic covenantal perspective, various scholars have linked together psalms like Psalms 72 (Book II), 89 (in Book III), 110 and 132 (in Book V).[556] Therefore, we will bear in mind the Davidic covenantal perspective as we investigate the structure of the Psalter.[557]

In our study thus far a notion has emerged, namely, Torah-revelation-(Pointing-) to-Trusting-Messiah. The test question is, can we sustain this notion throughout the remainder of the Psalter?[558] We propose, due to the limitations of this project, to

555 Wilson comments: "Thematically, Psalm 2 is dominated by royal considerations and especially the institution of the Davidic covenant (cf. 2 Sam 7). The psalm throughout presents a positive evaluation of the Davidic covenant divinely instituted and that continues to experience divine support. As such the psalm is admirably fitted for its function as the introduction of the highly Davidic collection of psalms which follows." Idem, "Use of Royal Psalms," 77.

556 For example, Starbuck argues for four oracular royal psalms, Psalms 2, 89, 110 and 132, among which Psalms 89 and 132 overtly mention the Davidic covenant while Psalm 2 and 110 do not (*Court Oracles,* 142, cf. 122-68).

557 Under the Davidic covenantal framework, David (as a figure) and the Davidic psalms are viewed in an eschatological sense. For example, the Davidic psalm-groups, according to Deissler, is an anticipation of the coming of the last David; see idem, "Die Stellung von Psalm 2 im Psalter: Folgen für die Auslegung," in *Beiträge zur Psalmenforschung,* 76, cf. 80.

558 Bruce K. Waltke proposed a four-stage canonical process for the Psalter. See idem, "A Canonical Process Approach to the Psalms," in *Tradition and Testament: Essays in Honor of Charles Lee Feinberg,* ed. John and Paul Feinberg (Chicago: Moody, 1981), 3-18. We summarize his proposal as follows: (1) as a result of Gunkel's form analysis, "in the original composition the king is the human subject of the psalms, whether they be lament, acknowledgement, praise, or belonging to various other types of psalms" (p. 12); (2) many types of psalms "composed for the first temple and used in it and constituting a part of Israel's canonical literature had a messianic meaning and significance that none of David's successors satisfied up to the time" of exile (p. 14); (3) in the third stage of the canonical development of the Psalter, "the psalms continued to have a royal and messianic significance, but they now carried a predictive meaning as well. Israel must now wait in hope for a future son of David worthy to pray to and sing these psalms" (p. 16); and (4) the coming of Jesus Christ has satisfied this hope; thus "within the literary context of the New Testament the psalms find their final and full meaning and perception. From this fourth and highest vantage point we win the full significance of the psalms" (p. 16). For the present study, our interest falls within the second through the fourth stage of the canonical process of the Psalter in Waltke's schema.

examine Books I-III,[559] with special reference to Psalms 72 and 89, noting how they are strategically positioned in the Psalter, and noting also the predominance of their genre as royal psalms. Then we will examine Book IV to see whether or not the messianic reading exists in the remainder of the Psalter.[560]

8.2 A Study of Books I-II: With Special Reference to Psalm 72 in View of the Editorial Introduction of Psalms 1-2

Underscored at the onset of this study are two questions: first, why should Books I and II be treated together? Second, why is Psalm 41 – the last Psalm in Book I – not treated in this section when we do treat Psalm 72, which likewise serves as the end-psalm of Book II? Our two-fold response is straightforward. First, Psalm 41 is not a royal psalm; the genre of this psalm is a mixture of individual thanksgiving and lament.[561] In contrast, Psalms 72 and 89 – strategically positioned as the end-psalms of Book II and III respectively – are both royal psalms.[562] Second, regarding Book I and II in view of Psalm 41, we are indebted to Wilson, whose insights are worthy of full-length quotation:

559 Scholars have generally demonstrated that the binding of the first three Books (I-III) is obvious regardless how one interprets Psalms 1-2. More evident is how Psalms 1-2 bind with Book I. See, for examples, Creach, *Yahweh as Refuge*; Janowski, "Die 'Kleine Biblia'," 386-87 and Barbiero, *Das erste Psalmenbuch*. For Books I-III, see Wilson, *the Hebrew Psalter;* idem, "Shaping the Psalter: A Consideration of Editorial Linkage in the Book of Psalms," in *Shape and Shaping*, 76-78. Wilson points out that the key editorial principles for Books I-III are: "authorship" (found in the superscriptions of most of the psalms) and "genre." Idem, "Evidence of Editorial Divisions in the Hebrew Psalter," *VT* 34 (1984): 337-52. Moreover, see McCann, "Books I-III and the Editorial Purpose of the Hebrew Psalter," in *Shape and Shaping*, 93-107; cf. Zenger, "Wozu tosen die Völker," 495.

560 It is prudent to devote one chapter to study Book V where Psalm 110 is placed since Book V is the most challenging one in terms of structure. As noted by Michael D. Goulder, Book V, by the number of psalms, is the longest unit of the Psalter; he also notes there are three places where the LXX and the MT divides the psalms differently. Goulder, *The Psalms of the Return (Book V, Psalms 107-150): Studies in the Psalter, IV*, JSOTSup 258 (Sheffield: Sheffield Academic Press, 1998), 14. Thus the task of examining Book V is reserved for the following chapter. There are only a limited number of Torah psalms in the Psalter (Psalms 1, 19 and 119). Therefore, instead of tracing our notion "Torah-revealing-messiah," we limit our study by tracing the messianic reading of the Psalter. Nonetheless, when we come to Book V, we will examine it in view of our original notion ("Torah-revealing-messiah") because of the presence of Psalm 119.

561 Craigie, *Psalms 1-50*, 319.

562 See Whybray, *Reading the Psalms*, chap. 3; there Whybray deals with the royal Psalms 2, 18, 45, 72, 89, 110 and 132. Nonetheless, in his conclusion, he singles out Psalms, 2, 72 and 89 because of their "prominent positions which support the notion of an orientation along messianic lines" (p. 99).

> It is clear that Psalm 41, which concludes the first book, is not normally identified as one of the 'royal' psalms. While this psalm is traditionally associated with David (see the superscript), and some still attempt to connect it with events in the life of the king . . . , it evidences no distinctly 'kingly' theme. . . . Perhaps, a better explanation for the absence of a royal psalm at the end of Book One and Two into a single Davidic collection (a movement marked by the postscript in Ps 72:20, 'The prayers of David son of Jesse are ended') had already taken place when these royal psalms were set in their present positions. As a result, we are left with two major blocks of material (Psalms 2-72, 73-89) which are marked at their 'seams' by royal psalms.[563]

Given the position of Book I and II as "one" collection,[564] we now turn our attention to Psalm 72, choosing as our focus the beginning and end of this Psalm. The superscription לִשְׁלֹמֹה, appears to take on further meaning besides unique,[565] such as "by," "to," "for," or "concerning" Solomon. While the superscription may indicate Solomonic authorship if read in light of the ending verse, v. 20, כָּלוּ תְפִלּוֹת דָּוִד,[566] it could also indicate that it is a prayer of David concerning his son Solomon. The difficulty of this notion (David praying for his son Solomon), however, is the allusion to the events in 1 Kings during Solomon's reign. For example, Ps 72:10-11 seems to allude to the events in 1 Kings 5:15-26[5:1-12], 9:10-14 and 10:1-13.[567] Therefore, unless David as a prophet[568] foresees the events happening in Solomon's time, we should treat לִשְׁלֹמֹה as an indication of authorship similar to the function of other superscriptions – the most noticeable one being לְדָוִד – in the Psalter.[569]

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563 Wilson, "Use of Royal Psalms," 76. Wilson then discusses Psalms 2, 72 and 89 immediately after his remarks quoted above (see pp. 77-81).

564 Cf. Rolf Rendtorff who calls Books I-II the "central section ends with the royal psalm 72." Idem, *The Old Testament: An Introduction*, trans. John Bowden (Philadelphia: Fortress, 1986), 248.

565 This superscription is only found here and in Psalm 127.

566 Ps 72:20 is often regarded as a concluding comment for Books I and II. See Wilson, "Use of Royal Psalms," 78. Goulder views this verse as restricted to Book II; Goulder, *The Prayers of David (Psalms 51-72): Studies in the Psalter II,* JSOTSup 102 (Sheffield: JSOT Press, 1990), 12. In our opinion, as rightly indicated by Tate, this verse may *also* serve as an end of the prayer uttered in the body of Psalm 72. See Tate, *Psalm 51-100*, 222-23, cf. 225. Note how Tate regards vv. 18-20 as a concluding note only for Book II (see p. 225).

567 The Scriptural references are taken from Frank-Lothar Hossfeld and Erich Zenger, *Psalmen 51-100,* HTKAT (Wien: Herder, 2000), 317. They appear to agree with Tate that in Psalm 72 David is praying for Solomon (see above footnote).

568 According to David C. Mitchell, in early Jewish and rabbinic writings, David is viewed as an "eschatological prophet," leading to interpreting the Psalter messianically and eschatologically. Mitchell, *The Message of the Psalter: An Eschatological Programme in the Book of Psalms,* JSOTSup 252 (Sheffield: Sheffield Academic Press, 1997), 31-32.

569 The Davidic superscription is the subject of our investigation in our next chapter (nine). See Wilson, *The Hebrew Psalter,* 155; cf. Bruce K. Waltke, "Canonical Process Approach," 10-11.

If Solomon is the author of this psalm, then the prayer in this psalm concerns a *king*[570] who, in a variety of ways, is prefigured by Solomon, and whose life – or at least some aspects of or events in his life – is alluded to in this psalm.[571] Who is this king? The answer is found in the strategic position of Psalm 72 itself, aided by the remark in v. 20 that concludes Books I and II. Thus, readers are clued to go back to the messianic king in Psalm 2.[572] Evidenced in these two psalms are striking verbal parallels. One clear example is sufficient: linking together Psalms 2 and 72 to positively identify the king in Psalm 72 as the messianic king in Psalm 2 (compare the following):

Ps 72:11 וְיִשְׁתַּחֲווּ־לוֹ כָּל־מְלָכִים כָּל־גּוֹיִם יַעַבְדוּהוּ׃
Ps 2:10a, 11a וְעַתָּה מְלָכִים הַשְׂכִּילוּ . . . עִבְדוּ אֶת־יְהוָה בְּיִרְאָה.[573]

Another clue to the identity of this king is found in 72:1. The phrase לבן־מלך should not be strictly limited to Solomon[574] but rather should be expanded to include the identity of someone who might be "the heir to the throne in a wider sense, the descendant in the dynasty of David."[575] Considering this phrase in light of Ps 2:6-7, it is safe to propose that the messianic son-king notion evidenced in Psalm 2 is being reiterated here in 72:1.[576]

To summarize, Psalm 72 appears to repeat the messianic kingship notion detected in Psalm 2: the programmatic reading established by Psalm 2 in the beginning of the

570 Cf. Sailhamer, *NIV Compact Bible Commentary* (Grand Rapids, Mich.: Zondervan, 1994), 330-31.

571 Besides Ps 72:10-11 as allusion to 1 Kings 5:15-26[5:1-12], 9:10-14 and 10:1-13, consult Hossfeld and Zenger, *Psalmen 51-100,* 317 for another part of Psalm 72 alluding to various events in Solomon's life in 1 Kings.

572 See Whybray, *Reading the Psalms,* 92.

573 One other significant parallel between Psalms 2 and 72 is 2:8 and 72:8. Tate sees the continuity and discontinuity between the two psalms. He comments: "This psalm [72] focuses not on the relationship between the king and God, such as we find in Psalm 2, but on the relationship between the king and the people with glimpses of the response of the nations and of the land itself to the reign of this royal son." Tate, *Psalms 51-100,* 222.

574 See deClaissé-Walford, *Reading from the Beginning,* 72: not only Solomon's successes but also his failures are noted by psalm readers.

575 Hans-Joachim Kraus, *Psalms 60-150,* 76. Cf. Tate, *Psalms 51-100,* 220 (note 1c).

576 We postpone a discussion of the element of the Davidic covenant here because it is more fitting to talk about it when/after we study Psalm 89.

Psalter resurfaces at the end of Books I-II.[577] Our next task, therefore, is to continue to trace this reading in Book III.

8.3 A Study of Book III: With Special Reference to Psalm 89 in View of the Editorial Introduction of Psalms 1-2

Book III is a collection that, according to McCann's analysis, contains "an alternation of expressions of lament and expressions of hope."[578] The absence of Davidic superscription is noticeable,[579] suggesting that the lament portion of this collection deals with the notion of the *failure* of the Davidic covenant (or more specifically, the projecting Exile for the southern kingdom).[580] There are, however, indications of hope in this collection, as illustrated by Psalm 75, 78, and 84.[581] As the last psalm of Book III, Psalm 89[582] effectively recaps the lament-hope notion evidenced throughout the entire collection.

Some scholars,[583] whose reading is based on the Psalm/Psalter's literary genre, view Psalm 89 as basically composed of three parts: vv. 1-17[1-18], vv. 18-38[19-37] and vv. 39-52[38-51], with v. 53[52] as an editorial remark (doxology)[584] closing Book III.

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577 How we view the superscription of this psalm (72) may not be important, be it Solomonic authorship or David's prayer for Solomon. According to VanGemeren, both David and Solomon are viewed by the writers of Scripture who look back at the times of the reign of David-Solomon "as a model describing the glories of the messianic age. From [the NT] perspective after the coming of our Lord Jesus Christ, David may seem to be only a faint reflection of the true Messiah." Nonetheless, VanGemeren's comment, in a sense, affirms our notion of the messianic reading of the superscription, be it Solomonic (as in Psalm 72) or Davidic as in most of the Psalter. VanGemeren, *Progress of Redemption*, 213, cf. 233-35.

578 See the table of such alternation in McCann, "Books I-III," 97.

579 Only Psalm 86 contains a Davidic superscription (while all psalms in Book I are "Davidic" and 18 out of 32 are "Davidic" in Book II). See deClaissé-Walford, *Reading from the Beginning*, 73.

580 Wilson, "Use of Royal Psalms," 79; cf. idem, *the Hebrew Psalter*, 209-16. Some, like Robert L. Cole, propose that already beginning in Psalm 73, "a dialogue consisting of lament over the nonfulfillment of the Davidic covenant as enunciated in Psalm 72 and corresponding divine answers dominates the collection." Cole, *The Shape and Message of Book III (Psalms 73-89)*, JSOTSup 307 (Sheffield: Sheffield Academic Press, 2000), 14.

581 See McCann, "Books I-III," 97 for more of this type of psalms in Book III.

582 See chapter six, footnote 6 for bibliographical references regarding the study of Psalm 89. See our discussion of the relationship of Psalm 89 to 2 Samuel 7 and 1 Chronicles 17 also in chapter 6. Cole has done an excellent analysis of the verbal parallels (similarities) of Psalm 89 internally and with the rest of the psalms in Book III. Idem, *Message of Book III*, 177-230.

583 For example, Craig C. Broyles, Psalms, NIBC vol. 11 (Peabody, Mass.: Hendrickson Publisher, 1999), 355. For him, the first section contains "a hymn" and second section "a prophetic oracle" and third "a lament".

584 See Auwers, *La Composition Littéraire*, 78-79 for a layout of all doxologies in the Psalter.

The first and second parts mainly recall the elements of the Davidic covenant in 2 Samuel 7: vv. 4-5[3-4] and 20-38[19-37];[585] the turning point or segue into the third part is v. 39[38]-40a[39a]:[586] וְאַתָּה זָנַחְתָּ וַתִּמְאָס הִתְעַבַּרְתָּ עִם־מְשִׁיחֶךָ׃ נֵאַרְתָּה בְרִית עַבְדֶּךָ. It becomes conspicuous, following this pivotal point, that "Yahweh is depicted as rejecting his anointed king and renouncing the Davidic covenant."[587]

How does this psalm factor into our messianic reading of the Psalter? Obviously, the connection is in the word "messiah"[588] found in vv. 39[38] and 52[51] (cf. v. 21[20]). What Psalm 89 seems to address is not the messianic king and his dominion; instead, it looks at the historical Davidic kingdom[589] based on the reading of vv. 39[38] and 52[51] as references to David, especially in view of v. 21[20] עַבְדִּי בְשֶׁמֶן קָדְשִׁי מְשַׁחְתִּיו מָצָאתִי דָּוִד. Therefore, when the Davidic kingdom fails, the poet poses two questions in vv. 47[46] and 50[49].

These rhetorical questions, especially the question in v. 50[49], seem to be left unanswered in the psalm itself: אַיֵּה חֲסָדֶיךָ הָרִאשֹׁנִים אֲדֹנָי נִשְׁבַּעְתָּ לְדָוִד בֶּאֱמוּנָתֶךָ. This unanswered question, however, may deliberately serve as a lead-in to the study of Book IV. Interestingly, various scholars point out that Book IV itself (and some include

585 Tate, *Psalms 51-100,* 413; cf. Kraus, *Psalms 60-150,* 207-10. Mitchell highlights the "inviolable" nature of the Davidic covenant in vv. 20-38[19-37]: "Particular emphasis is placed on the eternal nature of the covenant. It is לעולם (vv. 29, 37[28, 36]) and ועד (v. 30[29]) and עולם ועד (v. 38[37]), and its guarantee is said by Yahweh three times to be his own אמונה and חסד (vv. 25, 29, 34[24, 28, 33]), leading to a covenant that will never be broken (v. 35[34]), confirmed by an oath sworn by Yahweh's own holiness (v. 36[35])." Mitchell, *Message of the Psalter,* 254.

586 Tate remarks that such an abrupt change of mood is hardly anticipated by the readers. Idem, *Psalms 51-100,* 427(furthermore, Tate sees vv. 39-46[40-45] as a reversal of what Yahweh has promised in the Davidic covenant in vv. 14-28[13-27]).

587 Wilson, "Use of Royal Psalms," 80. Moreover, Wilson regards Psalm 89 as "a covenant *failed*" (italics his).

588 Besides Ps 89:39[38] and 52[51], the Hebrew word מָשִׁיחַ "messiah" occurs in the Psalter as follows: 2:2, 18:51[50], 20:7[6], 28:8, 84:10[9], 105:15, 132:10, 17.

589 Yet it should be noted that the depiction of Yahweh's kingdom and David's in this psalm are indistinguishable from each other. The latter is in total dependence on the former. See Cole, *Message of Book III,* 215-16. Nonetheless, the annulment of the historical Davidic kingdom does not mean Yahweh and the kingdom of his messianic son will suffer the same fate. This perspective should be kept in mind especially when we talk about the notion of Yahweh kingship in Book IV (later in this chapter). For an exposition of the interrelationship of the messianic kingdom and God's kingdom, see VanGemeren, *Interpreting the Prophetic Word* (Grand Rapids, Mich.: Zondervan, 1990), 156-57; his view is that the messiah will establish God's kingdom (p. 156) and the messianic kingdom as continuity of God's kingdom (p. 373).

Book V)[590] is the answer.[591] Therefore, we conclude that a proper understanding of Book IV is essential. The problem before us remains, however, for the apparent ending of the Davidic dynasty (and the revoking/revocation of the Davidic covenant) is the troublesome topic that closes Books I-III. What follows below is a discussion of Book IV in light of the first three books of the Psalter and the apparent failure of the Davidic covenant.

8.4 A Study of Book IV in View of Books I-III and the Editorial Introduction of Psalms 1-2

At the outset of our discussion, we should point out that Ps 89:19[18] has already hinted at the thematic notion of Book IV: כִּי לַיהוָה מָגִנֵּנוּ וְלִקְדוֹשׁ יִשְׂרָאֵל מַלְכֵּנוּ; Yahweh is king! Note that this verse is positioned before a lengthy depiction of the divine oracle of the Davidic dynasty in vv. 20-38[19-37].

Book IV differs considerably from the first three books of the Psalter; Wilson is right when he keenly recognizes how "the untitled psalms predominate"[592] in this collection. The collection should be analyzed in two parts: Psalms 90-100 and 101-106.[593] For Psalms 90-100, Wilson's analysis has rightly concluded with these remarks:

> These psalms emphasize a 'pre-monarchic' reliance on YHWH alone that exalts God's wondrous, eternal works in contrast to the weak and transitory nature of humanity. Rather than encouraging confidence in human rulers, these psalms counsel the hearer to find

590 See deClaissé-Walford, *Reading from the Beginning,* 82; she sees Book IV and V as giving the answer; cf. Harry P. Nasuti, who discusses Wilson's view that Book IV is the answer to the problem (question) posed in Psalm 89. Nasuti, *Defining the Sacred Songs: Genre, Tradition and the Post-Critical Interpretation of the Psalms*, JSOTSup 218 (Sheffield: Sheffield Academic Press, 1999), 170-71; see Wilson, *The Hebrew Psalter,* 215; he remarks: "In my opinion, Psalms 90-106 function as the editorial 'center' of the final form of the Hebrew Psalter. As such this grouping stands as the 'answer' to the problem posed in Psalm 89 as to the apparent failure of the Davidic covenant with which Books One-Three are primarily concerned."

591 Some, like Hossfeld and Zenger, *Psalmen 51-100*, 33, see Psalms 90-92 as an immediate answer to the crisis posed by Psalms 88-89.

592 Wilson further remarks: "Only seven of these 17 psalms have titles at all; and only three of these name an author (Moses in Psalm 90 and David in Psalms 101, 103)." Idem, "Shaping the Psalter," 75.

593 Mitchell, *Message of the Psalter,* 272. Klaus Koenen, however, proposes to view Psalms 90-106 (in Book IV) with Psalms 107-110 (in Book V) as one compositional block. By stressing contrasting themes including the righteous vs. the evildoers, transitory human beings vs. Yahweh's faithfulness, he sees a double, parallel composition: Psalm 102 corresponds to 90 and 91, 92 to 103, 93 to 104, 95 to 105-107, 96-98 to 108, etc. Finally, he sees 101 as parallel to 110 for both are hymns celebrating royal righteousness and the doom of the enemies and evildoers. Among all these parallels, in our judgment, the subject matter of Psalms 101 and 110 is so incongruent that Koenen is forcing his point there. See Koenen, *Jahwe wird kommen, zu herrschen über die Erde,* BBB 101 (Weinheim: Beltz Athenäum, 1995).

> refuge in YHWH who alone is eternal and able to save. These themes provide an appropriate introduction to the central YHWH-*malak* psalms that celebrate the kingship of YHWH.[594]

The notion of Yahweh as king, foreshadowed in Ps 89:19[18], is clearly depicted in Psalms 93, 95-99, where מלך occurs with a clear reference to Yahweh.[595]

Based on our analysis of Psalm 89 and the first section of Book IV (Psalms 90-100), we can conclude two things. First, as depicted in Psalm 89, the Davidic dynasty was deposed; in the history of Israel: the exile.[596] Second, in contrast to the fate of the Davidic dynasty, the kingship of Yahweh remains strong and calls for celebration (Psalms 93, 96-99). In summary, Yahweh's kingship is still evident in Book IV, at least in the first section of Book IV, despite the historical reality that the Davidic monarchy was sent into exile.[597]

It must be emphasized that the notion of Yahweh's kingship is not the complete thematic picture that comes into focus in Book IV; the מלך–lexeme is wanting in a cluster of six psalms, Psalms 101-106. These six psalms offer hope to the exilic nation[598] and are significantly tied to the messianic reading as advocated in Psalms 1-2.

Beginning with Psalms 101-103, we discover that Psalms 101 and 103 are the only psalms within Book IV containing a Davidic superscription. Scholars generally regard Psalm 101 as a royal psalm;[599] therefore, if David is the speaker, then he is concerned with his בית (vv. 2, 7), meaning that either he himself or those in his בית have to live a godly life. This is set in stark contrast to the disobedience of the nation taken into exile. Psalm 103, another Davidic psalm[600] that may suggest that the speaker is a

594 Wilson, "Shaping the Psalter," 76. Note that Wilson's analysis is done for the whole collection. Nonetheless, in our opinion, his result is only true to the first part of Book IV (Psalms 90-100); see our comments later in this chapter for another theme of Book IV.

595 After studying the thematic and linguistic links of Psalms 93-100, Howard concludes that (1) all of these psalms are concerned with Yahweh's kingship and (2) Psalm 96-99 is the heart of this section, bounded by Psalm 95 and 100 as "brackets." Idem, *Psalms 93-100,* 183. Mitchell, however, calls this psalm-group "the Wilderness of the Nations" (chapter's title) since he is studying this psalm-group in light of Zech 13:7-14:2 (see his *Message of the Psalter,* chapter 9).

596 Wilson and Tate both view Book IV as containing Exodus (Moses) wandering and exile imagery; see their arguments quoted in Mitchell, *Message of the Psalter,* 274.

597 Wilson comments: "The central psalms of book four (Psalms 93; 95-99) celebrate the kingship of Yahweh who, unlike human princes, rules forever. In praising the creative power of God, these psalms leave no doubt that the failure of the monarchy in the Exile cannot be attributed to any weakness of God. . . . The Exile is the result . . . of Israel's sin and disobedience." Idem, "The Shape of the Book of Psalms," *Int* 46 (1992): 140.

598 Wilson views these psalms as "Israel's admission of guilt and repentance before God." Idem, "Book of Psalms," 140.

599 Allen, *Psalms 101-150,* 3; cf. Kraus, *Psalms 60-150*, 277.

600 Some scholars view it as "thanksgiving psalm." Allen, *Psalms 101-150,* 19-20 and Kraus, *Psalms 60-150*, 290.

Davidic king,[601] gives thanks to Yahweh who, based on his character (vv. 8, 13; especially v. 8), forgives sins (v. 3, cf. 9-12). Toward the end of the psalm, two verses contribute significantly to the overall theme of Book IV. First, in view of the failed Davidic covenant, the challenge is sounded (to those who might be in exile) to "keep his covenant (ברית) and to obey his precepts" (v. 18). Second, an allusion to Yahweh's kingship is reiterated in v. 19,[602] thus ending the psalm with "praises" (vv. 20-22).[603]

Psalm 102,[604] sandwiched by Psalms 101 and 103, is a song in the midst of lament or complaint, nestled in the theme of exile, or to be more precise, delivered in view of the return from exile set out in 102:13-23[12-22]. Yahweh will rebuild Zion (v. 17[16])[605] because of his compassion for her (v. 14[13]).[606] Hope is offered to an exiled community. Viewed together (101-103), these three psalms resound with the answer to the question posed by Ps 89:50[49]: Yahweh still has love and compassion for the fallen dynasty.

In looking at the next three psalms, 104-106,[607] we discover that Psalm 104 is a hymn of praise focusing on God's creating and sustaining power,[608] and since Psalms 105-106 appear to share a similar theme, they should be treated together.[609] In the midst of the praise in Psalm 104, v. 35a reiterates a theme that links back to Psalms 1-2: מִן־הָאָרֶץ חַטָּאִים וּרְשָׁעִים עוֹד אֵינָם ("may sinners vanish from the earth, may the wicked be no more"). Psalms 105-106 contain a poetic summary of the accounts of the patriarchs; from Abraham to Jacob (105:8-22) to the immigration to Egypt (105:23-25); from Exodus to the desert wanderings (105:26-42; 106:7-34); and from the conquest of Canaan to the oppression of the times of the judges (105:43-45; 106:35-46). Two verses, one in Psalm 105 and one in 106, tie these two psalms to Psalms 1-2, however. In Ps 105:45, the MT reads: בַּעֲבוּר יִשְׁמְרוּ חֻקָּיו וְתוֹרֹתָיו יִנְצֹרוּ. Yahweh's gracious acts in the pre-monarchial history of Israel,[610] reiterated in both psalms, on the one hand offer hope to a nation in exile.

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601 Mitchell, *Message of the Psalter,* 293.

602 The MT reads: יְהוָה בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַכֹּל מָשָׁלָה׃. Instead of מלך (used in Psalms 93-99), the word מַלְכוּת "royal dominion" (see *HALOT* 2: 593) is used.

603 Note בָּרֲכוּ appears four times in vv. 20-22.

604 Allen recognizes the complexity of Psalm 102 in terms of genre analysis and the multiplicity of interpretations of it. Idem, *Psalms 101-150,* 11.

605 The MT reads: כִּי־בָנָה יְהוָה צִיּוֹן. See Allen's discussion of this verse in his *Psalms 101-150,* 10.

606 Another allusion to the kingship of Yahweh is in v. 13[12]: וְאַתָּה יְהוָה לְעוֹלָם תֵּשֵׁב וְזִכְרְךָ לְדֹר וָדֹר. Moreover, the appeal to Yahweh's compassion (תְּרַחֵם, v. 14[13]) is a foreshadowing of the same basis on which the forgiveness of sins is granted in Ps 103 (v. 4).

607 G. J. Brooke proposes that these three psalms are chosen to form a conclusion to Book IV. See idem, "Psalms 105 and 106 at Qumran," *RevQ* 14 (1989-90): 267-92; quoted in Mitchell, *Message of the Psalter,* 293.

608 Wilson, "Book of Psalms," 141; cf. Sailhamer, *Bible Commentary,* 339.

609 Cf. Kraus, *Psalms 60-150,* 308-309.

610 Could this reinforce that Yahweh's kingship is above the human monarchy, as indicated in the first part of Book IV?

On the other hand, the purpose[611] of Yahweh's acts is to encourage God's people to go back to the Torah. Furthermore, in Ps 106:6,[612] the use of רשע and חטא reminds the reader of Psalms 1-2; here the poet, or the nation in exile, identifies himself with the forefathers in their disobedience to Yahweh.

We now recap our study of Book IV. The theme of Yahweh's kingship predominates in the first part of Book IV; to answer the question posed in Psalm 89 – despite the fragility of human kingship as illustrated in the fallen Davidic dynasty in exile – Yahweh still remains king. The kingship of Yahweh has already been delineated in Psalms 1-2, with special reference to the messianic king. Then, with Yahweh's kingship in the background of the second part of Book IV, key references are presented that bring the reader back to Psalms 1-2; both the vanishing of the wicked and the prominence of the Torah point to a better kingdom, the kingdom of the messianic son.[613]

In conclusion, we have surveyed the tracking of our thematic notion (Torah-revelation-pointing-to-trusting-the messiah) throughout Books I-IV. Specifically, we have looked at psalms (72, 89) strategically positioned in Books I-III and also selected a few specific psalms in Book IV. All of these psalms ultimately bring the reader back to Psalms 1-2: the glory or the doom of the Davidic kingdom cannot obstruct, foil, or malign the kingship of Yahweh and his messianic son. In fact, the contrast of these two kingships should ultimately encourage readers to reexamine their faith according to what Psalms 1-2 have already delineated by putting all of their trust in the messianic king of Yahweh. Moreover, in the framework of the Davidic covenant, each of the Books, by the placements of some psalms such as 72 and 89 and verbal contents in psalms such as those found in 102:17[16]), affirms that Yahweh remains faithful to his covenant even though at times the Davidic dynasty appeared to be in shambles.

The work set before us is to continue to track our thematic notion (Torah-pointing-to-messiah) in Book V, which is the topic of the next chapter.

611 Ps 105:45 begins with בַּעֲבוּר; see Mitchell, *Message of the Psalter,* 294.

612 The MT reads: חָטָאנוּ עִם־אֲבוֹתֵינוּ הֶעֱוִינוּ הִרְשָׁעְנוּ.

613 See our analysis of the theological interaction of Psalms 1-2 earlier in this chapter.

9 The Canonical Shape of the Psalter as Cotexts for Understanding Psalm 110: A Study of Book V of the Psalter

In chapter seven, we argued that Psalm 110 should be read in a messianic and eschatological sense. In the last chapter, we argued that the Torah-Messiah framework of Psalms 1-2 opens up a perspective of reading the Psalter as a book. Afterward, we traced this framework notion throughout the remainder of Books I-IV of the Psalter, paying attention to several key psalms (72, 89), and concluded that the messianic reading prevails in all the materials we have studied.

In this chapter,[614] we will explore Book V of the Psalter in order to continue our search for this notion of Torah-revelation-to-trusting-messiah. Psalm 110's placement here, coupled with the fact that Book V serves as the immediate context of Psalm 110, justifies the study about to unfold in this chapter. The purpose of this unit, then, is to examine the structure and message of Book V and to provide pertinent exegetical insights from psalms such as 132. Based on the results of the previous study (chapters four to present), we will synthesize the theological implications of Psalm 110 in view of the other psalms and biblical texts, notably, Genesis 14, Numbers 22-24, and 2 Samuel 7, which this project has extensively examined.

9.1 A Theological Echo of Book V in the Torah-Revelation-to-Trusting the Messiah in the Psalter

Book V has been very challenging as far as its compositional structure is concerned.[615] Nonetheless, in recent years, various psalm scholars have begun providing some type of structural view of Book V.[616] In Books I through III, the presence (or absence) of

614 These three chapters have been revised and incorporated into my book (text in Chinese), "*Kiss God's Son*"*: From the Structure of the Psalms to Its Message* (Hong Kong: Tien Dao, 2009).

615 Wilson, "Shaping the Psalter," 78-79. Cf. Creach, *Yahweh as Refuge*, 104. In contrast, Joseph P. Brennan, already back in 1976 noted the literary principle governing the structure of Book V. Brennan, "Some Hidden Harmonies in the Fifth Book of Psalms," in *Essays in Honor of Joseph P. Brennan*, ed. R. F. McNamara (Rochester, N.Y.: St. Bernard's Seminary, 1976), 126-158.

616 It is impossible to review each one, though we single out two recent reviews: (1) Zenger has done a survey of three different views (Wilson, Koch and Kratz; see their bibliographical data there) of the editorial structure of Book V in his "The Composition and Theology of the Fifth Book of Psalms: Psalms 107-145," *JSOT* 80 (1998): 82-88. He also proposes his own view in the same article. (2) Auwers, *La Composition Littéraire*, 62-68, where she surveys structural views of Book V by Koch, Zenger, Kratz (including bibliographical data).

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superscriptions[617] reveals an important clue when reviewing the structure of Book V. Using the superscription as a guide, the followingis the perception of the editorial structural of Book V (figure 5 below):

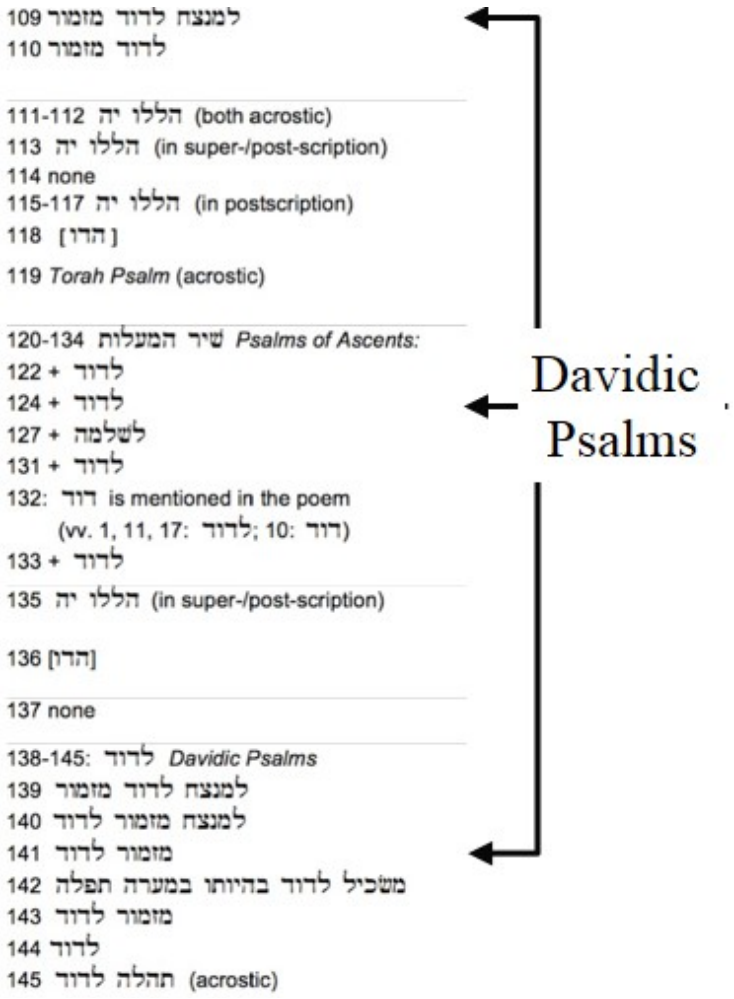

Figure 5. Editorial Structure of Book V According to Superscriptions. Word in [ ] is the first word of the psalm.

With this structure in mind, we proceed to argue and delineate that the theological notion of Book V is in agreement with the message of Psalms 1-2.

617 Wilson noted that the absence of superscription in Books IV and V is striking, compared to Books I-III: "the majority of the psalms (57%) are altogether untitled and 42 out of 61 psalms (almost 69%) have no designation of author." Idem, "Royal Psalms," 75. Cf. our analysis in last chapter.

9.1.1 דוד in the Superscriptions and in the Texts of Book V Signifying a Similar Redactional Reading as Advanced by Psalms 1-2

The Davidic superscription, with the term דוד, is pivotal to the study of the editorial structure of the Psalter.[618] At the outset of our inquiry, a look at the distribution of this word דוד is illuminative (table 2):[619]

Table 2. Distribution of דוד in Book V of the Psalter

Book	I	II	III	IV	V	Total
Superscription	37	20	1	2	15	75
Text	1	1	5	0	6	13
Total	38	21	6	2	21	88

From this table, one should note the following: first, in Book II, דוד appears twice in the superscription of Psalm 54. The one time דוד appears in the texts of Book II, it is at the conclusion of Book II, 72:20 (a post-scription). Second, in the texts of Book I, the one time דוד appears in the text is in Ps 18:51[50]. In the texts of Book III, דוד is found four times in Psalm 89 and once in 78:70. Both remarks are significant in view of the fact that Psalms 18 and 89 are labeled royal psalms (and we have studied the latter, with Psalm 72, in chapter eight), just like Psalms 2, 110, and 132. Third, as noted in our last chapter, דוד is nearly absent in Book IV, appearing only twice in the superscription. Fourth, nearly half of the appearances of דוד in the texts can be found in Book V; six out of thirteen times. Of the six times, four occur in Psalm 132.

The above observations lead to four arguments that the term דוד, whether it appears in the superscription or in the text, provides both a structural link and theological emphasis in the Psalter.[620] The four arguments center on how דוד provides overall editorial links within Book V. Moreover, the presence of דוד in certain texts, particularly in Book V, implies theologically that the Psalter should be read messianically and in view of the Davidic covenant.

618 Wilson, "Editorial Divisions," 337-40.

619 Statistics are based on the word search דוד in BibleWorks for Windows.

620 Whether a term or a figure, the significance of דוד in the OT cannot be undermined. Biblical scholars have noted that דוד "David" serves as a model for the messiah. VanGemeren's comment concerning David (and Solomon) is right: "the writers of Scripture would look back to the era of David and Solomon as a model describing the glories of the messianic age." See idem, *Progress of Redemption,* 213, 233-35. Cf. our discussion of the Solomonic superscription in Psalm 72 in our last chapter (footnote 79).

9.1.2 The First Argument: The Transformation of the Songs of Ascents by the Presence of דוד

The first argument posits that there are three Davidic collections in Book V, Psalms 108-110, the Songs of Ascents,[621] and Psalms 138-145. The first and last collections are signified by the superscriptions that attribute them to David.[622] We suggest that the Psalms of Ascent should also be considered as part of a Davidic collection, or at least seen as possessing certain Davidic covenantal elements (Psalm 132). This suggestion goes against the conventional understanding of the Songs of Ascents, which are seldomly referred to as Davidic Psalms; generally they are referred to as pilgrim songs, songs of the return from exile, or songs for liturgical purpose (for temple use).[623] Nonetheless, for our thesis we propose to label them Davidic for the following reason.

Viewing the Davidic superscription as significant in the editorial structure of the Psalter, an observant psalm reader would note the occurrence of דוד in Psalm 132, even without a Davidic superscription. The presence of דוד in Psalm 132 (four times) – flanked by two Psalms (131, 133) that clearly contain Davidic superscription[624] – should foster a Davidic view of the Songs of Ascents. Furthermore, Psalm 132 is considered cardinal in the Psalms of Ascents. Thematically it concerns the theology of the Davidic Covenant, and like the genre of Psalm 110, Psalm 132 is a royal psalm.[625]

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621 For an introductory understanding of the Songs of Ascents, see Loren D. Crow, *The Songs of Ascents (Psalms 120-134): Their Place in Israelite History and Religion*, SBLDS 148 (Atlanta, GA: Scholars, 1994).

622 Goulder has put Book V in the following analytical structure by adding Psalms 1, 105-106 and deleting the Songs of Ascents, thus making Psalms 108-110 parallel to 138-145:

105-106	historical psalms	135-136
107	return from Exile	137
108-110	David psalms	138-145
111, 112	alphabetic psalms	145
113-118	Hallel psalms	146-150
119	praise of the Law	1

See Goulder, *Psalms of the Returns*, 16; cf. 14-15. The key weakness of his schema is the absence of the Songs of Ascents.

623 See Crow, *The Songs of Ascents*.

624 Of the four Davidic superscriptions found in the Psalms of Ascents, those in Psalm 122 and 124 are wanting in the LXX. See Allen, *Psalms 100-150*, 155, 162.

625 Allen, *Psalms 101-150*, 209. See our analysis of Psalm 132 later in this chapter.

It is not too far off the mark to say the Psalms of Ascents should be labeled, in their essence, as a Davidic collection.[626]

9.1.3 The Second Argument: The Editorial Shape of Book V by the Presence of דוד

Related to the above, our second argument is that there is a certain redactional significance to the "reappearance" of דוד in Book V after being nearly absent in Book IV and only minimally present in Book III (both Books III and IV have been analyzed in chapter eight). Our contention can be built on the non-text level, that is, the superscription-level. This reappearance is first found in a small Davidic collection – in the superscriptions of Psalms 108-110 – at the very beginning of Book V, with Psalm 107 serving as its introduction.[627] Thus, this makes Psalms 108-110 prominent because of their strategic position.[628] Among these three psalms, the poetic analysis of Psalm 110 (in chapter seven) demonstrates how the message of the messianic king-priest is cast in a solemn prophetic tone (110:1, 4), thus making Psalm 110 more salient than the other two.

Moreover, if we classify Psalms 146-50 as the conclusion not merely of Book V but of the entire Psalter,[629] this will noticeably mark Psalms 138-145, the last Davidic collection, as the end of Book V or as the text proper concluding the whole Psalter.

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626 This structural layout, provided by Auwers, *La Composition Littéraire,* 64 is another collateral argument that explicates the two Davidic collections and the Psalms of Ascents as the center of Book V:

107-117	107 הדו		108-110 Ps. De David	111-113, 115-117 הללויה
118-135	118 הדו	119	120-134 Ps. Graduels	135 הללויה
136-150	136 הדו	137	138-145 Ps. David	146-150 הללויה

Psalm 119 poses a problem for most scholars when it comes to the structural view of Book V. Psalm 119 and Book V will be studied later in this chapter.

627 Klaus Koch puts Psalm 107 with Psalm 108-110 and sees Psalm 107 and 118 as the framework for the "1. Buchteil 107-118." Koch, "Der Psalter und seine Redaktionsgeschichte," in *Neue Wege der Psalmenforschung*, 253-254. Wilson regards Psalm 107 as an introduction to Book V and a response to the plea in Psalm 106 (v. 47). Wilson, *The Hebrew Psalter,* 220.

628 A similar observation is made by deClaissé-Walford, *The Hebrew Psalter,* 97. There she observes that Book V contains 15 Davidic psalms and their placement is to answer the question in Ps 107:43: "Who is the wise one?" The answer is David, the ideal king viewed through the Davidic collections.

629 The debate of Psalms 146-150 as part of Book V or serving as the conclusion of the Psalter can be found in Frank van der Velden, *Psalm 109 und die Aussagen zur Feindschädigung in den Psalmen*, SBB 37 (Stuttgart: Katholisches Bibelwerk GmbH, 1997), 126-27. Cf. Patrick D. Miller, "The End of the Psalter: A Response to Erich Zenger," *JSOT* 80 (1998): 107-10 and see Zenger, "Fifth Book of Psalms," 77-102.

If such a view is allowed, a clear picture of the thematic emphasis in the Psalter based mainly on the Davidic superscriptions can be shown in figure 6:

Introduction	1-2	Thematic Emphasis
Book I	3-41	I Davidic Collection
Book II	42-72	II Davidic Collection
Book III	73-89	
Book IV	90-106	
Book V	107-145	I Davidic Collection: 108-110 ("Davidicized" Collection: 120-134) II Davidic Collection: 138-145
Conclusion	146-150	

Figure 6. Thematic Emphasis of the Five Books in the Psalter Based on the Davidic Superscription.

At a glance, the two Davidic collections of Book V now seem to correspond to those two in Books I-II.[630] In this redactional arrangement, the Davidic superscriptions may reinforce the same theme(s) throughout the Psalter, namely the messianic reading not just in Book V but also for the rest of the Psalms.

9.1.4 The Third Argument: The Thematic-Semantic Links of the "Three" Davidic Collections in Book V

An argument based merely on the Davidic superscription is insufficient for our thesis, however. Our third argument is based on our exploration of the semantic-thematic levels of connection in these three Davidic collections. These semantic-thematic connections among these Davidic collections within Book V are detected in two ways. First, in terms of lexical connections, using Psalm 110 as a point of reference, we

630 It is beyond the scope of this project to investigate the links between the Davidic collections in Books I-II and those in Book V but this seems to be potentially promising for a thesis or dissertation. See, however, our delineation of Book I-II in the last chapter. Zenger remarks that these two collections in Book V "plainly go back to the first two Davidic collections (Pss 3-41 and 51-72)" in Books I-II. Idem, "Fifth Book of Psalms," 82.

have sampled three psalms: 110, 138, and 132.[631] The first two are in the two Davidic collections and the last one in the Psalms of Ascents of Book V. The finding is that there are numerous lexical ligaments between 110 and 132 and also between 110 and 138.[632] For example, for Psalms 110 and 138, the lexical links (see Psalm 138) are as follows: v. 3, עז; v. 4 מלכי־, ארץ; v. 5, דרך; v. 6, רום; v. 7, בקרב, אף, איבי, שלח, ימיניך and v. 8, לעולם. Second, besides the lexical nexus, the last Davidic psalm-group, led by Psalm 138, echoes the first group of Davidic psalms (108-110) in thematic matter. For instance, the words in Psalm 138:7, when read with v. 8, are reminiscent of some words in Psalm 110: תְּחַיֵּנִי עַל אַף אֹיְבַי תִּשְׁלַח יָדֶךָ וְתוֹשִׁיעֵנִי יְמִינֶךָ אִם־אֵלֵךְ בְּקֶרֶב צָרָה. In Psalm 110, the promise to the messiah of deliverance or victory by the right hand of Yahweh is now a prayer by David in Psalm 138, who in a metaphorical sense prefigures the messiah. That prayer will certainly be answered (1) when Psalm 138 is read back into the context of Psalm 110 where Yahweh made his promise through a solemn and prophetic oath; and (2) when Ps 138:8a יְהוָה יִגְמֹר בַּעֲדִי is read in light of Psalm 110, there is the sense that David appears to be confident in Yahweh.[633]

9.1.5 The Fourth Argument: The Presence of דוד in Book V Having the Davidic Covenant as a Major Concern

In addition to the Davidic superscription and subject matter that link together the three Davidic collections in Book V, our fourth argument is that the appearance of David in the *text* of the fifth portion of the Psalter underlies the Davidic covenant as one key theological concern of the Psalter. Besides Psalm 132, the two other times "David" occurs are in 122:5 and 144:10; the former in the context of the Psalms of Ascents and the latter in the last Davidic collection.[634] In 122:5, mentioning the phrase כִּסְאוֹת לְבֵית דָּוִיד as pertaining to David's throne and dynasty remarkably resembles the Davidic covenant in 2 Samuel 7 (cf. vv. 13, 16). In 144:10, another phrase, דָּוִד עַבְדּוֹ, is

631 Note that in Book V, Psalm 110 is the last song of the first Davidic collection and Psalm 138 is the first song of the last Davidic collection. Therefore, we should discard the observation of Mark S. Smith, who assesses that "Ps 2 stands at the beginning of Book I, Ps 72 at the end of Book II and Ps 89 at the end of Book III, but Ps 110 shows no special placement of this sort."Idem, "The Theology of the Redaction of the Psalter: Some Observations," *ZAW* 104 (1992): 411.

632 For Psalms 110 and 132, please refer to the latter part of this chapter.

633 Wilson (*The Hebrew Psalter*) also notices the thematic connection – reliance on Yahweh – between the two Davidic collections; see his comments on Psalms 108-110 (pp. 220-21) and 138-144 (p. 222). We will modify his comment to suit our thesis that it is the messiah that David represents in Psalm 138 who puts his confidence in Yahweh's faithfulness to fulfill what he has promised him in Psalm 110.

634 Note both psalms contain Davidic superscription.

strikingly reminiscent of 2 Sam 7:5 (cf. also vv. 8, 19, 20, 21, 25-29).[635] Do both psalms reflect a theological foundation laid by the covenantal concern in 2 Samuel 7, already delineated in our chapters seven and eight? The answer is positive: both psalms – in their own literary contexts (Songs of Ascents and Davidic) – share the same theological notion centered on the Davidic covenant as depicted in 2 Samuel 7.[636]

Thus far, our study has shown that the Davidic superscription and the term "David" in Book V call forth a messianic reading of Book V. That is, the two Davidic collections, in collaboration with the Psalms of Ascents, reiterate "the Davidic-messianic idea again in a positive way and put it into the service of its theocratic message"[637] for the last section of the Psalter. By extension, the Davidic superscription and the term "David" applies to the Psalter as a whole.[638]

Yet this is only in partial agreement with the programmatic reading of Psalms 1-2. Where can one find mention to the Torah as divine revelation of the messiah in Book V? Here the focus turns to Psalm 119, a massive Torah psalm in Book V and the Psalter.

9.2 Psalm 119 Signifying a Similar Redactional Reading Advanced by Psalms 1-2

Like Psalm 1 in the redactional debate of the Psalter, Psalm 119 also poses a challenge to any psalm interpreter. Seybold's question is worthily quoted: "Is the law-based piety which speaks out of Psalms 1 and 119 intended to embrace and enhance the belief in Messianic salvation, or to abolish and replace it?"[639] The massive length of

635 Cf. Ps 143:2, 12. We are indebted to Kratz, "Die Torah Davids," 25-26, who points out these two verses in addition to 144:10. Note how Psalm 143 has a Davidic superscription. If read with the superscription, the poem sounds like a prayer by David, the servant (self-referring in vv. 2, 12) of Yahweh.

636 Other evidence to sustain this notion will be provided later in the chapter. At the risk of being repetitious, the analysis of 2 Samuel 7 (in chapter six) has shown that Nathan's oracle (Davidic covenant) pronounces the messianic king, who will establish an eternal dynasty for Yahweh and will come from David. Also, David prayed that the promise be fulfilled (2 Sam 7:19-29).

637 Zenger, "Fifth Book of Psalms," 81-82.

638 In Waltke's proposal of the canonical process for the Psalter, messianic significance is evident in the second and third of his four-stage process. Idem, "Canonical Process Approach," 14-16. See our summary of his proposal in footenote in chapter eight.

639 Klaus Seybold, *Introducing the Psalms*, trans. R. Graeme Dunphy (Edinburgh: T&T Clark, 1990), 27.

Psalm 119 speaks voluminously and because of its size it prompts many to allow it to be the center of or a binding force for Book V.[640]

Can such a "central" position of Psalm 119 be sustained? We offer two counter-arguments, one brief and one more detailed, that the center of Book V lies not in Psalm 119 but elsewhere.

First, the two Davidic collections of Book V contain 164 verses in total.[641] If one includes the Songs of Ascents as a "Davidicized" collection, the total is 265, far exceeding the "massive" volume of Psalm 119.[642]

Second, by placing the Songs of Ascents after Psalm 119 and by noting the Davidic elements (Psalm 132) – with its implication of messianic overtone – in the Songs of Ascents,[643] we argue for a reading proposition similar to the paradigm of reading Psalm 2 interactively with Psalm 1. The revelatory aspect of the Torah again points to the messiah being portrayed in Psalm 132 (vv. 10, 17).[644] Strikingly, Psalm 119 ends with this: תְּעִיתִי כְּשֶׂה אֹבֵד. The last word, אֹבֵד is axiomatic to reminding a perceptive

640 Velden, *Psalm 109,* 127. There he notes: "das voluminöse Akrostichon von Ps 119 überzeugend in die Komposition des fünften Psalmenbuches einzubinden. Ein Psalm, der mit seinen 176 Versen zehmal so lang ist wie der Durchschnitt seiner Nachbartexte, . . . Entweder wird Ps 119 durch das Schwergewicht seiner Textmasse derart bestimmend, dass er zum Zentrum der Komposition des fünften Psalmenbuches erkärt werden muss, oder jeder 'Kompositionsbogen' zwischen Pss 107-118 und Pss 120-150 versandet im Übergewicht seiner 176 Verse."

641 The number of verses is based on the MT.

642 Our comparison of the number of verses between psalms or psalm-groups is not innovative in biblical study. Millard also notes and compares the extensive verses of Psalm 119 to its neighboring psalm-groups: "Dieser Psalm überragt mit 176 Versen selbst die umgebenden Psalmnengruppen, da das Ägyptische Hallel nur 85 Verse und die Wallfahrtspsalmen Ps 120ff. 94 Verse erreichen." Millard, *Komposition des Psalters,* 227.

643 The position of Psalm 132 may not be as obvious as it should be. But see Klaus Seybold, *Die Wallfahrtspsalmen: Studien zur Entstehungsgeschichte von Psalm 120-134* (Neukirchen-Vlyun: Neukirchener, 1978), 71-72. There he argues: "dass in Ps 120-134 drei Grossgruppierungen, eine Eingangsgruppe (Ps 120-122), eine Mittelgruppe (Ps 123-132) und eine Schlussgruppe (Ps 133-134), unterschieden werden können." Psalm 132 is the last psalm in the middle part of the Songs of Ascents.

644 In 11Q5, Psalm 119 follows the Songs of Ascents, and in fact, Psalm 132 is the last one in the Songs of Ascents with Psalms 133 and 134 scattered elsewhere (later) in that Qumran manuscript collection. See Wilson, *The Hebrew Psalter,* 124-25, cf. 111. For a reproduction of the Hebrew text of Psalm 132 followed by Psalm 119, see J. A. Sanders, *The Psalms Scroll of Qumran Cave 11,* DJD 4 (Oxford, Clarendon, 1965), 27. It is impossible to draw any convincing conclusion or argue for the different placement of psalms in this Qumran manuscript since (1) in various places, scribes added Davidic superscriptions where the MT was lacking (e.g., Psalm 123); (2) they added non-canonical materials (e.g., Psalm 151A and 151B) to their collection; (3) they omitted Psalms 108 and 110 and any Davidic reference in Psalm 144. See Wilson, *The Hebrew Psalter,* 130. Regarding the omission of Psalm 110, cf. Flint, *Dead Sea Psalms,* 191: by computerized reconstruction on the basis of spacing, Flint comes to conclude that Psalm 110 should have been there. Hence, he points out that the only Psalm with a missing Davidic title in the manuscript is Psalm 108 (see footnote 100 there). Nonetheless in a recent article, Wilson argues for a messianic focus on David in the present arrangement in 11Q5, balanced by obedience to the Torah. See Wilson, "*The Qumran Psalm Scroll (11QPsa) and the Canonical Psalter: Comparison of Editorial Shaping,*" CBQ 59 (1997): 448-464. Cf. Flint, *Dead Sea Psalms,* 193-94, on "Davidic Emphasis" of 11Q5.

reader who reads the Psalter as a collection that Psalms 1-2 have already been delineated on this word: the one who is going to perish (אבד) is the one who rejects the messianic king (Psalm 2:12), pointedly revealed by the Torah (Psalm 1). If the reading of Psalm 1 is shaped by Psalm 2, then the understanding of Psalm 119 is now shaped by the Songs of Ascents, particularly Psalm 132.

Viewing the above discussion from the genre category, the Torah/wisdom psalms, often placed alongside the royal psalms, are shaped by the latter.[645] For example, Psalm 107, though not strictly a wisdom psalm, ends with a clearly wisdom element: מִי־חָכָם וְיִשְׁמָר־אֵלֶּה וְיִתְבּוֹנְנוּ חַסְדֵי יְהוָה (v. 43).[646] Its juxtaposition with the David psalm-group, Psalms 108-110, provides a reading and an answer to the question in Ps 107:43. It is the messianic king, signified by the Davidic superscriptions of the three poems and depicted in detail in Psalm 110 that is wise (חָכָם).[647]

Up to this point in our study we have focused on the Davidic psalm-groups with the Songs of Ascents and on Psalm 119 to review the redactional structure and theme of Book V. These psalms' placements in the Psalter share the same theological message that we have shown through the interaction of Psalms 1-2. Psalm 119 points to the revelation of the need of the messiah, while the Davidic psalm groups with the Songs of Ascents further depict what this messiah looks like.

9.3 An Investigation of the Editorial Shape of the Psalter: The Contribution of Psalms 1-2, Book V, Particularly with Psalm 132 to the Reading of Psalm 110

The editorial shape of Book V and the Psalter provides the reader with a guideline, namely, that the Psalter should be read messianically, flanked by both the Torah and Wisdom as its pointers. If such a reading is correct, reading Psalm 110 messianically is in agreement with the structure of the Psalter. Moreover, Psalms 2 and 132, strategic to the editorial shape of the Psalter and Book V respectively, can shed more light on the reading of Psalm 110. Therefore, the goal of this section is first, to look at theological contribution of the messianic inclusio of Psalms 2 and 132 to the understanding of Psalm 110; second, to consider the theological and literary role of Psalms 1-2, particularly with Psalm 2, in our study of Psalm 110; and third, to reflect on the theological input of Book V, particularly Psalm 132 to Psalm 110.

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645 The juxtaposition of "Tora- und Weisheitspsalmen" and "Zions- und Königsspsalmen" as in the beginning, or middle or end of a psalm-group is noted by Millard, *Komposition des Psalters*, 165-66.

646 According to Allen, *Psalms 101-150,* 60, vv. 33-43 "are a hymn . . . marked by both hymnic and sapiential features."

647 Cf. deClaissé-Walford, *The Hebrew Psalter,* 97. deClaissé-Walford also observes that half of the wisdom psalms are found in Book V and 15 Davidic psalms in Book V are the largest in number since Book II. See deClaissé-Walford, *The Hebrew Psalter,* 95, 97.

In addition to that of Psalm 110, the role of Psalm 132 in Book V has also not been sufficiently studied. Scholars have long recognized that Psalm 132 differs from the other Ascents psalms both in length and oracle nature.[648] Yet Psalm 132 should be explored in view of the broader context of the Psalter.

9.3.1 The Two Royal Psalms with Messianic References Serving as "Inclusio" for the Reading of the Psalter: A Study of Psalms 2 and 132

The word מָשִׁיחַ "messiah," occurs first and last in the Psalter in Pss 2:2 and 132:10, 17. If the messianic reading advocated by Psalm 2 is permitted, then the last occurrence of this word in Psalm 132 is noteworthy. Due to its strategic position in Book V and in the Psalter, the role of Psalm 132 should be explored.

First, in looking at the poetic structure of Psalm 132, we observe its two parallel parts echo each other in their semantic parallels, as set out below (figure 7):

1	שִׁיר הַמַּעֲלוֹת זְכוֹר־יְהוָה לְדָוִד אֵת כָּל־עֻנּוֹתוֹ׃	A
2	אֲשֶׁר נִשְׁבַּע לַיהוָה נָדַר לַאֲבִיר יַעֲקֹב׃	
3	אִם־אָבֹא בְּאֹהֶל בֵּיתִי אִם־אֶעֱלֶה עַל־עֶרֶשׂ יְצוּעָי׃	
4	אִם־אֶתֵּן שְׁנַת לְעֵינָי לְעַפְעַפַּי תְּנוּמָה׃	
5	עַד־אֶמְצָא מָקוֹם לַיהוָה מִשְׁכָּנוֹת לַאֲבִיר יַעֲקֹב׃	
6	הִנֵּה־שְׁמַעֲנוּהָ בְאֶפְרָתָה מְצָאנוּהָ בִּשְׂדֵי־יָעַר׃	B
7	נָבוֹאָה לְמִשְׁכְּנוֹתָיו נִשְׁתַּחֲוֶה לַהֲדֹם רַגְלָיו׃	
8	קוּמָה יְהוָה לְמְנוּחָתֶךָ אַתָּה וַאֲרוֹן עֻזֶּךָ׃	
9	כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק וַחֲסִידֶיךָ יְרַנֵּנוּ׃	C
10	בַּעֲבוּר דָּוִד עַבְדֶּךָ אַל־תָּשֵׁב פְּנֵי מְשִׁיחֶךָ׃	
11	נִשְׁבַּע־יְהוָה לְדָוִד אֱמֶת לֹא־יָשׁוּב מִמֶּנָּה	A'
	מִפְּרִי בִטְנְךָ אָשִׁית לְכִסֵּא־לָךְ׃	
12	אִם־יִשְׁמְרוּ בָנֶיךָ בְּרִיתִי וְעֵדֹתִי זוֹ אֲלַמְּדֵם	
	גַּם־בְּנֵיהֶם עֲדֵי־עַד יֵשְׁבוּ לְכִסֵּא־לָךְ׃	
13	כִּי־בָחַר יְהוָה בְּצִיּוֹן אִוָּה לְמוֹשָׁב לוֹ׃	B'
14	זֹאת־מְנוּחָתִי עֲדֵי־עַד פֹּה־אֵשֵׁב כִּי אִוִּיתִיהָ׃	
15	צֵידָהּ בָּרֵךְ אֲבָרֵךְ אֶבְיוֹנֶיהָ אַשְׂבִּיעַ לָחֶם׃	C'
16	וְכֹהֲנֶיהָ אַלְבִּישׁ יֶשַׁע וַחֲסִידֶיהָ רַנֵּן יְרַנֵּנוּ׃	
17	שָׁם אַצְמִיחַ קֶרֶן לְדָוִד עָרַכְתִּי נֵר לִמְשִׁיחִי׃	
18	אוֹיְבָיו אַלְבִּישׁ בֹּשֶׁת וְעָלָיו יָצִיץ נִזְרוֹ׃	

Figure 7. Poetic Structure of Psalm 132

648 Millard, *Komposition des Psalters*, 77: "Innerhalb der Wallfahrtspsalmen fällt Ps 132 sowohl wegen seiner Länge als auch wegen seiner Orakelmotive aus der Reihe der anderen Psalmen heraus."

Several observations and comments are due here: first, both parts (vv. 1-10, 11-18)[649] begin and end with דָּוִד "David" (v. 1, 10, 11 and 17) and therefore serve as an enveloping structure. Second, both AA' contain נשבע-(ל)יהוה and a אִם-structure poetic structure. In A, it is David who makes an oath to Yahweh; David vows he would look for a place for Yahweh. In A', it is Yahweh who makes an oath to David that one of his descendents will sit on the throne.

Third, both BB' share בְּ with geographical locations (בְּשִׁלֹה־יָעַר בְּאֶפְרָתָה, and בְּצִיּוֹן)[650] and the word מנוחה ("resting place"). In B, the resting/dwelling place is identified while in B' Yahweh affirmatively chooses Zion to be his dwelling place. Fourth, in CC', almost all the words in v. 9 are repeated in v. 16 and the "messiah" is found in v. 10 and v. 17. Fifth, between the two parts, there is a link, אַל־תָּשֵׁב and לֹא־יָשׁוּב (vv. 10, 11), serving as an "interstrophic hinge."[651]

Thematically, part I mirrors part II, but with the key character reversed: David swore an oath to Yahweh in the format of a prayer, while Yahweh swore an oath and made a promise to David in fulfillment of what David prayed. Such a theme – prayer-to-promise – reminds a Bible reader of 2 Samuel 7 where prayer follows divine promise.

The literary and theological relationship of Psalm 132 and 2 Samuel 7 (with 6) has long been noted.[652] Our aim here is to highlight the parallel progression of these two texts. From the earlier study of 2 Samuel 7 in this project, we have concluded that the זרע-promise is portrayed with the grand word בית in Nathan's oracle. The use of the key

649 It is not necessary, as Nel does, to argue that this psalm is composed of two poems. Philip Nel, "Psalm 132 and Covenant Theology," in *Text and Context: Old Testament and Semitic Studies for F. C. Fensham,* ed. W. Claassen, JSOTSup 48 (Sheffield: Sheffield Academic Press, 1988), 184. Such notion often leads to a composite nature of this psalm, for example, cf. Seybold, "Die Redaktion der Wallfahrtspsalmen," *ZAW* 91 (1979): 256. See a short defense of the psalm's unity by C. Brekelmans, "Psalm 132: Unity and Structure," *Bijdragen* 44 (1983): 262-65. However, our division of this psalm is indebted to Nel's idea and based on his analysis. As a whole, the strophic division is varied. See Elizabeth F. Huwiler, "Patterns and Problems in Psalm 132," in *The Listening Heart: Essays in Wisdom and the Psalms in Honor of Roland E. Murphy, O. Carm.,* ed. Kenneth G. Hoglund, Elizabeth Huwiler, Jonathan T. Glass and Roger W. Lee, JSOTSup 58 (Sheffield: Sheffield Academic Press, 1987), 201. There, she divides it based on the formula of "inflicted verb + YHWH + preposition + noun," thus giving us four strophes, with vv. 1, 8, 11 and 13 as the beginning of each strophe. Allen remarks: "The psalm falls into two halves, with systematic repetition of the terminology of the first half in the second." Idem, *Psalms 101-150,* 204. Louis Jacquet sees part one is "historique" and part two as "prophétique." Jacquet, *Les Psalumes et le cœur de l'Homme: Etude textuelle, littéraire et doctrinale. Psalumes 101 à 150*, vol. 3 (Paris: Belgique, 1979), 526.

650 Cf. T. E. Fretheim, "Psalm 132: A Form-critical Study," *JBL* 86 (1967): 292-93, quoted in Allen, *Psalms 101-150,* 205.

651 Allen, *Psalms 101-150,* 204.

652 Mettinger, *King and Messiah,* 257. There Mettinger notes: "This psalm presupposes the existence of the prophecy of Nathan." From a cultic point of view, see Hans-Joachim Kraus, *Theology of Psalms,* 116-17.

word בית encompasses a paramount notion explicated in 2 Samuel 7: It is a king with an eternal dynasty (בית) and a kingdom (ממלכה) through David's זרע. Above is a summary of the thematic progression in 2 Samuel 7 from temple-house (בית) to seed as king (מלך).

Psalm 132 progresses in the same fashion: from temple/house to messiah. The argument follows. The temple/house in 2 Samuel 7 is now replaced by מִשְׁכָּן and מְנוּחָה ("dwelling/resting place") in Psalm 132, which David sought (vv. 2-5) and found (vv. 6-9) and later Yahweh affirmed, especially with vv. 13-14a: עֲדֵי־עַד כִּי־בָחַר יְהוָה בְּצִיּוֹן אִוָּה לְמוֹשָׁב לוֹ׃ זֹאת־מְנוּחָתִי (and cf. vv. 15b-16). Yet added to this theme of dwelling/resting place is a rheme, that is, "messiah" (v. 10, 17; cf. 11). The "messiah" in Psalm 132 is an explication of Nathan's oracle in terms of the זרע ("seed") in 2 Samuel 7 when the two texts are compared: first, similar to Nathan's prophecy, the king comes from one of David's descendents (לְכִסֵּא־לָךְ מִפְּרִי בִטְנְךָ אָשִׁית, 132:11b) and second, though absent from 2 Samuel 7, is that the one who will sit on David's throne is now entitled with the word מְשִׁיחַ "messiah."[653] This is in complete agreement with Psalm 2 yet in a reversed order as noted in figure 8:

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653 If Psalm 132 should be read messianically, the key question is, should David be identified as the "messiah"? Can vv. 10 and 17 refer to David as the messiah? Some would answer this question positively by referring to 2 Sam 23:1-7, especially v. 1. In this project, we have not dealt with 2 Sam 23:1-7 primarily due to space constraints. Nonetheless, here we briefly comment on this text: (1) This passage should be read in light of its larger context and its immediate context, 2 Samuel 22 (// Psalm 18). For the larger context, as mentioned while examining 2 Samuel 7, David's prayer (7:18-29) focuses not on his own house but on God's, anticipating that Yahweh will make good on his promise that an eternal kingdom will be established by "one" of David's seed in the future (7:13). In the immediate context, David's men thought he was the lamp of Israel (נֵר יִשְׂרָאֵל, 2 Sam 21:15) but David flatly denied it in the poem, 22:29: כִּי־אַתָּה נִירִי יְהוָה, referring to Yahweh as the lamp (this echoes Ps 132:17, נֵר לִמְשִׁיחִי). (2) The text of 2 Sam 23:1-7 seems to support the notion that David is the messiah, but a careful reading will dismiss such an idea. Note how the word מְשִׁיחַ appears early in 22:51. It is unclear who this messiah is in 22:51: it could refer to לְדָוִד "David," or to לְדָוִד,"his seed"; both terms follow לִמְשִׁיחוֹ. The key is in 23:1 and the key word is the Hebrew word עַל. First, we should note the textual variants: both 4Q51 and the Lagarde edition of the LXX have אל, "God" (see McCarter, *II Samuel*, 477, where he points out these two textual traditions that support אל). Second, however, we should compare the MT and the LXX word by word for v. 1 as follows: וְאֵלֶּה דִּבְרֵי דָוִד הָאַחֲרֹנִים as καὶ οὗτοι οἱ λόγοι Δαυιδ οἱ ἔσχατοι; נְאֻם דָּוִד בֶּן־יִשָׁי as πιστὸς Δαυιδ υἱὸς Ιεσσαι; הֻקַם וּנְאֻם הַגֶּבֶר as καὶ πιστὸς ἀνήρ ὃν ἀνέστησεν with אֱלֹהֵי יַעֲקֹב וּנְעִים זְמִרוֹת יִשְׂרָאֵל as θεοῦ Ιακωβ καὶ εὐπρεπεῖς ψαλμοὶ Ισραηλ. As of this point, we have accounted for everything. The problem is: עַל מְשִׁיחַ is not matched with κύριος ἐπὶ χριστὸν word-by-word here. In other words, the LXX support a *Vorlage* as אלהים על משיח or אל על משיח, which is rendered as "[of] God (אל), concerning (על) messiah (משיח)." Three explanatory notes are due: (a) The Greek word ἐπί always renders the Hebrew word עַל. We have sampled five chapters (1, 7, 15, 22 and 23) in 2 Samuel on how עַל being translated in the LXX, ἐπί is consistently used (on several occasions, ἐπί is used to render ב: 7:9, 22:3, 22:31.). Note particularly in 23:8, 18, that ἐπί stands for עַל. (b) The word κύριος sometimes reflects the Hebrew word אלהים (with the article ה): 2 Sam 2:27, 6:3 (cf. v. 12; the MT and the LXX), 7:25 and 15:24 (cf. v. 25). This may explain why the Qumran and the LXX support אל. (See also the LXX for 22:31, 32 and 48 where אל occurs and is rendered as ἰσχυρός). (c) Others regard the Hebrew word עַל as the divine name as עליון but see *HALOT* 2: 824-25, that such parallel is rejected there. Moreover, עַל is mostly listed as a preposition, see *HALOT* 2: 825-27. Our reconstruction of the MT only involves a change of vowel point: וּנְאֻם הַגֶּבֶר הֻקַם [אַל]/ עַל מְשִׁיחַ אֱלֹהֵי יַעֲקֹב, "and the oracle of the man exalted [by God]/ concerning the messiah of the God of Jacob." The presence of ἐπί is a strong contention for our repointing. Thus, our conclusion is that the "last words" of David in 2 Sam 23:1-7 *concerns* the messiah.

Psalm 2	messiah v.2 →	my king v.6 →	my son v.7 →	son v.12
2 Samuel 7 – Psalm 132	seed (after David) → 2 Sam 7:12 (Psalm 132:11b)	Sitting on the throne (=king) 7:13 →	son 7:14a →	messiah Ps 132: 10, 17

Figure 8. Thematic Parallels of Psalms 2 and 132 (2 Samuel 7)

While Psalms 2 and 132 reflect a very similar messianic portrait, it seems appropriate to explore the literary and theological relationship between Psalms 2 and 110.

9.3.2 The Contribution of Psalms 2 to Our Understanding of Psalm 110

Both psalms are linked by their shared semantic elements and thematic emphasis. The literary-semantic links of Psalms 2 and 110 are obvious, enumerated as follows: (1) באפו, ביום־אפו/אפו (2:5, 11; 110:5); (2) הרי־קדשׁ/על־ציון הר־קדשׁי . . . מציון (2:6; 110:2, 3); (3) ילדתיך /ילדתיך[654] (2:7; 110:3); (4) מנחל/נחלתך[655] (2:8; 110:7); (5) ארץ רבה/אפסי־ארץ (2:8; 110:6); (6) מלכים, מלכים/מלכי־ארץ (2:10, 2; 110:7); and (7) בדרך/דרך (2:11; 110:7).

On the thematic front, some scholars also establish some mutual relationships between Psalms 2 and 110.[656] For example, Kissane notes how both psalms (together with other Psalms 20-21, 72, 89, 132) address the kingdom of David on the basis of Nathan's oracle and "Psalms 2 and 110 deal with the same theme."[657] Others see both Psalms cast in divine speeches.[658] Yet Psalm 110 is more explicit in this regard (see 110:1, 4) and therefore in a more solemn format re-dresses the divine speech in Psalm 2.

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654 The Hebrew word ילדתיך is given two different sets of vowel points in the MT but the LXX renders it with two similar words: γεγέννηκά and ἐξεγέννησά. See the apparatus of Ps 110:3 in *BHS* and our textual discussion in chapter 7.

655 Note that נחלתך (2:8) is from the word נַחֲלָה while מנחל (110:7) is from the word נַחַל See *BDB* 635-36.

656 See, for example, David Wallace, "Texts in Tandem: The Coalescent Usage of Psalm 2 and Psalm 110 in Early Christianity" (Ph. D. diss., Waco, Tex.: Baylor University, 1995), particularly chap. 4. There Wallace argues that these conceptual links became a foundation for Christian and intertestamental literature to formulate imagery concerning the messiah.

657 Edward J. Kissane, "The Interpretation of Psalm 110," 106, cf. 105.

658 Hermann Spieckermann, "Rede Gottes und Wort Gottes in den Psalmen," in *Neue Wege der Psalmenforschung*, 158. Spieckermann has reviewed other psalms of divine speech in a diachronic fashion using the Exile (pre- and post-) as the framework. Kistemaker, besides pointing to the shared messianic theme in these two psalms, also remarks that "there is some correspondence between the Hebrew form of חק Ps 2:7a and the introductory words נאם יהוה of Ps 110:1." Kistemaker, *Psalm Citations*, 80.

The divine speeches or oracles of Psalm 2 or 110, however, have been studied for various purposes. Some advocate a father-son imagery in both psalms, and while Ps 2:7 is explicit, Ps 110:3 (the LXX) is subtle in this respect. Widergren proposes that Ps 2:7 is a good explanation of 110:3.[659]

Notwithstanding these proposals, our semantic analysis produces some thematic elements that both psalms affirm: first, Zion is the chosen place for the messianic king; second, the war-theme in the days of wrath of the messianic king; third, the worldwide dominion of this king; and fourth, the messianic king, besides his divine relationship (father-son) with God, is also a priest. This is what Psalm 110 adds to the messianic reading of the Psalter in a theme-rheme progression.

9.3.3 The Contribution of Book V, Spearheaded by Psalm 132, to the Reading of Psalm 110

Since we have already explored Psalms 2 and 132, followed by Psalms 2 and 110 in their theological relationships, noting how Psalms 2 and 132 contribute to the messianic understanding, it is logical to examine the literary-semantic relationship of Psalms 110 and 132. The existing verbal or semantic parallels between these two poems are striking: (1) אשׁית (110:1, 132:11); (2) כי־בחר יהוה בציון /ישׁלח יהוה מציון (110:2, 132:13); (3) לעולם כהניך ילבשׁו־צדק/אתה־כהן and וכהניה אלביש ישׂע (110:4, 132:9, 16); (4) ילבשׁו־צדק/מלכי־צדק (110:4, 132:9); (5) אויביו/איביך (110:1-2, 132:18); (6) ישׁבו/שׁב (110:1, 132:12; cf. למושׁב in 132:13); and (7) נשׁבע יהוה . .. לא ישׁוב/ינחם נשׁבע יהוה ואל[660] (110:4, 132:11). These shared verbal similarities between Psalms 110 and 132 reinforce the messianic interpretation of Psalm 110. They echo each other, not only verbally but thematically.

The seventh verbal similarity listed above deserves brief mention. Adding to the fact that both poems are cast in an irrevocable and divine oath, Psalm 110 portrays the king figure also as priest while Psalm 132 sees this figure as messianic as well as one of David's seed, whose reign is in Zion (affirmed by both psalms).

The messianic reading occasioned by the presence of "messiah" in Psalms 2 and 132 as an inclusio frame was discussed earlier. Nonetheless, the present shape of the Psalter reinforces this frame by providing another one, namely the ברך-motif in Psalms

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659 Geo Widengren, "Psalm 110 und sakrale Königtum in Israel," in *Zur neueren Psalmenforschung,* ed. Peter H. A. Neumann (Darmstadt: Wissenschaftiche Buchgesellschaft, 1976), 193-94. Like others from the "Myth-and-Ritual school," Widengren's view has been seriously criticized. See Starbuck, *Court Oracles*, 47-52. Nonetheless, recently, Antti Laato argues similarly as Widengren. See Laato, *A Star Is Rising: The Historical Development of the Old Testament Royal Ideology and the Rise of the Jewish Messianic Expectations*, International Studies in Formative Christianity and Judaism 5 (Atlanta, Ga.: Scholars, 1997), 92-93.

660 Allen, *Psalms 101-150*, 81; he links this phrase נשׁבע יהוה to the Davidic covenant. The above-shared verbal similarities have largely gone unnoticed by commentators.

1-2 and Book V. This frame of the ברך-motif is crucial as we attempt to link the message of the Psalter to what we have delineated in Genesis 14 and its cotexts in chapters four through six.

9.3.4 The ברך-Motif as Frame in the Psalter Particularly in Light of Psalms 1-2 and the Songs of Ascents, Led by Psalm 132

The ברך-motif in the Psalter can be traced by the occurrence of ברך as illustrated in table 3:[661]

Table 3. The Occurrence of ברך in the Psalter

Book	I	II	III	IV	V	Total
as "bless"	5	9	0	0	17	31
as "praise"	7	8	1	11	16	43
	12	17	1	11	33	74

The root ברך appears more frequently in Books I and II as compared to Books III and IV, then reappears many times in Book V.[662] Within Book V, ברך appears nine times (6 times as "bless") in the Songs of Ascents.

Of all the occurrences of ברך, Ps 132:15 is by far the most important because it is configured as an oath and speech by Yahweh (cf. vv. 11, 14). Yahweh will bless where he chooses to dwell, that is Zion (v. 13; the relationship of Psalm 132 with Psalm 110 then provides a ברך-frame to embrace the latter as also part of Yahweh's blessing:[663]

661 Statistics are based on BibleWorks for Windows; The root ברך appears twice as "knee" (see 95:6, 109:24). When the object of ברך is Yahweh or God, ברך is glossed as "praise." Otherwise, it is glossed as "bless." While the role of Davidic superscription and Davidic psalms in Book V has been expounded earlier in this project, the occurrence of ברך, when compared to that of Davidic superscription, coincidentally matches a similar occurrence pattern in the Psalter. Please refer to table 2 of this chapter for the distribution of David in the Psalter. Both ברך and דוד appear more frequently in Books I, II, and V than elsewhere in the Psalter.

662 K. Koch has noted and discussed ברך as "Stichwort" in Book V and in the Songs of Ascents. Idem, "seine Redaktionsgeschichte," 256-57.

663 Daniel Grossberg observes keenly that the ברך-frame is used to conclude the first four books of the Psalter but its position in Psalm 134 is a "variant," for it only brings to a close the Songs of Ascents, not Book V. Idem, *Centripetal and Centrifugal Structures in Biblical Poetry* (Atlanta, Ga.: Scholars, 1989), 19-20.

the promise of a messianic king-priest is also the divine blessing conferred to his people.[664]

The question remains: does this ברך-frame extend to other parts of the Psalter, particularly to Psalms 1-2? Surely Psalms 1-2 do not contain the word ברך for instead they use אשרי. Therefore, the answer lies in the syntagmatic relationship between the words: ברך and אשרי[665] detected in 72:17. Since Ps 72:17 is placed at the close of Book II or marked as the end of the second Davidic collection, this could be further evidence of a purposeful redaction. This verse functions redactionally as a hinge to bind Book I and II (as Davidic collections) to Psalms 1-2: וְיִתְבָּרְכוּ בוֹ כָּל־גּוֹיִם יְאַשְּׁרוּהוּ יְהִי שִׁמוֹ לְעוֹלָם לִפְנֵי־שֶׁמֶשׁ יִנּוֹן שְׁמוֹ וְיִ. The poet uses both אשר and ברך as if in the same breath. The clause בוֹ כֹּל־גּוֹיִם יְתֵבָּרְכוּ is familiar to this project (Gen 22:18;[666] cf. Gen 12:3): all nations will be blessed (ברך) through the king (see Ps 72:1), and in return they will call him blessed (אשר). That reminds an engaged psalm-reader of Psalms 1-2 that those who are called "blessed" (אשרי) are called so because God has blessed them through him (יתברכו בו), the messiah.

We need to recap the above findings in Book V of our investigation of its editorial shape, with special reference to Psalms 1-2 and 132 and their contribution to the reading of Psalm 110. First, Psalms 2 and 132 serve as inclusio to frame a messianic reading of the Psalter based on the word "messiah," which occurs first and last in both Psalms. Second, since Psalm 132 ties in thematically with 2 Samuel 7, by comparing Psalm 2 with Psalm 132 in juxtaposition with 2 Samuel 7, we have detected a progressive reading that focuses on the sonship as well as on the messianic aspect of the king depicted in Psalm 2 and 2 Samuel 7. Third, the shared semantic-thematic notions of Psalms 2 and 110 – both cast in the divine oracles – help us to read Psalm 110 messianically, despite the absence of the word "messiah." The king portrayed in Psalm 2 is depicted as a priest in Psalm 110. Fourth, Psalm 132, as the key representative psalm for Book V, shares verbal similarities with Psalm 110; it further reinforces the messianic reading of Psalm 110, that the king who reigns in Zion (110:2; 132:11, 13) is one of David's seed.

We have noted that Book V is the immediate cotext for Psalm 110, which through our analysis in chapter seven, should be read messianically. Thus far in our study in

664 Hossfeld and Zenger have observed the role of ברך in Books I-III: "Auf diese 'messianische' Redaktion geht auch die Gliederung von Ps 2-89 durch die Benediktionen/Doxologien (Ps 41:14, 72:18-19, 89:53) in die drei 'Bücher' Ps 2-41, 42-72, 73-89 zurück." Hossfeld and Zenger, *Psalmen 51-100,* 33. It will be interesting to see how they both deal with Book IV-V in this regard when their third-volume commentary appears.

665 The word אַשְׁרֵי has the following distribution in the Psalter based on BibleWorks for Windows; total occurrences are 26::

Introduction Psalms I-II	Book I	Book II	Book III	Book IV	Book V	Conclusion Psalms 146-150
2	6	1	4	2	10	1

666 The phrase וְיִתְבָּרְכוּ בוֹ כָּל־גּוֹיִם is a recollection of Gen 22:18: וְהִתְבָּרֲכוּ בְזַרְעֲךָ כֹּל גּוֹיֵי הָאָרֶץ.

this chapter, our delineation has shown that, as in Books I-IV, the notion of "Torah-revealing-messiah" is a guide to read the Psalter. This can be detected in Book V, particularly when examining the juxtaposition of Psalm 119 and the Songs of Ascents. Such "Torah-messiah" reading agrees with what we have detected in the introduction of the Psalter, Psalms 1-2. We now proceed to review together in their entirety all of the OT texts we have covered from chapter four to the present.

9.4 A Summary: The Literary-Theological Relationships of Genesis 14 (with Its Cotexts) with 2 Samuel 7 and Psalm 110

In one sense, this summary is redundant because through a detailed study of Genesis 14, its cotexts (Genesis 12-15, 49, Numbers 22-24), 2 Samuel 7, and Psalm 110 (with its cotexts) we discovered numerous similar notions throughout their theological messages as profiled in various places throughout this project. Nonetheless, it is fitting here to recap all of the findings from the perspective of Psalm 110. By reviewing our materials through the lens of Psalm 110, we argue that the poet of Psalm 110 composed this text under the literary-theological influence of Genesis 14 (with other passages as stated above). Furthermore, this extends to the editorial shape of the Psalter in which Psalm 110 plays a similar literary-theological role.

It is worth remembering that the connection of Genesis 14 and Psalm 110 does not solely depend on the quotation of the name "Melchizedek" (Gen 14:18-20; Ps 110:4).[667] First, the images described in Psalm 110 match the story of Genesis 14; in other words, the poet of Psalm 110 was keenly aware of the text of Genesis 14 in the following ways: first, while Yahweh delivered Abraham from his enemy into Abraham's hand (צָרֶיךָ בְיָדֶךָ מִגֵּן, Gen 14:20), Yahweh promised to make the messianic king's enemy a footstool (אַשִּׁית אֹיְבֶיךָ הֲדֹם לְרַגְלֶיךָ, Ps 110:1). The change from "hand" to "foot" may signify the complete and ultimate victory Yahweh has promised. Second, the geographical center of messianic rule is in Zion, as set out in Ps 110:2. This location can be traced back to Gen 14:18 where Melchizedek was coming from the city indicated as שָׁלֵם. Salem is positively identified with Zion in Ps 76:3[2]: וַיְהִי בְשָׁלֵם סֻכּוֹ וּמְעוֹנָתוֹ בְּצִיּוֹן.[668] On the one hand, the reference to Melchizedek – king of Salem – by Psalm 110 in the context of the messianic king's rule in Zion reinforces this possible identity. On the other hand,

667 Whybray contends that Melchizedek's being mentioned in Ps 110:4 goes back to "an early tradition" that links to Davidic kings and thus these two texts are linked by traditions rather than linked at the text level. His contention should be rejected, however, by this study's results. See Whybray, *Reading the Psalms*, 95.

668 Hamilton argues that we can connect Salem with Jerusalem based on the word "city" in Sumerian being *uru*. Therefore, Jerusalem is a combined word for "city of Salem." Hamilton, *Genesis 1-17*, 409-10.

by juxtaposing Zion with Melchizedek of Salem, the author of Psalm 110, we argue, may have been influenced by the text of Genesis 14.

Third, the smell of war permeates Psalm 110; likewise that is the scene in Genesis 14. The battle in Psalm 110 seems to involve a wider geographical area (110:6, cf. Gen 14:1-9), a great slaughter (110:6, cf. Gen 14:10), and the defeat of kings (110:5, Gen 14:8-11). Through Abraham, the nations represented by kings were "judged" (defeated) in Genesis 14 while Ps 110:6 reiterates this notion: יָדִין בַּגּוֹיִם.[669] Fourth, a consequence of fighting a great battle is that the vigor of the victor is sorely taxed, and as Ps 110:7 reports, the warrior needs to be refreshed (מִנַּחַל בַּדֶּרֶךְ יִשְׁתֶּה); this reported account is much like the scene when Melchizedek brought provisions (לֶחֶם וְיָיִן) to rejuvenate Abraham in Gen 14:18.[670]

It is noteworthy that the oracle nature of Psalm 110 can attribute to a divine revelation to the poet (David), though it could also originate from the literary influence of the cotexts of Genesis 14 and Numbers 22-24.[671] There are three words, נאם, נחם and שׁבע used in Ps 110:1 and 4 to potentially illustrate that the poet has been influenced by the cotexts of Genesis 14. First, note that the word נאם in Ps 110:4 also appears in Num 24:3, 4, 15 and 16, that is, all within the third and fourth oracles of Balaam. The study (in chapter five of this project) of the Balaam pericope has resulted in this understanding: the divine blessing is unchanging in the second oracles of Balaam, which streamlined into a messianic, royal figure stemming from Jacob's seed in the third and fourth oracles. Psalm 110 basically reiterates this blessing, cast in the victory and in the rule of the messianic king who is also a priest in Melchizedek's order. Furthermore, the poet adds the little qualifying phrase וְלֹא יִנָּחֵם after נְאֻם יְהוָה. This qualifier, penned by our poet, most likely reflects his reading of the Balaam text in Num 23:19-20, particularly v. 19: לֹא אִישׁ אֵל וִיכָזֵב וּבֶן־אָדָם וְיִתְנֶחָם. Second, the exact phrase, נְאֻם־יְהוָה וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי: נְאֻם יְהוָה (Ps 110:1), is only[672] found in Gen 22:16. There an element is redundantly added: בִּי נִשְׁבַּעְתִּי. Nonetheless, the poet seemed to have taken note of Gen 22:16 and recast this in the composition of Psalm 110: נְאֻם יְהוָה (v. 1) and נִשְׁבַּע יְהוָה (v. 4). In Gen 22:16, the content that follows that divine oracle – buttressed by the divine oath – is twofold: (a) וְיִרַשׁ זַרְעֲךָ אֵת שַׁעַר אֹיְבָיו and (b) וְהִתְבָּרֲכוּ בְזַרְעֲךָ כֹּל גּוֹיֵי הָאָרֶץ (vv. 17, 18). Yahweh's plan is to have Abraham's seed overcome its enemy and to bless the

669 This idea is nearly repeated verbatim in Gen 15:14: וְגַם אֶת־הַגּוֹי אֲשֶׁר . . . דָּן אָנֹכִי.

670 Additional textual allusions that support the poet of Psalm 110 reading and interpreting Genesis 14: (1) שׁב (in Ps 110:1) to שׁבו . . . וישׁב . . . השׁיב (Gen 14:16-17) though they come from a different Hebrew root, (2) ירים ראשׁ (Ps 110:7) to הרימתי ידי (Gen 14:22), (3) שַׁל (Ps 110:3) looks like לוט, "Lot" (reversal of ל and ט) in Genesis 14.

671 McCarter has noted that the oracle formula serves as an opening for 2 Sam 23:1 (נְאֻם דָּוִד) and Num 24:3, 15 (נְאֻם בִּלְעָם). McCarter, *II Samuel*, 479.

672 "Only" in the sense of those texts we are interested in this project. This phrase appears 7 times in the narrative texts, once in Psalm (110:1), with the remainder of its occurrences being in prophetic literature.

nations through it. We have expounded on the syntagmatic progression of the word "seed" in chapter five: while it replaced Abraham as the agent of blessing, Abraham's seed has a military victory over its enemy and is later transformed into a specific son with royal notion. The author of Psalm 110 may have picked up the notions of military victory over the enemy and kingly rule of Gen 22:16-18 as he composed the psalm. At the very least, the poet's vocabulary (יְהוָה רְדֵה בְּקֶרֶב אֹיְבֶיךָ אָשִׁית אֹיְבֶיךָ הֲדֹם לְרַגְלֶיךָ נְשָׁבַע יְהוָה נְאֻם) reflect his awareness of what is in the text of Gen 22:16-18.

Another aspect is that the eternal kingdom, augmented by a Davidic son in the covenant God made with David in 2 Samuel 7, is reiterated in the framework of ברך in David's final words as prayer (vv. 25-29, especially v. 29 with threefold ברך). That kingdom is depicted in Psalm 110 with words like "scepter" (מַטֵּה) and "rule" (רְדֵה). The ruler of that kingdom is described in the same psalm that mentions the divine birth with human nature (vv. 3, 7). It is the priest-king figure who will augment Yahweh's kingdom, and who is assured of triumph over his enemy (vv. 1-2, 5-6). Viewed in the context of the Psalter (that is, the Psalter's ברך-frame and within the interaction of Psalm 119 and Psalm 132), Psalm 110 is in complete agreement with the ברך–theme in Genesis 14 (and its cotexts), that is, the messianic development in Numbers 22-24 with the element of Davidic sonship in the kingly rule of the messiah in 2 Samuel 7. In other words, Psalm 110, embedded in the Psalter's ברך-frame and with the assumption of the Davidic covenant as background, depicts God's promise of his kingdom. Furthermore, the kingdom will be ushered in by a Davidic king, who is also a priest in the order of Melchizedek.

Finally, the reason behind the placement of Psalm 110 in its present canonical (MT) position is probably due to the theological influence of these antecedent Scriptures (Genesis 14, Numbers 22-24 and 2 Samuel 7). As noted earlier, there are a few devices in the editorial shape of the Psalter: the ברך-frame (in view of Genesis 14), the messianic sonship and kingship inclusio of Psalms 2 and 132 (in view of Numbers 22-24 and 2 Samuel 7), and the strategic Davidic superscriptions (in view of the Davidic covenant in 2 Samuel 7) to guide the reader to read the Psalter messianically. Since Psalm 110 should be read messianically (absence of the word "messiah" from the text itself notwithstanding), its placement in the first Davidic collection of Book V is to echo Psalm 2 (first four Books of the Psalter) and Psalm 132 (in the Davidicized collection of the Psalter).

From our study so far, we could draw a preliminary conclusion. The biblical writer did not write his text in a vacuum. Quite likely, the biblical writer was influenced by the antecedent Scriptures; indeed, he may have been familiar with antecedent Scripture before constructing any text. While of course we do not know for certain the actual process of how the biblical writer wrote Scripture, our investigation seems to suggest, through a strong attestation of semantic-literary parallels and similarities between two texts, that this could probably be the case. It is more verifiable whether the later biblical writer wrote his peace while reading and interpreting antecedent Scriptures – within a more "controlled" environment, borrowing a term from science

– than whether the biblical writer was influenced by traditions although we should not (and can not) rule out the influence of traditions. The "controlled" environment is the existence of the text itself (reflected either in the MT or the LXX). Nonetheless, the investigation should not stop here but should proceed to further support what was just stated. Thus in the next two chapters, the aim is to detect the literary structure of Hebrews, which also reflects how the author of Hebrews read and interpreted the OT Scriptures that may have shaped his composition of this letter.

10 A Literary and Structural Analysis of Hebrews 1-7: An Inter-Biblical Interpretation of Melchizedek

In the previous chapters, we have examined how a later OT biblical writer read and interpreted an antecedent Scriptural text, taking also its cotexts into account in his interpretation. In this chapter, the study moves from inner-biblical interpretation to inter-biblical interpretation,[673] that is, to the area of how the NT interprets the OT. Our primary concern is whether the author of Hebrews, when alluding to or citing an OT text, also took the cotext(s) of that OT text into consideration. For instance, when the author of Hebrews interpreted Psalm 110, a frequently quoted OT text in the letter, did the author also take into consideration other Psalms by reading and interpreting them together? Did the author allow the other Psalms (cotexts of Psalm 110) to shed light on Psalm 110 and ultimately let the Psalms shape the theme and structure of the letter?

With the above questions in mind, we lay out the study of this (and the following) chapter. Our study of Hebrews will concentrate on how these texts, Psalms 2, 110 (viewed as cotext to each other), and Genesis 14 (with its cotexts, such as Genesis 22, Numbers 22-24 and 2 Samuel 7) are interpreted in Hebrews.[674] This leads us to consider how these OT texts have shaped the argument of Hebrews in the areas of compositional structure, and theme.

We will primarily confine ourselves to the first seven chapters of Hebrews, and a reason for this confinement will be explained as our study progresses. In this chapter, our approach to Hebrews 1-7 is a rhetorical analysis intended to detect the structure and theme of Hebrews. (In our next chapter, we will analyze Hebrews 5-7 through discourse analysis and turn the spotlight on Hebrews 7, still bearing in mind the use of OT quotations in shaping the theme and structure of the book of Hebrews.)

The study of Hebrews presents several major problems. We intend to list several of the key issues as well as, for the purpose of a fuller treatment, to direct our readers to up-to-date scholarly works. Three unresolved major issues are authorship,

673 See our working definition of inner- and inter-biblical interpretation in chapter one.

674 We limit our study to Psalms 2, 110 and Genesis 14 in Hebrews because it stretches beyond the scope of this project to study *all* the OT texts used in Hebrews. Hebrews is renowned for its extensive use of the OT texts. Second, Psalm 110 has been noted by scholars as one of the most frequently quoted texts for Hebrews and this Psalm is regarded as a "substructure" of Hebrews 5-7. See Kurianal, *Our High Priest*.

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readership, and the structure or outline of Hebrews.[675] Of these three, the most relevant to this study is the composition structure or outline of Hebrews.[676] On the one hand, the structure or outline of Hebrews "remains an unsolved problem"[677] and scholars have failed to reach a consensus though many have attempted to outline Hebrews through literary analysis.[678] On the other hand, the structure is part of the literary component through which the author attempts to convey the book's message. Failing to grasp a sensible structure often invites a distortion of the message. In addition, the extensive use of the OT[679] in Hebrews complicates any solution to the problem of the literary structure of Hebrews. To a certain extent, the OT citations in

675 For a review of the studies of Hebrews in authorship, readership and structure, see Gerald L. Borchert, "A Superior Book: Hebrews," *RevExp* 82 (1985): 319-32; Helmut Feld, *Der Hebräerbrief,* ErFor 228 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1985), 1-14, 23-29; Erich Grässer, *Aufbruch und Verheissung: Gesammelte Aufsätze zum Hebräerbrief: zum 65. Geburtstag mit einer Bibliographie des Verfassers*, BZNW 65 (Berlin: Walter de Gruyter, 1992), 8-14, 23-30; J. McCullough, "Hebrews in Recent Scholarship (Part I)," *IBS* 16 (1994): 66-86 and his "Hebrews in Recent Scholarship (Part II)," *IBS* 16 (1994): 108-20; Andrew H. Trotter, Jr., *Interpreting the Epistle to the Hebrews*, GNTE 6 (Grand Rapids, Mich.: Baker Books, 1997), chaps. 1, 2 and 4; William L. Lane, "Hebrews," in *DLNTD*, ed. Ralph P. Martin and Peter H. Davids (Downers Grove, Ill.: InterVarsity, 1997), 443-58 and consult major commentaries such as the most recent one by Craig R. Koester, *Hebrews: A New Translation with Introduction and Commentary*, AB, vol. 36 (Garden City, N.Y.: Doubleday, 2001).

676 See two relatively recent articles surveying various scholars' proposals of the structure of Hebrews: David Alan Black, "The Problem of the Literary Structure of Hebrews: An Evaluation and a Proposal," *GTJ* 7 (1986): 163-77 and Steve Stanley, "The Structure of Hebrews from Three Perspectives," *TynBul* 45 (1994): 245-71. Cf. Lane, *Hebrews 1-8*, lxxxiv-xcviii; Watter G. Übelacker, *Der Hebräerbrief als Appell: Untersuchungen zu exodium, narratio und postscriptium (Hebr 1-2 und 13,22-25),* ConBNT 21 (Stockholm: Amqvist and Wiksell, 1989), 40-48.

677 David Aune, *The New Testament in Its Literary Environment* (Philadelphia: Westminster, 1987), 213.

678 Among those who employ literary analysis and devices to detect the structure of Hebrews, Albert Vanhoye is the most prominent. Among many of his publications, we list two as representative: Vanhoye, *Structure and Message of the Epistle to the Hebrews*, trans. James Swetnam, StudBib 12 (Rome: Pontificio Instituto Biblico, 1989) and *La structure littéraire de l'Épître aux Hébreux*, StudNoet I (Paris/Bruges: Desclée de Brouwer, 1962). Criticism of Vanhoye's outline of Hebrews is abundant but see David J. MacLeod, "The Literary Structure of the Book of Hebrews," *BSac* 146 (1989): 191-93 and another critique by John Bligh, "The Structure of Hebrews," *HeyJ* 5 (1964): 170-77. Bligh also points out that Vanhoye's literary investigation of the structure of Hebrews has two precursors: F. Thien, "Analyse de L'Épître aux Hébreux," *RB* 11 (1902): 74-86 and Leon Vaganay, "Le Plan de L'Épître aux Hébreux," in *Mémorial Largrange* (Paris: Gabalda, 1940), 269-77. Cf. George H. Guthrie, *The Structure of Hebrews: A Text-Linguistic Analysis* (Leiden, Netherlands: Brill, 1994, NovTSup 73; Grand Rapids, Mich.: Baker, 1998), 11 (footnote 23), who makes a similar observation.

679 Scholars cannot agree on how many OT texts are cited in Hebrews. See George Guthrie, "Old Testament in Hebrews," in *DLNTD*, 842. Nonetheless, they basically consent to the fact that every chapter of Hebrews, in Lane's word, "is marked by explicit or implicit references to the OT texts." See Lane, "Hebrews," in *DLNTD,* 454. H. J. B. Combrink even argues that not only the OT texts, but the persons and institutions of the OT are woven into the letter by the author of Hebrews. Combrink, "Some Thoughts on the Old Testament Citations in the Epistle to the Hebrews," *Neot* 5 (1971): 22.

Hebrews did influence how the author structured his letter. The question before us is, *how much* did the use of the OT shape the structure of Hebrews?[680]

This question, it should be noted, is not new. Some scholars have advanced the thesis that the structure of Hebrews can be detected in light of the use of several key OT citations in the letter. Caird, among others, is one of the early proponents of this thesis.[681] He proposes that the four key OT citations, Psalms 8, 95, 110 and Jeremiah 31, "control the drift of the argument."[682] His proposal, though later modified by other scholars,[683] remains one of the viable solutions to the structure of Hebrews.

Taking the route of Caird and others,[684] we argue that one can detect the structure and the message or themes of Hebrews by a close examination of how the OT texts are cited (or alluded to) and interpreted in the body of the letter. Such examination, on the one hand, will enhance our understanding of the use of the OT in Hebrews, or by extension, the OT in the NT. On the other hand, we hope to avoid, as George Rice cautions,[685] allowing our attention to the structure to overshadow the theme (or motif) in Hebrews, as many biblical scholars have done. In summary, we will pay attention to OT citations or allusions by detecting *both* the structure and the theme of Hebrews, assuming that the OT did shape the theme and structure of Hebrews.[686]

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680 Guthrie is right when he argues that "a proper understanding of the uses of the Old Testament in Hebrews is of fundamental importance for understanding the structure of the book." Idem, *Structure of Hebrews*, 7 (footnote 11).

681 George B. Caird, "The Exegetical Method of the Epistle to the Hebrews," *CJT* 5 (1959): 44-51. According to Lane, as early as the eighteenth century, J. A. Bengel called forth the role of the OT citations in the development of the structure or argument in Hebrews. Lane, *Hebrews 1-8,* cxiii. Furthermore, Lane's study of the OT texts in Hebrews with topics such as "the function of OT texts in the Scripture of Hebrews" and "the extent of the writer's indebtedness to the OT" are relevant to our interest (*Hebrews 1-8*, cxiii-cxvi).

682 Caird, "Exegetical Method," 47.

683 Richard Longenecker expands Caird's list of OT texts from four to five: a cantena of verses in Hebrews 1, Psalms 8, 95, 110 and Jeremiah 31. Longenecker, *Biblical Exegesis in the Apostolic Period* (Grand Rapids, Mich.: Eerdmans, 1975), 175. Twenty-one years later, R. T. France, building on Longenecker's proposal, expands the OT texts to seven: Psalm 8, 95, 110, Jeremiah 31, Habakkuk 2, Proverbs 3 and Mount Sinai. France, "The Writer of Hebrews as a Biblical Expositor," *TynBul* 47 (1996): 259.

684 See MacLeod, "Literary Structure," 195-96 for a survey of various proposals by other scholars (including Kistemaker, Longenecker, S. Lewis Johnson, Combrink and Buchanan). See also Lane, "Hebrews," 454.

685 George E. Rice, "Apostasy as a Motif and Its Effect on the Structure of Hebrews," *AUSS* 23 (1985): 29.

686 Cf. Lane comments: "In the course of Hebrews a number of OT texts gain particular prominence. The *rhetorical* use of these OT texts defines the arrangement and the argument of Hebrews as a whole." Lane, "Hebrews," 454 (italics ours). For Lane, he is only interested in the OT quotations.

10.1 A Rhetorical Analysis of the Thematic Development in the Structure of Hebrews: The Use of the OT Scriptures as Clue

In the next five sections, we will argue that in Hebrews 1 we can detect a structural unity based on the citation of and allusion to OT texts. Next, based on the structure of Hebrews 1 as detected in the first section, we will examine, through rhetorical analysis, the development of the thematic notion in Hebrews 1 based on the OT allusion and citations found in Hebrews 1. Then we will briefly review the thematic notion serving as a programmatic guide for Hebrews 1-7. In the third section, we will argue that the sonship notion has its rhetorical effect on Hebrews 1-7, based on an inclusio. In the fourth section, we will review the sonship notion in light of the use of OT allusions and quotations in Hebrews 1 and 7. In the fifth (final) section, we will respond to the matter of why the sonship theme is limited to Hebrews 1-7.[687]

10.1.1 The Structure of Hebrews in Light of the OT Allusions and Citations in Hebrews 1

The prologue of Hebrews, 1:1-4, as well as chapter one in its entirety, is well written stylistically and effectively provides interpretative clues for a perceptive reader to understand the argument and theme of the letter.[688] By examining 1:1-4 and the rest of Hebrews 1, we should be able to detect both the theme and the structure of Hebrews.

Some scholars point to two allusions to the OT in the prologue. First, verse 2 contains the first allusion to Ps 2:8,[689] or better, to Ps 2:7-8. To illustrate, we highlight (boxed) the text of Hebrews and Ps 2:7-8 (LXX) as follows:

Heb 1:1-2: ἐλάλησεν ἡμῖν ἐν [υἱῷ,] ὃν ἔθηκεν [κληρόνομον] πάντων

Ps 2:7: κύριος εἶπεν πρός με [υἱός] μου εἶ σύ ἐγὼ σήμερον γεγέννηκά σε

Ps 2:8: καὶ δώσω σοι ἔθνη τὴν [κληρονομίαν] σου

687 No significant textual variants are found in Hebrews 1, 5:1-10, 6:13-7:20; the texts this project will examine in details. For textual discussions, see Metzger, *A Textual Commentary*, 592-93, 596-97; cf. his older edition, *A Textual Commentary on Greek New Testament: A Companion Volume to the UBSGNT third edition),* corrected ed. (London/N.Y.: UBS, 1976), 662-63, 666-67. See Lane, *Hebrews 1-8,* clvi.

688 Grässer, commenting on Heb 1:1-4, notes: "Für die Exegese wird es von grösster Wichtigkeit, dass man die stilistische Sorgfalt und den durchkomponierten Aufbau als ein Moment der theologischen Absicht des Versfassers begreift." Grässer, "Hebräer 1:1-4: Ein exegetischer Versuch," in *Text und Situation: Gesammelte Aufsätze zum Neuen Testament,* ed. Grässer (Gerd Mohn: Gütersloher Verlagshaus, 1973), 183.

689 Daniel J. Ebert, "The Chiastic Structure of the Prologue to Hebrews," *TrinJ* 13 n.s. (1992): 165. Cf. Lane, *Hebrews 1-8,* 12. In his article Ebert also delineates his thesis that the prologue is characterized by a symmetrical design, with the implication to study Hebrews bearing in mind the threefold-function of the Son as prophet, king, and priest.

In Ps 2:7-8, the messianic king is characterized as Yahweh's "son"[690] and as "heir" of the nations. These two notions, the sonship and heirship, are now conferred upon Jesus by the author of Hebrews. A second allusion[691] is found in v. 3: ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς.[692] It is an allusion to Ps 110:1 (the LXX):[693] κάθου ἐκ δεξιῶν μου. The exalted messianic figure in Ps 110 is now viewed by the author of Hebrews as fulfilled in Jesus.

While these two OT references in 1:2-3 could be easily missed by the reader, the author cites them more explicitly in the same chapter of Hebrews: Ps 2:7 in 1:5a and Ps 110:1 in 1:13. It seems that the author of Hebrews deliberately uses these two OT references, Ps 2:7-8 and 110:1, to provide a unified structure for Hebrews 1. Hence, the prologue and the rest of Hebrews 1 are tied literarily and thematically to the same two OT references in allusions and citations, making them one unit.[694]

10.1.2 A Thematic Development of Hebrews in Light of the Rhetorical Structure, Cast by the OT Allusions and Citations in Hebrews 1

Besides unifying the chapter, the juxtaposition of Psalms 2 and 110 in Hebrews 1 has a rhetorical effect[695] on the letter. This rhetorical effect shapes the message (themes) of

690 See our study on Psalm 2 in our chapter 8.

691 Ebert, "Chiastic Structure," 173. Cf. J. van der Ploeg, "L'exégèse de l'Ancien Testamen dans l'Épître aux Hébreux," *RB* 54 (1947): 207.

692 Lane's observation of this word ἐκάθισεν ("sat") and the rest of this clause is well-taken: "Syntactically, each of the participial clauses of v. 3 is dependent upon the finite ἐκάθισεν, which grammatically provides the main assertion of vv. 3-4. This is particularly significant . . . for it establishes that the acts of purifying and sitting were temporally sequential . . . . These two clauses announce the major themes of the writer's christology, i.e., sacrifice and exaltation . . . . The declaration that the Son has been exalted to a position at God's right hand bears an unmistakable allusion to Ps 110:1, for this is the only biblical text that speaks of someone enthroned beside God." Lane, *Hebrews 1-8*, 15-16.

693 Psalm 110 in the MT is Psalm 109 in the LXX. From this point onward, we will use Psalm 110 as our reference even when its LXX text is referred to. This applies also to all the psalms with numbers differing in the MT from those of the LXX.

694 John P. Meier, in two articles, attempts to unify the prologue and 1:5-13 by looking at these two units, first in numerical symmetry and then in a general movement of thought. Meier, "Structure and Theology in Heb 1, 1-14," *Bib* 66 (1985): 168-89 and "Symmetry and Theology in the Old Testament Citations of Heb 1, 5-14," *Bib* 66 (1985): 504-33. James W. Thompson, on the other hand, argues that the catena of OT passages in vv. 5-13 must be read in light of the prologue and that v. 3 and v. 13 form an inclusio. Thompson, "The Structure and Purpose of the Catena in Heb 1:5-13," *CBQ* 38 (1976): 352-63. Similarly, see Wallace, "Texts in Tandem," 195.

695 For the rhetorical elements used in Hebrews, see Trotter, *Interpreting the Epistle*, chap. 8.

the letter, that is, the Son,[696] who is exalted above all (mode of revelation, angels, OT figures, etc).

The sonship notion in the allusions and quotations of Psalms 2 and 110 also entertains a kingly theme. When taking a detailed look at the *allusions*[697] in Heb 1:2-3, as delineated earlier, they seem to echo each other in a chiastic structure set out by Ebert,[698] that the Son as messianic *heir* echoes the Son as messianic *king*.[699] Although the kingship notion is not a dominant theme in Hebrews, its implicit placement here

696 Lane argues that the OT citations in 1:5-13 "were selected to undergird the declarations concerning the Son in the core of the exordium (vv. 2b-3c)." Lane, *Hebrews 1-8*, 22. Cf. D. W. B. Robinson argues that "the series [of OT citations in Heb 1:5-13] begin with an affirmation about the Son derived from Psalm 2, and concludes with one from Psalm 110." Robinson, "The Literary Structure of Hebrews 1:1-4," *AJBA* 2 (1972): 182. Stephen Motyer argues that the OT references in Hebrews 1 "are clearly meant to have a powerful rhetorical effect, picking up and giving the foundation for (note γάρ, 1:5) the amazing presentation of 'the Son' . . . ." See Motyer, "The Psalm Quotations of Hebrews 1: A Hermeneutic-Free Zone," *TynBul* 50 (1999): 6. Linda L. Neeley, from a text-linguistic analysis, concludes similarly: "Even a cursory reading reveals that throughout Hebrews the emphasis is on the Son." Neeley, "A Discourse Analysis of Hebrews," *OPTAT* 1, no. 3-4 (Sept., 1987): 42. Matthias Rissi, surveying various subjects under christology, comments: "Diese Sonschaft des Christus spielt im Hebr[äer] eine zentrale Rolle." Rissi, *Die Theologie des Hebräerbriefs: Ihre Verankerung in der Situation des Verfassers und seiner Leser,* WUNT 41 (Tübingen: Mohr, 1987), 45. Graham Hughes' thesis of the son is close to what we are developing here. Hughes, *Hebrews and Hermeneutics*, chap. 1. The key difference between Hughes' thesis and ours is that he sees the son as "the new form of God's address" (or as God's [final] revelation or as the Word of God), superior to "angelic mediators of the Law, to the human agent [i.e., Moses] in that revelation, to the priestly organization based on the Law." See Hughes, *Hebrews and Hermeneutics,* 24, cf. 5 (the key title). We do not deny the revelatory aspect of Jesus' sonship. Yet Hughes' thesis basically subordinates the sonship in the "Word" while we propose the sonship overarching everything in Hebrews as we will later develop in this chapter. For a christology discussion, see Lane, *Hebrews 1-8*, cxxxv-cxliv. Lane sees the sonship motif (theme) as dominant in Hebrews 1-4, while the priestly motif as dominant in Hebrews 5-10 in the christology of Hebrews (see p. cxli), but in the end, he acknowledges that christology in Hebrews is a "richly integrated synthesis. For the writer, the integrating factor was the confession that Jesus is the Son of God . . . . The hallmark of his christology is the dynamic way in which motifs merge and flow together in his presentaion of Jesus as the incarnate Son of God" (see p. cxliv).

697 The two allusions are ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον πάντων and ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς.

698 Ebert lays out the chiastic structure for Heb 1:1-4 as follows (italics ours for emphasis):

A The Son contrasted with prophets, vv. 1-2
B *The Son as messianic heir*, v. 2b
C The Son's creative work, v. 2c
D The Son's threefold mediatorial relationship to God, vv. 3a-b
C' The Son's redemptive work, v. 3c
B' *The Son as messianic king*, v. 3d
A' The Son contrasted with angels, v. 4

Ebert, "Chiastic Structure," 168.

699 Lane thinks the allusion to Psalm 110 in Heb 1:3 is a description of Jesus as "the royal priest." It seems, in our opinion, Lane has read too much into Heb 1:3 because the allusion to Psalm 110 only pertains to v. 1 of that Psalm and also the priestly notion comes (or develops) much later in Hebrews. See Lane, *Hebrews 1-8*, 6, 7, 9, cf. 15.

(early in the letter), paves the way for a later discussion of the priesthood according to Melchizedek, whose dual status as king and priest establishes the priesthood that Jesus resumes as a "royal"[700] priesthood. This "royal" element in the priesthood notion can be further reinforced by the inclusio effect of the quotations of Ps 2:7 (in Heb 1:5) and Ps 110:1 (in 1:13).[701] At any rate, we should note the kingly notion, which is embedded in the sonship theme in Heb 1:2-3, 5 and 13, will reappear in Heb 7:1-2.[702]

One can visualize the correlation of the theme/motif and allusions/citations of Psalms 2 and 110 in Hebrews in figure 9 as follows:

Hebrews	OT texts	Theme
1:2	allusion to Ps 2:7-8	Sonship/heirship
1:3	allusion to Ps 110:1	Exaltation/kingship
1:5	citation to Ps 2:7	Sonship
1:13	citation to Ps 110:1	Exaltation/kingship

Figure 9. Correlation of the Theme/Motif and Allusions/Citations of Psalms 2 and 110 in Hebrews 1

Note that the allusions of these two psalms are sandwiched by Heb 1:1 and 1:4 while their citations sandwich a catena of OT passages in the middle (vv. 6-12).[703] Note also how the order of either allusion or citation is first Psalm 2 followed by Psalm 110.

The sonship notion in the allusions and quotations of Psalms 2 and 110 in Hebrews 1 should also be studied in light of the rest of the material in Hebrews 1.[704] Three remarks are called for in this regard. First, the sonship theme is rhetorically

700 The distinction of the supposed "functional" and "ontological" priesthood by some scholars, like Deborah W. Rooke, has complicated this notion and thus should be applied carefully to the study of Hebrews. See Rooke, "Jesus as Royal Priest: Reflections on the Interpretation of the Melchizedek Tradition in Heb 7," *Bib* 81 (2000): 81-94 (cf. her "Kingship as Priesthood: The Relationship between the High Priesthood and the Monarch," in *King and Messiah in Israel*, 187-208).

701 Scholars, like Lane, have noted the inclusio of these two citations in Heb 1:5 and 13. Cf. Lane, *Hebrews 1-8*, 31. (More on this inclusio effect in our next paragraph.) Therefore, the notion of "royal" priesthood can be attained by the reading of Psalm 2 and 110 together. See our analysis in chapters 8 and 9, especially pp. 343-45.

702 See our delineation of Heb 7:1-2 later in the next chapter.

703 The catena of OT quotations is bound together through literary devices. See Übelacker notes: "Zum anderen durch die syntaktischen Konnektoren, mit denen der Verfasser die Einleitungen der Schriftzitate miteinder verbunden hat: εἶπέν . . . καὶ πάλιν (1:5), δὲ πάλιν (1:6), μὲν . . . δε (1:7,8), καὶ (1:10) und abschliessend δὲ (1:13)." Übelacker, *Der Hebräerbrief*, 141.

704 For detailed discussion of the structure and interpretation of Heb 1:5-14, see Übelacker, *Der Hebräerbrief*, 140-50. The approach he adopts to Hebrews 1-2 and 13 is rhetorical criticism. For a viewpoint of the Jewish exegetical method as applied to Heb 5:1-13, see Herbert W. Bateman, IV, *Early Jewish Hermeneutics and Hebrews 1:5-13: The Impact of Early Jewish Exegesis on the Interpretation of a Significant New Testament Passage* (New York: Peter Lang, 1997), chaps. 5-7; cf. Schröger, *Der Verfasser,* 35-79.

strengthened by an additional citation in 1:5b, quoting 2 Sam 7:14,[705] another OT text that remarkably concerns the (Davidic) son.[706] Note that this first quotation (Heb 1:5) in the catena of OT Scripture is put in the form of a rhetorical question, which echoes another rhetorical question in the last quotation (v. 13) of the catena of Scripture in vv. 5-13.[707]

Second, immediately following the double quotations in Heb 1:5, the author strengthens the sonship notion by using another key word, πρωτότοκον ("the firstborn son"). After discussing its possible allusion to Ps 89:28[27] (the LXX) and its possible parallel to God's having brought Israel into the promised land (as God brought his firstborn to τὴν οἰκουμένην),[708] Lane comments that "'the title' πρωτότοκον is appropriate to a context developing the theme of Son and heir."[709]

Third, although the rest of the catena of the OT passages in Heb 1:7-12 does not contain the word "son" (or its related words except the author's own word "son" in v. 8), there is some theological input of the sonship notion. Briefly, vv. 7-12 puts the

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705 See Vanhoye, *Situation du Christ: Hébreux 1-2*, LD 58 (Paris: Cerf, 1969), 124-49 for a lengthy discussion of Heb 1:5, especially 135-39 and 147-49 on 2 Sam 7:14.

706 Scholars differ regarding this quotation of 2 Sam 7:14 in Heb 1:5b: (1) 2 Sam 7:14 is quoted to prove the divine sonship of Jesus; see Koester, *Hebrews*, 104; (2) it is cited by the author because of a Jewish rule of exegesis, Hillel's rule of *gezerah shewah* (similar expressions, that both Ps 2:7 and 2 Sam 7:14 share similar expressions regarding the son; see Combrink, "Some Thoughts," 27; (3) it is found in the so-called "testimony book" (cf. 4QFlor); see Thomas G. Smothers, "A Superior Model: Hebrews 1:1-4:13," *RevExp* 82 (1985): 335, cf. 336. We should, however, reject Meier's notion that "it is difficult to see what 2 Sam 7,14 really contributes to the argument except a deft inclusion (*huios . . . huion*); everything important has already been said by Ps 2,7." Idem, "Symmetry and Theology," 504-505. As Lane points out, the quotations of Ps 2:7 and 2 Sam 7 form a chiasm, ABB'A'. Lane, *Hebrews 1-8*, 25. Although the materials of the OT historical books are rarely used in Hebrews (see Paul Ellingworth, *The Epistle to the Hebrews: A Commentary on the Greek Text*, NIGTC [Grand Rapids, Mich.: Eerdmans, 1993], 39), it is possible, in our judgment, that the author of Hebrews is familiar with the text of 2 Samuel 7. To support our opinion, we note that Heb 1:4 may contain an allusion to 2 Sam 7:13a (the LXX): cf. αὐτὸς οἰκοδομήσει μοι οἶκον τῷ *ovno,mati* μου το κεκληρονόμηκεν *o;noma* (italics ours for emphasis). Thus, Heb 1:4 alludes to 2 Sam 7:13a while Heb 1:5b cites 2 Sam 7:14a. Lane, like a handful of scholars, argues that the superior name in Heb 1:4 is based on Ps 2:7 quoted in 1:5 but we contend that the "name" in Heb 1:4 is based on the allusion to 2 Sam 7:13 instead. Lane, *Hebrews 1-8*, 17; see O. Michel, *Der Brief an die Hebräer*, KEK, vol. 13 (Göttingen: Vandenhoeck and Ruprecht, 1975), 105-106 and Hay, *The Right Hand*, 109-10; (cf. Ferdinard Hahn, *The Titles of Jesus in Christology*, trans. Harold Knight and George Ogg [Cleveland: World, 1969], 307-17).

707 Cf. C. F. Evans, who comments on the first and last citations "by means of a rhetorical question which is quite *without parallel* in the New Testament as a mode of citation." Evans, *The Theology of Rhetoric: The Epistle to the Hebrews*, Friends for Dr. William's Library Forty-Second Lecture (London: Dr. William's Trust, 1988), 13 (italics ours).

708 The phrase τήν οἰκουμένην provokes dispute among scholars. See Lane, *Hebrews 1-8*, 27-28 for the discussion.

709 Land, *Hebrews 1-8*, 27.

Son over angels (v. 7) and substantiates the nature of the sonship in his divinity and his eternality (vv. 8-9), his role in creation (v. 10) and his unchangeableness (vv. 11-12).[710]

Thus far, we have commented on the sonship notion in Hebrews 1 in view of the allusions and quotations of Psalms 2 and 110, and the rest of the material found there. Next, we will take a brief look at how this sonship theme is developed and serves as a "programmatic guide" to the rest of Hebrews (1-7).[711]

In the course of Hebrews' argumentative development, the Son is exalted (or superior, κρείττων, see 1:4 and et al.) above the angels (1:5-2:18) with Psalm 8 being cited in Hebrews 2. The Son is above Moses[712] (marked by his faithfulness in Hebrews 3) with Psalm 95 being cited and also above Joshua (marked by his leadership to give people Sabbath rest in 4:1-11 although the rest was characterized as temporary; cf. 4:8-9).

Furthermore, as the course of development moves into Hebrews 5 through 7 – following the transition of 4:12-16 – Ps 110:4 is quoted in juxtaposition with Ps 2:7 in Heb 5:5-6, where we can argue that the exalted sonship of Jesus is then transformed into the royal priesthood of Jesus. (Later, in our next chapter, we will elaborate on this transformation.) Suffice it to say that the allusions and citations of Psalms 2 and 110 provide the perceptive reader with a framework for the primary theme – the Son – of this letter.

Building on the above observations, we will further delineate the thematic notion of "sonship" – culminating in the appropriation of Psalms 2 and 110 by the author of Hebrews – woven into the first part of Hebrews, chapters 1-7 in the next section. Our focus is the rhetorical effect of the "son" to Hebrews 1-7 and the use of Psalms in Hebrews 1-7.

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710 Motyer categorizes the OT quotations in Heb 1:5-13 into three categories: (1) texts definitely understood as messianic, (2) texts readily understood as messianic but which originally contained no messianic notion, and (3) texts being stretched and teased but extended into the same line of thought. Those quoted in Heb 1:8-9 belong to (2) while those in Heb 1:10-12 belong to (3). Note also those in Heb 1:5-6 belong to (1). See Motyer, "Psalm Quotations," 15-21.

711 G. Hughes takes a similar approach in his thesis (son as God's new form of address): he examines his thesis in the prologue, setting the prologue as the platform for the rest of Hebrews. Then he examines 1:5-2:4, 3:1-4:13 and 4:14-7:28. Idem, *Hebrews and Hermeneutics*, 5-16. Interestingly, his analysis stops at 7:28.

712 See a discussion by Lane on why Jesus as the son is first compared to angels, then Moses in Lane, *Hebrews 1-8*, cxxviii. It should be noted, however, that most commentators may not specifically use the word "son" when considering the comparison between him and the angels, Moses, and so forth in Heb 1:5-4:13.

10.1.3 Son as an "Inclusion" in Hebrews 1 and 7: Its Rhetorical Effect on Hebrews 1-7

The appearance of υἱός in 1:2 and 7:28 is strategic or rhetorical: it serves, in our opinion, as an inclusio for Hebrews 1-7 and it dictates the sonship as an overarching notion for Hebrews 1-7. This inclusio can be explained in two ways.

First, when υἱός appears in 1:2, it replaces the primacy of God in the prologue, as some scholars have noted. For instance, Black, through his syntactical analysis of Heb 1:1-4, discerns a clear progression from God to his Son. He then argues that God is not to be understood as the focal point of the argument because, even though God is the speaker, his ultimate revelation is in his Son, making the Son the main feature of 1:1-4[713] (and by extension, to Hebrews 1-7).

The second explanation is that the last appearance of υἱός occurs in 7:28, regarded by Lane as "a concluding contrast summarizing the argument of the entire chapter [Hebrews 7]"[714] or, in our opinion, the entire section of Hebrews 5-7. According to Lane, there are three antitheses in 7:28: (1) the Levitical priesthood is by "the law" (ὁ νόμος) vs. the new priesthood (in Melchizedek's order), which is by "the word of oath" (ὁ λόγος δὲ τῆς ὁρκωμοσίας); (2) the old priesthood is "human" (ἀνθρώπους) while the new priesthood is "the Son" (υἱόν); (3) the old priests are "plagued with weakness" (ἔχοντας ἀσθένειαν) but the new priest – the Son – has been "made perfect forever" (εἰς τὸν αἰῶνα τετελειωμένον.).[715] For Lane (and we also agree), the emphasis in v. 28 is placed on the last phrase: υἱὸν εἰς τὸν αἰῶνα τετελειωμένον,[716] referring to the Son's high priesthood conferred upon him based on Ps 110:4 (the phrase εἰς τὸν αἰῶνα is an allusion to 110:4). In summary, the inclusio by the appearance of υἱός strengthens our argument that the author of Hebrews intends to thematize Hebrews 1-7 with the notion of God's Son, Jesus. Nonetheless, this thematization should also be viewed in light of OT citations and allusions.

10.1.4 Citations and Allusions of Psalm 2 and 110 in Hebrews 1 and 7 as a Rhetorical Effect for the Son as the Overarching Theme

Previously, we have established that without a doubt Psalms 2 and 110 are alluded to and then cited in Hebrews 1. Do we detect both Psalms in Hebrews 7? It is quite obvious

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713 David Alan Black, "Hebrews 1:1-4: A Study in Discourse Analysis," *WTJ* 49 (1987): 177-79.

714 Lane, *Hebrews 1-8*, 194. Cf. Ellingworth, *The Hebrews*, 396.

715 Lane, *Hebrews 1-8*, 194-95. Cf. to Ellingworth, *The Hebrews*, 397.

716 Lane, *Hebrews 1-8*, 195. Attridge comments on this phrase are well-taken: "[it] looks backward, with its emphatic, anarthrous use of the title Son, with its repetition of the notion of eternality from Psalm 110, which has been central to this chapter [Hebrews 7]." Attridge, *The Hebrews*, 215.

that a portion of Psalm 110 has been repeatedly cited in Hebrews 7,[717] including the phrase εἰς τὸν αἰῶνα alluded to in Heb 7:28. Nonetheless, Psalm 2 appears to be absent in Hebrews 7. We offer, however, two possible allusions to Psalm 2. First, the Son (υἱόν in 7:28), viewed from the broader context of Hebrews (that is in light of Hebrews 1), will remind the perceptive reader of Ps 2:7, alluded to and cited in Heb 1:2 and 5. Also, as we have established earlier in the above section, this inclusio technique in the word "Son" is one of the literary tools a skillful composer would use.[718] Second, the phrase ὁ λόγος τῆς ὁρκωμοσίας ("the word of the oath") not only reminds the reader of Psalm 110:4a (ὤμοσεν κύριος καὶ οὐ μεταμεληθήσεται), but also of Ps 2:7b, found in the content of a divine speech in Ps 2:7a: κύριος εἶπεν πρός με.[719]

We can visualize the rhetorical effect by the use of inclusio of the "Son" in the following figure (10):

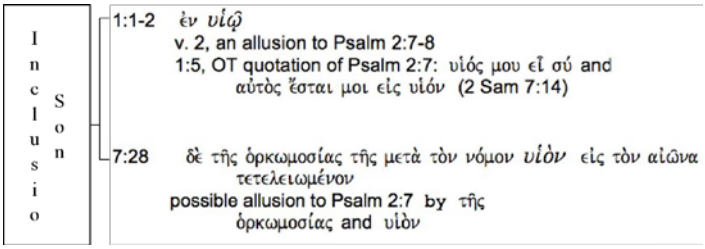

Figure 10. Diagrammatic Structure of Hebrews 1 and 7 in the Inclusio Effect by the "Son" (υἱός, enlarged and italics for emphasis)

717 See the list of citations of and allusions (in italics) to Psalm 110:4 (σὺ εἶ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδεκ) in Hebrews 7 as follows:
7:3 μένει ἱερεὺς εἰς τὸ διηνεκές (uncertain)
7:11 κατὰ τὴν τάξιν Μελχισέδεκ
7:17 σὺ εἶ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ
7:21 Ὤμοσεν κύριος καὶ οὐ μεταμεληθήσεται, σὺ ἱερεὺς εἰς τὸν αἰῶνα
7:24 εἰς τὸν αἰῶνα.
7:28 εἰς τὸν αἰῶνα.
One may want to add Psalm 110:1 as being alluded to in 8:1 immediately following Hebrews 7: ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου, cf. to κάθου ἐκ δεξιῶν μου (Ps 110:1, LXX). See Hay, *The Right Hand*, 46 (chart 3), cf. 87.

718 Admittedly, our argument (a possible allusion) here is based on one word (υἱόν in 7:28). By no means would we argue that every time the Greek word υἱός occurs in Hebrews, it is an allusion to Psalm 2:7. Nonetheless, our argument is based on (1) the literary device (inclusio) used by the author of Hebrews as noted in this chapter and (2) the larger literary frame as observed in Hebrews 1 and 7 as noted above.

719 See the discussion in our analysis of the literary-thematic relationship between Psalms 2 and 110 in chapter 9, pp. 343-45: we have also argued that Psalm 2, though it is not cast in a divine oath, should be read in light of Psalm 110. At least some scholars view both Psalms as being cast in divine speeches or oracles; see Spieckermann, "Rede Gottes," 157-58.

Furthermore, one can view the structure of Hebrews 1-7 from the angle of the OT citations and allusions (in figure 11):

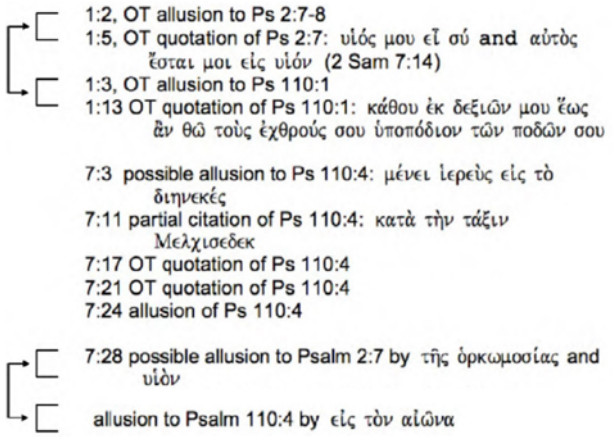

Figure 11. Diagrammatic Structure of Hebrews 1 and 7 in the Citations and Allusion of the OT (Psalms 2 and 110)

The above figure illustrates the notion that Psalm 2 and 110 provide a thematic structure of Hebrews 1-7 concerning the Son. Or, viewed from the main point of interest of our study, the Psalter, especially Psalms 2 and 110, seems to shape the structure and the message of Hebrews. Was the author of Hebrews reading the Psalter in its total canonical shape? We believe such possibility exists as we have delineated in our last two chapters of the message of the Psalter: Torah-pointing-to-the-messiah as God's divine Son. This possibility grows stronger when we highlight the juxtaposition of Psalms 2 and 110 in Heb 5:5-6, which is nearly the midpoint of Hebrews 1 through 7 (see the "Syntagmatic Use of the 'Son'" section in next chapter).

Our contention of the sonship notion as an overarching theme for Hebrews 1-7 may raise some questions. In the next section we will answer these questions.

10.1.5 Rhetorical Effect of the Son in Hebrews 1-7: Answers to Some Possible Issues

Two issues, though related, will be raised at this point, which can be posed in two sets of questions: first, why do we argue that the notion of sonship serves as a thematic-rhetoric device *only* for the first seven chapters of Hebrews? Does this mean the sonship notion is unimportant for the remainder of Hebrews? Second, given the notion of sonship as an overarching theme for Hebrews 1-7, how then should Hebrews 8-13 be read? Our next two sections are dedicated to seeking answers to these two sets of questions.

10.1.5.1 Sonship: Overarching Thematic Notion in the Structure of Hebrews 1-7

The question why the sonship theme appears limited to Hebrews 1-7 calls for a two-fold answer: first, the word υἱός, referring to Jesus Christ, only appears in the first seven chapters of Hebrews (with the exception of one occurrence in 10:29). This word υἱός with a clear reference to Jesus Christ, occurs in the following verses:[720] 1:2, 1:5 (in quotation, 2 times); 1:8; 2:6 (in quotation);[721] 3:6; 4:14; 5:5 (in quotation); 5:8; 6:6;[722] 7:3; and 7:28 (plus 10:29). The occurrences of υἱός without reference to Jesus mainly occur after Hebrews 7.[723] The usage of υἱός, suggests the author of Hebrews wants to stress sonship in the first seven chapters.[724]

Second, one can detect a thematic break between Hebrews 1-7 and 8-13.[725] The author achieves this thematic break by employing at least two devices. The first device is a change of genre and subject matter from Hebrews 7 to 8. Looking at the structure of Hebrews from the perspective of genre, Stanley argues that there is a structural seam between Hebrews 7 and 8.[726] Grässer, looking at the subject matter, comments: "Hatte chapter 7 die *Person* Christi beschrieben, so beginnt in 8,1 eine bis 10,18 reichende zusammenhängende Beschreibung seines hohepriesterlichen *Werkes* (λειτουργίας, 8,6)."[727] Like Grässer, Lane observes a similar change of subject: from the

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720 See a discussion of the term "Son of God" as a messianic title tied to Jesus' preexistence and wisdom christology by Barnabas Lindars, *The Theology of the Letter to the Hebrews* (Cambridge: Cambridge University Press, 1991), 29-35. Cf. Marie E. Isaacs, *Sacred Space: An Approach to the Theology of the Epistle to the Hebrews*, JSNTSup 73 (Sheffield: Sheffield Academic Press, 1992), 186-204.

721 The author of Hebrews, quoting Psalm 8:5 there, applies the reference to Jesus. In our opinion, as our study in chapters 8-9 has shown, one should read an individual psalm in light of the messianic notion advocated by the programmatic introduction to the Psalter by Psalms 1-2. The author of Hebrews seems to interpret Psalm 8 in this light because this is also the way he deals with Psalms 2 and 110. Contrary to our notion, see L. D. Hurst, "The Christology of Hebrews 1 and 2," chap. in *The Glory of Christ in the New Testament: Studies in Christology in Memory of George B. Caird*, ed. Hurst and N. T. Wright (Oxford: Clarendon, 1987), 151-54.

722 The meaning of this verse is similar to 10:29, i.e., disgracing the Son of God; both references have τὸν υἱὸν τοῦ θεοῦ, "Son of God" (cf. 4:14).

723 Other appearances of υἱός not referring to Jesus are 2:10 (the sonship of Jesus resulting many "sons" into glory), 7:5 ("sons" of Levi), 11:21, 22, 24, 12:5 (twice), 6, 7 (twice), 8.

724 G. Hughes (*Hebrews and Hermeneutics*, 13) notices the absence of the term "son" after Hebrews 7. As we discussed earlier in the chapter, the sonship theme is further strengthened by the two strategic positions where υἱός appears.

725 It is difficult to observe a thematic break between Hebrews 1-7 and 8-13, particularly in the materials between Hebrews 5-10, because in both segments the contents are closely related. Besides, most commentators outline Hebrews 5-10 or precisely 5:1-10:18 (some include 4:14-16 and/or 10:19-39) as one block of materials. See, for example, O. Michel, *Der Brief*, 6, cf. 204.

726 Stanley, "Structure of Hebrews," 258-60. For him, Hebrews 7 is a unit by itself while Hebrews 8-10, and 11-13 form two additional units.

727 Grässer, *An die Hebräer: 7,1-10,18*, EKKNT, vol. 17 (Part 2), (Zürich: Benziger, 1993), 77 (italics his).

establishment of the high priesthood office for God's Son (Hebrews 5-7) to the ministry of this priesthood by Christ (Hebrews 8-10).[728]

The second device is the transition passage of 8:1-2. While 8:1-2 poses a challenge to interpreters mainly due to the word κεφάλαιον,[729] others, through text-linguistics, observe that these two verses function as a transitional device, or in Guthrie's term, "direct intermediary transition."[730] Guthrie argues that these two verses stand between two blocks of materials: 5:1-7:28, about the Son's appointment as high priest and 8:3-10:18 about the heavenly offering or ministry of this royal high priest.[731]

Thus far we have explained that the author of Hebrews sets in place the sonship theme as the overarching emphasis for the first seven chapters. First, the author of Hebrews, by means of allusion to and citation of Psalm 2 and 110 in Hebrews 1, anchors the notion of the Son being exalted. Noticeably there is a thematic break after Hebrews 7, detected by the change of genre, subject matter, and use of a transition paragraph (8:1-2).

10.1.5.2 Sonship: Overarching Thematic Notion, and the Rest of Hebrews (8-13)

Having justified sonship as the overarching theme of Hebrews 1-7, how then should we read Hebrews 8-13? The richness of the materials in Hebrews 8-13 warrants a detailed analysis to tie the sonship notion to the contents of these chapters. Yet constraints and the risk of over-generalization limit our attention here to a short epitome.

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728 Lane comments on 8:1-2 in light of the content before and after these verses: "A new stage in the argument is clearly indicated in 8:1-2. Previously the writer focused on Jesus' appointment as high priest and his vocational qualification for the exercise of a fully effective ministry (5:6-10; 6:20; 7:11-28). He now calls attention to Jesus as a high priestly ministrant in the heavenly sanctuary . . . ." Lane, *Hebrews 1-8,* 202.

729 See a brief survey provided by Ellingworth, *The Hebrews,* 399-400 (scholars cited there). Lane provides three glosses for this word: the main or chief point of argument; the summary or recapitulation; and the "crowning affirmation." He prefers the last reading "based on the conviction that the new affirmation that Christ exercises his priestly ministry in the heavenly sanctuary (8:2) is the 'crowning affirmation' to the foregoing argument [in Hebrews 7]." Lane, *Hebrews 1-8,* 200, cf. 204. Attridge, however, takes the word as a "main point." Attridge, *The Hebrews,* 216 (his translation), 217. Isaacs takes a more eclectic notion of combining both. See Isaacs, *Sacred Space,* 181 (footnote 4).

730 Guthrie, *Structure of Hebrews,* 106. Donald M. Stine labels 8:1-2 (with 1:1-4 and 10:19-25) as "topic sentences." Stine, "The Finality of the Christian Faith: A Study of the Unfolding Argument of the Epistle to the Hebrews, Chapters 1-7" (Ph.D. diss., Princeton Theological Seminary, 1964), 106. Our knowledge of this reference is indebted to MacLeod, "Literary Structure," 195.

731 Guthrie, *Structure of Hebrews,* 106-108.

Hebrews 8-13 can be roughly divided into two major sections, namely, 8:3-10:18 and 10:26-13:25,[732] with 10:19-25 serving as transition.[733] In the first major section (8:3-10:18), it contains the result or *effect* of the Son who, having been appointed to the royal high priesthood according to Melchizedek's order in Hebrews 5-7, became the minister (λειτουργός, 8:2) as well as the sacrifice (θυσία, 8:3, cf. 9:26: νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν τῆς ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται) for sins once and for all. Christ[734] as the sacrifice is set in contrast to the system of "the early sanctuary" (9:2) where sacrifices were repeatedly made for sins, either daily or once a year (9:1-28). Hebrews 10:1-18 continues the contrast but also points to the ultimate nature of Christ's sacrifice.[735]

For the next major section (10:26-13:25), after the transition passage of 10:19-25 where "faith" is highlighted (πίστις, 10:22, cf. v. 23: πιστός), the warning against those who keep on sinning is tied to the Son (of God, τὸν υἱὸν τοῦ θεοῦ, see 10:29) once again in 10:26-39. At the end of this warning is a citation of an OT text about faith (Hab 2:3-4) in 10:37-38, preparing the readers for the exposition of faith delivered in Hebrews 11.

To encourage the readers of Hebrews to keep their faith, 11:1-40 provides ample examples of OT men and women of faith. Among these exemplary men and women of faith, Moses is mentioned as the one who "regarded disgrace for the sake of Christ as of greater value than the treasure of Egypt" (NIV, 11:26); the only time "Christ" appears in Hebrews 11. Hebrews 12, building on the faith exposition in the previous chapter, encourages its readers to endure (ὑπομονή, ὑπομενεω in 12:1 and 3 respectively) akin to enduring being disciplined by a father (quotation of Proverbs 3 in 12:5-6). Yet faith (Hebrews 11) and endurance (Hebrews 12) are based on the central notion of Hebrews,

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732 Earlier we argued that 8:1-2 is a transitional text. For 10:26-13:25, we can refine the division as 10:26-12:29 and 13:1-25, with Hebrews 13 serving as the concluding chapter of Hebrews.

733 Some scholars have noted the similarity between 10:19-25 and 4:14-16, proposing that these two passages serve as a transition device in the structure of Hebrews. See Wolfgang Nauck, "Zum Aufbau des Hebräerbrefes," in *Judentum Urchristentum Kirche: Feshschrift für Joachim Jeremias*, ed. W. Eltester, BZNW 26 (Berlin: Töpelmann, 1960), 199-206; Nauck's analysis is on 10:19-31. Guthrie, built on Nauck's notation, modifies it – only on 10:19-23 – and argues that 4:14-10:23 should be considered one section. Guthrie, *Structure of Hebrews*, 79-82. Nonetheless, we will later propose that 4:14-16 is a pivotal text where sonship is clothed with the notion of royal priesthood, which is more fully developed in Hebrews 5-7.

734 The word Χριστός "Christ" functions syntagmatically and strategically in Hebrews. First, its appearances in Heb are as follows: 3:6, 14; 5:5; 6:1; 9:11, 14, 24, 28; 10:10; 11:26; 13:8, 21. Second, its appearance in 3:6 and 5:5 is correlated with the Son (υἱός): "Christ as the Son" or "Christ being addressed as the Son" respectively. Third, its appearance in Hebrews 9 and 10 is syntagmatically tied to his *ministry* in the heavenly sanctuary, either as a priest or as a sacrifice. In 9:11, 24 (cf. 9:28), he entered the heavenly sanctuary or God's presence as high priest. In 9:14 and 10:10, Christ's blood and his body – as sacrifice – are viewed with the power of purification for sins.

735 Lane labels 10:1-18 as "the ultimate character of Christ's single, personal sacrifice for sins." Lane, *Hebrews 9-13*, WBC, vol. 47b (Dallas: Word Books, 1991), 252.

that is, Jesus – who has become the mediator of the new covenant and who shed his blood – reiterated at the close of chapter 12 (v. 24: καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ καὶ αἵματι ῥαντισμοῦ). Hebrews 13, though its integrity has been the focus of inquiry by scholars,[736] serves as a conclusion but upholds the central thesis of the book in 13:8: "Jesus Christ" remains the same.

In summary, we have delineated how the sonship notion of Hebrews 1-7 ties to the understanding of the rest of the Hebrews. The sonship of Jesus still has its bearing on Hebrews 8-13, first through the effect of Jesus as the sacrifice (Hebrews 8-10), and then the effect of Jesus as the object of or source for believers' faith[737] and endurance (Hebrews 11-12), with Hebrews 13 serving as a conclusion: Jesus Christ remains the same (13:8).

As many may have noticed, Hebrews 5-7 has for its topic the royal priesthood of Jesus in the order of Melchizedek. Therefore, the next chapter will examine the notion of the sonship serving as a vehicle to carry the royal priesthood notion in Hebrews 5-7. We will approach the subject via one aspect of the discourse analysis, the syntagmatic use of υἱός "son" in Hebrews. Likewise in our next chapter, what demands our attention is the high point discussion of the two priestly orders, though it will be viewed bearing in mind the use of the OT in Hebrews 7. Our study will enable us to synthesize how the OT allusions and quotations shape the composition and theme of Hebrews.

736 See Lane, *Hebrews 9-13,* 495-507; cf. idem, *Hebrews 1-8,* lxvii-lxviii.

737 Victor (Sung-Yul) Rhee argues for examining the whole book of Hebrews by using the notion of Jesus as model and as object of faith (especially the latter) in the context of christology and eschatology in his *Faith in Hebrews: Analysis within the Context of Christology, Eschatology, and Ethics,* SBLit 19 (New York: Peter Lang, 2001). See also his two articles as excerpts taken from his book: "Christology and the Concept of Faith in Hebrews 1:1-2:4," *BSac* 157 (2000): 174-89 and "Christology and the Concept of Faith in Hebrews 5:11-6:20," *JETS* 43 (2000): 83-96.

11 A Discourse Analysis of Hebrews 1-7: Syntagmatic Use of the "Son" in Light of the Quotations and Allusions of Old Testament Scripture

In this chapter, we will continue our discussion of the sonship motif. Our topic is how this sonship motif is used to carry the high priesthood in Hebrews, especially Hebrews 5-7. Our approach is a discourse analysis employing a syntagmatic study of a few key words in relationship to υἱός "son," in Hebrews. Moreover, since Hebrews 7 is the center of the discussion of the Melchizedek's priesthood, Hebrews 7 will be closely examined. In both studies (as first and second major sections of this chapter), the use of the OT in Hebrews remains the focal point of our investigation: how does the use of the OT shape the theme and structure of Hebrews 1-7? In the third section, we will put the use of the OT shaping Hebrews into a larger perspective and draw some conclusions. (In our final chapter, we will review the hermeneutical issue of the use of the OT in the OT, and the use of the OT in the NT, with special reference to the use of the OT in Hebrews, and draw our conclusions from this project.)

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11.1 A Syntagmatic Use of the Son, Carrying the Notion of High Priesthood in Hebrews 4:14-7:28, in Light of the OT References in Hebrews

When one examines the strategic position of the word υἱός with other key words, Χριστός and particularly ἀρχιερεύς/ἱερεύς,[738] in Hebrews, a syntagmatic effect is achieved and a thematic notion is made clear. Before we make any observations regarding these words, however, it is necessary to frame our view in context by examining the content of Hebrews 5-7, with 4:14-16 as its "introduction," where these words are syntagmatically used.

738 The term ἀρχιερεύς occurs in Heb 2:17, 3:1, 4:14, 15, 5:1, 5, 10, 6:20, 7:26, 27, 28, 8:1, 3, 9:7, 11, 25, 13:11. The term ἱερεύς appears in Heb 5:6, 7:1, 3, 11, 14, 15, 17, 20, 21, 23, 8:4, 9:6, 10:11, 21. See the following correlative distributions of υἱός, Χριστός, ἱερεύς, and ἀρχιερεύς in Hebrews (number in italics means two or more words are found in the same verse; * means υἱός does not have any christological references):

Hebrews	υἱός	Χριστός	ἱερεύς	Ἀρχιερεύς
1:	2, 5, 8			
2:	6, 10*			17
3:	*6*	*6*, 14		1
4:	*14*			*14*, 15
5:	*5, 8*	*5*	6	1, 5, 10
6:	6	1		20
7:	*3*, 5*, *28*		1, 3, 11, 14, 15, 17, 20, 21, 23	26, 27, 28
8:			4	1, 3
9:		*11*, 14, 24, 28	6	7, *11*, 25
10:	29	10	11, 21	
11:	21*, 22*, 24*	26		
12:	5*, 6*, 7*, 8*			
13:		8, 21		11

See a discussion of the different use of these two priestly terms ἱερεὺς and ἀρχιερεὺς in John M. Scholer, *Proleptic Priest: Priesthood in the Epistle to the Hebrews*, JSNTSup 49 (Sheffield: JSOT Press, 1991), 83. See also G. Schrenk, "ἱερεὺς/ἀρχιερεὺς" in *TDNT* 3: 257-83, especially 274-82.

Regarding the content of Hebrews 5-7, after the transition paragraph of 4:14-16, one can divide Hebrews 5-7 as follows: 5:1-10, 5:11-6:12, 6:13-20 and 7:1-28.[739] Our focus will be on 5:1-10, 6:13-20 and 7:1-28 (omitting 5:11-6:12, which is generally regarded as "parenetic digression"[740] by scholars).

For 5:1-10, Ellingworth points out that scholars have already noted the chiastic structure in this text,[741] which is to lay a foundation for a fuller discussion of Jesus' high priesthood in the order of Melchizedek in Hebrews 7.[742] The content of 5:1-10 can be summarized as follows: Christ as God's son (5:5) has been conferred as the high priesthood in the order of Melchizedek (5:6, cf. v. 10) by God who called him (5:4). He is able to sympathize with our weakness (4:15, cf. 5:1-3), for he himself went through suffering (5:7-8) and emerged perfect (5:9-10).

Pertaining to 6:13-20, scholars generally recognize a change in genre from the previous material (5:11-6:12).[743] The content can be summarized as follows: in this text, the argument offered by the author of Hebrews is based on Genesis 22, particularly Gen 22:16-17.He argues that the certainty of God's promise – confirmed by his divine oath – to Abraham is the basis for the hope that believers should take hold of (6:18,

739 This outline is indebted to Lane, *Hebrews 1-8,* cii. Hugh Montefiore, Hans-Friedrich Weiss, Attridge and Ellingworth share nearly identical outlines for Hebrews 5-7: 5:1-10, 5:11-6:20 and 7:1-28 (with some minor refinements in each block). See Hugh Montefiore, *A Commentary on the Epistle to the Hebrews,* HNTC (New York: Harper and Row, 1964), 31; Weiss, *Der Brief an die Hebräer*, KEK (Göttingen: Vandenhoeck and Ruprecht, 1991), 8-9; Attridge, *The Hebrews,* 19 and Ellingworth, *The Hebrews,* vi. Other outlines, like F. F. Bruce's and Philip E. Hughes', are too refined to consider. Bruce, *The Epistle to the Hebrews* (Grand Rapids, Mich.: Eerdmans, 1964), lxiii and Hughes, *A Commentary on the Epistle to the Hebrews* (Grand Rapids, Mich.: Eerdmans, 1977), 3-4. We prefer to divide Hebrews 5-6 as Lane does for reasons explained later in this chapter.

740 See Lane, *Hebrews 1-8,* 133. The text fills with metaphors for the purpose of admonition and encouragement to the readers of Hebrews but as Lane (*Hebrews 1-8,* 133-34) advocates, the text, "as a preliminary exhortation, . . . provides an appropriate preamble to the central exposition that follows in 7:1-10:18."

741 Ellingworth, *The Hebrews,* 271; Lane painstakingly lays out the concentric chiastic structure as follows:

A The old office of high priest (5:1)
B The solidarity of the high priest with the people (5:2-3)
C The humility of the high priest (5:4)
C' The humility of Christ (5:5-6)
B' The solidarity of Christ with the people (5:7-8)
A' The new office of high priest (5:9-10)
Lane, *Hebrews 1-8,* 111.

742 Recently, the monograph by Kurianal does not merely propose that Ps 110:4 serves as the substructure for Heb 5:1-10 and Heb 7 but also argues that Heb 5:1-10, as one literary unit, should be read in view of Hebrews 7. Please refer to Kurianal, *Our High Priest*.

743 For example, Lane, *Hebrews 1-8,* 148; notwithstanding that 6:13-20 is treated as one unit, Weiss points to the links between 6:12 and 6:13-20: the use of γάρ and Stichwörter ἐπαγγελία, μακροθυμία and κληρονομεῖν (6:12, cf. 6:13, 15, 17). Weiss, *Der Brief,* 358.

cf. vv. 19-20),[744] given that is it impossible for God to lie (Heb 6:18), an allusion to Num 23:19 (the MT: וְיכַזֵּב לֹא אִישׁ אֵל).[745]

Regarding Hebrews 7, which will be treated in an extensive exegetical study in a separate section of this chapter, our comments are confined to two areas. First, its connection to Heb 6:13-20 can be viewed from two angles: through a chiastic structure formed by Heb 6:19-20 with Hebrews 7 (through 10), as argued by Rice,[746] and – what is more obvious in our opinion – by the name Abraham (7:1-2), who, in Heb 6:13-20, was depicted as the recipient of God's unchanging promise, and was compared to Melchizedek in Heb 7:4-10.

Second, the comparison[747] between Abraham and Melchizedek (7:1-10) and the priestly order of Melchizedek versus the one of Levi or Aaron (7:11-28) has several implications that the author of Hebrews delineates in the rest of Hebrews 7: first, it is necessary to have a change of law because Melchizedek is characterized as κατὰ δύναμιν ζωῆς ἀκαταλύτου ("according to the power of an indestructible life") but the Aaronic priesthood as κατὰ νόμον ἐντολῆς σαρκίνης ("according to the law of fleshly command") in Heb 7:15-19. Second, the former priesthood is confirmed by an oath (cf. Heb 6:13-20), while the latter is not (Heb 7:20-22). Third, the life of the former

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744 The connection of Heb 6:13-20 to Heb 5:1-10 can be viewed as follows: at the onset of the discussion of Jesus' appointment to be high priest in 5:1-10, the author uses the word καλούμενος ("called", 5:4) and then ends the depiction of the appointment with another word, προσαγορευθείς ("called"), in 5:10 but this time the author adds a phrase, κατὰ τὴν τάξιν Μελχισέδεκ. This phrase does not appear again until 6:20, which is the closing verse of the text concerning God's promise and oath. The connection of Heb 6:13-20 and Hebrews 7 can be summarized as follows: at first glance, the promise and the oath in 6:13-20 seem irrelevant to what follows (Hebrews 7). Nevertheless, the God who cannot be a liar, as depicted in 6:18, is also the same God who called Jesus ?and made an oath that Jesus is the priest forever according to Melchizedek's order in 7:20-21. In our opinion, the call of Jesus to be high priest according to the order of Melchizedek (5:5-6) is implicit in God's unchanging promise and oath in Heb 6:13-20. This notion is later made explicit in 7:20-21: Καὶ καθ' ὅσον οὐ χωρὶς ὁρκωμοσίας· οἱ μὲν γὰρ χωρὶς ὁρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, ὁ δὲ μετὰ ὁρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτόν· ὤμοσεν κύριος καὶ οὐ μεταμεληθήσεται· σὺ ἱερεὺς εἰς τὸν αἰῶνα (note that Ps 110:4 is cited in 7:21).

745 See Lane, *Hebrews 1-8*, 152, where he lists other OT texts being alluded to. The LXX of Num 23:19 is not helpful here.

746 Rice, "Chiastic Structure," 243-46. Rice, not satisfied with Vanhoye's analysis (in his *La structure littéraire*, 114-24) of 6:13-20, argues that a chiastic structure can be detected with 6:19-10:39 (see Rice, "Chiastic Structure," 245 for the presentation of the chiasm). See also Hughes who points to the connection of Hebrews 7:18-21 to 6:13-20 as noted by some scholars. Hughes, *Hebrews and Hermeneutics*, 20-23 (see endnote 65, p. 152, where bibliographical references are given).

747 Greek rhetoric's *Synkrisis* (comparison), is applied to the study of Hebrews 7 by Timothy W. Seid in his "Synkrisis in Hebrews 7: The Rhetorical Structure and Strategy," in *The Rhetorical Interpretation of Scripture: Essays from the 1996 Malibu Conference,* ed. Stanley E. Porter and Dennis L. Stamps, JSNTSup 180 (Sheffield: Sheffield Academic Press, 1999), 322-47. Note that this article is a summary of Seid, "The Rhetorical Form of the Melchizedek/Christ Comparison in Hebrews 7" (Ph.D. diss., Brown University, 1996).

priesthood continues forever, while the life of the latter is hindered by death (Heb 7:23-25). Heb 7:26-28 recapitulates the entire argument that the priesthood by the Son according to Melchizedek is more "fitting" (ἔπρεπεν, v. 26) than the Levitical priesthood.

With the content of Hebrews 5-7 just summarized, we can now examine the syntagmatic use of these three words, "son," "Christ," and "high priest" in view of the OT quotations and allusions in Hebrews 5-7. Three observations with their respective arguments will be considered: the syntagmatic use of υἱός and ἀρχιερεύς; the syntagmatic use of υἱός, Χριστός and ἀρχιερεύς; and the syntagmatic use of υἱός, Χριστός, ἱερεύς and ἀρχιερεύς.

The first co-appearance of υἱός and ἀρχιερεύς[748] in Heb 4:14 produces the initial syntagmatic contact point of the sonship notion and the high priesthood notion. To reframe, a switch of – though notably not a total departure from – the thematic notions occurs in Heb 4:14. From 4:14 onward and throughout Hebrews 7, the notion of high priesthood takes a more prominent place even though it should still be regarded as embedded in the sonship notion.[749] Heb 4:14 reads: Ἔχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανούς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμολογίας (italics ours for emphasis). Note how this verse is part of the transitional passage (4:14-16)[750] in the overall structure of Hebrews. Figure 12 enables us to visualize the function of this transitional passage:

748 The next two co-appearances these two words are in 5:5 and 7:28.

749 Trotter's comments are close to our argument. He explains Heb 4:14 in the following way: "We see Jesus called 'a great high priest,' but also referred to as 'Jesus the Son of God.' . . . The theme of Jesus' high priesthood is then developed further, though the author briefly returns to the sonship motif by quoting Ps 2:7 [in 5:5]." Trotter, *Interpreting the Epistle,* 205. Wallace also states: "The priesthood of Christ derives its eminence from the sonship of Christ." Wallace, "Text in Tandem," 199. Victor C. Pfitzner, after remarking that both "son" and "high priest" appear with equal frequency in Hebrews, comments: "Christ's sonship is the constant point of reference for the author's Christology"; Pfitzner then gives four observations. His last observation of the first and last reference of the "son" in Hebrews 7 (vv. 3 and 28 respectively) resembles our discussion of the rhetorical inclusio of the "son" in chapter ten. After his last observation, he concludes: "Although both titles [son and high priest] are vital for the Christology of the Letter, the primary title is 'Son'." Ffitzner, *Hebrews,* ANTC (Nashville, Tenn.: Abingdon, 1997), 38. Note that all these are found in one paragraph.

750 Guthrie labels it (also 10:19-25) "overlapping constituents" whose function is to serve both as a conclusion for the previous block of material (3:1-4:16) and as an introduction to the next block of material (5:1-10:18). Guthrie, *Structure of Hebrews,* 102-103. We, however, disagree with Guthrie at one point, namely, that his next block of material, 5:1-10:18, should be divided into two: 5:1-7:28 and 8:3-10:18, with 8:1-2 as another transition paragraph, as we have argued earlier (concerning 8:1-2) in chapter ten.

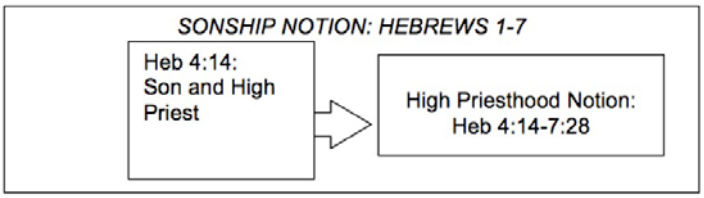

Figure 12. The Notion of the Royal High Priesthood Embedded in the Notion of Sonship in Hebrews 1-7

These two notions, though not quite of equal importance in the thematic development of Hebrews,[751] are also noticed by biblical exegetes.[752] For example, Stanley, who views Psalm 110 as providing a structure for the entire book of Hebrews,[753] comments on Hebrews 1-7:

> The first seven chapters are spent, therefore making the connection between Jesus as Sovereign Son (Ps 110:1 – read in light of Ps 2:7) and Jesus as the priest in the order of Melchizedek (Ps 110:4), and showing the significance of having a priest who is also a son.[754]

Stanley's comment is significant in a sense that the basis for combining these two notions – the sonship and priesthood – is the reading of Psalms 2 *and* 110, or the Psalter if we will, by the author of Hebrews. Our understanding, therefore, is that these two Psalms shape the structure and theme of Hebrews, which is reinforced by our next observation.

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751 Some scholars give priority to the high priesthood over the sonship in their studies of the structure and motif of Hebrews. See, for example, Keijo Nissilä, *Das Hohepriestermotiv im Hebräerbrief: Eine exegetische Unterschung* (Helsinki: Oy Liiton Kirjapaino, 1979). In this monograph, Nissilä selectively studies some key passages: 2:14-18, 3:1-6 and 4:14-16 under the topic "die hohepriesterliche Menschlichkeit Jesu," and 5:1-10 and 7:26-28 under "die himmlische Berufung des Hohenpriesters," and sundry texts in Hebrews 8-13 under "die Funktion des erhöhten Hohenpriesters." See also Heinrich Zimmermann, *Der Hohepriester-Christologie des Hebräerbriefes* (Paderborn: Ferdinand Schöningh, 1964). Others give equal status to the notions of sonship and priest. Ellingworth (*The Hebrews,* 67) regards the son as one pole with the high priest as the other pole; the former has been traditionally accepted by the church while the latter is the author of Hebrews' own meditation of Psalm 110. Wallace, when referring to these two notions, uses the word "coalesce" to describe their relationship ("Text in Tandem," 221).

752 Rooke has observed that "the two major christological strands in Hebrews concerning sonship and priesthood are seen as belonging together." Rooke, "Royal Priest," 82. William R. G. Loader makes the two notions as two topics in his *Sohn und Hoherpriester: Eine traditionsgeschichtliche Untersuchung zur Christologie des Hebräerbriefes*, WMANT 53 (Neukirchen-Vluyn: Neukirchener, 1981).

753 See the outline of Hebrews by Stanley, "Structure of Hebrews," 254.

754 Ibid., 252. In our opinion, Stanley gives priority to Psalm 110 in his understanding of the structure and theme of Hebrews. We would argue that Psalm 2 also plays a crucial role, very likely equal to Psalm 110 in this regard.

Second, the co-appearance of υἱός, Χριστός and ἀρχιερεύς in Heb 5:5 does not merely pave the way to a later exposition of Christ's high priesthood in the order of Melchizedek in Hebrews 7 but also strengthens our notion that the priesthood motif, with the kingly motif,[755] is viewed under the mega-theme of sonship. This is accomplished by the citation of Psalms 2 and 110 in the sequence concerning the sonship first, then the priesthood. Note how in 5:5, with 5:6 where ἱερεύς makes its the first debut in Hebrews, both Psalms 2 (v. 7) and 110 (v. 4) are cited: οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γενηθῆναι ἀρχιερέα ἀλλ' ὁ λαλήσας πρὸς αὐτόν· Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε. καθὼς καὶ ἐν ἑτέρῳ λέγει· σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ (italics ours for emphasis). Syntagmatically, Χριστός and υἱός have already co-appeared in 3:6 (Χριστὸς δὲ ὡς υἱὸς) but Christ is called "high priest" for the first time in 5:6. Yet the author of Hebrews seems to qualify this Christ-as-high priest in 5:6 by 5:5: Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γενηθῆναι ἀρχιερέα ἀλλ' ὁ λαλήσας πρὸς αὐτόν, Υἱός μου εἶ σύ.[756] Thus, from the viewpoint of discourse analysis, the two verses form a theme-rheme progression: Christ is first affirmed as "son" then as "priest" (or "high priest").[757]

This theme-rheme progression is shaped by the author's reading of the Psalter, particularly Psalms 2 and 110. In the course of this chapter's analysis, note how the sequence of the Psalm citations always places Ps 2: 7, which concerns the sonship, first, and places Ps 110:4 (or in some other cases, v. 1) concerning the priesthood, next. One can visualize the theme (motif), allusion to, and citation of Hebrews 1-7 in view of Psalms 2 and 110 as indicated below (figure 13):[758]

Hebrews	OT texts	Theme/Motif
1:2	allusion to Ps 2:7-8	Sonship/heirship
1:3	allusion to Ps 110:1	Exaltation/kingship
1:5	citation to Ps 2:7	Sonship
1:13	citation to Ps 110:1	Exaltation/kingship
5:5	citation to Ps 2:7	Sonship
5:6	citation to Ps 110:4	Priesthood
7:28	allusion to Ps 2:7	Sonship
7:28	allusion to Ps 110:4	Priesthood

Figure 13. Correlation of the Theme/Motif and Allusions/Citations of Psalms 2 and 110 in Hebrews 1-7

755 In Simon Kistemaker's view, the citation of Psalms 2 and 110 in Heb 5:5-6 is to remind the readers of Hebrews 1 (v. 3) where the kingship of the son has already been established. See Kistemaker, *Psalms Citations*, 116.

756 Cf. Lane, *Hebrews 1-8*, cxli; Kistemaker, *Psalm Citations*, 97.

757 Cf. Weiss, *Der Brief*, 308-309; Weiss emphasizes the two quotations in 5:5-6 as God's address (Anrede Gottes or Gottesspruch) to Jesus first as "Son" and then as "priest." See also James Moffatt, *A Critical and Exegetical Commentary on the Epistle to the Hebrews*, ICC (Edinburgh: T&T Clark, 1924), 64.

758 For the allusions to Ps 2:7 and 110:4 in Heb 7:28, see our previous chapter.

Our last observation of the syntagmatic use of υἱός, Χριστός, ἱερεύς and ἀρχιερεύς centers on Hebrews 7, with the following combinations: υἱός with ἱερεύς in 7:3 and υἱός with ἀρχιερεύς in 7:28. Two explanations are offered for each of the two combinations that may highlight the contribution to the sonship-priesthood notion in Hebrews 7. First, for the syntagmatic use of υἱός and ἱερεύς in 7:3, Melchizedek is depicted as ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές τὸ διηνεκές (in 7:3b, italics ours for emphasis) after Gen 14:17-20 is cited in 7:1-2.[759] Following a length discussion of 7:1-3, Lane rightly points out that the phrase ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεου[760] "appears to assume the subordination of Melchizedek to the eternal Son."[761]

The second explanation for the syntagmatic use of υἱός with ἀρχιερεύς in 7:28 is brief, partly because we have already delineated 7:28 – υἱός as inclusio for Hebrews 7 – in our previous chapter. Since 7:28 is the last verse of Hebrews 1-7, we can label it as the "zenith" of the discussions of the sonship notion for Hebrews 1-7, with the overlaying notion of the Melchizedek priesthood of the Son for Hebrews 4:14-7:28. In this culminating point, both words, υἱός and ἀρχιερεύς, appear together.

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759 Does Heb 7:1-2 cite or only allude to Gen 14:17-20? When one compares the NT and the LXX (which is remarkably close to the MT text), Heb 7:1-2 follows the LXX very closely: (Gen 14:17a) ἐξῆ λθεν δὲ βασιλεὺς Σοδομων εἰς (14:17b) συνάντησιν αὐτῷ μετὰ τὸ ἀναστρέψαι αὐτὸν ἀπὸ τῆς κοπῆς τοῦ Χοδολλογομορ καὶ τῶν βασιλέων (14:17c) τῶν μετ' αὐτοῦ εἰς τὴν κοιλάδα τὴν Σαυη τοῦτο ἦν τὸ πεδίον βασιλέως, (v. 18) καὶ Μελχισεδεκ βασιλεὺς Σαλημ ἐξήνεγκεν ἄρτους καὶ οἶνον ἦν δὲ ἱερεὺς τοῦ θεοῦτοῦ ὑψίστου,(v. 19a) καὶ ηὐλόγησεν τὸν Αβραμ (14:19b) καὶ εἶπεν εὐλογημένος Αβραμ τῷ θεῷ τῷ ὑψίστῳ ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὴν γῆν, (v. 20a) καὶ εὐλογητὸς ὁ θεὸς ὁ ὕψιστος ὃς παρέδωκεν τοὺς ἐχθρούς σου ὑποχειρίους σοι (14:20b) καὶ ἔδωκεν αὐτῷ δεκάτην ἀπὸ πάντων (words in italics reflected in Heb 7:1-2, 4). Our observation can conclude that part of Gen 14:17a, c and part of vv. 19b-20a are missing, which are probably neither important, nor relevant to the author's argument. (See Ellingworth, who lists four explanations for the omission of the text of Gen 14:17-20 in Heb 7:1-2. Idem, *The Hebrews,* 355.) At any rate, the author possibly cites the text of Genesis (the LXX), with some modifications. The modifications by the author of Hebrews are mostly for the purpose of clarifying an expression but not its meaning; for example, συναντήσας Ἀβραὰμ in Heb 7:1 is read as συνάντησιν αὐτῷ in the LXX.

760 What does the phrase ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεου mean? A theophany of Christ in Melchizedek? To this issue, the best solution in our opinion is Seid's proposal, which rules out the mystical nature or the possible theophany that this verse may suggest, that this phrase should be viewed, from rhetorical criticism, as a "comparison" between Christ and Melchizedek, thus glossing it as "but in comparison to the Son of God." Seid, "Rhetorical Form," 120 (see pp. 120-22 for further discussion).

761 Lane, *Hebrews 1-8*, 166. Lane argues that the use of Melchizedek in Heb 7:1-10 is "thoroughly christological. He has no independent significance; he is introduced only for the sake of clarifying the character of the Son. His function is prophetic." Lane, *Hebrews 1-8*, cxlii. Lane cites Horton as his supporting reference; see Fred L. Horton, Jr., *The Melchizedek Tradition: A Critical Examination of the Sources to the Fifth Century A.D. and in the Epistle to the Hebrews* (Cambridge: Cambridge University Press, 1976), 156. Horton's comment regarding Heb 7:3 is found in his concluding chapter (pp. 152-70) following his survey of the Melchizedek tradition found in the OT, Philo, Qumran and Josephus (as background source) and materials in the early church, the rabbis and gnosticism (as later sources) in his book.

A remark is due regarding the syntagmatic use of υἱός with ἱερεύς in 7:3 and υἱός with ἀρχιερεύς in 7:28. Their usage can be viewed as inclusio or creating a bracketing effect of Hebrews 7, an effect built on the observation that the word υἱός appears in 7:3, 28, serving as inclusio: τῷ υἱῷ τοῦ θεοῦ and υἱὸν for Hebrews (if we take Heb 7:1-2 as roughly a quotation of Genesis 14). The bracketing effect for the chapter is that the sonship notion (signified by υἱός, one at each end) still embraces the priesthood notion, which is discussed in detail in Heb 7:4-28.[762]

Since Hebrews 7 is both the culminating point of the sonship notion and priesthood notion for Jesus, it is necessary to interpret this text. Our interpretation of Hebrews 7, however, will bear in mind a perspective of how the OT quotations and allusions have influenced the composition of the chapter.

11.2 An Interpretation of Hebrews 7, With Special Reference to Genesis 14 and Psalms 2 and 110

While Heb 7:1-2a is a citation – with modifications – of Gen 14:17-20, 7:1-3 may serve two functions in the overall structure and motif in Hebrews: first, it explicates the notion of kingship alongside the notion of priesthood in Hebrews 5-7 under the overarching sonship motif for Hebrews 1-7. Second, Heb 7:1-3 becomes a foundational text on which the rest of Hebrews 7 attempts to elaborate.[763] Our scheme is to study these two functions in this manner. We will explore the notion of kingship in 7:1-2. Afterwards, we will delineate how 7:1-3 serves as foundational text for Hebrews 7 according to the following: (1) The double themes, blessing, and tithes in 7:1a (εὐλογήσας) and 7:2a (δεκάτην), with the phrase ἀπάτωρ ἀμήτωρ ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν[764] (7:3a), are delineated in 7:4-10. (2) Due to the implication of this phrase, ἀπάτωρ ἀμήτωρ ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν, the high priesthood is not conferred by law (genealogy) but by oath; the law and oath are further explicated in 7:11-19 and 7:20-22 respectively. (3) The phrase μήτε ζωῆς τέλος ἔχων . . . μένει ἱερεὺς εἰς τὸ διηνεκές (7:3b)

762 Therefore, it is understandable that the word υἱός is absent in the "main body" (vv. 4-25) of Hebrews 7 because the subject matter is now focusing on the priesthood (ἱερεὺς appears nine times while ἀρχιερεὺς appears 3 times in Hebrews 7) in vv. 4-28.

763 Cockerill shares a similar view. Apart from his contention that 7:1-25 is an independent midrash, he shows that 7:4-25 is a well-balanced structural unit based on 7:1-3, in which vv. 20-25 balance vv. 4-10. See Cockerill, *The Melchizedek Christology in Heb. 7:1-28* (Ann Arbor: University Microfilms International, 1979), 277-307; quoted in Lane, *Hebrews 1-8*, 178, cf. 159.

764 It seems arbitrary to divide the phrase μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων into two but our study (what follows) will justify such division.

is explained in 7:23-25. (4) Finally, the phrase ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ (7:3c) is summarized in 7:26-28, particularly in v. 28.[765]

11.2.1 The Kingship Notion (Alongside the Priesthood Notion) in Hebrews 7:1-2

In Hebrews 5-7, the priestly status of Melchizedek has been explored to its fullest extent. Nonetheless, his kingly notion should not be overlooked, particularly in view of 7:1-2. In these two verses (forty-four Greek words), βασιλεύς appears five times. What interests most scholars is 7:2. Therefore, significant attention is paid to the author's treatment of etymology.[766] By studying the etymological interpretation of the author of Hebrews, these scholars argue for either the Alexandrine (allegorical) interpretation,[767] a typological exegesis,[768] or "eine Mischung von beiden" employed by the author of Hebrews.[769] Nevertheless, we contend that the author of Hebrews combines the kingly motif to the notion of priesthood by explicating that Melchizedek contains the word "king" in it, part of a word-play technique commonly employed by biblical writers;[770] and taking away the geographical motif in the name "king of

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765 Others view Hebrews 7:1-28 as based on the assumption that Ps 110:4 is a substructure of Hebrews 7. See, for example, Kurianal, who, based on his notion that Ps 110:4b (σὺ εἶ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ) is the substructure for Hebrews 5 and 7, provides a different interpretation. Kurianal sees Heb 7:1-10 as a midrash of the name Μελχισέδεκ, 7:11-19 of κατὰ τὴν τάξιν Μελχισέδεκ, and 7:20-25 of εἰς τὸν αἰῶνα, with 7:26-28 forming a conclusion of the exposition of the theme of high priesthood. Idem, *Our High Priest*, chaps. 4-5. Kurianal's scheme of how Hebrews 7 interprets Ps 110:4b is not new, nor Kurianal seem to aware of Strobel's work. See August Strobel, *Der Brief an die Hebräer,* NTD 9 (Göttingen: Vandenhoeck & Ruprecht, 1975), 145-46. The reference of Strobel's work is indebted to Grässer, *Hebräer: 7,1-10,18,* 34 (footnote 1). Others, in a similar vein, look at key words as organizational structure for the exposition in Hebrews 7. For example, see Schröger, *Der Verfasser*, 133 (see also pp. 133-56). Schröger lists 7 words/phrases expounded in Hebrews 7 (*Der Verfasser,* 133): Μελχισέδεκ in 7:2b-3, δεκάτη in vv. 4-10, τάξιν in vv. 11-14, νόμος in vv. 15-19, ὁρκωμοσίας in vv. 20-22, εἰς τὸν αἰῶνα in vv. 23-25 and ἀρχιερεύς in vv. 26-28. For item (4), we have discussed the sonship notion in 7:28 earlier in chapter ten, thus we will skip our explanation for this item.

766 See, for example, Attridge, *The Hebrews,* 188-89.

767 Montefiore, *The Hebrews*, 118. Cf. Longenecker comments that there is a "mild allegorical-etymological treatment" in Heb 7:2. Longenecker, "The Melchizedek Argument of Hebrews: A Study in the Development and Circumstantial Expression of the New Testament Thoughts," in *Unity and Diversity in New Testament Theology*, ed. Robert Guelich (Grand Rapids: Eerdmans, 1978), 176.

768 Bruce, *The Hebrews,* 135.

769 See Grässer, *Hebräer: 7,1-10,18,* 8.

770 See, for example, chapter four of this project for the word-play of the writer of Genesis. Clearly in Hebrew, the reader can detect the word "king" in the proper noun מַלְכִּי־צֶדֶק (italics ours) but this is lost in its Greek translation Μελχισέδεκ. For a survey of literary devices and features employed by the author of Hebrews, see David Alan Black, "Literary Artistry in the Epistle to the Hebrews," *FilNeot* 7 (1994): 43-51; cf. Trotter, *Interpreting the Epistle*, chap. 8.

Salem", which in light of Heb 12:18-24 – especially 12:22 – is not important.[771] The reiteration of the kingship motif at the onset of a detailed discussion of Melchizedek's priestly order, by which Jesus assumes his high priesthood, echoes the kingly motif – embedded in the sonship notion – in Hebrews 1.[772] Furthermore, what adds to the priestly notion contended in Hebrews 7 is a "royal" factor: Melchizedek's order of priesthood is a royal priesthood, by which Jesus, the Son of God, will assume his office.

The encounter of Melchizedek and Abraham in Gen 14:18-20 not only brings in the royal priesthood notion to Hebrews 7 but also brings in the themes of tithe and blessing. That is the substance of our next study.

11.2.2 Heb 7:4-10 as an Explanation for the Motifs of Blessing and Tithes, Found in Genesis 14

The text of Heb 7:4-10 clearly attempts to explain the themes of the tithe and blessing because of the repeated occurrence of these two key words in 7:1-2: δέκατος and εὐλογέω. For δέκατος, Heb 7:4-10 contains the noun form of δέκατος "tithe" three times (7:4, 8,[773] 9) and the verbal form of δεκατόω "give one tenth" two times (7:6, 9), with its related word ἀποδεκατόω "collecting a tithe" one time (7:5). As for, it repeats in 7:6 and 7. With its first appearance in Hebrews 7 (v. 1),[774] it should interest any interpreter to note that the triple-occurrence of εὐλογέω in Hebrews 7 echoes the number of appearances of ברך[775] in Gen 14:18-20.

By packing together these two words (εὐλογέω and δέκατος),[776] the author of Hebrews seems to note the same themes in Gen 14:18-20 and therefore, in our opinion, he must have followed the text of Genesis 14 very closely. To further support our opinion, the name "Abraham," besides its appearance in the foundational text of 7:1-3

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771 Lane, like others (cf. Ellingworth, *The Hebrews,* 357; Grässer, *Hebräer: 7,1-10,18,* 18 and Attridge, *The Hebrews,* 189), points out that the etymological interpretation of Heb 7:2 is to explicate the notions of peace and righteousness tied to the messiah but this does not make sense here because neither notion is stressed in Hebrews. Lane then comments: "All interest is concentrated on the priesthood of Melchizedek." Lane, *Hebrews 1-8,* 164.

772 We have discussed the kingly motif in chapter ten.

773 In 7:8, linking to the tithe, the mention of Levitical priests as ἀποθνῄσκοντες ἄνθρωποι is set in contrast to Melchizedek as ζῇ. Both Greek phrases function as a foreshadowing to 7:23-25; cf. Attridge, *The Hebrews,* 196.

774 The word εὐλογέω has *all* its occurrences in Hebrews as follows: 6:14 (quoting Genesis 22), 7:1, 6, 7, 11:20, 21.

775 The LXX has εὐλογέω for בּרוּךְ . . . וַיְבָרְכֵהוּ (Gen 14:19) but εὐλογητός for בָּרוּךְ (Gen 14:20).

776 Lane points out the inverse order of (the meeting,) blessing and the giving of the tithe in vv. 1-2 and 4-10. Lane, *Hebrews, 1-8,* 159-60.

(cf. vv. 1, 2), appears four times in Hebrews 7; all in 7:4-10.[777] The notion of Melchizedek's blessing upon Abraham and, in return, his receipt of the tithe from Abraham,[778] is explicated by the author of Hebrews to argue that the Levitical priesthood is in an inferior position (cf. 7:7) in comparison with the priesthood by the order of Melchizedek.

11.2.3 Heb 7:4-10 as an Explanation for the Phrase ἀπάτωρ ἀμήτωρ ἀγενεαλόγητος "Without Father, Without Mother, Without Genealogy"

The text of 7:4-10, particularly vv. 5-6, also explicates the phrase ἀπάτωρ ἀμήτωρ ἀγενεαλόγητος.[779] On the one hand, anyone who serves in the Levitical priesthood has to have a genealogical link to be "the sons of Levi" (ἐκ τῶν υἱῶν Λευὶ), as dictated by the law (see 7:5). On the other hand, Melchizedek, who received a tithe from Abraham, is characterized as μὴ γενεαλογούμενος "not tracing one's descent" (from γενεαλογέομαι, 7:6), a hapax word that clearly reminisces the one in v. 3: ἀγενεαλόγητος, another hapax word. Certainly compared to Abraham's (see Gen 11:27-31), the genealogy of Melchizedek is nowhere to be found in the OT, nor is it comparable to the genealogy of Levi (Gen 29:34; cf. vv. 32-33; see also 46:8-25, especially vv. 11). Nonetheless, the author of Hebrews concludes the significance of the *absence*[780] of Melchizedek's genealogy

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777 The name "Abraham" and the verb συναντάω "to meet" seem to form an inclusio for Heb 7:1-10; see vv. 1 and 10. See Lane, *Hebrews 1-8,* 150.

778 We have dealt with the ambiguity of the phrase וַיִּתֶּן־לוֹ מַעֲשֵׂר מִכֹּל in Gen 14:20b in appendix 4. This is also how the author of Hebrews reads this phrase "he [Abraham] gave him [Melchizedek] a tenth of everything."

779 See how most interpreters explain this clause (especially ἀπάτωρ and ἀμήτωρ) in a survey done by Attridge, *The Hebrews,* 190 (bibliographical data in his footnotes 51-53) and Lane, *Hebrews 1-8,* 165 (also bibliographical data for various interpretation). See Jerome H. Neyrey, "'Without Beginning of Days or End of Life' (Hebrews 7:3): Topos for a True Deity," *CBQ* 53 (1991): 439-55, not mentioned in Lane's commentary. We propose, however, that ἀγενεαλόγητος is an explication of ἀπάτωρ and ἀμήτωρ. Lane has a similar idea: "The first clause consists of an alpha-privative (ἀ) triad. The key to its interpretation is provided by the third term ἀγενεαλόγητος, 'without recorded descent,' which amplifies the meaning of the first two words." Lane, *Hebrews 1-8,* 165, cf. 158 (textual note d). In other words, the stress is on ἀγενεαλόγητος and thus prevents any mystical or mythological idea of Melchizedek as seen by most interpreters. See our exposition of μὴ γενεαλογούμενος following. Note also that the alliteration of the phrase ἀπάτωρ ἀμήτωρ ἀγενεαλόγητος is pointed out by Attridge, *The Hebrews,* 189 (note 37).

780 There is a debate that the argument of the author of Hebrews in Heb 7:4-10 is based on "silence." Nonetheless, argumentation based on silence is not only an ancient but a modern practice. For example, Ellingworth, when discussing the Scriptural quotation, comments that "of the quotations for which divine authority is specifically claimed, all but one . . . are from Psalms, and none from the Torah. Possibly the author felt that the authority of the Pentateuch did not need to be affirmed." His last statement is an argument based on silence (*The Hebrews,* 38-39). Cf. footenote in our chapter 4.

in his exposition in Heb 7:4-10.[781] At this point in our study, we recap our contention as follows: the primary literary influence on Heb 7:1-10 is the text of Gen 14:17-20 (plus its cotext).[782] This notion of literary influence is based on the following: the syntagmatic use of δέκατος and εὐλογέω (see 7:1-2, 4-9 that either word can be found); the two proper nouns, Abraham and Melchizedek, with the Greek word συναντάω (vv. 1, 10) that links them together; and the citation of Gen 14:17-20 in Heb 7:1-2.

As mentioned above, the Levitical priesthood is based on one's genealogy dictated by the law (ἐντολή and κατὰ τὸν νόμον in 7:5). The implication of this change of priesthood from Levitical to Melchizedek's, therefore, requires a change of law as the author expounds in 7:11-19.

11.2.4 The Implication of a Change of Priesthood: A Change of Law as Explained in Hebrews 7:11-19

Before we explore the text, the structure of Heb 7:11-19 should be viewed from three angles. First, the text is structured by an inclusio of τελείωσις and ἐτελείωσεν (from τελειόω) in 7:11 and 19;[783] second, the text, with 7:20-28, is an exposition of Ps 110:4 since in several places, this psalm-verse has either been cited or alluded to;[784] and last, there is an allusion to Ps 110:4 (κατὰ τὴν τάξιν Μελχισέδεκ)[785] in 7:11, which by itself is a rhetorical question that sets up the contrast of the two priestly systems: Aaron's order versus Melchizedek's order.

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781 Attridge, when commenting on 7:9, remarks that the "demonstration of Melchizedek's superiority to the Levites is based on more *fanciful exegetical grounds*: Levi, the tither, was tithed through Abraham. . . . [B]y analogous logic, Jesus too could be said to have paid a tithe to Melchizedek." Attridge, *The Hebrews,* 197 (italics ours). We disagree with Attridge's assessment in two areas: (1) the author of Hebrews has been shown to be a careful exegete, and has a great knowledge of the OT Scriptures. Thus, to say it is his "fanciful" exegesis is not a fair assessment of the author, and (2) it is impossible to apply "analogous logic" (that Jesus could be said to have tithed to Melchizedek) because the author of Hebrews states his case very careful by v. 3: ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ; Melchizedek was seen to be subordinate to the Son.

782 The cotexts of Genesis 14 could include texts of genealogy (listed earlier) and texts in Pentateuch concerning tithes, particularly Lev 18:21, Num 18:26-28.

783 Lane, *Hebrews 1-8,* 178. The idea of the "imperfection" of the Levitical priesthood (7:11, 19) to the "better hope" (7:19) offered by Jesus according to Melchizedek's priesthood should be noted.

784 See Heb 7:11, 17, 21, 24 and 28. Cf. footnote 46 of chapter ten: list of the allusion and quotations of Ps 110:4.

785 See M. J. Paul, "The Order of Melchizedek," 202-203 for a brief history of the interpretation of the phrase κατὰ τὴν τάξιν Μελχισέδεκ. Cf. Anderson, *The King-Priest,* 213-14 and footenote in our chapter 7.

The text of Heb 7:11-19 is built on an earlier yet brief presentation in 7:5 that by law (κατὰ[786] τὸν νόμον and also ἐντολὴν), the Levitical priests received tithes from their brothers.[787] That law, also governing the other areas of the Levitical priestly system, is the focus of Heb 7:11-19. This passage advances an argument that a change of priesthood demands a change of law (see 7:12). That change of law is no longer based on the physical descent as dictated by law: ὃς οὐ κατὰ νόμον ἐντολῆς σαρκίνης γέγονεν (7:16a)[788] but on something else. That "something else" has two aspects.

Twice the phrase κατὰ τὴν τάξιν Μελχισέδεκ is quoted (7:11, 17) in this passage. When it appears the first time, it is quoted in the form of a question: why does it need another priesthood in the order of Melchizedek (τίς ἔτι χρεία κατὰ τὴν τάξιν Μελχισέδεκ ἕτερον ἀνίστασθαι ἱερέα)? When used a second time, it serves as a testimony (cf. μαρτυρεῖται in 7:17) to that indestructible life in 7:16. The phrase εἰς τὸν αἰῶνα in the quotation (7:17) gives testimony that through his resurrection, Jesus has an indestructible life that makes him qualified to be a priest forever.[789] The notion of the change of law is further supported by the appearance of either of the Greek words νόμος and ἐντολή, connoting law or command, in 7:12, 16, 18 and 19.[790]

Though there is an annulment (ἀθέτησις, 7:18) of the law and there is a testimony (compare μαρτυρεῖται, 7:17) of the indestructible life (of Jesus) in this new priesthood, the author of Hebrews continues to justify the eternal priesthood by 7:20-22. Such eternal priesthood is further confirmed by the divine oath.

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786 Note the word κατά appears in Hebrews 7 in vv. 5, 11 (twice), 15, 16 (twice), 17, 20, 22, and 27. Its syntagmatic use is illuminating when we examine 7:5, 11, 15, 16, 17 (note its idiomatic use in 7:20, 22 and 27). First, the phrase in 7:5 κατὰ τὸν νόμον sets the stage for the main discussion in 7:10-19 (where all its syntagmatic appearances will be examined). Second, the debate of the two priestly systems, one κατὰ τὴν τάξιν Μελχισέδεκ vs. the other one κατὰ τὴν τάξιν Ἀαρών, is put into a rhetorical question in 7:11. Third, the phrase, κατὰ τὴν τάξιν Μελχισέδεκ, is further explicated in 7:15-16 by two other phrases, κατὰ τὴν ὁμοιότητα Μελχισέδεκ and ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου to set against κατὰ νόμον ἐντολῆς σαρκίνης. Finally, the author concludes this debate with a quotation containing κατὰ τὴν τάξιν Μελχισέδεκ in 7:17 (cf. to 7:21, when this phrase κατὰ τὴν τάξιν Μελχισέδεκ is absent in the same quotation of Ps 110:4a in a section [7:20-22] where the oath, not the order of priesthood, is the main topic. See more in our discussion following).

787 Heb 7:5a reads: καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες ἐντολὴν ἔχουσιν ἀποδεκατοῦν *τὸν νόμον* κατὰ τὸν νόμον (italics ours for emphasis).

788 See Lane, *Hebrews 1-8,* 182-83 on vv. 13-14 and its tie to v. 15-17.

789 Ibid., 184.

790 See also 7:11, the verbal form, relating to the law, νενομοθέτηται (from νομοθετέομαι); cf. 8:6, the only other time this Greek verb occurs.

11.2.5 The Change of Priesthood Confirmed by the Divine Oath in Hebrews 7:20-22

In Hebrews, when citing Ps 110:4, the phrase ὤμοσεν κύριος (with καὶ οὐ μεταμεληθήσεται) is written out fully only in 7:21. On the one hand, it reminds the perceptive reader of Hebrews of 6:13-20 that God made firm his promise also by his oath against himself (ὤμοσεν καθ' ἑαυτου, 6:13) and on the other hand, it justifies the legitimacy of the priesthood conferred upon Jesus. The author of Hebrews develops his justification by this key word ὁρκωμοσία ("oath-taking"),[791] which appears three times in 7:20-21 prior to the citation of Psalm 110:4, that the priesthood Jesus assumes is affirmed by the divine oath. This oath-affirming priesthood is set in marked contrast to the Levitical one established without an oath (7:20b).

The contrast of the two priestly orders continues in Heb 7:22-25. This time the phrase μήτε ζωῆς τέλος ἔχων . . . μένει ἱερεὺς εἰς τὸ Διηνεκές in the foundational text (7:3) is expounded.

11.2.6 The Priesthood of Melchizedek Continues Because the Son (of God) Lives Forever in Hebrews 7:23-25

While the Levitical priesthood is hindered by death (contrast to life; 7:23a: διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν), the priesthood according to Melchizedek is characterized by these phrases: μένειν . . . εἰς τὸν αἰῶνα and πάντοτε ζῶν (7:24, 25), noting that εἰς τὸν αἰῶνα is an allusion to Ps 110:4. The allusion of Ps 110:4 in the phrase εἰς τὸν αἰῶνα, with μένειν, makes a full circle back to 7:3: μένει ἱερεὺς εἰς τὸ διηνεκές.[792] In summary, the priesthood according to Melchizedek is highlighted in this phrase ἀπαράβατον ἔχει τὴν ἱερωσύνην ("he holds an unchangeable priesthood," 7:24).

11.2.7 A Summary of Our Finding in Hebrews 7

In the previous sections, we have explained Hebrews 7:4-28 as an expansion of the foundational text in 7:1-3. In our delineation, we have pointed out several times that both Genesis 14 and Psalm 110 have exerted their literary-theological influence on Heb 7:1-10 and 7:11-28 respectively, either through citation or allusion. This result – the message of Hebrews 7 is influenced by Psalm 110 and Genesis 14 – should be put into a larger context of our study, namely, Hebrews 1-7. This is what we plan to discuss in our next section.

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791 This is a "rare" word according to the comment by J. Schneider, "ὁρκωμοσία," in *TDNT* 5: 463.
792 Cf. Lane, *Hebrews 1-8*, 189. Lane also notes the contrast of the two priestly orders by the Greek structure: οἱ μὲν πλείονές . . . ὁ δε (vv. 23-24). Lane, *Hebrews 1-8*, 188.

11.3 The Quotations and Allusions of the OT Shaping the Theme and Structure of Hebrews (1-7): A Summary

In this section, we need to summarize our findings regarding the OT citations and allusions in Hebrews 1-7 from the last chapter as well as this one, with special references to the texts (and the cotexts) of Genesis and Psalms, and discuss the shaping of these texts to Hebrews 1-7. We can summarize our findings thus far (figure 14):

Hebrews	OT Texts Cited or Alluded (in italics)
1:2	*Ps 2:7-8*
1:3	*Ps 110:1*
1:5	Ps 2:7; 2 Sam 7:14
1:13	Ps 110:1
5:5-6	Pss 2:7, 110:4
6:13-14	Gen 22:16-17
6:18	*Num 23:19*
7:1-10 (especially vv. 1-3)	Gen 14:17-20; *Ps 2:7*
7:11-28 (especially vv. 11, 17, 21, 24, 28	Ps 110:4 (sometimes quoted but also alluded to)
7:28	*Ps 2:7, 110:4*
8:2	Num 24:6

Figure 14. Highlight of the OT Citations/Allusions of Genesis 14, Psalms 2 and 110, Including Some of Their Cotexts Cited/Alluded to[793]

While reviewing the above chart, several remarks are necessary to highlight the significance of the OT allusions and quotations in Hebrews 1-7. First, Hebrews 1 is dictated by two key OT psalms (2 and 110), either by allusion or direct quotation. Second, Hebrews 5, serving as an introduction to a later in-depth discussion of Melchizedek's priesthood in chapter 7, cites Pss 2:7 and 110:4. Third, Genesis 14, being expounded on in Heb 7:1-10, is preceded by the use of its cotexts, Genesis 22 and Num 23:19 (allusion) in Heb 6:13-20. (Another cotext of Genesis 14, Num 24:6, is quoted in Heb 8:2, which follows Hebrews 7.) Last, the phrase σὺ εἶ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν

793 We add Heb 8:2, a transitional text, that is not totally irrelevant to Hebrews 7. The use of Num 24:6 in Heb 8:2 is also a focus of interest in this project: cf καὶ ὡσεὶ σκηναί ἃς ἔπηξεν κύριος (Num 24:6, the LXX) to καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος (8:2). Even though there is no formal citation of the text of Numbers in Hebrews, the allusions to it are impressive compared to other NT books. Based on "the index of allusions and verbal parallels" in *UBSGNT*, fourth rev. ed., 893, Hebrews contains the highest number of allusions to Numbers: 17 times (cf. to 14 times in 1 Corinthians and 10 times in Acts, the next two highest) out of a total of 70 times these allusions are made in NT books.

τάξιν Μελχισεδεκ in Psalm 110:4, with ὤμοσεν κύριος καὶ οὐ μεταμεληθήσεται, becomes the main point of discussion in 7:11-28: a new priesthood in the order of Melchizedek (κατὰ τὴν τάξιν Μελχισεδεκ) requires a change of law (7:11-19). The new priesthood is affirmed by the divine oath (ὤμοσεν κύριος) in 7:20-22, and the new priesthood is characterized by its eternality (εἰς τὸν αἰῶνα) in 7:22-25.

We have shown in the above study that Hebrews is shaped first and foremost by the Psalter, particularly Psalms 2 and 110, followed by Genesis and some of its cotexts.[794] The shaping takes two forms in Hebrews: the structure of Hebrews 1-7 and the motif of Hebrews, which will be the focus of elucidation in the following two sections devoted to each form.

11.3.1 The Quotations and Allusions of the OT, Especially Psalms 2 and 110 with Genesis 14 and its Cotexts, Shaping the Structure of Hebrews (1-7)

With regard to the structure, we have discussed the use of the texts in the Psalter to form an inclusio at the beginning and end of the major sections. For example, on a smaller scale, in Hebrews 1, both Psalms 2 and 110 are alluded to and cited at the beginning and end of the first chapter of Hebrews. On a larger scale, both Psalms 2 and 110 are alluded to in Heb 1:2-3 and 7:28.

The use of Genesis 14 and its cotexts also shape the structure of Hebrews 1-7, especially 6-7.[795] Heb 6:13-8:2 is literary influenced by Genesis 22 (with Numbers 23) in 6:13-20, then by Gen 14:17-20 in Heb 7:1-10, and by Numbers 24 alluded to in Heb 8:1-2.

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794 The topic "what influenced Hebrews" has been studied by scholars. We do not deny the influence of extra-biblical materials on Hebrews as argued by scholars: see Attridge, *The Hebrews,* 192-95, "Excursus: Melchizedek"; Kurianal, *Our High Priest,* chap. 6; Horton, *Melchizedek Tradition,* chaps. 3-5 and Weiss, *Der Brief,* 381-87. We, however, contend that the OT has exerted, to a certain degree, a greater influence upon the composition of Hebrews as our study so far have proved. Is the author of Hebrew innovative in his approach of collocating all these texts (Genesis 12-22, Numbers 22-24, Psalms 2, 110 and 2 Samuel 7) as he interprets them messianically? A survey of ancient (Jewish and Qumran) literature could be illuminative but impossible to address here due to space constraints; readers are referred to Gerbern S. Oegema, *The Anointed and His People: Messianic Expectations from the Maccabees to Bar Kochba*, JSPSup 27 (Sheffield: Sheffield Academic Press, 1998), 294-99 (table 2) and 300-302 (table 3), where Oegema lists ancient (Jewish or Qumran) citations of some of the OT texts – including those texts studied in this project – to be considered as messianic. Here we only give two examples. In 4Q174 (*Florilegium*), we can find a messianic reading of portions of Psalms 1, 2, and 89, and 2 Samuel 7, collocated in the same document (we only list those texts that are in our interest); see Oegema, *The Anointed*, 120-22. In 4Q175 (*Testimonia*), the text of Num 24:15-17, with some other OT texts, is quoted to support a royal messiah; see Kenneth E. Pomykala, *The Davidic Dynasty Tradition in Early Judaism: Its History and Significance for Messianism,* SBLEJL 7 (Atlanta, Ga.: Scholars, 1995), 245.
795 Two other texts are alluded to in Heb 6:13-20: (1) Exod 22:11 in 6:16 and (2) Lev 16:2-3, 12, 15 in 6:19.

The text (and cotexts) of Genesis, however, is enclosed by the text of the Psalter (Psalms 2 and 110) in Hebrews 5:1-10 and 7:10-28.

11.3.2 The Quotations and Allusions of the OT, Especially Psalms 2 and 110 with Genesis 14 and its Cotexts, Shaping the Message or Theme of Hebrews (1-7)

In terms of the theme of Hebrews, the sonship theme is highlighted by quoting Ps 2:7 and Ps 110 in a patterned sequence as in Heb 5:5-6 or in a larger scheme, by alluding to Pss 2:7 and 110:1 or 4 in Heb 1:1-2 and 7:28. In other words, both psalms set the sonship notion as the major theme for the book. In addition, the priesthood notion (Hebrews 5-7) is subordinated to the sonship theme by the patterned sequence of the allusion or quotation of the two psalms.

Furthermore, sonship as the major theme also encompasses the kingly notion besides the priestly notion previously mentioned. While the priestly notion is mainly detected in the use of Psalm 110 (v. 4) in Heb 5:6 and 7:10-28, the kingly notion is achieved by an allusions to Psalms 2 and 110 in Heb 1:2-3 and also by the quotation of Gen 14:17-20 in Heb 7:1-2. A word about Genesis 14 and its cotexts is needed here. To a lesser degree, Genesis 14 and its cotexts (Genesis 22, Numbers 23-24 and 2 Samuel 7)[796] do shape the development of the sonship notion in Hebrews 1-7. The quotation of 2 Sam 7:14 (with Ps 2:7) in 1:5, sets in motion the sonship theme. The text of Genesis 22 (quoted in Hebrews 6) concerning the unchanging oath by God to Abraham prepares the reader for the oath in Ps 110:4 (Heb 7:20-22), by which Jesus' high priesthood is affirmed in the order of Melchizedek. That unchanging oath is corroborated by an allusion to Num 23:19 (in Heb 6:18). The use of Genesis 14 in Hebrews 7:1-10 not only brings Melchizedek into the discussion of the two priestly systems, but also brings the theme of blessing (with tithe) and the kingly notion that comes with this priesthood order to the reader's attention.

There are two conclusions we can draw from the above discussion. First, the author of Hebrews seems to be familiar with the Psalter in his composition of the letter. Psalms 2 and 110, at least, seem to be his basic texts, not to mention other Psalms that are quoted or alluded to in Hebrews 1-7 (to name a few, see Ps 104:4 in Heb 1:7, Ps 45:6-7 in Heb 1:8-9, and Ps 95:7-11 in Heb 3:7-11).[797] Furthermore, the author of Hebrews seems to read Psalms 2 and 110, or the Psalter messianically; thus, the

796 See chapters five and six of this project concerning our study of the literary-thematic relationship between Genesis 14 and 22, Genesis 14 and Numbers 22-24 and Genesis 14 and 2 Samuel 7.

797 As stated above, there are other psalm citations in Hebrews. Nonetheless, based on our argument set out in our chapters eight and nine, we propose to read these psalms cited in Hebrews messianically. Cf. Motyer, "Psalm Quotations," 13-21.

author of Hebrews' reading of the Psalter is close to what we have outlined in chapters seven through nine of this project.

There is a second conclusion we can draw. In the exposition of Hebrews 6-7, particularly 7:1-10, the adept author is well-versed in the text and the cotexts of Genesis 14 and he interprets them as a reference to the promise of the messiah. This messianic promise contains – besides a priestly aspect (Psalm 110) – a sonship aspect (2 Samuel 7), a kingly aspect (Numbers 22-24), and the blessing (Genesis 14), which links together all of these non-Psalm texts. Each of these aspects has been studied and delineated in our project's chapters four through six. Nonetheless, all of these aspects culminate in the account and person of Melchizedek.

Our two conclusions have raised an issue about the priority of Psalms 2 and 110 versus Genesis 14 in shaping Hebrews in structure and theme. In particular, the tension existing between Psalm 110 and Genesis 14 as the primary literary-theological influence on Hebrews 7 does not escape scholarly debate.[798] Determining which of these two texts are given priority in shaping Hebrews 7, however, should take into account that Psalm 110 is an interpretation of Genesis 14 (and its cotexts) as we have discussed in chapter nine of this project. The author of Hebrews may possibly interpret Genesis 14 (and its cotexts) independently from his understanding of Psalm 110 (with Psalm 2). However, based on our study so for,[799] the author of Hebrews follows closely how Genesis 14 (and its cotexts) was interpreted by Psalm 110 (with Psalm 2). Such notion does not exclude the author of Hebrew adds his own reading of Genesis 14. The demonstrated level of competency in literary and interpretative skill seems to suggest that the author of Hebrews can do both. It is no easy task ascertaining conclusively that one text is given priority over the other in shaping Hebrews 7. Nonetheless, the author of Hebrews could have ignored Genesis 14 if he contended with the

798 As one of the most recent voices, Kurianal argues that Ps 110:4 is the substructure of Heb 5:1-7:28, regarding Genesis 14 only as a background or secondary text in Heb 7:1-10. See Kurianal, *Our High Priest,* 86-97; particularly, 86-88 and 91; also 248-49. Cf. Cockerill, *The Melchizedek Christology,* 22; quoted in Kurianal, *Our High Priest,* 246. For a contrary view, see Fitzmyer, "'Now This Melchizedek'," 305-306 and 309-21, where he argues for Gen 14:18-20 as primary text for Hebrews 7.

799 Two opposite views of the interpretative relationship between Genesis 14 and Psalm 110 are presented: Bruce Demarest argues that the Hebrews' writer turns to Genesis 14 because the "full significance" of Ps 110:4 is not clear. Idem, *A History of Interpretation of Hebrews 7, 1-10 from the Reformation to the Present* (Tübingen: Mohr, 1976), 131. Contrarily, Longenecker argues that "the Melchizedek of Genesis 14 is an enigma that finds its solution in Psalm 110:4 – but only when Psalm 110 is recognized as having messianic relevance" ("Melchizedek Argument," 176). Nonetheless, we have shown that Psalm 110 should be read messianically and that Psalm 110 is an interpretation of Genesis (in our chapters 8-9).

interpretation of Genesis by Psalm 110.[800] That is not the case here, however. The author provides his own interpretation of both texts in Hebrews 7: first of Genesis 14 in Heb 7:1-10, then of Psalm 110 in Heb 7:11-28, possibly also taking into consideration how Psalm 110 interprets Genesis 14.[801] Therefore, for the author of Hebrews, both texts are equally important in Hebrews 7. On a larger level (Hebrews 1-7), however, Psalm 2 and 110 take priority for the author in shaping Hebrews.

Our two conclusions offered above, however, are based on a study limited to a few texts, Psalms 2 and 110, Genesis 14, along with some of its cotexts. In order to make a fair assessment and draw a fair conclusion, we need to widen the scope of how other allusions and quotations of OT texts shape Hebrews; for this purpose we now proceed to our next segment.

11.3.3 The Quotations of and Allusions to the OT in Hebrews Shaping the Book Itself

Offered in our statistical chart are all of the allusions and quotations found in Hebrews, based on *UBSGNT* (table 4).[802] We can provide a few observations to support our contention of the OT Scriptures shaping Hebrews. First, we will look at the quotations, followed by the allusions, and by an overview of the use of the OT.

In quotations, the texts of the Psalter are quoted extensively in Hebrews, comprising 43 percent of the total quotations; likewise, the texts of the Pentateuch are quoted heavily, comprising 35 percent of the total quotations. Taken together, the texts of the Pentateuch and Psalter take up 78 percent of the total quotations.

Regarding the quotations used in Hebrews 1-7, note how 64 percent of the texts of the Psalter are quoted in Hebrews 1-7. When the Psalter and the Pentateuch are put together, 86 percent of the quotations are found in either of these two blocks of material in Hebrews 1-7.

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800 Cf. some modern authors, like Baylis, whose dissertation is entitled "The Author of Hebrews' Use of Melchizedek from the Context of Genesis," ignore the role of Psalm 110 in the interpretation of Genesis 14 by Hebrews. Nevertheless, he quotes Psalm 110 again and again in his project. Baylis, "Hebrews' Use of Melchizedek," 121 (footnote 17), cf. 127-28 where he quotes Psalm 110.

801 Hay's comment is noteworthy: "Since the author of Hebrews connects so much of his doctrinal argument with vss 1 and 4 of the psalm [110], however, it is likely that he, at least, studied the psalm text directly" (*The Right Hand*, 44).

802 *UBSGNT*, 890, 891-901. Note that a reference can quote or allude to multi-verses. For example, Gen 3:17-18 is alluded to in Heb 6:8, or Ps 95:9-11 is cited in Heb 3:7-11. Cf. the list "Chart of OT References in Hebrews," prepared by Guthrie, "Old Testament in Hebrews," in *DLNTD*, 846-49. Guthrie adds two more categories, "Summary" and "Name/Topic" in the discussion. We provide two sub-totals and a grand total (in italics): one sub-total for the Pentateuch, one sub-total for the historical books, and a grand total for the OT.

Table 4. Allusions and Quotations of the OT in Hebrews, with Special Reference to Hebrews 1-7 (in square bracket)

The OT Books	Total Number of Quotations	Total Number of Allusions	Total
Genesis	6 [3]	31 [4]	37 [7]
Exodus	3 [0]	30 [2]	33 [2]
Leviticus		21 [7]	21 [7]
Numbers		17 [8]	17 [8]
Deuteronomy	4 [2]	12 [1]	16 [3]
Pentateuch	*13 [5]*	*111 [22]*	*124 [27]*
Joshua		5 [1]	5 [1]
Judges		2 [0]	2 [0]
1 Samuel		2 [1]	2 [1]
2 Samuel	1 [1]	3 [1]	4 [2]
1 Kings		2 [0]	2 [0]
2 Kings		1 [0]	1 [0]
1 Chronicles		2 [1]	2 [1]
2 Chronicles		3 [0]	3 [0]
Historical Books	*1 [1]*	*20 [4]*	*21 [5]*
Psalms	16[14]	23 [8]	39 [22]
Proverbs	1 [0]	1 [0]	2 [0]
Isaiah	2 [2]	13 [5]	15 [7]
Jeremiah	2 [0]	4 [0]	6 [0]
Ezekiel		3 [0]	3 [0]
Daniel		3 [0]	3 [0]
Hosea		1 [0]	1 [0]
Habakkuk	1 [0]		1 [0]
Haggai	1 [0]		1 [0]
Zechariah		1 [0]	1 [0]
Total	*37[22]*	*180[39]*	*217[61]*

Concerning allusions, about 62 percent of the allusions are found in the Pentateuch, with Genesis being alluded to the most among the five books of Moses, followed by Exodus, Leviticus, and Numbers. Isaiah is most heavily alluded to among all the prophetic books.

In terms of the *total* allusions and quotations, the Psalter is cited or/and alluded to the most (39), followed by Genesis (37). Note also how half of the materials of the Psalter are equally found in Hebrews 1-7 and 8-13.

What can we conclude from the data? If the most often quoted or alluded to materials shape the thoughts of Hebrews, then the texts of the Pentateuch and the Psalter are clearly influential.[803] Understandably, the Pentateuch, containing abundant materials on the Levitical priestly system and given its canonical status in the OT, should come as no surprise as an influence on Hebrews (or other NT books). Nonetheless, the literary-theological impact of the Psalter on Hebrews[804] is close to what we have studied above. It is safe to say we can argue that the Pentateuch and the Psalter have shaped the structure and theme of Hebrews, particularly Genesis 14 and Psalm 110 with Psalm 2.

11.4 Conclusion of the Study of Hebrews 1-7

Our study (this and in the previous chapter), through a rhetorical and discourse analysis, has concluded that the sonship motif is the overarching theme for Hebrews, or at least for Hebrews 1-7. The sonship motif, however, encompasses several sub-themes, namely, the kingship notion (Hebrews 1 nad 5) and the high priestly notion (Hebrews 5-7). This sonship christology in Hebrews could be detected through the author's skillful use of OT Scriptures. In particular, the two most basic OT texts that shape the author's composition are Psalms 2 and 110 (with Genesis 14 and its cotexts in Hebrew 6-7). In our opinion, the frequent juxtaposition of these two psalms either by allusion or quotation in Hebrews, suggests the author read and interpreted them in light of each other.

The questions raised at the beginning of chapter ten – did the author of Hebrews, when using an OT text, Psalm 110 as in our case, also take the cotext(s) of that OT text, Psalm 2, into consideration, and did he allow Psalm 110 and its cotext to shape the

803 Scholars like Lane and Barth also note the Pentateuch and the Psalter are heavily used in Hebrews. Cf. Lane, *Hebrews 1-8*, cxvi and Markus Barth, "The Old Testament in Hebrews," in *Current Issues in New Testament Interpretation*, ed. William Klassen and Graydon F. Snyder (New York: Harper and Row, 1962), 55.

804 Paul-Gerhard Müller, after providing the number of citations of and allusions to the Pentateuch, the Historical Books, the Prophetic Books and the Psalter of the OT, acknowledges the "spezifischen Funktion" and the "massgebliche Rolle" of the Psalter in Hebrews, particularly in christology. See idem, "Die Funktion der Psalmenzitate im Hebräerbrief," in *der Weisung des Herrn*, 223.

theme and structure of the letter? – seem to be answered in the study of these two chapters. In our next chapter from a hermeneutical angle, we will assess the use of the OT in Hebrews and the use of the OT in the OT.

12 Assessment and Conclusion

In the previous chapters, we have examined how later OT biblical writers read and interpreted an antecedent Scriptural text, and likewise, how the author of Hebrews read and interpreted the OT. In this chapter, we will discuss the hermeneutics of the inner- and inter-biblical interpretation. What kind of exegetical principle or method did the author of Hebrews apply to his use of the OT? Was the use of OT Scripture skewed? Or the meaning not found in the text was superimposed by the author, as some scholars argue? This logically leads us to ask a similar question about the use of the OT by the OT writers.

Bearing this in mind, we will treat this issue in four sections: first, we will make some concluding remarks in terms of the methodology applied to the study of inner- and inter-biblical interpretation. Next we will review the hermeneutical issue of the NT use of the OT, particularly in our case, the use of the OT in Hebrews as germane to the extensive study of Hebrews just completed in the previous two chapters of this project. Third, against the backdrop of how the OT is used by Hebrews, we will proceed to see how another OT writer uses the OT. As a result, we will propose a hermeneutical principle that the OT and NT writers may have applied to their interpretations of antecedent Scriptures. Finally, we will reflect on the contribution of this study and its implication for future or further study.

12.1 The Methodologies Applied to the Study of Inner-Biblical and Inter-Biblical Interpretation

In terms of the methodology for studying inner- and inter-biblical interpretation, we have approached the texts using a sampling of contemporary techniques, primarily rhetorical criticism and discourse analysis. As we have demonstrated, both rhetorical criticism and discourse analysis respect the nature of how a text is composed. Though these methods are viewed as contemporary, in every aspect an ancient text is treated fairly and literarily by both methods.

There are, however, some adaptations to these two methodological approaches apparent in the work we presented in chapters four through eleven. For example, being sensitive to the poetic nature of Psalm 110, we applied a poetic analysis to the psalm in addition to rhetorical criticism; in our poetic study of this psalm, we identified that vv. 3-4 are crucial for the interpretation of this poem. In our study of several key texts, we widely applied an aspect of discourse analysis, namely, the syntagmatic study of several key lexemes. For example, the syntagmatic study of ברך led us to three key passages in Genesis (12, 14 and 22) and also helped us to draw the conclusion that there is a shift of focus pertaining to the divine promise from Abraham to his seed.

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Furthermore, our adaptation also employs these two approaches in a complementary way. On the one hand, unnecessary redundancy in the study of a text is avoided, while, on the other hand, various aspects of a text are explored for clearer understanding and interpretation. For instance, the rhetorical study of מלך in Genesis 14 helps us dissect the chapter while the discourse analysis of the same word reveals that the promise of kingship ties Genesis 17 (where the kingship promise first given to Abraham and Sarah) to Genesis 14 and 35 (a reiteration of the kingship promise to Jacob).[805] In summary, both methodological approaches, with some adaptations, are suitable for inner- and inter-biblical interpretation.

12.2 Inter-Biblical Interpretation: The Issue of Hermeneutics as Illustrated by Hebrews

To help our delineation of the OT use of the OT and the NT use of the OT, we will highlight a few key thematic/semantic connections between Genesis 14, Psalm 110 and Hebrews (figure 15).

	ברך[806]	King-ship	Priest-hood	זרע/בן υἱός	Promise: Overcome enemy	Oath
Genesis 14	√	√	√	√[807]	√	√[808]
12	√			√[809]		
15	√			√		
17		√		√		
22	√			√	√	√
49	√	√		√	√	
Numbers 22-24	√	√		√	√	√
2 Samuel 7	√	√		√	√	√[810]
Psalm 110	√[811]	√	√	√[812]	√	√
Hebrews	√	√	√	√		√

Figure 15. Correlation of Thematic Notions and Keywords in Genesis 14, Psalm 110 and Hebrews, Including Their Cotexts

805 See chapter 4.
806 The word appears multiple times within two to three verses.
807 Though the word זרע/בן/υἱός is absent in Genesis 14, the notion is supplemented by its cotexts.
808 If viewed in the subsequent narrative, i.e., Genesis 22.
809 The "seed/son" notion is implied in the word גוי (Gen 12:2).
810 The oath in 2 Samuel 7 is detected in Psalm 132:11.
811 Viewing Psalm 110 within the ברך–frame of the Psalter and with Pss 1:1 and 2:12 (אשרי).
812 By reading Psalm 110 in light of Ps 2:6-7.

One can observe several things in this figure. First, the ברך–theme (the lexeme itself) encompasses most of the texts (except Genesis 17); second, the priesthood notion is absent in the cotexts of Genesis 14, including Numbers 22-24 and 2 Samuel 7; third, apart from the divine promise of victory over the enemy, Hebrews basically reiterates all the semantic/thematic notions of Psalm 110 and Genesis 14; fourth, *both* the kingship and priesthood notions are detected only in Genesis 14, Psalm 110 and Hebrews (5-7).

A study of the use of the OT in Hebrews is a most suitable starting point to understand how the NT interprets the OT simply because of its extensive use of the OT in Hebrews, as indicated in the last two chapters. Through this study, one can detect the kind of hermeneutical methodology the author of Hebrews employs. In scholarly studies of the hermeneutical principles used by Hebrews, the understanding of the use of the OT in Hebrews can be categorized according to three orientations: Jewish-oriented,[813] which includes Qumran pesher[814], rabbinic[815] and midrash interpretations;[816] (2) Greek-oriented (Hellenistic);[817] and, for lack of a comprehensive term, we label it theologically-oriented, which includes christological,[818] typological,

813 See Bateman, *Early Jewish Hermeneutics* (part 2 of his book relevant to our subject); Guthrie, "Old Testament in Hebrews," in *NLNTD,* 842; Smothers, "A Superior Model," 335; Lane, *Hebrews 1-8*, cxix; Ellingworth, *The Hebrews,* 42 and Combrink, "Some Thoughts," 25-26.

814 George Howard, "Hebrews and the Old Testament Quotations," *NovT* 10 (1968): 208; cf. Smothers, "A Superior Model," 335; Schröger, *Der Varfasser*, 277-82; cf. Bateman, *Early Jewish Hermeneutics*.

815 Guthrie, "Old Testament in Hebrews," in *NLNTD,* 843; Kistemaker, *Psalm Citations,* 133; Schröger, *Der Varfasser*, 269-76.

816 The classic work purporting the thesis that the entire book of Hebrews is a midrash of Psalm 110 is by George W. Buchanan, *Hebrews: Translation, Comment and Conclusion,* AB vol. 36 (Garden City, N.Y.: Doubleday, 1972); cf. Guthrie, "Old Testament in Hebrews," in *NLNTD,* 842-43. Kurianal, affirming some midrash and pesher elements in Hebrews, denies any direct influence of Jewish exegetical methods (*Our High Priest*, 197).

817 See the dissertation by Seid, *Rhetorical Form,* in which he denies placing Hebrews in any Jewish interpretative category. Rather he places Hebrews (especially chap. 7) in Greco-Roman rhetoric, specifically, synkrisis. Lindars, "The Rhetorical Structure of Hebrews," *NTS* 35 (1989): 382-406; Übelacker, *Der Hebräerbrief,* 63-65; Schröger, *Der Varfasser*, 282-87.

818 Koester comments: "Hebrews interprets Christ in light of the OT and the OT in light of Christ." *Hebrews,* 117, cf. 118; Burns delineates three hermeneutical principles used by Hebrews and one of them is the "christological principle," "Hermeneutical Issues," 595-601; Barth ("Old Testament in Hebrews," 77) remarks that the exegesis of Hebrews as "dialogical, Christological, and homiletical (or pastoral)." France argues that the exposition of biblical texts by Hebrews is unique among NT writings. Nonetheless, the exegetical principle applied by Hebrews is christological ("Biblical Expositor," 272-74).

allegorical, and fulfillment-to-prophecy interpretations.[819] Some overlap among categories cannot be avoided, but taken as a whole, they represent the comprehensive spectrum of how biblical scholarship understands the use of the OT in Hebrews.[820]

From a review of all these scholarly studies, we can conclude that there is no consensus as to what kind of exegetical method(s) the author of Hebrews employs. Be it Hellenistic, Jewish, or most likely a mixture of both, it is clear that the cultural influence or factor in its composition and the ways in which the OT is handled in Hebrews seems present in the letter. This is the understanding of a variety of scholars, such as Seid and Bateman.[821] Nonetheless, one can safely conclude that OT Scripture exerts considerable influence upon the author of Hebrews – like on most of his NT counterparts – in his composition and motif of the book, as detected in chapters ten and eleven of this project. Furthermore, one can conclude, to a rather convincing degree, that the author of Hebrews has a christocentric presupposition in his interpretation of OT Scripture. These two conclusions deserve further elaboration.

First, the OT influence upon Hebrews is evident in several ways. We have witnessed the extensive use of the OT in Hebrews both by quotations and allusions, and as Hanson comments, the use of the OT Scripture "is more central in this work than in any other book of the NT, except the Apocalypse."[822] Furthermore, as we have delineated in chapters ten and eleven, the author of Hebrews, through a juxtaposition of two OT texts (like Psalms 2 and 110 in Hebrews 1 and 5 or Genesis 22 and 14 in Hebrews 6-7), deliberately allows them to shape the structure and the message of the book.

Second, the christological orientation of Hebrews in the interpretation of the OT has been noted in chapters ten and eleven. This is not to deny any other uses of OT

819 See Dale Leschert who leans more to a typological interpretation used by Hebrews while refusing Philo's allegorization and rabbinic midrash ("Hermeneutical Foundations," 326-27; Isaacs, placing Hebrews within the tradition of the NT interpretation in which Jesus Christ becomes the "touchstone" of all biblical interpretation, delineates three principles NT writers use: (1) the fulfillment of prophecy; (2) allegorization; and (3) type or typology. See Isaacs, *Sacred Space*, 69-70.

820 See Weiss, *Der Brief*, 176-81 for a discussion of the above categories. All of the above bibliographical data is not exhaustive but representative.

821 Schröger (*Der Varfasser*, 269) remarks that the author of Hebrews "hat keine einheitliche Methode in seiner Schriftauslegung." Cf. the debate of the Hellenistic vs. Jewish exegetical principles by Seid, *Rhetorical Form* and Bateman, *Early Jewish Hermeneutics*.

822 A. T. Hanson, "Hebrews," chap. in *It is Written*, 300. Hanson, after a comparative study of Hebrews with Philo and Qumran, concludes that Hebrews shares little in common with Philo and differs from Qumran mainly because the exegetical orientation in Hebrews is more christocentric than both Philo and Qumran. Hanson, "Hebrews," 292-97. Cf. Hurst, *The Epistle to the Hebrews: Its Background of Thought* (Cambridge: Cambridge University Press, 1990), chap. 1 and 2 with similar conclusions, 41-42 and 65-66.

Scripture in Hebrews, as Guthrie asserts and Lane affirms.[823] Nonetheless, the author of Hebrews consistently applies a christological interpretation to several psalm passages, especially in our case, Psalms 2 and 110 in Hebrews 1-7, to structuring the major thematic notion of sonship.

The christological interpretation by the author of Hebrews is carried out by a juxtaposition of one text with another, for example, Psalm 110 with 2. Most scholars understand the juxtaposition of two scriptural texts as part of the Jewish method of interpretation or a combination that originated from the same tradition source.[824] A case in point that illustrates this scholarly understanding is the juxtaposition of Ps 2:7 and 2 Sam 7:14 in Heb 1:5. Kistemaker sums it up well:

> We would be tempted to suppose that he is applying one of Hillel's hermeneutical rules, e.g., *gezerah shewah* [*sic*] (analogy of expressions ["son"]). Perhaps this is true; but there is a greater possibility that this combination stems from a common tradition.[825]

Another example of a classical application of *gezerah shawah* is Ps 2:7 and 110:4 cited in Heb 5:5-6 because of σύ "you" in both psalms. According to Lane:

> No other Christian writer of this period drew attention to Ps 110:4, but in Hebrews there are more references to Ps 110:4 than to any other biblical text.[826]

Therefore, based on Lane's comment above, it is not feasible to argue that the juxtaposition of Ps 2:7 and 110:4 is originagted in the same tradition. Rather their juxtaposition is a result of an application of certain (Jewish) exegesis.

Kistemaker and Lane may be right to propose the reason – either the shared exegetical method or tradition or both – behind such juxtaposition of two OT texts; nonetheless, based on our study in this project, the author of Hebrews may juxtapose these two texts based on his reading of one text as well as its "cotext." For example, the author of Hebrews may have read and interpreted Genesis 14, taking Genesis 12-22, 49, Numbers 22-24 and 2 Samuel 7 (perhaps some other OT texts) as its cotexts. The author detected how the thematic notion from Melchizedek's blessing upon Abraham

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823 Guthrie, "Old Testament in Hebrews," in *NLNTD,* 842-45; cf. Lane modifies Guthrie's list in *Hebrews 1-8,* cxix-cxxiv: (1) dispelling confusion; (2) reinforcement; (3) implications; (4) the literal sense of a word or phrase; (5) other early rabbinic principles of interpretation; (6) chain quotation; (7) example lists; (8) typology; and (9) homiletical midrash. Cf. the categories first developed by Dan Cohn-Sherbok, "Paul and Rabbinic Exegesis," *SJT* 35 (1982): 117-32.

824 That common source of tradition could have included the "testimony book" theory, which scholars today by and large decline to follow. See Kaiser, *The Use of the Old Testament in the New* (Chicago: Moody, 1986), 10-13 for a discussion. Cf. C. H. Dodd, *According to the Scriptures: The Substructure of New Testament Theology.* London: Nisbet, 1952.

825 Kistemaker, *Psalm Citations,* 76.

826 Lane, *Hebrews 1-8,* 118.

narrowed that blessing to Abraham's seed (cotexts in Genesis), that is, in view of Genesis 49 and Numbers 22-24, a royal seed. This royal seed is reiterated as the "son" in Nathan's oracle (the divine promise), who will build an eternal dynasty. Then, the author of Hebrews considers Psalm 2 – possibly the word בן "son" may play a significant exegetical role there – as the cotext of Psalm 110 (or vice versa), delineating that the royal seed is not merely the messianic son (Psalm 2) but also a priest (Psalm 110). Thus, the link of Psalm 2 and 2 Samuel 7 for the author of Hebrews is not simply the word בן "son"; rather, he sees the dynamic thematic and interpretative tie, and recognizes the development or interaction within these texts. In other words, we suggest that the author of Hebrews does not simply quote a text, say Genesis 14, to make his point (in Hebrews 7:1-10), but rather takes into consideration other texts serving as cotexts of Genesis 14 (Genesis 22 in Hebrews 6:13-20). For lack of a better term, we thus label this a "cotextual" approach. Our suggestion,[827] however, is based on one study and may not be conclusive at all, especially in light of the unmistakable complexity of the use of the OT in the NT.

When suggesting that our study seems to indicate that the author of Hebrews approaches one OT text with its cotext(s) in mind, some may immediately associate the result of our study with intertextuality, discussed only in appendix 1.[828] It must be noted that our study differs from intertextuality in two clear aspects: first, when analyzing two texts, our study is keenly aware of the synchronic factor existing between two texts whereas intertextuality does not.[829] There is an unspoken assumption that the text of Genesis 14 or Psalm 110 precedes Hebrews, chronologically speaking. For intertextuality, however, it does not matter; it is legitimate for a practitioner of intertextuality to remark that the intertext of Psalm 110 (or Genesis 14) contains Hebrews (and some other NT texts) or vice versa. Second, we are concerned with the literary and historical context of one text (the OT text) and how it is used in

827 What we suggest here resembles what modern biblical scholars have come to call the "contextual" principle and canonical approach. What is involved in the "contextual" principle is examining the *text* from a rhetorical point of view – that is, the situation of the reader/listener (see Burns, "Hermeneutical Issues," 601-603) – and considering the social milieu from which the text is generated (see Cotterell, "Semantics, and Discourse Analysis," in *NIDOTTE,* 1:136). In the "canonical" approach, the interpreter, called to exegete the biblical text in its received (final) form, must then critically discern its function in a community of faith within a boundary set by the canonical shaping of that biblical text. See Childs, *Old Testament as Scripture,* chap. 3 and his *The New Testament as Canon: An Introduction* (Philadelphia: Fortress, 1984), 27-33 and chap. 4. The term used by the Reformers that may closely describe what we have suggested here is called *scriptura scripturam interpretatur* ("scripture interprets scripture"). Cf. Kaiser, *Uses of the Old,* 69.

828 The complexity of the application of intertextuality to the NT use of the OT is beyond the scope of this project. Nonetheless, we have provided an evaluation in our appendix 1, which should not be regarded as definitive.

829 See Robert L. Brawley, *Text to Text Pours Forth Speech: Voices of Scripture in Luke-Acts* (Bloomington, Ind.: Indiana University Press, 1995), 4.

another text (the NT text),[830] often measuring whether the NT text respects the OT text or not. Intertextuality, however, usually does not check on whether the NT text respects the OT text in terms of context or meaning because the newly created text (the NT text) has its own distinctive meaning.[831] With these distinctions, we conclude our assessment of inter-biblical interpretation.

Our next assessment is in the area of inner-biblical interpretation. Did the later OT writers use a similar approach when they interpreted an antecedent Scripture? This is the substance of the following discussion.

12.3 Inner-Biblical Interpretation: A Continued Discussion of the Issue of Hermeneutics

The answer to the above question is affirmative since in various places, particularly in chapters six and nine, we have noted the influence of Genesis 14 and its cotexts – Genesis 12-15, 17, 22, 49 and Numbers 22-24 – upon 2 Samuel 7,[832] and how all of the above texts influence Psalm 110 and the shape of the Psalter (Psalm 2, 132, etc.).[833] A single example is enough to refresh, illustrate, and restate our contention that a later biblical writer read and interpreted an antecedent text with another text(s) as its cotext(s). In Ps 110:4, the poet describes the priesthood in the order of Melchizedek inaugurated by a divine oath (אַתָּה־כֹהֵן לְעוֹלָם עַל־דִּבְרָתִי מַלְכִּי־צֶדֶק׃ נִשְׁבַּע יְהוָה וְלֹא יִנָּחֵם) possibly because the text of Gen 14:18-20 (מַלְכִּי־צֶדֶק), with Gen 22:16 (בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה) and Numbers 22-24 – especially 23:19 (לֹא אִישׁ אֵל וִיכַזֵּב וּבֶן־אָדָם וְיִתְנֶחָם) – as its cotexts, shapes the understanding and the interpretation of the poet. As a result, the first part of Ps 110:4, נִשְׁבַּע יְהוָה וְלֹא יִנָּחֵם, resembles Gen 22:17 and Num 23:19. Can one find this cotextual approach to the antecedent OT Scripture continued into the NT? Our answer is to look next at Heb 6:13-20.

As the author of Hebrews interprets the text of Melchizedek in Psalm 110:4 and Genesis 14 in Hebrews 5-7, the author takes Gen 22:16-17 and Num 23:19 as the cotexts in Heb 6:13-14 and 18 respectively. By the following comparison, one can detect the literary shaping of the cotexts of Gen 14:18-20 to Heb 6:13-20: κατ' ἐμαυτοῦ ὤμοσα (Gen 22:16, LXX) to Heb 6:13, ὤμοσεν καθ' ἑαυτοῦ, ἢ μὴν εὐλογῶν εὐλογήσω σε (Gen 22:17, LXX) to Heb 6:14, Εἰ μὴν εὐλογῶν εὐλογήσω σε, and לֹא אִישׁ אֵל וִיכַזֵּב (Numb 23:19) to Heb 6:18, ἀδύνατον ψεύσασθαι τὸν θεόν. Therefore, we have demonstrated how this interpretative phenomenon, namely, the reading of a text with its cotext(s) together, may exist in the NT use of the OT as well as in the OT use of the OT.

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830 In the terminology of intertextuality, the former is precursor text and the latter is successor text.
831 Brawley, *Text to Text*, 6.
832 See chapter 6.
833 See chapter 9.

12.4 Some Final Remarks

As we close, we reflect on what this project can add to the discussion of inner- and inter-biblical interpretation. First, our investigation suggests that later biblical writers were influenced primarily by antecedent Scripture. This does not deny the influence of the biblical writers' current literary milieu, of their culture,[834] and of other extra-biblical materials, which scholars have been enthusiastically studying with obvious results. Nonetheless, this study looks into the manner in which the antecedent Scripture exerts its influence on the OT or the NT text. When studying a biblical text, an exegete should be keenly aware that any antecedent Scripture text is capable of influencing the text being studied. For instance, in reference to our particular case, when we examine Psalm 110:4, the direct OT influence – based on the name Melchizedek – obviously comes from Genesis 14. Most likely, many will return only to Genesis 14, study it, and draw some conclusions to see how Genesis 14 exerts an influence on Psalm 110. We believe one should take this approach one step further: to examine the surrounding texts of Genesis 14 (in our study that is Genesis 12-22) and also through semantic-thematic links, to examine other texts as cotexts of Genesis 14 as well (Numbers 22-24, 2 Samuel 7).

Second, this study also addresses the hermeneutical issue related to how the OT uses the OT and how the NT uses the OT. Admittedly, our study was limited to one case, which hardly qualifies us to draw any definitive conclusions. Rather, we can only suggest a possibility that a biblical writer was influenced not only by a biblical text but also by its cotext(s) when reading, interpreting, and citing that text.[835]

Third, and last, this project has attempted to complete what we set out to do: focus on the three Melchizedek texts and their cotexts. We began our study with the Melchizedek passages looked at from the OT point of view, and then we moved into and considered the NT point of view.[836] We gave each of the three Melchizedek texts

834 Koester's comment is noteworthy: "It may be helpful to think of various source materials as concentric: the Old Testament occupies a focal position in the study of Hebrews, with various Jewish writings in the next circle and other sources around the periphery." Koester, "The Epistle to the Hebrews in Recent Study," *CRBS* 2 (1994): 131.

835 Our suggestion fits well in Childs' model of exegesis, which – comprised three parts – is summarized by VanGemeren as follows: (1) the context of the single text is the whole Old Testament, and the whole Old Testament must be understood in the light of the single text; (2) the Old is interpreted in the light of the New and the New in the light of the Old; and (3) the exegete moves from the Old and the New Testament to the theological reality itself. Childs, "Interpretation in Faith," *Int* 18 (1964): 438-44; summarized in VanGemeren, *Progress of Redemption,* 22. Note: our study fits into the first two parts of Childs' model.

836 Compare to Kurianal, *Our High Priest* and Anderson, *the King-Priest*. They approach the texts from the NT perspective. Their treatments on the OT text (Psalm 110) are relatively brief.

(Genesis 14, Psalm 110 and Hebrews 5-7) nearly equal amounts of effort and attention,[837] and carefully attended to correlating them together at various places.[838]

Finally, this study encounters one major challenge. That is when talking about a cotext for a text (e.g., the cotexts for Genesis 14), it is challenging to determine how to set its "boundary." While we are constrained from lengthy discussion on this point, we are able to offer two answers. First, any biblical text should be viewed within the structure of the book; then it should be viewed within the major section of the canon; and ultimately, it should be viewed in terms of the entire canon. For example, Genesis 14 is under review in the book of Genesis, then the Pentateuch, then the OT canon. Second, through the presence of quotation and allusion, an exegete will be able to set a "cotextual" boundary for his study of a particular text. Since these two answers may seem elementary, further research is needed that will seek to establish more guidelines for setting "cotextual" boundaries.

Besides the already stated challenge, our project has barely touched the surface of treating inner- *and* inter-biblical interpretation as *one* enterprise. We expect this project to begin stimulating further dialogue in biblical scholarship on this enterprise.

837 Compare to Gammie, "Melchizedek"; Del Medico, "Melchisedech"; Baylis, "The Author of Hebrews'," and Leschert, "Hermeneutical Foundations"; all of these authors only devote their attention to two of the three texts. Compare to McCullough, "Melchizedek's Varied Role," Nel, "Psalm 110," and Kruijf, "The Priest-King Melchizedek"; all of these articles treat the three texts but often the examination of one of the texts is insufficient.

838 Compare to Klein, "An Exegetical Study." In the task of tying together all three texts he is disappointingly inadequate.

Appendix 1 A Study of Issues Related do Inner-Biblical and Inter-Biblical Interpretation

Four issues regarding the OT and NT use of the OT are left untreated in chapter one: (1) text or tradition, (2) quoted text-form, (3) intertextuality, and (4) post-biblical interpretation. Since only intertextuality will be examined here, readers are referred to some representative references for further study.[839] Recent trend of both OT and NT studies reveals the extensive use of intertextuality as a mode of understanding when one text is quoted or alluded to in another text. Is intertextuality the same as inner- and inter-biblical interpretation? This question deserves a detailed investigation.

A1.1 A Discussion of Intertextuality: Its relationship with Inner- and Inter-Biblical Interpretation

Confusion may occur when we look at the term 'intertextuality' in relation to inner- and inter-biblical interpretation as scholars begin applying it in biblical interpretation. For instance, Scott L. Harris refers to using "inner-biblical interpretation" to replace Fishbane's "inner-biblical exegesis" in his monograph.[840] Scott's methodology, however, is in the realm of intertextuality even though he seldom uses the term in his text. This is due in part to his methodological argument being based on a great proponent of intertextuality.[841] Though inter- or inner-biblical interpretation and intertextuality are fused in Scott's book, one should discern Scott's use of the term

839 For a study of tradition, see R. Gnuse, "Tradition History," in *DBI* 2: 583-88; Douglas Knight, *Rediscovering the Tradition of Israel*, rev. ed., Dissertation Series 9, (Missoula, Mont.: Scholars, 1975); Peter Ackroyd, *Studies in the Religious Tradition of the Old Testament* (London: SCM Press, 1987). From a Jewish perspective, see Géze Vermes, *Scripture and Tradition in Judaism: Haggadic Studies* (Leiden, Netherlands: Brill, 1961). Part 3 of Vermes' book is more focused on biblical traditions. For text-form used in citation, see Max Wilcox, "Text Form," chap. in *It Is Written*, 193-204; Darrell Bock, "Use of the Old Testament in the New," chap. in *Foundations for Biblical Interpretation,* ed. David Dockery, Kenneth Matthews, and Robert Slogan (Nashville, Tenn.: Broadman and Holman, 1994), 97-114. Related significantly to text-form is textual criticism; see Emanuel Tov, *Textual Criticism of the Hebrew Bible* (Minneapolis: Augsburg, 1992). For post-biblical interpretation, see C. T. R. Hayward, "Rewritten Bible" in *A Dictionary of Bible Interpretation,* ed. R. J. Coggins and J. L. Houlden (London: SCM Press, 1990), 595-98; George W. E. Nickelsburg, "Stories of Biblical and Early Post-Biblical Times" and "The Bible Rewritten and Expanded" chaps. in *Jewish Writings of the Second Temple Period: Apocrypha, Pseudepigrapha, Qumran Sectarian Writings, Philo, Josephus,* ed. Michael Stone, CRINT (Assen, Netherlands: Van Gorcum, 1984), 33-156.

840 Harris, *Proverbs 1-9*, 31. See also his article "'Figure' and 'Riddle'," *BR* 41 (1996): 58-76.

841 In his methodological discussions, Harris cites M. Sternberg and M. Bakhtin. The latter is one of the pioneers of intertextuality. See Harris, *Proverbs 1-9*, 24, 45-52.

intertextuality should not be equated to inner- and inter-interpretation. Therefore, it is appropriate to address the issue here.[842]

Scholars would argue for the presence of intertextuality as a contemporary concept, yet Worton and Still have traced intertextuality as a phenomenon back to several ancient figures (e.g., Plato and Aristotle) and that makes intertextuality "as old as recorded human society."[843] Having anchored its roots in antiquity, scholars then turn to the contemporary proponents of intertextuality. The one who brought this concept to the West is Julia Kristeva, regarded as one of the most important and earliest[844] interpreters of the work of Russian scholar M. Bakhtin.[845] It was 1969 when she introduced the term "intertextualité" for literary debate.[846]

Since then, intertextuality has become popular and heuristic. It has become a "fashionable term, but almost everybody who uses it understands it somewhat differently."[847] The growing trend of the use of intertextuality has prompted *Semeia* to devote an entire issue to exploring this topic.[848]

According to George Aichele and Gary Phillips:

> Intertextuality cuts across different methodological and theoretical borders (including those of formalism, semiotics, discourse analysis, narratology, poststructuralism, deconstruction, and other post-modern approaches), as well as widely varying discipline fields (including literature, film, architecture, ethnography). It would be a mistake, however, to limit intertextuality to the domain of literary relationships.[849]

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842 Another distinction should be made at this junction. The notion of intertextuality proposed by Kristeva differs somewhat from that of text-linguistics. Robert-Alain de Beaugrande and Wolfgang Dressler point out that Kristeva's notion of intertextuality is narrower than that in text-linguistics; likewise, intertextuality is one of the seven standards of textuality. See de Beaugrande and Dressler, *Introduction to Text Linguistics* (London/New York: Longman Group, 1981), 13 (note 15).

843 Michael Worton and Judith Still, "Introduction," chap. in *Intertextuality: Theories and Practices*, ed. Michael Worton and Judith Still (Manchester: Manchester University Press, 1990), 2-15.

844 Ibid., 16.

845 Ellen van Wolde delineates the "concept" of intertextuality as first used by a Russian literary critic named Michael Bakhtin in the 1920s. See her "Texts in Dialogue with Texts: Intertextuality in the Ruth and Tamar Narrative." *BibInt* 5 (1997): 1-2. According to G. R. O'Day, however, the title/role of the progenitor of contemporary intertextuality should go back to T. S. Eliot for his 1919 essay. See, O'Day, "Intertextuality," in *DBI* 1: 546-48.

846 Moyise, "Intertextuality," 14. He provides a helpful, up-to-date but short overview (survey) of the subject of intertextuality spanning from Kristeva to recent biblical scholarship.

847 Henrich F. Plett, "Intertextualities," in *Intertextuality*, ed. Plett (Berlin: Walter de Gruyter, 1991), 3.

848 *Semeia: An Experimental Journal for Biblical Criticism* 69/70 (1995). A helpful German work on intertextuality is Ulrich Broich and Manfred Pfister, eds., *Intertextualität: Formen, Funktionen, anglistische Fallstudien* (Tübingen: Max Niemeyer, 1985).

849 George Aichele and Gary Phillips, "Introduction: Exegesis, Eisegesis, Intergesis," *Semeia* 69/70 (1995): 7.

Therefore, in a broad sense, one should not look at intertextuality merely for its role in interpreting literature but also for its role in "social practice and cultural expression."[850] Its usage in the literary domain in biblical studies, however, is our primary interest.

In literature, Plett has argued that there are three camps leaning toward intertextuality:[851] the progressives, the traditionalists, and a third group, the anti-intertextualists. The progressives are the poststructuralists, deconstructionists, or postmodernists, who fail to provide any system for textual analysis, and who are limited to a few scholars. The traditionalists are mainly conventional literary scholars; they are neither linguists nor semioticians, and they tend to use intertextuality to improve their methodologies. To their credit, they have succeeded in making intertextuality more applicable; unfortunately, due to their narrow methodological focus, they have failed to release the dynamics embedded in intertextuality. The third group is comprised of anti-intertextualists, whose negative attitude toward intertextuality can be expressed in two ways: (1) they accuse progressives of being too subjective and irrational, and therefore unscientific, and (2) they oppose the traditionalists' pragmatic approach. They argue that they themselves have been working with intertextuality all along. In despair, Plett concludes:

> Intertextuality is put through the critical mills, accused of being incomprehensible on the one hand and old wine in the new bottles on the other hand. One opponent asserts that he does not understand anything, the other insists on having known it all the time. So many intertextualists, so many anti-intertextualists - that is the result.[852]

While the status of intertextuality in general is equivocal, its application to biblical studies is confusing. Intertextuality in biblical studies was first introduced in two major works in 1989, as Moyise has observed.[853] Then Moyise delineated the use of this term, which covers a wide range of biblical studies from source criticism, Jewish midrash, typology, Fishbane's "inner biblical exegesis," and the literary critic's "deep intertextuality," to reader-response criticism.[854] Considering the wide range covered by the term "intertextuality," there are several issues at stake here: (1) its

850 Ibid.

851 What follows is a summary of Plett, "Intertextuality," 3-5.

852 Ibid., 5.

853 Moyise, "Intertextuality," 14-15. The two major publications are Spike Draisma, ed., *Intertextuality in Biblical Writings. Essays in Honour of Bas van Iersel* (Kampen: Kok, 1989) and Hays, *Echoes of Scripture*. Hays' book is reviewed with an opportunity for a counter-response in Craig A Evans and James A. Sanders, eds., *Paul and the Scripture of Israel* JSNTSup 83 (Sheffield: Sheffield Academic Press, 1993).

854 Moyise, "Intertextuality," 15. Part of his comments is traced to George W. Buchanan, *Introduction to Intertextuality* (Lewiston, N.Y.: Mellen, 1994).

methodologies, (2) its relationship with other disciplines and (3) its application to biblical interpretation.

A1.2.1 Methodologies Used by Intertextuality

Not much attention has been paid to the methodologies employed by intertextuality. O'Day provides a brief discussion on methodology:[855] it ranges from Freudian psychology as advocated by Bloom[856] and rhetorical criticism in the work of Hollander in terms of echo,[857] to semiotics in Riffaterre[858] and Genette's works.[859] Based on O'Day's discussion, a question is posed: is there a consistent methodology used by intertextuality? The answer is probably not, as observed by Ann Jefferson when she aptly comments:

> The concept of intertextuality has now become thoroughly absorbed into the literary system as a condition of textuality in general. Consequently, this radical re-thinking of the relation between texts and their origins as a re-writing of existing texts *does not yield a particular critical methodology or an identifiable line of theoretical reasoning*.[860]

On a pragmatic level, the methodology of intertextuality is no more than a semantic (inter-)relationship between two texts. For example, Ellen van Wolde, in her study of the Ruth and Tamar narrative texts, discusses intertextuality, but her procedure in studying the relationship of these two texts is no more than noting their "shared semantic features."[861] Therefore, intertextuality, at its worst, could be called methodological anarchy and at its best, could be called another form of literary-semantic analysis.

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855 We are indebted to what O'Day wrote in his "Intertextuality," in *DBI*, 1: 546-47 (see bibliographical data of the names cited in p. 548).

856 See an assessment of Bloom in Hays, *Echoes of Scripture*, 16-17.

857 See Hays, *Echoes of Scripture*, 18-21.

858 See Worton and Still, "Introduction," 24-27.

859 See an assessment of Genette in Tryggve Mettinger, "Intertextuality: Allusion and Vertical Context Systems in Some Job Passages," in *Of Prophets' Visions and the Wisdom of Sages: Essays in Honour of R. Norman Whybray on His Seventieth Birthday*, ed. Heather McKay and David Clines, JSOTSup 162 (Sheffield: Sheffield Academic Press, 1993), 261-62.

860 Thomas A. Sebeok, ed., *Encyclopedia Dictionary of Semiotics*, 2d ed. (Berlin: Mouton de Gruyter, 1994), s.v. "Intertextuality," by Ann Jefferson. (Words in italics ours.)

861 Ellen van Wolde, "Texts in Dialogue," 8. Although van Wolde talks about the role of the narrator and of characters in the Ruth and Tamar narratives, her discussions are mainly based on the similarity of semantic features in these two texts.

A1.2.2 Its Relationship with Other Disciplines

As previously noted by Moyise, intertextuality is a disconcerting concept, its ambivalence extending to relationships with other disciplines. For instance, both Buchanan and Boyarin equate it with midrash,[862] with the latter taking one step further. Initially refusing to define intertextuality, Boyarin puts it in the shadow of canonical approach (as framed by Childs), and reluctantly concedes:

> Were I to attempt to define midrash at this point, it would perhaps be radical intertextual reading of the canon, in which potentially every part refers to and is interpretable by every other part.[863]

Other scholars see intertextuality in light of semiotics.[864] After surveying the current but conflicting notions of intertextuality, Hans-Peter Mai remarks: "All in all, discussions of intertextuality seem to be most comfortably localized within the wide domain of contemporary semiotics. . . ."[865] Plett argues for a three-fold semiotic perspective to analyze intertext: syntactical, pragmatical and semantical; and emphasizes that each perspective cannot be considered in isolation.[866]

Another area that intertextuality seems to overlap with is redaction criticism.[867] Speaking from the NT perspective (especially using Mark 13 as a case study), Willem Vorster contends that there are major differences between redaction criticism (*Redaktionsgeschichte*) and intertextuality.[868] While redaction criticism is primarily an author-centered approach (focusing on the redactor and his activities), intertextuality is reader-oriented (alerting the readers to assign meaning to the text). Furthermore, while redaction criticism is a "form of source-influence study"[869] assuming the existence of an oral and written source or tradition behind the text, intertextuality is a text theory based on a "finished" text in relation to another text. As Vorster surmises, "All texts can be regarded as the rewriting of previous texts, and also

862 See Buchanan, *Intertextuality*, 3-5 and Daniel Boyarin, *Intertextuality and the Reading of Midrash* (Bloomington and Indianapolis, Ind.: Indiana University Press, 1990).

863 Boyarin, *Intertextuality*, 16.

864 To go into detail on semiotics goes beyond our interest. For the best survey of this subject, see Thomas Sebeok, ed., *Encyclopedia Dictionary of Semiotics*, s.v. "Semiotics" by Jerzy Pele.

865 Hans-Peter Mai, "Bypassing Intertextuality: Hermeneutics, Textual Practice, Hypertext," in *Intertextuality*, ed. Heinrich Plett, 32.

866 Plett, "Intertextualities," 6-7.

867 NT scholar Willi Marxsen coined the term redaction criticism. See "Redaction criticism, NT" and "Redaction Criticism, Hebrew Bible" in *IDB* 2: 373-79.

868 Willem Vorster, "Intertextuality and Redaktionsgeschichte," in *Intertextuality in Biblical Writings*, 15-26.

869 Ibid., 17.

as reactions to texts."[870] In essence, Vorster's article calls for NT scholarship to replace redaction criticism with intertextuality in their studies. This leads to our next concern.

A1.2.3 Application to Biblical Interpretation

Since Hays and Draisma published their works in 1989,[871] the practice of intertextuality in biblical studies has been growing. Concerning the OT, Danna Fewell edited a collection of works on intertextual studies in the OT in 1992,[872] followed by others.[873] In NT studies, Brawley took the lead in using intertextuality to study Luke-Acts.[874] The application is not limited to the OT and NT, but extends to related field like the OT and Ugarit.[875] Nonetheless, Gary Phillips argues that the application of intertextuality for illuminating various exegetical phenomena, such as textual citation, allusion, allegorical interpretation, typology, rhetorical and discourse structures, narrative structure, reader-response trategies, canonical and extra-canonical formation, and the like, has not been exploited by biblical exegetes in particular, for that matter, by religionists in general.[876]

Another area thought to be profitable for intertextuality is the NT use of the OT, though it is observed that studies regarding the use of the OT in the NT mainly concentrate on how quotations, allusions, and echoes function in light of

870 Ibid., 20.

871 Hays, *Echoes of Scripture and Draisma*, ed., *Intertextuality in Biblical Writings*.

872 Danna N. Fewell, ed., *Reading Between Texts: Intertextuality and the Hebrew Bible* (Louisville, Kent.: Westminster/John Knox, 1992).

873 To name a few works in monograph form: Patricia T. Willey, *Remember the Former Things: The Recollection of Previous Texts in Second Isaiah*, SBLDS 161 (Atlanta, Ga.: Scholars, 1997). Goerg Steins, *Die 'Bindung Isaaks'* and Jannie Hunter, *Faces of a Lamenting City: The Development and Coherence of the Book of Lamentation* (Berlin: Peter Lang, 1996). Other scholars contribute through articles. For example, Robert Carroll, "Intertextuality and the Book of Jeremiah: Animadversions on Text and Theory," in *The New Literary Criticism and the Hebrew Bible*, ed. J. Cheryl Exum and David Cline (Valley Forge, Pa.: Trinity Press International, 1994), 55-78. Christine Mitchell, "The Dialogism of Chronicles," in *The Chronicler as Author: Studies in Text and Texture*, JSOTSup 263, ed. M. Patrick Graham and Steve L. McKenzie (Sheffield: Sheffield Academic Press, 1999), 311-26. In the same book, see Noel Bailey, "David and God in 1 Chronicles 21: Edged with Mist," 336-59.

874 Robert L. Brawley, *Text to Text*. Others follow Brawley. For example, Sylvia C. Keesmaat, *Paul and His Story: (Re)Interpreting the Exodus Tradition*, JSNTSup 181 (Sheffield: Sheffield Academic Press, 1999). Keesmaat openly acknowledges that she is indebted to Hays' work, which provides her a methodological tool in her own study (preface, p. 9).

875 Johannes C. De Moor, ed., *Intertextuality in Ugarit and Israel* (Leiden: Brill, 1998). The title of the book is, however, misleading because there is only one article pertaining to the OT and Ugarit.

876 Gary A. Phillips, "Sign/Text/Differance: The Contribution of Intertextual Theory to Biblical Criticism" in *Intertextuality*, ed. Plett, 78.

intertextuality.[877] As we have mentioned earlier, there is no consensus regarding their relationships, workable definitions, and methodologies employed to study them.

So far, we have listed some of the issues involving intertextuality. In our opinion, these issues cannot be resolved easily. Nonetheless, we will offer some of our evaluations of intertextuality as follows.

First, there are certain benefits to applying intertextuality to biblical study. Moyise is correct that "a text cannot be studied in isolation. It belongs to a web of texts which are (partially) present whenever it is read or studied."[878] This is especially true of the study of Scripture because the present canon provides a framework or boundary for text comparison.

Second, its strength, however, is also its weakness. Proponents of intertextuality have not sufficiently discussed the criteria to determine the existence of intertextuality between two or more texts. It is conceivable that not every text will have a pre-text, and every text should be read in its own right before comparing it to other texts. It is observed that whether intertextuality exists in two texts depends on an interpreter who detects an existence of quotation, allusion, or echo in a later text. Intertextuality is seen mostly as equivalent to allusion and echo.[879] Nonetheless, the confusing definitions offered for quotation, allusion, and echo – especially the last two – have not helped in the application of intertextuality to biblical studies (see our chapter 1 "How a Text is Quoted").

Third, the historical factor in biblical study is neglected. Viewed mainly as a synchronic approach, intertextuality by and large ignores the historical difference between two texts. Therefore, as Charlesworth proposed, it should be used as a supplementary method to biblical criticism.[880]

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877 This is a sample of some of the important studies on quotations, allusions, and echoes. On quotation: Plett, "Intertextuality," 8-17. He addresses the issue of quotation in this session as "An Intertextual Case Study: the Quotation." Christopher D. Stanley, "The Rhetoric of Quotations: An Essay on Method," in *Early Christian Interpretation of the Scriptures of Israel: Investigations and Proposals*, JSNTSup 148, ed. Craig A. Evans and James A. Sanders (Sheffield: Sheffield Academic Press, 1977), 44-58. In his article, Stanley argues for a rhetoric approach to biblical quotations. On allusions: Mettinger, "Intertextuality," 257-80. Udo J. Hebel, "Towards a Descriptive Poetics of *Allusion*," in *Intertextuality*, ed. Heinrich Plett, 135-64. Lyle Eslinger, "Inner-biblical Exegesis and Inner-biblical allusion: The Question of Category," *VT* 42 (1992): 47-58. On echo: Moyise, "Intertextuality," 18-19, and Hays, *Echoes of Scripture*.

878 Moyise, "Intertextuality," 15-16.

879 Porter, "Use of the Old Testament," 85.

880 James H. Charlesworth, "Intertextuality: Isaiah 40: 3 and the Serek Ha-yahad," in *The Quest for Context and Meaning: Studies in Biblical Intertextuality in Honor of James A. Sanders*, ed. Craig Evans and Shemaryahu Talmon (Leiden, Netherlands: Brill, 1997), 205.

Fourth, intertextuality has lost its own distinctiveness as a "literary and hermeneutical category"[881] to interpret the Bible. Scholars tend to lump "together a whole variety of approaches and [call] them intertextuality."[882] Is intertextuality a midrash, or a reader-response criticism? The lack of uniformity in its definition and methodology has made intertextuality meaningless and confusing for any practitioner of biblical study.

Finally, as noted earlier, there is no consistent methodology for intertextual studies. That does not mean, however, that we do not have pragmatic procedures for doing intertextuality. Some of those proposed procedures prove to be helpful in an intertextual study of the Scripture. For example, as indicated in van Wolde's article, positively and pragmatically speaking, her "shared semantic features" in intertextual studies would be a welcome procedure for inner- and inter-biblical interpretation.[883]

881 Gail R. O'Day "Jeremiah 9: 22-23 and 1 Corinthians 1: 26-31: A Study in Intertextuality," *JBL* 109 (1990): 259.

882 Moyise, "Intertextuality," 16.

883 The step-by-step procedure delineated by van Wolde is as follows: (1) reader awareness of the similarities of the two texts; (2) reader to study the text on its own; (3) to compare the two texts and take inventory of the shared semantic features by noting repetitions of word-level, textual unit and structure, theme and genre, character description or character type, actions or series of actions; (4) to note the narratological representations; and (5) to review other features such as the rhetorical, pragmatic, or communicative. See van Wolde, "Text in Dialogue," 7-8.

Appendix 2 Genesis 14:18-20: An Insertion or Not

Only a handful of interpreters, such as Sarna, reject the general scholarly assessment that vv. 18-20 is a later insertion. He argues in light of the plot of the story that the Melchizedek episode "is original and not a later insertion" and serves to heighten the tension of the coming of the king of Sodom.[884] Similarly, Sailhamer argues that the episode is read in contrast to Abraham's dealing with the king of Sodom and the king of Salem.[885]

Furthermore, a close rhetorical reading of Genesis 14:18-20 and the rest of the chapter reveals how the text has been carefully and skillfully written and should be read as one unit.[886] The following five observations point to the unity of Genesis 14.

First, the author uses a literary technique called "*taw-aleph*" link[887] (the end-word of a sentence becomes the start-word of the next sentence, המלך מלכי־צדק) to connect verses 17 and 18 together.[888] Note how verse 18 begins with וּמַלְכִּי־צֶדֶק following עֵמֶק הַמֶּלֶךְ, that is, the last two words in v. 17. This technique, used in vv. 17-18, in Wenham's words, "also bespeaks its [Genesis 14] unity."[889]

Second, the author repeats the same word in the preceding context of Gen 14:18-20. To illustrate, in v. 17, "the king of Sodom came out (ויצא)" is linked to Melchizedek who "has brought" (הוציא) a meal for Abraham in v. 18.[890] Note how the same verb (also in the same form, ויצא) is used to describe the king of Sodom in v. 8. In v. 8, however, to many the singular verb "come out" is grammatically problematic considering the plural subject.[891] This raises the question, is the king of Sodom being singled out because of

884 Sarna, *Genesis,* 109.

885 Sailhamer, *Pentateuch,* 147 (notes 55 and 56). Compare his similar comment in "Genesis," 122-23. He bases his argument primarily on the Hebrew syntactical structure of Genesis 14.

886 Emerton, among others, proposed the growth [development?] of the text of Genesis 14 in various stages, and it seems, in our opinion, that Emerton and others venture into the traditions behind the text rather than into the final text itself. Please refer to chapter one where we address the issue of text and tradition. See Emerton, "Some Problems," 73-102. This article is an update of his original proposal in "The Riddle of Genesis XIV," *VT* 21 (1971): 403-39.

887 See Wenham, *Genesis 1-15*, 307.

888 This evidence, on the other hand, might fit the argument that it is used by the narrator as an adhesive to connect the episode to v. 17. Indeed, without vv. 18-20, the narrative is perfectly smooth. Nonetheless, what we are presenting in the rest of this section will provide a cumulative effect on all the evidence the narrator of Genesis intends to submit in this unit as part of Genesis 14.

889 Wenham, *Genesis 1-15*, 307. Wenham minimally supports the unity of Genesis 14. Disagreeing with Wenham in this regard, Emerton basically criticizes Wenham's observations of the literary links between vv. 18-20 and the rest of the chapter. See Emerton, "Some Problems," 80-84. In our judgment, Emerton has not been able to successfully refute Wenham's argument for the unity of Genesis 14. Rather than concentrating on the unity of the chapter, Emerton appears more interested in defending his theory of the development? of the text in Genesis 14, evidenced in his posture of challenging theories that differ from his.

890 Wenham, *Genesis 1-15*, 305.

891 See the grammatical permissibility in GKC, §1450.

his role in the later part of this chapter, thereby explaining why a singular verb is used for him even with composite nouns? This may be answered in the affirmative by examining the rhetorical effect fortified by the grammatical-syntactical structure around v. 17. Note that in v. 16, the same word (שוב) appears twice, once in Hiph. imperfect followed by Hiph. perfect. This is balanced by the same word (יצא) used twice, once in Qal imperfect (v. 17) followed by Hiph. perfect; whereas, the former describes the king of Sodom and the latter, the king of Salem. Clearly the authorial intention is to contrast the two kings: the former came to wage war; the latter came to bless.

Third, the author repeats the same word in the subsequent context of Genesis 14:18-20. The Melchizedek episode ends with ויתן־לו (v. 20), in contrast with תן לי the first word uttered by the king of Sodom in v. 21.

Fourth, the author uses the name of God to connect Genesis 14:18-20 with its context. The name of God, אל עֶלְיוֹן, is used by both Melchizedek in his blessing to Abraham and by Abraham himself later when he talks to the king of Sodom (vv. 19, 22; cf. vv. 18, 20).

Fifth, word-play is another literary element that provides a link between the Melchizedek episode and the rest of the chapter.[892] The hapax word in v. 23, העשרתי, resembles the word used in v. 20, מעשר.[893] Another evidence is paronomasia;[894] a word play on a proper name.[895] Nahum Waldman notes the contrast of the king of Salem and the king of Sodom, not only in their behavior (speech) but also "in" their names. "The very names of the two kings say as much: Melchizedek, whose name includes the element *tzedek*, 'righteousness,' and Bera, where we hear the word *ra*, 'evil'."[896] These five observations are sufficient to establish the unity of the chapter, thus allowing us to read Genesis 14 as one rhetorical unit.

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892 Scholarly study attests to word play, particularly with the use of proper names to link together a paragraph or section.Cf. Moshe Garsiel, *Biblical Names: A Literary Study of Midrashic Derivations and Puns*, trans. Phyllis Hackett (Ramat Gan, Israel: Bar-Ilan University Press, 1991), 94-97.

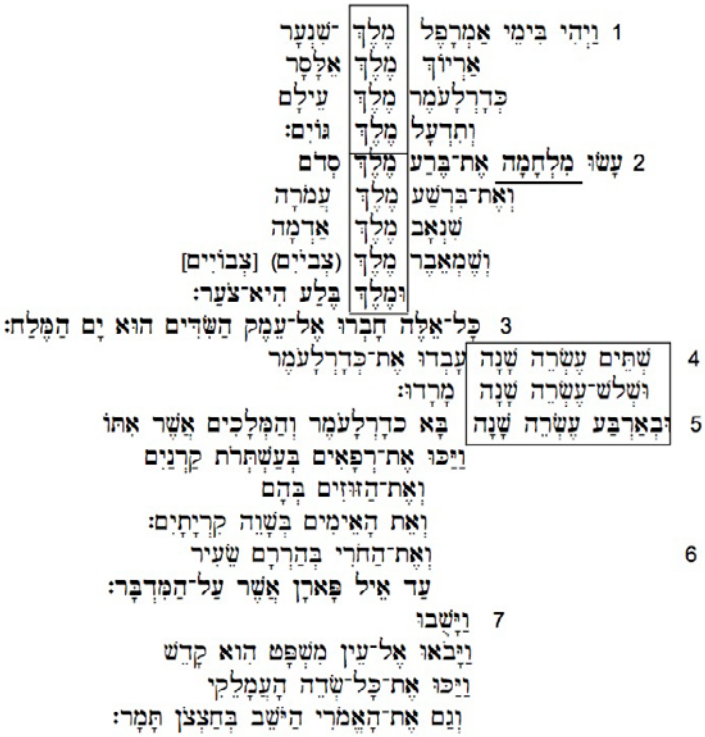
893 Wenham, *Genesis 1-15,* 318; quoted in Emerton, "Some Problems," 84. Doré arrives at the opposite conclusion based on the word play. Idem, "La recontre Abraham-Melchisédech," 77, 90.

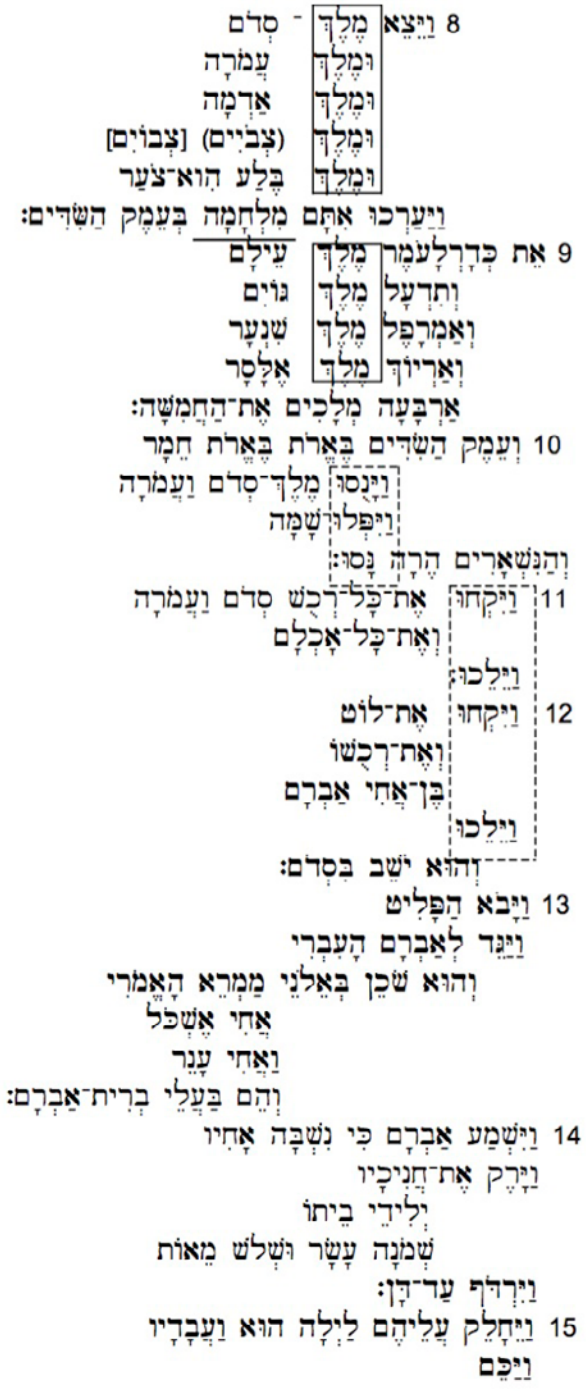
894 For paronomasia as a literary device, see J. J. Glück, "Paronomasia in Biblical Literature," *Sem* 1 (1970): 50-78. See Andrzej Strus, *Nomen-Omen: La Stylistique Sonore des Noms Propres dans le Pentateuque* (Rome: Biblical Institute, 1978), 90-99, about paronomasia on a proper name. For a complete list of terms used in word play, see Anthony J. Petrotta, *Lexis Ludens: Wordplay and the Book of Micah* (New York: Peter Lang, 1991), 20.

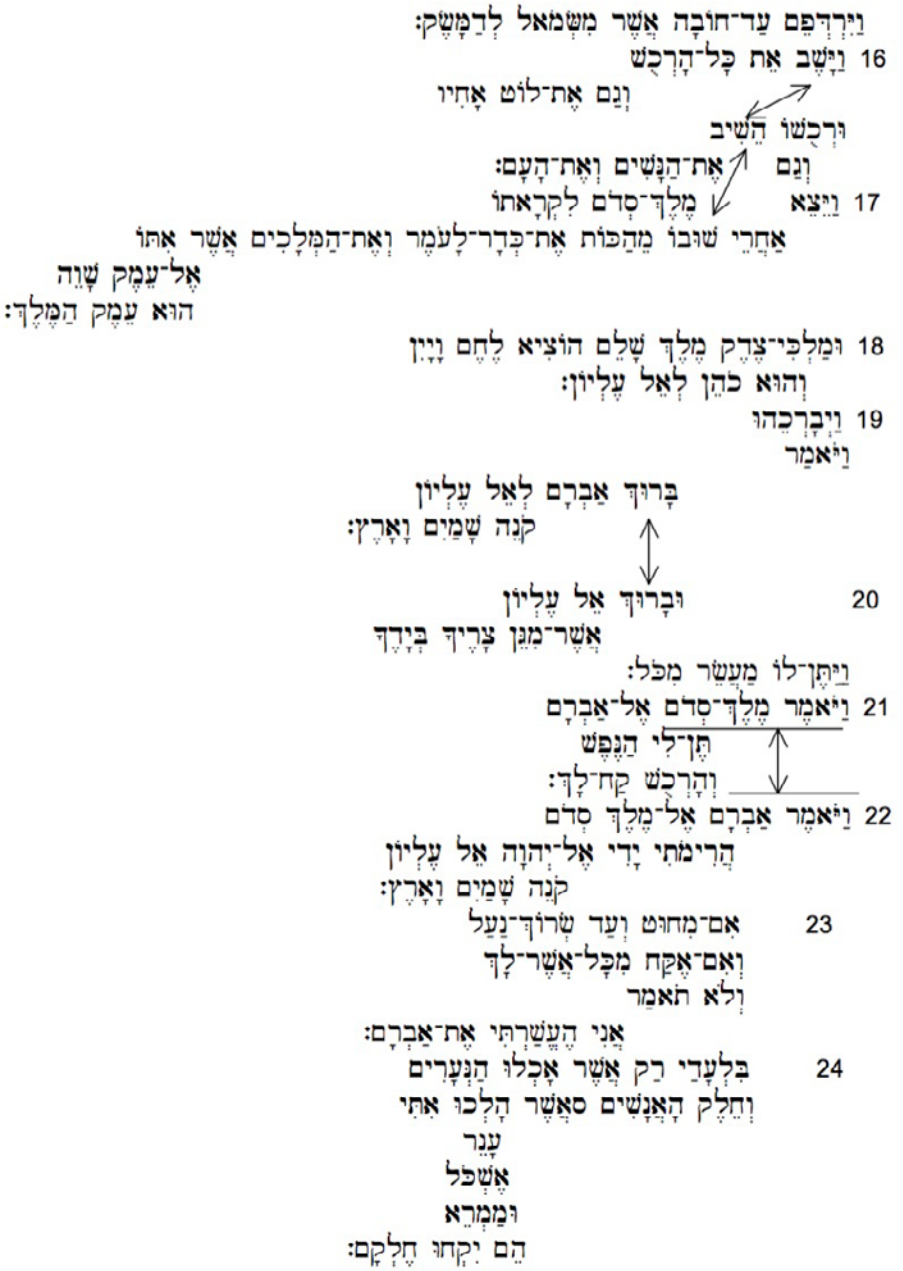
895 See Luis A. Schökel, *A Manuel of Hebrew Poetics*, Subsidia Bibilica 11 (Rome: Pontificio Istituto Biblico, 1988), 29-30, Garsiel, *Biblical Names,* 34. I. H. Eybers, "The Use of Proper Names as a Stylistic Device," *Sem* 2 (1971/1972): 82-92.

896 Nahum M. Waldman, "Genesis 14 – Meaning and Structure," *Dor le Dor* 16 (1988): 259. Cf. Michael C. Astour, "Political and Cosmic Symbolism in Genesis 14 and in its Babylonian Sources," in *Biblical Motifs: Origins and Transformations,* ed. Alexander Altmann (Cambridge: Harvard University Press, 1966), 74.

Appendix 3 Layout of the Masoretic Text of Genesis 14




8 וַיֵּצֵא מֶלֶךְ סְדֹם
וּמֶלֶךְ עֲמֹרָה
וּמֶלֶךְ אַדְמָה
וּמֶלֶךְ (צְבִיִים) [צְבוֹיִם]
וּמֶלֶךְ בֶּלַע הִוא־צֹעַר
וַיַּעַרְכוּ אִתָּם מִלְחָמָה בְּעֵמֶק הַשִּׂדִּים:
9 אֵת כְּדָרְלָעֹמֶר מֶלֶךְ עֵילָם
וְתִדְעָל מֶלֶךְ גּוֹיִם
וְאַמְרָפֶל מֶלֶךְ שִׁנְעָר
וְאַרְיוֹךְ מֶלֶךְ אַלָּסָר
אַרְבָּעָה מְלָכִים אֶת־הַחֲמִשָּׁה:
10 וְעֵמֶק הַשִּׂדִּים בְּאֵרֹת בְּאֵרֹת חֵמָר
וַיָּנֻסוּ מֶלֶךְ־סְדֹם וַעֲמֹרָה
וַיִּפְּלוּ שָׁמָּה
וְהַנִּשְׁאָרִים הָרָה נָסוּ:
11 וַיִּקְחוּ אֶת־כָּל־רְכֶשׁ סְדֹם וַעֲמֹרָה
וְאֶת־כָּל־אָכְלָם
וַיֵּלֵכוּ:
12 וַיִּקְחוּ אֶת־לוֹט
וְאֶת־רְכֻשׁוֹ
בֶּן־אֲחִי אַבְרָם
וַיֵּלֵכוּ
וְהוּא יֹשֵׁב בִּסְדֹם:
13 וַיָּבֹא הַפָּלִיט
וַיַּגֶּד לְאַבְרָם הָעִבְרִי
וְהוּא שֹׁכֵן בְּאֵלֹנֵי מַמְרֵא הָאֱמֹרִי
אֲחִי אֶשְׁכֹּל
וַאֲחִי עָנֵר
וְהֵם בַּעֲלֵי בְרִית־אַבְרָם:
14 וַיִּשְׁמַע אַבְרָם כִּי נִשְׁבָּה אָחִיו
וַיָּרֶק אֶת־חֲנִיכָיו
יְלִידֵי בֵיתוֹ
שְׁמֹנָה עָשָׂר וּשְׁלֹשׁ מֵאוֹת
וַיִּרְדֹּף עַד־דָּן:
15 וַיֵּחָלֵק עֲלֵיהֶם לַיְלָה הוּא וַעֲבָדָיו
וַיַּכֵּם


וַיִּרְדְּפֵם עַד־חוֹבָה אֲשֶׁר מִשְּׂמֹאל לְדַמָּשֶׂק:
16 וַיָּשֶׁב אֵת כָּל־הָרְכֻשׁ
וְגַם אֶת־לוֹט אָחִיו
וּרְכֻשׁוֹ הֵשִׁיב
וְגַם אֶת־הַנָּשִׁים וְאֶת־הָעָם:
17 וַיֵּצֵא מֶלֶךְ־סְדֹם לִקְרָאתוֹ
אַחֲרֵי שׁוּבוֹ מֵהַכּוֹת אֶת־כְּדָרְלָעֹמֶר וְאֶת־הַמְּלָכִים אֲשֶׁר אִתּוֹ
אֶל־עֵמֶק שָׁוֵה
הוּא עֵמֶק הַמֶּלֶךְ:
18 וּמַלְכִּי־צֶדֶק מֶלֶךְ שָׁלֵם הוֹצִיא לֶחֶם וָיָיִן
וְהוּא כֹהֵן לְאֵל עֶלְיוֹן:
19 וַיְבָרְכֵהוּ
וַיֹּאמַר
בָּרוּךְ אַבְרָם לְאֵל עֶלְיוֹן
קֹנֵה שָׁמַיִם וָאָרֶץ:
20 וּבָרוּךְ אֵל עֶלְיוֹן
אֲשֶׁר־מִגֵּן צָרֶיךָ בְּיָדֶךָ
וַיִּתֶּן־לוֹ מַעֲשֵׂר מִכֹּל:
21 וַיֹּאמֶר מֶלֶךְ־סְדֹם אֶל־אַבְרָם
תֶּן־לִי הַנֶּפֶשׁ
וְהָרְכֻשׁ קַח־לָךְ:
22 וַיֹּאמֶר אַבְרָם אֶל־מֶלֶךְ סְדֹם
הֲרִימֹתִי יָדִי אֶל־יְהוָה אֵל עֶלְיוֹן
קֹנֵה שָׁמַיִם וָאָרֶץ:
23 אִם־מִחוּט וְעַד שְׂרוֹךְ־נַעַל
וְאִם־אֶקַּח מִכָּל־אֲשֶׁר־לָךְ
וְלֹא תֹאמַר
אֲנִי הֶעֱשַׁרְתִּי אֶת־אַבְרָם:
24 בִּלְעָדַי רַק אֲשֶׁר אָכְלוּ הַנְּעָרִים
וְחֵלֶק הָאֲנָשִׁים סֹאֲשֶׁר הָלְכוּ אִתִּי
עָנֵר
אֶשְׁכֹּל
וּמַמְרֵא
הֵם יִקְחוּ חֶלְקָם:

Appendix 4 A Discourse Analysis of Gen 14:20b: Who Gave Tithe to Whom

In chapter four, we discuss Smith's misreading of Gen 14:20b, וַיִּתֶּן־לוֹ מֵעֲשֵׂר מִכֹּל.[897] While it is true that the subject and object of this phrase are not clear, a discourse study may dispel the ambiguity. In Gen 14:14 and through v. 16, Abraham's name is spelled out; undoubtedly, Abraham is the subject of all the verbs. Next, the subject changes. The king of Sodom (also spelled out) is the subject, that is, the one who came out to meet "him" (לִקְרָאתוֹ). Who is this "him"? We are left with no other choice than Abraham (cf. מַהַכּוֹת אֶת־כְּדָר־לָעֹמֶר וְאֶת־הַמְּלָכִים אֲשֶׁר אִתּוֹ, v. 17a). Then there is a syntactical break in v. 18 from v. 17. The use of '*waw* + noun phrase + qatal' clues the reader that a new character has arrived and is being introduced into the narrative. The name of the subject is spelled out in detail: Melchizedek, the king of Salem. The subject of וַיְבָרֶכֵהוּ in v. 19 is Melchizedek since he has just been introduced as the subject of v. 18. The object (suffix הוּ) of the verb וַיְבָרֶכֵהוּ is not difficult to determine since (1) it is the same [as the?] object of v. 17 (Abraham), and (2) the content in v. 19 clearly indicates it is Abraham (בָּרוּךְ אַבְרָם). This limits the candidates for subject and object (וַיִּתֶּן־לוֹ) in v. 20b to two, namely, Abraham and Melchizedek.

With the above two candidates, a discourse analysis of dialogue in quotation formulas is applied to ascertain the identity of who gave whom a tenth. According to J. Daniel Hays, this episode follows a pattern of dialogue: one speaks and the other one either responds verbally or acts nonverbally to complete the dialogue.[898] In our case, Melchizedek speaks (a benediction) and Abraham acts (gives a tenth) to complete the dialogue. Then v. 21 reiterates the subject, the king of Sodom (spelled out), followed by another speech by Abraham (name spelled out) in vv. 22-24.[899] The discourse analysis has helped pinpoint the who and the whom in v. 20b; that is, it was Abraham who gave a tenth to Melchizedek. This happens in line with the interpretation of the author of Hebrews: "and Abraham gave him [Melchizedek] a tenth of everything" (NIV, Heb 7:2).

897 Smith, "Abraham and Melchizedek," 134.

898 J. Daniel Hays, "Quotation Formulas in the Abraham Narrative," *JOTT* 5 (1992): 355. Hays thinks a dialogue may contain a speech and a verbal or non-verbal response.

899 Using Hays' framework, then, there are two dialogues in Genesis 14: Dialogue one is vv. 18-20a and v. 20b and dialogue two is vv. 21 and vv. 22-24. See Hays, "Quotation Formulas," 355.

Appendix 5 Three Texts Concerning Blessings: Genesis 48, 49 and Deuteronomy 33

In these three texts, there is tension; Joseph and his sons seem to take center stage in the divine blessing (Gen 48:8-20, 49:22-26 and Deut 33:13-17) while Judah is blessed only with the kingly motif (Gen 49:8-12, Deut 33:7).[900] In this article, we first deal with Deuteronomy 33 and then we discuss the tension of Joseph-Judah in Genesis.

The blessings given by Moses to the Israelites before his death are recorded in Deuteronomy 33.[901] Only one verse is devoted to Judah but five verses to Joseph. Nonetheless, if viewing these two sayings (of Moses' blessing) in light of the entire chapter, the significance is found neither in Joseph nor in Judah but, as Lai concludes,

> The saying about the Lord seems to be the most important in Deuteronomy 33. At the beginning of the poem, there are 14 lines devoted to the praising of Yahweh (vv. 2-5), and again at the end of this poem another 15 lines are devoted to Him (vv. 26-29). These verses, 29 lines in total, are concerned with the praise of Yahweh who had appeared to deliver His people. The Lord Himself, and not any one of the tribes, is the center of Moses' blessing.[902]

If Lai is correct in his remark, then the real tension between Judah and Joseph is not found in Deuteronomy 33 but in Genesis, to which we now turn.

From a discourse perspective, the account of Joseph plays a dominant role in the latter part of Genesis: Genesis 37, 39-48 and 50. Furthermore, Jacob's blessing to Joseph is the longest saying among those to all his sons, including the one to Judah in Genesis 49.[903] Nonetheless, the narrator of Genesis has put a caveat in Joseph's story in Genesis 38: Joseph may be blessed by his father among all his siblings, but it is Judah from whom kings will arise (Gen 49:10), and who will ultimately rule over his brothers (v. 8).

The placement of Genesis 38 has puzzled some scholars, who note the interruption of the flow of Joseph's story and attempt to explain it away by making a connection between Genesis 38 and its immediate context.[904] Nonetheless, we should ascertain the message of Genesis 38 and then read it in view of the larger context of Genesis.

On the surface, Genesis 38 talks about two key figures, Judah and Tamar. Yet, according to the stage set in the first 12 verses, the message is that the seed of Judah

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900 Please refer to chapter five where we discuss Genesis 49:8-12.

901 For its similarities and differences with Genesis 49, see Lai, "Jacob's blessing," 254-59. Cf. Peter C. Craigie, *The Book of Deuteronomy,* NICOT (Grand Rapids, Mich.: Eerdmans, 1976), 393.

902 Lai, "Jacob's Blessing," 258. On the same page Lai also notes that the saying to Levi is the second lengthiest after Joseph's, bearing in mind that Moses is from the tribe of Levi.

903 Joseph's being Jacob's favorite son may also explain why Joseph received a lengthy blessing from Jacob; see Gen 37:3-4.

904 See, for example, Hamilton, *Genesis 18-50,* 431-32.

was put in jeopardy.[905] Tamar, through a series of events, was impregnated with Judah's seed, reversing this jeopardy. In light of the Genesis narrative, the seed of Judah appears in line with one of the key aspects of the divine promise given to the patriarchs, namely, the descendent aspect of God's promise. By placing this possible jeopardy of Judah's seed at this juncture of the narrative, the narrator betrays his main concern; Judah and his seed are of paramount importance warranting the interruption of Joseph's story.

The Judah-Joseph tension persists into the tribal aspect of the Israelite's history. According to Genesis 48, Jacob blessed Joseph's two sons but put Ephraim over Manasseh (vv. 20). It is Ephraim whose tribe became dominant in the Northern Kingdom (Israel) in the period after Solomon,[906] while the tribe of Judah was dominant in the Southern Kingdom (Judah). Nonetheless, the Judah-Joseph (in Ephraim) tribal tension dissolvedpolitically when the Assyrians destroyed the Northern Kingdom (2 Kings 17), and the tension dissolves theologically when God chooses the tribe of David over the tribe of Joseph or Ephraim in Ps 78:67-72, especially vv. 67-68:[907]

וַיִּמְאַס בְּאֹהֶל יוֹסֵף וּבְשֵׁבֶט אֶפְרַיִם לֹא בָחָר

וַיִּבְחַר אֶת־שֵׁבֶט יְהוּדָה אֶת־הַר צִיּוֹן אֲשֶׁר אָהֵב

In summation, Joseph may have received a lengthy blessing from Jacob and Moses, but it was Judah who secured a royal place in God's election. Given what we have delineated, Judah's prominence in Genesis 49 makes sense not only in the Pentateuch but also throughout the history of Israel.

905 Sailhamer, *Pentateuch*, 209.

906 See 1 Kings 11:26, 12:25. See VanGemeren, *Progress of Redemption*, 173. He remarks that already in Moses and Joshua's times, there may have been some tension between Judah and Ephraim/Manasseh.

907 We are indebted to VanGemeren, who points out this psalm reference. Cf. Ps 76:2-3[1-2], which reads: "In Judah God is known; his name is great in Israel. His tent is in Salem, his dwelling place in Zion." Also in Ps 78:9-11 we find the indictment that Ephraim fails to keep God's covenant and does not live by God's law.

Appendix 6 A Critique of Psalms 1 and 2 Not as One Unit

Some scholars hold to a position that Psalms 1 and 2 do not form one unit. The strongest contender of this notion is John T. Willis.[908] After examining the manuscript and early church traditions, the internal unity of Psalm 1 and its strophic structure, he concludes that Psalms 1 and 2 are "not a single psalm, but two separate self-contained entities. Accordingly, they should be studied separately."[909] His thesis contains a major weakness, however, due to his insufficient handling of the obvious semantic links between Psalm 1 and 2; Willis noticeably dismisses the evidence with just one sentence.[910] Such treatment of data shows bias. Furthermore, in order to prove that the recurrence of words and phrases in Psalms 1 and 2 does not mean the two psalms should be interpreted together, he takes it upon himself to examine Psalms 2 and 3, an endeavor that draws eight lexical connections between them. The problem is that half of the semantic links Willis says exist between Psalms 2 and 3 are synonymous words and not the occurrences of the same words. His evidence neither supports nor denies his contention; therefore, his faulty data renders his conclusion doubtful.[911]

Another contender is Nancy deClaissé-Walford who, in her attempt to explain the reference in Acts, offers three options:

> (1) the author of Acts and/or the scribes who copied the manuscript knew of a form of the Psalter in which Psalm 1 and 2 were a single entity; (2) they knew of a form in which Psalm 1 and 2 were separate, but Psalm 1 was unnumbered; or (3) they knew of a form of the Psalter in which Psalm 1 was not yet included and Psalm 2 stood in the first position.[912]

After evaluating each of the above options, deClaissé-Walford proposes that both Psalms 1 and 2 were added to the Psalter at the same time, but because of their different subject matter, Psalm 1, remaining unnumbered, became the introduction to the Psalter, while Psalm 2 became Psalm 1 – in effect, serving as the introduction to

908 John T. Willis, "Psalm 1: An Entity," *ZAW* 91 (1979): 381-401.

909 Ibid., 401.

910 Ibid., 392.

911 Ibid., 393. For examples, למה and מה (2:1 and 3:2[1]), יתיצבו and שחו (2:2 and 3:7[6]), רעע and שבר (2:9 and 3:8[7], אשרי and ברכתך (2:12 and 3:8[8]). The exact recurrences between Psalm 2 and 3 are: עם, אמר, בן and הר־קדשׁ. Note how the first three words frequently occur in the OT.

912 See deClaissé-Walford, *The Hebrew Psalter,* 38.

Book I.[913] While the suggestion by deClaissé-Walford is attractive and might seem plausible, it cannot be proven through the textual traditions.[914]

The difficulty of this position, to disjoin Psalms 1 and 2, is significant. This approach ignores many verbal and thematic parallels within these two psalms, reflecting a redactional concern in the final shape of the Psalter. Besides אשרי, we can add the following words, which occur in both psalms: ישׁב, הגה, נתן, יום, שׁפט, דרך, אבד (and Yahweh).[915] These verbal and thematic similarities are the reason why the Psalm redactor put these two psalms at the beginning of the Psalter. There are no sufficient reasons presented by biblical scholarship to deny this redactional clue. Furthermore, removing the possibility of a dual introduction to the Psalter created by the redactor also gets rid of the "ambiguity for the reading of the Psalms."[916] That poses the question, however, does the redactor intend to create an ambiguous reading? The answer to the above question is no. Through a juxtaposition of these two psalms, the redactor intends to introduce a reading that requires any reader to pay close attention to the two psalms' semantic-syntactical structure. This reading enables the reader to draw out the theological implications of the Psalter (see our chapter 8 for the "Torah-messiah" reading based on these two psalms).

913 Ibid., 41.

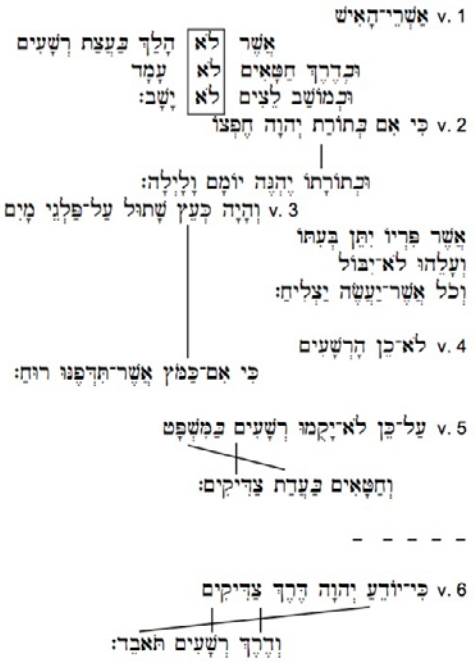
914 We have selected a few more representative scholars who hold to a similar position: Marc Girard, *Les Psaumes: Analyse structurelle et Interprétation, 1-50* (Montréal: Bellarmin, 1984), 66 and Wilson, "The Use of 'Untitled' Psalms in the Hebrew Psalter," *ZAW* 97 (1985): 404-405. Both agree with J. T. Willis' analysis. Cf. also F. Diedrich, "Psalm 2," 30-31 and Whybray, *Reading the Psalms,* 89.

915 To this list of "Wortverbindungen," Barbiero also adds his "Motivverbindungen" (3 listed) in his *Das Erste Psalmenbuch,* 36.

916 Patrick D. Miller, "The Beginning of the Psalter," in *Shape and Shaping,* 91.

Appendix 7 A Rhetorical Analysis of Psalms 1 and 2

Various structural analyses have been conducted on Psalm 1; their results — mainly ABB'A' — are quite similar.[917] We propose a different chiastic analysis, AA'B'B,[918] leaving out v. 6 with the following MT layout for Ps 1:1-6 (italics ours for emphasis):



917 Ps 1:1-6 can be seen as ABB'A' with some modifications. For example, Auffret dissects Psalm 1 as aBbA: a, v. 1; B, vv. 2-3; b, v. 4; A, vv. 5-6. Auffret, "Essai sur la structure littéraire du psaume 1," *BZ* 22 (1978): 41. Robert L. Alden sees Psalm 1 as $A^1A^2BBA^1A^2$ (each verse corresponds to A or B). See idem, "Chiastic Psalms: A Study in the Mechanics of Semitic Poetry in Psalm 1-50," *JETS* 17 (1974): 14. Peter Craigie, however, provides an ABBA structure but leaves out v. 6 (*Psalms 1-50,* 59).

918 Our schema is: A, vv. 1-2; A', v. 3; B', v. 4, and B, v. 5. This chiastic structure is not in conflict with the inter-verse connections within the structure. Our analysis is brief here but similar to our treatment of Psalm 110: for vv. 1-2, the preposition of בְּ; for vv. 2-3 (cf. Jer 17:7-10), the word-play on חפץ and צלח: interchange ח with ץ; for vv. 3-4, the preposition כְּ and the presence of אשר; for vv. 4-5, the phrases לא־כן and על־כן and the wicked רשעים; for vv. 5-6, a chiasm as follows

a רשעים
b צדיקים
a רשעים
b צדיקים.

Is there any inclusio between v. 1 and v. 6? Two words are suggestive: דרך and רשעים. But we believe that the poem seems to leave v. 6 as an open end, or at least the redactor seems to connect this psalm with Psalm 2.

Obviously, vv. 1-3 talk about the person (הָאִישׁ), who – not yet labeled as "righteous" (צַדִּיק) until v. 5[919] – is depicted in both negative and positive ways while vv. 4-5 talk about the wicked.

Most interpreters are troubled by the negative descriptions (in the form of "wicked", "sinners", "scoffers") in v. 1, which throw off their chiastic analysis.[920] Nonetheless, our observation of the presence of בְּ (5x) in vv. 1-2 should tie these two verses together because of their semantic value, that is, the person is not בְּ "in" the wicked circle but – in contrast (note כִּי אִם) – בְּ "on" the Torah. This constitutes A in the chiasm.

Verse 3 continues the depiction of this person but in a tree-simile with this Hebrew כְּ ("like"), thus constituting A'. Verse 4, in contrast with v. 3,[921] depicts the wicked in a chaff-simile with the same Hebrew כְּ ("like"), thus constituting B'.[922] Verse 5 continues the thought about the wicked;[923] note the double occurrence of בְּ there,[924] thus constituting B. Verse 6 by itself can be analyzed as having an "internal chiastic structure":[925] verse 6a is about the righteous, which corresponds to AA' (vv. 1-3) while v. 6b the wicked, corresponds to B'B (vv. 4-5).[926] Diagrammatically, our rhetorical structure of Psalm 1 is as follows:

A	subject: righteous	vv. 1-2	
A'	subject: righteous as tree	v. 3	כְּ
B'	subject: wicked	v. 4	
B	subject: wicked as chaff	v. 5	כְּ
AB	righteous and wicked	v. 6	בְּ

919 Fokkelman calls this one of the two "stylistic subtleties" that explain why the poet avoids the word "righteous" until v. 5. Idem, *85 Psalms*, 55.

920 Zenger is one of the few exceptions. In his co-authored commentary, he points to a similar outline (not chiastic structure): vv. 1-3 as "Der Lebensweg des Gerechen," vv. 4-5 as "Der Lebensweg der Frevler," and v. 6 as "Abschliessende Begründung." Zenger and Frank-Lothar Hossfeld, *Die Psalmen I*, 46-48.

921 Note that the verse begins with לֹא־כֵן ("not so").

922 The tree-chaff idea in vv. 3-4 is indebted to Alden, "Chiastic Psalms," 14.

923 Notice that the verse begins with עַל־כֵּן ("therefore"), a clear-cut connection back to v. 4.

924 In v. 1, לֹא ("not," 3x) occurs together with בְּ. Cf. v. 5: לֹא (implied in v. 5b) also with בְּ.

925 Our observation is indebted to Craigie, *Psalms 1-50*, 59.

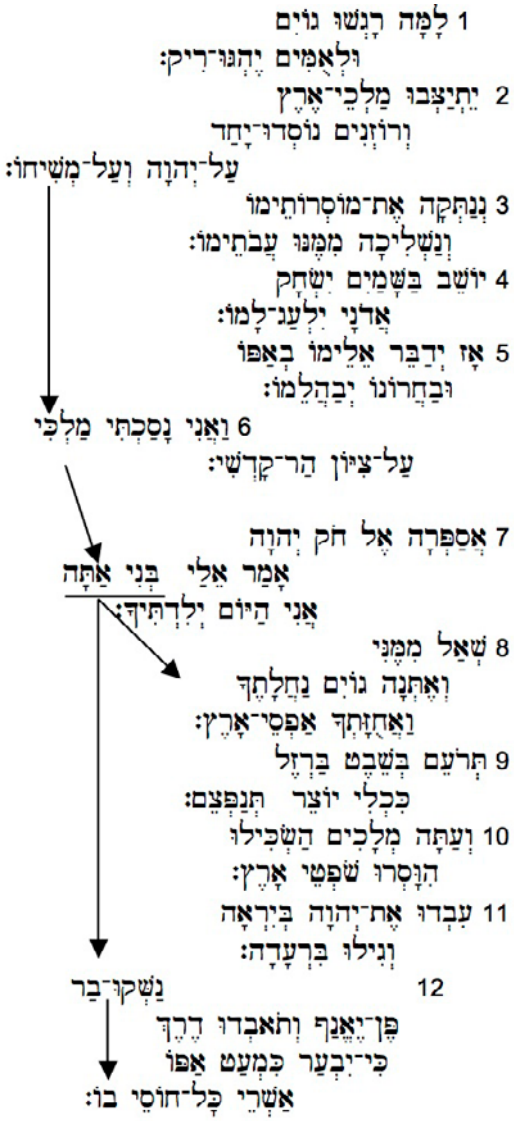
926 The notion of v. 6a as a recap for AA' and v. 6b for BB' is indebted to Auffret, "psaume 1," 28. There, he diagrammatically summarizes two works: Jean Magne, "Répétitions de mots et exégèse dans quelques psaumes et le Pater," *Bib* 39 (1958): 191-92 and Ridderbos, *Die Psalmen*, 119-20. Cf. Girard, *Analyse structurelle*, 56 for the role of v. 6.

The following analysis will examine the rhetorical structure of Psalm 2;[927] thus, a detailed exegesis is not included. The majority of scholars view this poem as a 4-strophe structure.[928] Fokkelman comments that the "overall outline is clear: four strophes of three verses, whose contents or semantic coherence show the AB-B'A' pattern."[929] In the following MT layout (for Psalm 2), several observations will be rendered.

927 For the composite nature of Psalm 2, see Oswald Loretz, "Eine kolometrische Analyse von Psalm 2," in *Beiträge zur Psalmenforschung*, 9-26. Loretz argues that Psalm 2 contains both pre- and post-exilic elements but bound together in the post-exilic period (p. 25). A word of caution: the method to determine so-called pre- and post-exilic elements (original vs. later insertion) is subjective and therefore open to many inconclusive possibilities. To illustrate, Loretz argues "der Grundtext von Ps 2 in v. 1-5, 10-12a gegeben ist." (p. 26). But according to Bardtke, the "Urform" of Psalm 2 only contains vv. 1, 3, 2[*sic*], 4, 5, 10, 11 and 12 (with deletion in v. 12). Idem, "Erwägungen zu Psalm 1," 18. This illustrates the subjectivity of scholars who attempt to argue for the composite nature of a literary work.

928 Girard remarks that Psalm 2 should be divided into three strophes ("triptyque") instead. Idem, *Analyse structurelle*, 59: vv. 1-3, 4-9, 10-12. In vv. 4-9, Girard sees a chiasm ABBA, with vv. 6-7 as the center (p. 63). Then he surveys Auffret's proposal (a similar view adopted by others in footnote 8, p. 63) of the rhetorical structure of Psalm 2 and rejects it (pp. 62-64), though later admits the proposal does not contradict Auffret's (p. 64). The key difference is how vv. 4-9 is viewed. See Auffret, *The Literary Structure of Psalm 2*, JSOTSup 3 (Sheffield: Sheffield University Press, 1977). Cf. also P. Lucas Kunz, "Der 2. Psalm in neuer Sicht," *BZ* 20 (1976): 240-41.

929 Fokkelman, *85 Psalms*, 55. Concerning the syllable count: Fokkelman remarks that AA' (total 114 syllables: 58+56) is "practically equal." But for BB' (110 syllables: 47+63; with a change of אדני to יהוה in v. 4; cf. p. 388), it seems uneven. Note that at BB', vv. 6-7 are crucial to our interpretation of this psalm. (We have observed, in our chapter 7, how the same thing occurs in Psalm 110 where vv. 3-4 seem to be out of sync or rhythm in the syllable count.)



First, the extra cola in v. 2 in the first strophe should be retained and read as a foundation for the theological development in this psalm. In the first strophe, vv. 1-3 each has two cola except v. 2 (cf. vv. 7, 8, 12).[930] The extra cola in v. 2, עַל־יְהוָה וְעַל־מְשִׁיחוֹ, is not in sync with the rest and hence is suggested to be a gloss,[931] which by implication

930 Ridderbos notes that vv. 2, 7, 8, and 12 are "Tristichen." Idem, *Die Psalmen*, 83.Cf. Alfons Deissler, "Die Stellung von Psalm 2 im Psalter: Folgen für die Auslegung," in *Beiträge zur Psalmenforschung*, 77.
931 See *BHS*; Soggin supports the phrase as gloss. See Soggin, "Zum zweiten psalm," in *Wort-Gebot-Glaube*, 193.

should be deleted. Yet this extra cola is the key that unlocks the rest of Psalm 2. It sets the stage for the text portraying these two characters, Yahweh and the messiah, *interactively* with each other and with the kings and the nations.

Second, verse 6 – a regular poetic line in strophe 2 – is an embedded speech itself, which links the messiah to the king.[932] The identity of the speaker is made clear by vv. 4-5, אֲדֹנָי . . . יְדַבֵּר Yahweh. Yet who is "my king" that Yahweh is going to set up? The only other (singular) character present – besides גּוֹיִם "nations" and מַלְכֵי־אֶרֶץ "kings of the earth" (all plural) – is מְשִׁיחַ, the messiah.

Third, concerning the third strophe, identifying the speaker in v. 7 proves challenging but continues to tie Yahweh closely to his messianic king. Ridderbos observes:

> Der Übergang von v. 4-6 (wenn man will: v. 1-6) zu v. 7-9 ist viel fiessender: v. 7-9 enthalten eine genauere Ausarbeitung von v. 6. Dennoch has auch dieser Übergang etwas Abruptes an sich; man beachte z. B. folgendes: das "Ich" in v. 6 ist das "Ich" Jahwes, das "Ich" in v. 7a ist das des Königs.[933]

The "I" in v. 7a (אֲסַפְּרָה) refers back to "my king" in v. 6. According to the above analysis of v. 6, it is the same person, the messiah. Thus, v. 7a is the messianic king's speech while v. 7b is the quotation of Yahweh's words by the messianic king. The beginning phrase of v. 7b אָמַר אֵלַי can then be glossed: "Yahweh said to me (messianic king)." The rendering of v. 7 should be [messianic king said:] "I will proclaim Yahweh's decree, he [Yahweh] said to me [i.e., the messianic king]: 'today I give you birth'."[934] If this interpretation is right, then vv. 8-9 are still a quotation of Yahweh's speech: the "I"/"me" refers to Yahweh and the "you" to the messianic king.[935]

Fourth, concerning strophe 4, the use of וְעַתָּה ("and now therefore") is meant to alert the reader that there is an informed inference or consequence here.[936] The addressees are clearly stated in v. 10, that is, the kings and rulers, although the speech could either belong to Yahweh or to the poet himself or herself.[937]

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932 Fokkelman, *85 Psalms,* 55.

933 Ridderbos, *Die Psalmen,* 74.

934 We should reject Sonne's reconstruction of this verse without textual support (אני יהוה המלכלך אספרה אל הזקיהו) and read it in the historical situation about King Hezekiah. See idem, "The Second Psalm," 50-54.

935 Cf. Craigie, *Psalms 1-50,* 63. Note the use of double and single quotation marks in his translation.

936 BDB, 254. Major English translations render וְעַתָּה as "therefore."

937 For some, vv. 10-12 are a continuation of Yahweh's speech quoted by the messianic king. Auffret, *Structure of Psalm 2,* 26. According to Huub van de Sandt, the reason the LXX divides Psalm 2 into three parts (vv. 1-3, 4-5 and 6-12) is that they assume vv. 6-12 are credited to the same speaker and thus these verses should be considered an integral whole. van de Sandt, "The Quotations in Acts 13, 32-52 as a Reflection of Luke's LXX Interpretation," *Bib* 75 (1994): 31 (footnote 13).

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