

JOANNA G. KLINE

Narrative Analogy in the David Story

Forschungen zum Alten Testament
2. Reihe

Mohr Siebeck

Forschungen zum Alten Testament
2. Reihe

Herausgegeben von

Corinna Körting (Hamburg) · Konrad Schmid (Zürich)
Mark S. Smith (Princeton) · Andrew Teeter (Harvard)

154



Joanna G. Kline

Narrative Analogy in the David Story

Parallels between Genesis 25–50
and 1 Samuel 16–1 Kings 2

Mohr Siebeck

Joanna G. Kline, born 1983; 2005 BA in Biblical Studies and English, Gordon College; 2011 MDiv, Harvard Divinity School; 2018 PhD in Hebrew Bible, Harvard University; Assistant Professor of Old Testament, Gordon College.
orcid.org/0000-0001-7891-0598

ISBN 978-3-16-158252-3 / eISBN 978-3-16-158253-0

DOI 10.1628/978-3-16-158253-0

ISSN 1611-4914 / eISSN 2568-8367 (Forschungen zum Alten Testament, 2. Reihe)

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data are available at <https://dnb.dnb.de>.

© 2024 Mohr Siebeck Tübingen. www.mohrsiebeck.com

This book may not be reproduced, in whole or in part, in any form (beyond that permitted by copyright law) without the publisher's written permission. This applies particularly to reproductions, translations and storage and processing in electronic systems.

The book was printed on non-aging paper, and bound by AZ Druck in Kempten.

Printed in Germany.

Acknowledgments

This book is a revision of my dissertation, written under the guidance of Jon D. Levenson. I am enormously grateful to him for his insightful and timely feedback on my dissertation as well as his support and encouragement throughout my master's and doctoral programs and beyond. I am also particularly indebted to the instruction and guidance of Andrew Teeter. This project was conceived and shaped under the influence of ideas I encountered in his classes and in conversations with him, and his incisive comments greatly benefited my work. I am very appreciative of Giovanni Bazzana for serving on my dissertation committee and for the helpful feedback he provided. Gary Anderson offered many valuable suggestions as I was revising the project for publication and I am so grateful for his thoughtful engagement with my work.

My friends and family have kept me going as I worked on this project through the dissertation and book stages. I am especially thankful for the friendship of Maria Metzler, who is always there for me. I would like to thank my parents, Tom and Adele, my brothers, Andrew and Paul, my sisters-in-law, Jessica and Liz, and my in-laws, Miriam, Meredith, Maya, and Joel, for their enduring support. Eva, Thea, and Junia, my beautiful daughters, are a constant source of joy. Most of all, I am grateful for the love and support of my wonderful husband and best editor, Jonathan. He endured countless conversations about the material, questions about grammar and formatting, and outings with the kids in order for this project to come to completion. I dedicate this book to him.

Contents

Acknowledgments.....	V
Abbreviations.....	XI
Introduction.....	1
<i>A. Previous Research on the David Story and the Book of Genesis.....</i>	<i>1</i>
<i>B. Narrative Analogy in the Hebrew Bible.....</i>	<i>9</i>
I. Criteria for Identifying Narrative Analogy.....	15
II. Criteria for Identifying the Direction of Dependence between Narratives.....	19
III. Biblical Parables as a Model for Understanding Narrative Analogy.....	22
<i>C. The Shape and Composition of the David Story.....</i>	<i>27</i>
<i>D. Plan of the Study.....</i>	<i>40</i>
Chapter 1: From Shepherd to Ruler: 1 Samuel 16–18 and Genesis 37, 39.....	43
<i>A. A Humble Beginning with Hints of Greatness (1 Samuel 16:1–13).....</i>	<i>44</i>
<i>B. In the Service of a King (1 Samuel 16:14–23).....</i>	<i>51</i>
<i>Excursus: Two Different Versions of 1 Samuel 17–18.....</i>	<i>53</i>
I. “A Sword Was Not in His Hand” (1 Samuel 17:50).....	65
II. Saul’s Questions and Jonathan’s Covenant (1 Samuel 17:55–18:5).....	67
III. Saul’s Spear-Throwing Incident (1 Samuel 18:10–11).....	72

<i>C. A Journey and a Conflict (1 Samuel 17:12–31, 18:1–4)</i>	76
<i>D. Success in the Court (1 Samuel 18)</i>	83
<i>E. David and Joseph: Early Conflicts and Conquests</i>	89
<i>F. Conclusion</i>	95
Chapter 2: Deceptive Dads and Double Daughters:	
1 Samuel 18–19, 24–25 and Genesis 29, 31–33.....	97
<i>A. Marriage Negotiations for Two Daughters (1 Samuel 18:17–27)</i>	97
<i>B. Flight from the Fathers-in-Law (1 Samuel 19, 24–25)</i>	112
I. The Escape (1 Samuel 19)	112
II. We Meet Again (1 Samuel 24).....	124
III. The Plot Thickens (1 Samuel 25).....	135
<i>C. Conclusion</i>	143
Chapter 3: Rape and Revenge: 2 Samuel 13 and	
Genesis 34	147
<i>A. The Rape of Dinah (2 Samuel 13) and the</i> <i>Rape of Tamar (Genesis 34)</i>	148
<i>B. The Composition of 2 Samuel 13 and Genesis 34</i>	166
I. The Sin of Amnon and the Sin of Shechem.....	174
II. Genesis 34, 2 Samuel 13, and Biblical Law	183
1. Law concerning the Rape of an Unengaged Virgin (Deuteronomy 22:28–29).....	184
2. Law concerning the Seduction of an Unbetrothed Virgin (Exodus 22:15–16 [Eng. 16–17])	186
3. Law concerning the Rape of a Betrothed Virgin (Deuteronomy 22:23–27)	187
4. Law concerning a Woman Accused of Not Being a Virgin (Deuteronomy 22:13–21)	190
5. Law concerning Taking a Captive Woman as a Wife (Deuteronomy 21:10–14)	193
<i>C. Conclusion</i>	198

Chapter 4: Fathers and Sons: 2 Samuel 11–13 and the Joseph Story	202
<i>A. David and Bathsheba (2 Samuel 11–12) and Joseph and Potiphar’s Wife (Genesis 39)</i>	202
<i>B. Amnon and Tamar (2 Samuel 13) and the Joseph Story (especially Genesis 37 and 39)</i>	206
<i>C. Women and Heirs: 2 Samuel 11–13 and Genesis 38</i>	223
I. Previous Scholarship on Genesis 38 and the David Story	223
II. Parallels between Genesis 38 and the David Story	230
III. Genesis 38 in the Joseph Story and 2 Samuel 11–13 in the David Story	242
IV. The Direction of Influence between Genesis 38 and the David Story	251
V. Genesis 38 as a Narrative Anticipation of the David Story.....	252
<i>D. Conclusion</i>	255
 Conclusion.....	 260
 Bibliography.....	 271
Index of Biblical References	283
Index of Authors	301
Subject Index.....	307

Abbreviations

AB	Anchor Bible
ABD	<i>Anchor Bible Dictionary</i> . Edited by David Noel Freedman. 6 vols. New York: Doubleday, 1992
AnBib	Analecta Biblica
Bib	<i>Biblica</i>
BibInt	<i>Biblical Interpretation</i>
BibInt	Biblical Interpretation Series
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
CBQ	<i>Catholic Biblical Quarterly</i>
CBR	<i>Currents in Biblical Research</i>
DSI	De Septuaginta Investigationes
FAT	Forschungen zum Alten Testament
HeBAI	<i>Hebrew Bible and Ancient Israel</i>
HKAT	Handkommentar zum Alten Testament
HTR	<i>Harvard Theological Review</i>
HTS	Harvard Theological Studies
Int	<i>Interpretation</i>
JBL	<i>Journal of Biblical Literature</i>
JHebS	<i>Journal of Hebrew Scriptures</i>
JJS	<i>Journal of Jewish Studies</i>
JNES	<i>Journal of Near Eastern Studies</i>
JQR	<i>Jewish Quarterly Review</i>
JJSJSup	Supplements to the Journal for the Study of Judaism
JSOT	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament Supplement Series
LHBOTS	The Library of Hebrew Bible/Old Testament Studies
MdB	<i>Le Monde de la Bible</i>
OBO	Orbis Biblicus et Orientalis
OTL	Old Testament Library
PTMS	Pittsburgh Theological Monograph Series

SAT	Die Schriften des Alten Testaments
<i>SBJT</i>	<i>Southern Baptist Journal of Theology</i>
SBLAIL	Society of Biblical Literature Ancient Israel and Its Literature
SBLRBS	Society of Biblical Literature Resources for Biblical Study
SBLSymS	Society of Biblical Literature Symposium Series
<i>SEÅ</i>	<i>Svensk exegetisk årsbok</i>
<i>SJOT</i>	<i>Scandinavian Journal of the Old Testament</i>
<i>TynBul</i>	<i>Tyndale Bulletin</i>
<i>TSDG</i>	<i>The Story of David and Goliath: Textual and Literary Criticism</i> . Edited by Dominique Barthélemy et al. OBO 73. Göttingen: Vandenhoeck & Ruprecht, 1986
<i>VT</i>	<i>Vetus Testamentum</i>
VTSup	Supplements to Vetus Testamentum
WBC	Word Biblical Commentary
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>

Introduction

The medieval Jewish exegete Rabbi Moshe ben Nachman (Nachmanides) made connections between what happened to certain biblical characters and what happened to their descendants using the interpretive principle “The deeds of the fathers are a sign for their children.”¹ Scholars ancient and modern have recognized illustrations of this principle when comparing the patriarchal narratives of Genesis and the stories of David found in 1 Samuel 16–1 Kings 2. These two groups of narratives contain many examples of similar events, shared vocabulary, and even characters with the same name. In contemporary biblical scholarship, large-scale parallels between biblical narratives can be discussed in literary terms as examples of narrative analogy. In this book, I examine the use of narrative analogy in the biblical account of David in 1 Samuel 16–1 Kings 2 by exploring the parallels between this material and the stories of the patriarch Jacob and his family (Genesis 25–50). My analysis will illuminate significant aspects of the text of 1 Samuel 16–1 Kings 2 and at the same time serve as a case study for better understanding the techniques of narrative analogy as they occur more widely in the Bible.

A. Previous Research on the David Story and the Book of Genesis

Going back to the rabbinic period, commentators have recognized similarities between the biblical story of David and the narratives of Genesis. Rabbinic interpreters noted verbal parallels between the stories of Amnon and Tamar (2 Samuel 13) and Joseph and Potiphar’s wife (Genesis 39), and they drew out the messianic implications of Judah’s genealogical link with the Davidic monarchy in their interpretation of Genesis 38 in *Genesis Rabbah* 85.² Much of the

¹ Nachmanides’ programmatic statement of this principle is found in his commentary on Gen 12:6 (*Commentary on the Torah: Genesis*, trans. C. B. Chavel [New York: Shilo, 1999], 168–69). For discussion of the same principle in rabbinic literature, see Isaak Heinemann, *דרכי האגדה* (3rd ed.; Jerusalem: Magnes, 1970), 32–34.

² On the parallels between 2 Sam 13 and Gen 39, see Amnon Bazak, *מקבילות נפגשות: מקבילות ספרותיות בספר שמואל* (Alon Shvut: Hotsa’at Tevunot, 2006), 149–50nn2–4. On Gen 38, see the extensive analysis in Esther Marie Menn, *Judah and Tamar (Genesis 38) in*

work on the connections between the narratives of Samuel and Genesis in modern biblical scholarship was a result of Leonard Rost's identification of the "Succession Narrative" (2 Samuel 9–20 and 1 Kings 1–2) as an originally independent narrative concerned primarily with the question of who would succeed David as king.³ Gerhard von Rad built on Rost's model, arguing that the Succession Narrative is "the oldest specimen of ancient Israelite historical writing" and drawing attention to similarities between that text and the Pentateuchal Yahwist source (J).⁴ Drawing on von Rad's work, some scholars have

Ancient Jewish Exegesis: Studies in Literary Form and Hermeneutics (JSJSup 51; Leiden: Brill, 1997), 310–54.

³ This proposal is found in Rost's *Die Überlieferung von der Thronnachfolge Davids* (Stuttgart: Kohlhammer, 1926); English version: *The Succession to the Throne of David*, trans. Michael D. Rutter and David M. Gunn (Sheffield: Almond Press, 1982). Rost's work and the composition of the books of Samuel will be discussed further below.

⁴ Gerhard von Rad, "Der Anfang der Geschichtsschreibung im alten Israel," *Archiv für Kulturgeschichte* 32 (1944): 1–42. Quotations are from the English translation: "The Beginnings of Historical Writing in Ancient Israel," in *The Problem of the Hexateuch and Other Essays*, trans. E. W. Trueman Dicken (New York: McGraw-Hill, 1966), 166–204; quote on page 176. In his analysis of the Succession Narrative, von Rad builds heavily on the work of Rost (see pages 176–77, 188–89, 191). Although von Rad does not focus on literary parallels between the Succession Narrative and J, he locates these documents in the same time period (the Solomonic era) and attributes the same "revolutionary" theology to both of them. Describing the theology of the Yahwist in his essay "The Form-Critical Problem of the Hexateuch" (in *The Problem of the Hexateuch and Other Essays*, trans. E. W. Trueman Dicken [New York: McGraw-Hill, 1966], 1–78; translation of *Das formgeschichtliche Problem des Hexateuch* [BWANT 4; Stuttgart: Kohlhammer, 1938]), von Rad writes, "This view of the faith did not regard the activity of God as tied to the time-honored sacral institutions of the cultus, holy wars, charismatic leaders, the ark, and so on, but undertook to discover it by looking back on the tangled skein of personal and political destinies. Such a view might well be reckoned revolutionary, but it is not the exclusive possession of the Yahwist: his contribution has close contacts with . . . the account of Solomon's accession to the throne of David This new way of seeing God's activity in history was set in train by the figure of David, and the historical experiences of Israel under him as king By contrast with the older perspective, bound up as it was with sacral associations, this logical view of the sovereignty of God in history can, as we have said, be described as altogether revolutionary; and the similarity of viewpoint in the two works is so striking that there must be some integral connection between them" (71–72). For a related discussion of this theological view of history in the context of von Rad's treatment of the Succession Narrative, his "The Beginnings of Historical Writing," 201–4.

A more recent model that is comparable (and indebted) to von Rad's is found in literary critic Harold Bloom's *The Book of J* (New York: Grove Press, 1990). Bloom discusses the relationship between J and the author of the Succession History as that of "friendly rivals" (41) and perhaps relatives (36), both writing during the time of King Rehoboam (10; see full discussion on the relationship between J and 2 Samuel on 36–48).

Even before the work of Rost and von Rad, however, Theodor Klaehn catalogued similarities in vocabulary, style, and motifs between a hypothetical source underlying the books of Samuel (K) and a Heptateuchal J source; see *Die sprachliche Verwandtschaft der Quelle*

gone further in identifying particular verbal and thematic connections between J and the Succession Narrative. In *The Yahwist: The Bible's First Theologian*, Peter Ellis points to thematic, literary, and "psychological" affinities between the Succession Narrative and J, concluding that the authors were "contemporary theologians responding theologically to the needs of the same audience."⁵ Additional similarities between passages from J and the narratives about David are identified by Lothar Ruppert in his study of the Joseph story.⁶ R. N. Whybray draws a connection between the Joseph story and the Succession Narrative by classifying both as examples of "narrativized wisdom literature."⁷ Joseph Blenkinsopp identifies several motifs that are shared by the Succession Narrative and "the opening scene of the Yahwist corpus," including "the beauty and divine wisdom of the king," "brother killing brother," and "the Woman who brings Death," all of which relate to the shared theme of "sin externalized in a sexual form which leads to death."⁸ Similar parallels are noted by Walter Brueggemann, who argues that the J version of Genesis 2–11 was shaped under the influence of the Succession Narrative with the goal of highlighting the grace of YHWH.⁹ The covenants of 2 Samuel 7 and Genesis 15 are the focus of

K der Samuelisbücher mit der Quelle J des Heptateuch: Ein Beitrag zur Lösung der Frage nach der Identität beider Quellen (Borna: R. Noske, 1914). The points of connection that are relevant to this study are found mostly on pages 35–44. Klaehn concludes that K and J are closely related sources that were brought together during the reign of Solomon, perhaps by the priest Abiathar (45–49).

⁵ Peter Ellis, *The Yahwist: The Bible's First Theologian* (Notre Dame, IN: Fides, 1968), 85. Ellis identifies concern for the Davidic dynasty, election that passes over the firstborn, blessing, seed, and the barren mother as shared themes (81–82, 84–85). He points to the use of direct discourse and foreshadowing as literary techniques that are used in both the Succession Narrative and J (82). Psychological affinities include a demythologized and secular worldview, depth of insight into the psychology of characters, and emphasis on women's influence on men (83–84).

⁶ Lothar Ruppert, *Die Josephserzählung der Genesis: Ein Beitrag zur Theologie der Pentateuchquellen* (München: Kösel-Verlag, 1965), 214–18. Ruppert identifies similarities between Jacob's prayer in Gen 32:10–13 and David's in 2 Sam 7:18–29 (214–15) and sees a critique of David in the contrast between David's behavior in the Bathsheba affair (2 Sam 11–12) and Joseph's in his encounter with Potiphar's wife (Gen 39) (215–16). He concludes that the Yahwist saw the stories of the patriarchs as hopeful examples and also as warnings for the Davidic-Solomonic kingdom (215).

⁷ R. N. Whybray, *The Succession Narrative: A Study of II Samuel 9–20; I Kings 1 and 2* (Studies in Biblical Theology, Second Series 9; Naperville, IL: A. R. Allenson, 1968), 76–78.

⁸ Joseph Blenkinsopp, "Theme and Motif in the Succession History (2 Sam. XI 2ff) and the Yahwist Corpus," in *Volume du Congrès: Genève 1965* (VTSup 15; Leiden: Brill, 1966), 44–57; quoted phrases appear on pages 49–52 and 48.

⁹ Walter Brueggemann, "David and His Theologian," *CBQ* 30 (1968): 156–81. Brueggemann identifies the narratives of Adam and Eve, Cain and Abel, Noah and the flood,

a study by Ronald Clements, who concludes that “there was a close connection, both in historical significance and religious interpretation, between the Abrahamic and Davidic covenants,” and that “the Yahwist himself saw an important connection between Abraham and David.”¹⁰ In contrast to most scholars who have identified links between J and the Succession Narrative, David Damrosch sees the direction of influence running from the former to the latter, at least in some cases.¹¹ Richard Elliott Friedman takes the suggestion of a connection between J and the Succession Narrative further by arguing that these texts were part of a larger literary work by a single author that includes parts of every book from Genesis to 1 Kings except for Leviticus.¹² Finally, both Gary Rendsburg and Craig Ho discuss parallels between the stories in the Succession Narrative and the story of Judah and Tamar in Genesis 38, a text that has often been attributed to J.¹³

and the tower of Babel as parallel to the narratives of David and Bathsheba, Absalom and Amnon, Absalom and David, and Solomon and David (160).

¹⁰ Ronald Clements, *Abraham and David: Genesis 15 and Its Meaning for Israelite Tradition* (Naperville, IL: A. R. Allenson, 1967), 55, 59. Although Clements sees the literary direction of influence running from the Samuel text to the Yahwist’s work, he argues that the Abrahamic and Davidic traditions mutually influenced each other: “This connection was not simply that the older covenant influenced the later at the time of its institution, but that the later covenant continued to influence the tradition of the earlier. Thus we may establish that there was a material connection between the tradition of Abraham and the rise of David, and the fortunes of the Davidic house greatly affected the significance that was attached in Israel to the ancient covenant with Abraham” (56). A recent discussion on the relationship between Gen 15 and 2 Sam 7 is found in Ian D. Wilson, *Kingship and Memory in Ancient Judah* (New York: Oxford University Press, 2017), 144–45n20.

¹¹ David Damrosch, *The Narrative Covenant: Transformations of Genre in the Growth of Biblical Literature* (Ithaca, NY: Cornell University Press, 1987), 154. Damrosch’s model is more complex than that of many of the other scholars discussed above, however. He argues that the Yahwistic and Deuteronomistic corpora developed over a long period of time, mutually influencing each other, and were brought together in their final forms during the exile (178–80).

¹² Richard Elliott Friedman, *The Hidden Book in the Bible* (San Francisco: Harper-SanFrancisco, 1998). Friedman began his research by investigating the parallels between J and the Succession Narrative, and when searching for the ending and beginning of these sources became convinced that they were part of the same continuous narrative (7–12). He presents several categories of similarities across the work, arguing, “The evidence that these are a related, united body of texts thus converges from a variety of areas: terminology, continuity, allusion/quotation, similarity of entire sections, repeated prose images, technique, and recurring theme. The linguistic evidence supports their origination from the same period” (346; see discussion on 327–49). Friedman offers an extended defense of the classical documentary hypothesis and its early dating of J to support his argument that the “hidden book” was “the work of the *first* great writer” (350–78).

¹³ Gary Rendsburg, “David and His Circle in Genesis XXXVIII,” *VT* 36.4 (1986): 438–46; Craig Y. S. Ho, “The Stories of the Family Troubles of Judah and David: A Study of Their Literary Links,” *VT* 49.4 (1999): 514–31. Both Rendsburg and Ho consider Gen 38 to

Although much of the work on connections between the David story and Genesis has focused on parallels between the Succession Narrative and J, other scholars have looked for similarities between the books of Samuel and Genesis that involve texts outside of these hypothetical documents. Some of these commentators address the diachronic development of the texts, while others focus on the narratives in their final forms. In his 1934 commentary on Genesis, Benno Jacob included a list of verses from 2 Samuel 11–15 that have points of connection with passages from Genesis, especially the Joseph story, arguing that the author of the Samuel narratives probably had the book of Genesis available to him.¹⁴ More recently, Graeme Auld has highlighted verbal and thematic similarities between the Samuel narratives and the book of Genesis, but he believes that in every case Genesis is dependent on Samuel.¹⁵ John Harvey proposes a different model, in which the Deuteronomist used Tetrateuchal texts as models when shaping the Samuel narratives.¹⁶ He identifies parallels between 1 Samuel 16–19 and the stories of Joseph and Jacob, finds connections between 1 Samuel 24–26 and Genesis 27–33, and argues that the narrative of the rape of Tamar (2 Samuel 13) is a conflation of four stories in Genesis (chs. 19, 34, 38, and 39).¹⁷ Edward Greenstein also notes the existence of many parallels between narratives in the Torah and narratives in the Deuteronomistic History, including several involving Jacob and David; he proposes that elements of early stories about kings such as David and Jeroboam were reused and combined in later narratives.¹⁸

be dependent on 2 Samuel, but they disagree about the date and *Tendenz* of the former. Rendsburg concludes that Gen 38 was written in the 900s “to poke fun at the royal family” (444), while Ho argues that it was written in post-exilic times to prove David’s “Judahite and Israelite (i.e., Jewish) identity” (529). These arguments will be discussed in Chapter 4.

¹⁴ Benno Jacob, *Das erste Buch der Tora: Genesis* (Berlin: Schocken Verlag, 1934), 1048–49. Jacob simply lists verses to compare without explaining their relationship. Some of the verses share significant similarities in vocabulary or concepts, while others have only a word or a vaguely similar idea in common. Although Jacob proposes that the texts he cites from 2 Samuel were written during the time of David and that the Genesis narratives were available to the author, he admits the possibility of the opposite direction of dependence (1049).

¹⁵ A. Graeme Auld, “Tamar between David, Judah and Joseph,” *SEÅ* 65 (2000): 93–106; Auld, “Reading Genesis after Samuel,” in *The Pentateuch: International Perspectives on Current Research*, ed. Thomas B. Dozeman, Konrad Schmid, and Baruch J. Schwartz (FAT 78; Tübingen: Mohr Siebeck, 2011), 459–69. In both essays, Auld presents a catalogue of potential parallels from various places in Samuel and Genesis without much reflection on what purpose the parallels might serve.

¹⁶ John Harvey, *Retelling the Torah: The Deuteronomistic Historian’s Use of Tetrateuchal Narratives* (JSOTSup 403; New York: T&T Clark, 2004), 1–6.

¹⁷ *Ibid.*, 55–65.

¹⁸ Edward Greenstein, “The Formation of the Biblical Narrative Corpus” *AJSR* 15 (1990): 165–67, 173–78.

Scholars employing a literary approach to the Bible have also noted connections between the Genesis and Samuel narratives. Robert Alter, for example, draws attention to several narratives in Genesis that he believes are alluded to in the David story, including those of Joseph's success in Egypt, Rachel's escape from Laban, and the rape of Dinah.¹⁹ J. P. Fokkelman also discusses points of connection between David's relationship with Saul and Jacob's with Laban.²⁰ In his literary study of 1 Samuel, Moshe Garsiel argues for analogical connections between David and Joseph and David and Jacob.²¹ Yair Zakovitch devotes several sections of his book on biblical "reflection stories" to comparative analyses of parts of the David story and narratives in Genesis.²² The most sustained discussion of literary parallels in the Samuel narratives is found in Amnon Bazak's book *מקבילות נפגשות: מקבילות ספרותיות בספר שמואל* (*Parallels Meet: Literary Parallels in the Book of Samuel*).²³ Bazak's analyses that are most relevant to my investigation compare David and his brothers with Joseph and his brothers, David and Michal with Jacob and Rachel, the encounter of David and Nabal with the encounter of Jacob and Esau, David and Bathsheba with Judah and Tamar, Amnon with Joseph, and Amnon with Shechem.²⁴

¹⁹ Robert Alter, *The David Story: A Translation with Commentary of 1 and 2 Samuel* (New York: Norton, 1999), 117, 120–21, 267–73; see also Alter, *The Art of Biblical Narrative* (New York: Basic Books, 2011), 147, 150. Alter generally assumes that the Samuel narratives are dependent on and alluding to Genesis, only occasionally addressing the issue of direction of dependence explicitly. One such explicit comment comes in his discussion of 2 Sam 13: "From such purposeful deployment of allusion, the inference is inevitable that the author of the David story was familiar at least with the J strand of the Joseph story in a textual version very like the one that has come down to us" (*The David Story*, 267).

²⁰ J. P. Fokkelman, *The Crossing Fates (I Sam. 13–31 & II Sam. 1)*, vol. 2 of *Narrative Art and Poetry in the Books of Samuel: A Full Interpretation Based on Stylistic and Structural Analyses* (Assen: Van Gorcum, 1986), 274–76.

²¹ Moshe Garsiel, *The First Book of Samuel: A Literary Study of Comparative Structures* (Ramat Gan: Revivim, 1985), 120–21, 130–32.

²² Yair Zakovitch, *מקראות בארץ המראות* (Tel Aviv: ha-Kibuts ha-me'uhad, 1995). Zakovitch includes discussions of the following stories in Samuel and Genesis that he believes to be reflections of each other: Michal's use of teraphim in 1 Sam 19 and Rachel's use of teraphim in Gen 31 (33–34), David's taking of Bathsheba in 2 Sam 11 and Abimelech's taking of Sarah in Gen 20 (46–48), the story of David and Bathsheba in 2 Sam 11 and the story of Judah and Tamar in Gen 38 (51–53), Absalom's death in 2 Sam 18 and the binding of Isaac in Gen 22 (75–76), the anointing of David in 1 Sam 16 and the binding of Isaac (76–77), and the rape of Tamar in 2 Sam 13 and the encounter of Joseph and Potiphar's wife in Gen 39 (81–82). Although Zakovitch acknowledges the complexity of the Bible's compositional history, he believes that diachronic arguments are generally not necessary to determine the significance of mirrored narratives (12–14).

²³ See note 2 above.

²⁴ Bazak, *מקבילות נפגשות*, 94–102, 109–30, 144–65. Bazak does not discuss methodology in detail and does not deal with diachronic matters such as the composition of texts or the direction of influence between them.

A few shorter studies have addressed the topic of narrative analogy in the David story,²⁵ and several book-length treatments compare the story of Tamar in 2 Samuel 13 with other biblical rape narratives.²⁶ Other research that addresses connections between the Genesis and Samuel narratives includes Benjamin Mazar's observations about details in Genesis that correspond to the historical situation during the United Monarchy²⁷ and Bernard Gosse's argument that in Genesis 14–15 Abram is presented as a precursor to David.²⁸

In my analysis of narrative analogy in the David story, I will build on valuable insights found in the scholarship discussed above and I will employ both synchronic and diachronic approaches in an attempt to avoid the pitfalls that can come with a reliance on one approach.²⁹ One problem with some diachronic

²⁵ Mark E. Biddle, "Ancestral Motifs in 1 Samuel 25: Intertextuality and Characterization," *JBL* 121.4 (2002): 617–38; John Dekker, "'May the Lord Make the Woman Like Rachel': Comparing Michal and Rachel," *TynBul* 64.1 (2013): 17–32.

²⁶ Mary Anna Bader, *Sexual Violation in the Hebrew Bible: A Multi-Methodological Study of Genesis 34 and 2 Samuel 13* (Studies in Biblical Literature 87; New York: Lang, 2006); Leah Rediger Schulte, *The Absence of God in Biblical Rape Narratives* (Minneapolis: Fortress, 2017); Frank M. Yamada, *Configurations of Rape in the Hebrew Bible: A Literary Analysis of Three Rape Narratives* (Studies in Biblical Literature 109; New York: Lang, 2008).

²⁷ Benjamin Mazar, "The Historical Background of the Book of Genesis," *JNES* 28.2 (1969): 73–83.

²⁸ Bernard Gosse, "Abraham and David," *JSOT* 34 (2009): 25–31.

²⁹ The terms "synchronic" and "diachronic" are borrowed from Saussurean linguistics; see Ferdinand de Saussure, *Course in General Linguistics*, ed. C. Bally and A. Sechehaye, trans. Wade Baskin (rev. ed.; London: Fontana, 1974); translation of *Cours de linguistique générale* (Paris: Payot, 1916). In biblical studies, however, the terms are usually used in a narrower sense to designate approaches that view the biblical text in its final (usually Masoretic) form as a unity (synchronic) or that take into account the development of the text over time (diachronic). For a discussion and critique of these terms as they used in the field of biblical studies, see James Barr, "The Synchronic, the Diachronic and the Historical: A Triangular Relationship?" in *Synchronic or Diachronic? A Debate on Method in Old Testament Exegesis*, ed. J. C. de Moor (Leiden: Brill, 1995), 1–14. Part of the problem with reconciling synchronic and diachronic approaches in biblical studies, as Barr recognizes, is the failure of scholars to recognize that the synchronic approach, not just the diachronic one, has a historical aspect. This has been helpfully elucidated by Koog P. Hong in his essay "Synchrony and Diachrony in Contemporary Biblical Interpretation" (*CBQ* 75 [2013]: 521–39): "What differentiates synchrony from diachrony is *not* their historical value; both are historical. What differentiates them is their perspective on time. Contrary to a conception popular among biblical critics, synchrony shares with diachrony a significant side or dimension of history. By the same token, diachronic must not be identified with historical: diachrony, too, entails one dimension of history, not the whole of it. The historical includes both synchrony and diachrony, which attend to separate dimensions of the historical" (523). When viewed this way, synchronic and diachronic approaches are complementary, rather than being conflicting or mutually exclusive methods. For a thoughtful and balanced approach to diachronic

approaches is that they are based on debatable assumptions about particular time periods and hypothetical reconstructed documents. For example, conclusions about parallels between the David story and Genesis that rely on specific historical settings are difficult to verify, as there is a little scholarly agreement about the dating of these texts.³⁰ Likewise, a focus on connections between reconstructed sources such as the Succession Narrative and J is inadequate both because the existence of these documents is debated in present scholarship and because parallels between the Samuel narratives and Genesis can also be found outside of these hypothetical documents.³¹ Approaches that focus on analyzing the text in terms of reconstructed earlier sources, in addition to being speculative, run the risk of missing how analogies work on the level of the final form of the text.³²

analysis, see David Carr, *Reading the Fractures of Genesis: Historical and Literary Approaches* (Louisville: Westminster John Knox, 1996), 4–40.

³⁰ Brueggemann admits that his hypothesis that Gen 2–11 (J) is dependent on the David story “assumes that the David story is (a) historically reliable, and (b) chronologically prior to the other piece. The first of these, the historicity of the narrative, is widely held and needs no defense here” (“David and His Theologian,” 158n17). The historicity of the David story is, of course, not so widely accepted in contemporary scholarship, as Brueggemann himself admits in his later work (*David’s Truth in Israel’s Imagination and Memory* [2nd ed.; Minneapolis: Fortress, 2002], ix–x); see also David Carr, *The Formation of the Hebrew Bible: A New Reconstruction* (Oxford: Oxford University Press, 2011), 356–59. Rendsburg’s conclusion about the relationship of Gen 38 and the David story likewise depends on the composition of Gen 38 in the 900s, with the Samuel narrative prior to that (“David and His Circle,” 444). In more recent work, Rendsburg continues to hold to a tenth-century date for much of Genesis and Samuel; see *How the Bible Is Written* (Peabody, MA: Hendrickson, 2019), 443–67.

³¹ Debates about the composition of Samuel and Genesis will be discussed below. Examples of parallels between Samuel narratives (some outside of the Succession Narrative) and traditionally non-J texts of Genesis include the accounts of Abraham’s near-sacrifice of Isaac (Gen 22) and the death of Absalom (2 Sam 18); Jacob’s escape from his father-in-law with the support of his wives (Gen 31) and David’s escape from his father-in-law with the help of his wife (1 Sam 19), both of which involve teraphim; and Jacob’s sending of his son Joseph to check on his brothers (Gen 37) and Jesse’s sending of his son David to check on his brothers (1 Sam 17). The Genesis narratives in this list are traditionally attributed to E (see Richard Elliott Friedman, *Who Wrote the Bible?* [New York: Summit Books, 1987], 247–49). Furthermore, the high density of connections between the David story and Gen 34 and 38 is problematic for the model that relies on J, as the attribution of these chapters to J is debated, especially in the case of Gen 34 (see discussions in Chapter 3 and Chapter 4).

³² Even synchronic approaches do not always analyze the dynamics of analogical parallels in detail, however. Zakovitch, for example, often includes only a brief paragraph when drawing conclusions from his lists of parallels and divergences between two biblical reflection stories in *מקראות בארץ המראות*. For example, his conclusion about the function of the connections between the stories of David and Bathsheba (2 Sam 11–12) and Judah and Tamar (Gen 38) is simply that, against the background of the Judah and Tamar incident, David’s actions are made to look even worse than they otherwise would (53). In *מקבילות*

A purely synchronic approach to narrative analogy also has limitations, however.³³ While most examples of narrative analogy can be adequately analyzed without attention to the diachronic dimension, an approach that considers the development of analogical texts over time can contribute significant data about the ways in which biblical narrative analogy works.³⁴ Diachronic models can reinforce or problematize conclusions about narrative analogy reached through synchronic analysis, showing, for example, why analogies are clustered in certain texts or why proposed parallels are not as neat or straightforward as some might expect.³⁵ A study of the diachronic aspect of narrative analogy can also contribute to the broader scholarly discussion on the development of biblical texts. In my analysis, I will consider the biblical text in its final form as well as its development over time in order to come to a robust understanding of the use of narrative analogy in the David story.

B. Narrative Analogy in the Hebrew Bible

A methodologically sound approach to narrative analogy requires an explanation of the significance of this feature in biblical narrative as well as a reasoned approach for identifying analogical connections. Analogical relationships between characters, events, and time periods are fundamental to the presentation of history in the Hebrew Bible, but parallel material takes many different forms.³⁶ Stories that have very closely related plots have been discussed as

תפגשות, Bazak has longer discussions about the significance of parallels, but they can often be reduced to one main point and are unconvincing at times.

³³ Most scholars who use a synchronic approach recognize the composite nature of the biblical text in its present form; nevertheless, this aspect plays little role in their analysis, as they emphasize the role of the redactor in shaping the material into its final form in an intentional and artistic way. See the comments of Alter, *Art of Biblical Narrative*, 20–21; and Garsiel, *First Book of Samuel*, 11–16.

³⁴ While I believe that most examples of narrative analogy can be understood when analyzed on the synchronic level alone, some consider attention to diachronic issues to be essential. Walter Dietrich and Thomas Naumann, for example, dismiss several connections scholars have made between the David story and Genesis because of the lack of historical-critical analysis in their work; see *Die Samuelbücher* (Erträge der Forschung 287; Darmstadt: Wissenschaftliche Buchgesellschaft, 1995), 58; an English translation of this section can be found in Dietrich and Naumann, “The David–Saul Narrative” (trans. Peter T. Daniels) in *Reconsidering Israel and Judah: Recent Studies on the Deuteronomistic History*, ed. Gary N. Knoppers and J. Gordon McConville (Sources for Biblical and Theological Study 8; Winona Lake, IN: Eisenbrauns, 2000), 276–318.

³⁵ Paul Noble, for example, rejects some analogies proposed by others because they seem imprecise and inconsistent to him; see discussion below.

³⁶ The importance of analogy in historiography is not limited to ancient texts. The influential theorist of history Hayden White has shown how nineteenth-century historians

“doublets,” which scholars have proposed are the result of different written sources or of oral transmission of traditions.³⁷ Another kind of parallel narrative occurs when adjacent stories share similar plots, structures, or themes.³⁸ Many related stories are found at a far narrative remove from each other, however.³⁹ Some narratives are connected through a similar theme that appears in several stories.⁴⁰ Greenstein comments on the striking nature of this repetition:

The most outstanding feature of biblical narrative, from Genesis through Kings, is that between the Torah on one side and the so-called Deuteronomistic History (or Former Prophets) on the other there is a very high incidence of repetition – of stories, motifs, characters, names of persons and places, phrases, as well as ideology and themes. Indeed, I am struck by the fact that within this extensive narrative there is a relatively small corpus of narrative material. Any theory of the formation of the biblical narrative corpus must account for this fact: *The narrator is all too often telling different versions of the same story.*⁴¹

arranged historical events into narratives that were dominated by certain tropes, such as metaphor (which includes analogy); see *Metahistory: The Historical Imagination in Nineteenth-Century Europe* (Baltimore: Johns Hopkins University Press, 1973). The significance of analogy goes beyond literature to thinking itself. Recent work in cognitive science has demonstrated the importance of analogy for cognitive processes; see Gilles Fauconnier and Mark Turner, *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities* (New York: Basic Books, 2002), 11–15.

³⁷ See Aulikki Nahkola, *Double Narratives in the Old Testament: The Foundation of Method in Biblical Criticism* (BZAW 290; Berlin: de Gruyter, 2001), for a history of scholarship on biblical doublets and methodological reflection on the definition and classification of parallel narratives. In *Juxtaposition and the Elisha Cycle* (LHBOTS 594; London: Bloomsbury, 2014), Rachele Gilmour outlines several categories of related narratives: similar plot with different characters; similar plots with similar characters, repetition of the same plot, and plot reversals (39–41).

³⁸ For example, the accounts of the near-death experiences of Abraham's sons Ishmael and Isaac, found in Genesis 21 and 22. See Jon D. Levenson, *The Death and Resurrection of the Beloved Son: The Transformation of Child Sacrifice in Judaism and Christianity* (New Haven: Yale University Press, 1993), 103–10. In *Narrative Analogy in the Hebrew Bible: Battle Stories and Their Equivalent Non-Battle Narratives* (VTSup 102; Leiden: Brill, 2004), Joshua A. Berman discusses examples of biblical battle narratives that share connections with adjacent stories that do not recount battles.

³⁹ This is true of the parallels between Abram's experience in Egypt (Gen 12:10–20) and that of the entire Israelite people (Exod 1–13). See Yair Zakovitch, “*And You Shall Tell Your Son . . .*”: *The Concept of the Exodus in the Bible* (Jerusalem: Magnes, 1991), 18–26; and Marc Zvi Brettler, *The Creation of History in Ancient Israel* (London: Routledge, 1995), 51–55. Another example is the connection between the golden calf incident at Mount Sinai (Exod 32) and the setting up of golden calves by King Jeroboam of Israel (1 Kgs 12).

⁴⁰ This is seen especially in the several stories of sibling rivalry found in Genesis; in each case the younger brother is favored over the elder. These include the stories of Cain and Abel (Gen 4), Ishmael and Isaac (Gen 21), Esau and Jacob (Gen 25, 27–28, 32–33), and Joseph and his brothers (Gen 37–50). See Joel S. Kaminsky, *Yet I Loved Jacob: Reclaiming the Biblical Concept of Election* (Nashville: Abingdon, 2007), 15–80.

⁴¹ “The Formation of the Biblical Narrative Corpus,” 165 (italics original).

Index of Biblical References

<i>Genesis</i>		25	10n40
2–11	3, 8n30	25–35	36
2–35	36, 145	25–36	35
3	229n96	25–50	1, 36, 36n139, 41
3–4	228n88	25:3	137
4	10n40	25:21–26:33	36n139
4:7	229n96	25:22–26	251n159
12	182, 182n107	25:24	106n23, 251n159
12–50	230, 236n119	25:25	138–39
12:6	1n1	25:28	103n16
12:10–20	10n39, 176n86	26	168n55, 182, 182n107, 183n107
12:11	137	26:20	47n13
13:7	180n99	26:34–35	228n88
14–15	7	27	111n33, 126–27, 130–31, 134, 143– 44, 146, 160, 160nn37–38, 168n57, 260
14:7	236n119	27:1	103n17, 129
15	3, 4n10	27:1–45	36n139
16:5	125n68	27:9	114n38, 115
16:14	236n119	27:15	116
19	5, 18n70, 99n3, 252n159	27:15–19	262
19:34	209n23	27:16	114n38, 115
20	182, 6n22, 182n107, 183n107	27:18	126, 128–29
20:1	236n119	27:22	126, 129
20:2	176n86	27:27	116
20:12	176	27:29	126, 129, 160
21	10n38, 10n40	27:35	159n35, 159–60, 164
21:2	45n5	27:38	126, 129
21:7	45n5	27:43–45	160n38
22	10n38, 6n22, 8n31, 51, 256n162	27:46	160n38, 228n88
23:10	168n59, 189, 189n117	27–28	10n40
23:18	168n59, 189n117	27–33	5
24	137, 160n37	28:1–2	160n38
24:16	104n18, 137	28:1–9	160n38
24:21	153n14	28:10–11a	36n139
24:67	104n18, 234, 234n111		

28:13–15	181	31–33	97, 139
28:13–16	36n139	31:2	113, 115
28:19	36n139	31:3	36n139, 113, 115
29	40, 97–98, 100n5, 102–3, 107–8, 122, 122n61, 134, 145, 260	31:4–13	113n37
29–30	49, 80	31:5	113, 115
29–31	36, 143	31:7	113, 115, 139
29–33	167n53	31:14–15	113
29:1–30:1	36n139	31:14–16	113n37, 115, 139
29:9	48n14	31:16	113
29:14	102	31:17	36n139
29:15	102	31:17–18	139
29:15–30	108	31:19	114–15, 118n50, 139, 181n103
29:16	48n14, 99, 108	31:20	118, 118n50
29:17	48n14, 103n17, 104, 137, 139	31:22–23	127, 137
29:18	103–4, 109	31:23	124
29:18–19	102	31:24	125
29:20	103, 107, 109	31:26	118, 195n129
29:21	100n5, 106, 106n23, 110, 112, 264	31:27	118
29:23	103, 108–10	31:28	132n83
29:23–26	159, 262	31:29	125, 127, 129
29:25	103, 107, 109, 110n32, 116–17, 120–22, 263	31:30	114, 118
29:26	99, 99n3, 103, 106, 111n33, 154n16	31:31	118n51
29:27	103, 106–7, 109–10	31:32	114, 116, 120
29:27–28	107, 110	31:34	114
29:28	100n5, 106, 108, 110	31:35	114, 116
29:30	103, 109–10	31:35–42	118
30:4a	36n139	31:36	125, 127–28
30:21	162, 198, 199n142, 245	31:36–42	127
30:23	153, 210n27	31:38–39	137n107, 139
30:24b–43	36n139	31:39	118
30:31–43	115	31:40	137n107
31	6n22, 8n31, 40, 112n35, 113n37, 115, 117–22, 123n63, 124, 125n68, 127, 129, 132n83, 134, 138, 145–46, 260, 263	31:41	139
		31:42	125, 128
		31:43	126
		31:43–44	128
		31:44	126
		31:50	125–26, 128, 149n3
		31:5–10	113
		31:52	128
		31:53	125–26, 128
		32	138, 138n113
		32–33	10n40, 40, 112, 138, 141, 260
		32:1	126, 128
		32:2	128
		32:4–13	36n139
		32:7	137, 139
		32:10–13	3n6

32:11	138n114	34:1	149, 162, 168n59, 181n104
32:13–15	137	34:1–31	36n139, 198, 245
32:17	138, 140	34:2	149n3, 149–51, 150n3, 150n6, 162– 63, 162n45, 168n59, 171, 172n72, 179, 184– 86, 188, 193
32:17–22	263	34:2b	150, 167n51, 171n67, 198n138
32:18	138, 140	34:2–3	171n67
32:20	140	34:3	104n18, 152, 162, 168n58
32:29	144	34:4	104n18, 152, 162, 193
32:33	138	34:4–12	172n73
33	142–44, 168	34:5	153, 157, 163, 168n59, 170n64, 171n67, 172
33:1	139	34:6	173n76
33:3	138, 140	34:7	154n18, 154–55, 162–63, 168n58, 171–72, 171n67, 172n72, 180n98, 181n104, 182n106, 190–91, 198n138
33:4	140	34:7a	153
33:5	140	34:7a–b	171n67
33:8	138, 140	34:7b	169n60
33:11	138, 138n114, 140	34:8	167, 180n100, 193, 194n124
33:13	140, 167	34:8–10	157n29, 167
33:14	140	34:8–17	157n29
33:15	140	34:9	179n96, 179–80, 180n98
33:18–20	167n53	34:9–10	167, 170n64
34	5, 8n31, 40, 147n1, 147–49, 148n1, 149nn2–3, 150n4, 150n5, 152, 154n16, 156, 156n28, 158–61, 160nn37–38, 161n42, 162, 165– 68, 167n53, 168n55, 168nn58– 59, 169n60, 170nn63–64, 171n70, 171–74, 173n75, 173n77, 174n77, 178–79, 178n91, 179n98, 180n98, 181–90, 181n104, 182n106, 183nn107–8, 186n110, 192–95, 192n120, 195nn128–30, 196n132, 197–201, 197n134, 197n137, 198nn138–39, 199n142, 200nn143–44, 221n56, 255, 258, 258n166, 261–62, 265–67	34:10	168n59
		34:11	157, 173n76
		34:11–12	157n29, 167
		34:11–18	163
		34:11a	184, 186
		34:12	107n30, 184, 186– 87
		34:13	156–57, 159n35, 164, 167, 168nn58– 59, 172, 182n106, 190
		34:13–16	155

34:13–17	157n29	34:31	158, 164, 171n67,
34:13–19	193n122		190–91
34:13a	171n67	35	168
34:13b	170n64, 171n67,	35:1–7	181n102
	172n73	35:2	120, 181,
34:14	152, 163, 172n73,		181nn102–3,
	210n27		194n125
34:14–15	107n30	35:3	80
34:15	168n59	35:4	120, 181nn102–3
34:15–16	167	35:5	181
34:15–17	157, 172n73	35:10	144
34:15–18	170n64	35:17–18	45
34:17	157, 167, 171n67	35:17–20	120
34:18–23	172n73	35:19	76n117
34:19	156n28, 157n29,	35:21–22	36n139
	167, 193	35:21–22a	198, 245
34:20	181, 188	35:22	161, 213, 256–57,
34:20–21	191n118, 192n122,		262
	193n122	35:23–26	49, 80
34:20–24	170n64	36:31–43	36n139
34:21–23	167	37	8n31, 40, 43–45,
34:22	168n59, 214n43		49, 53, 62, 62n64,
34:23	168n59		65, 76, 77n123,
34:24	155n23, 168n59,		79n128, 80, 82, 89–
	188		90, 95, 197n136,
34:25	155–56, 164,		202, 206, 208,
	182nn105–6		210n28, 211n31,
34:25–26	163, 167		212, 214, 216, 221–
34:25–31	171n67		22, 231n102, 243,
34:25a	171n67		246, 260–61
34:25b	170n64	37:2	36n139, 46, 49,
34:26	152, 156, 156n26,		167n53
	193	37:2–11	49
34:26b	171n67	37:3	45n5, 77, 208n17,
34:27	156, 156n26, 167,		211, 213–14, 218
	168n59, 171n67,	37:3b	36n139
	172, 190	37:4	78, 214, 218
34:27–29	156, 167, 170n64,	37:5	214, 218
	182n105	37:5–10	36n139, 48
34:27b	171n67, 172n73	37:5–11	208n17
34:28–29	168n59	37:6	45
34:29	168n59, 194	37:6–7	81
34:30	158, 160–61, 164–	37:8	48, 78, 81, 214, 218
	65, 168n58, 169,	37:9	81, 246
	171n67, 180,	37:10	78, 213n42
	180n98, 181n101,	37:12–14	46
	182n106, 195,	37:13	208
	199n142	37:13–18	211
34:30–31	167		

- 37:14 77, 80–81, 208,
212, 216
- 37:15 212
- 37:15–17 78n126
- 37:18 212
- 37:19–20 36n139, 212
- 37:20 218, 262
- 37:23 36n139, 80, 82,
211, 218
- 37:24 216n52
- 37:25b–27 36n139
- 37:26–27 243, 262
- 37:28 218
- 37:28b 36n139
- 37:3 LXX 211n31
- 37:30 210, 210n28, 217
- 37:31 114n38, 115–16,
211, 218, 243
- 37:31–32 77n123
- 37:31–33 262
- 37:31–35 36n139
- 37:32 211, 242
- 37:33 211
- 37:34 157n31, 216,
216n52, 219
- 37:35 216, 219, 257n164
- 37:36 82, 242
- 37–50 10n40, 35, 37n147,
40, 147, 244n130,
250
- 38 1, 1n2, 4–5, 4n13,
5n13, 6n22, 8nn30–
32, 16, 40, 77n123,
125n70, 147,
174n77, 183n108,
199n142, 202,
221n56, 223–38,
223n62, 224nn62–
64, 225n68,
225n70, 226nn72–
73, 227n80,
227n82, 228n86,
228n88, 228n90,
229n95, 230n100,
231n102, 231n105,
233n106, 234n110,
235n115, 241–46,
242n125,
244nn131–33,
245nn135–36, 250–
56, 251n159,
252n159–60,
258n166, 261,
264n2, 265, 267
38:1 231n105, 232,
233n106, 238–39
38:1–2 225n69
38:1–30 198, 245
38:1–39:23 36n139
38:2 233n108, 239
38:2–3a 233
38:3–5 239
38:5 251n158
38:7 229, 235, 235n115,
240, 242n125
38:8 252n160
38:9 235n114
38:10 229, 235, 235n115,
240, 242n125
38:11 229, 237, 240
38:12 233–34, 239–40
38:12–13 137n108
38:14 237, 240
38:14–15 229, 262
38:15 234, 237, 239
38:16 238, 240
38:17 114n38
38:17–18 77n123
38:18 234, 238–40
38:20 237n122, 243
38:21 241
38:21–22 236
38:24 241
38:25 224n66, 236,
236n120, 238, 241,
264
38:25–26 262
38:26 125n70, 224n67,
229, 236, 241, 253,
263
38:27 251n159
38:27–30 234n110, 251n159
38:29 241
38:29–30 234, 239
38:35 242
39 1, 1n2, 3n6, 5, 40,
43, 47n10, 52,
6n22, 80, 84n135,

	84–86, 88–89, 88n140, 95, 202–3, 205–7, 206n6, 209n23, 210, 212, 220–22, 256, 260– 61, 37n145	41:42 41:43 41:45 41:46 41:50–52 42–45 42:1–4 42:3 42:4 42:6 42:8–20 42:13 42:26–34 42:32 42:36 42:37–38 42:38 43–44 43:1 43:1–13 43:3–14 43:6 43:8 43:8–14 43:9 43:15–34 43:39 43:46 44:1–45:2 44:29–31 44:30 44:32 44:33 45 45:1 45:1–15 45:4–8 45:4–28 46:5b 46:15 46:28–34 46:30 46:32 46:34 47:1 47:1–4 47:3 47:27a 47:29	85, 87 52 85, 87 52 246 246 36n139 246 45, 213n41 36n139, 49 36n139 246 36n139 246 213n41 219 36n139, 215, 256 263 215n49 36n139 257 215 215 215, 219 77, 77n123, 81 36n139 86 86 36n139 79 70, 70n99, 79, 82 77, 77n123, 81 79 222, 246 208–9, 216, 264 205, 208 263 36n139 36n139 162 36n139 258n167 46 46 46 36n139 46 36n139 258
39–41	37n147		
39–50	202, 216		
39:1	84, 86, 87n139, 203, 242		
39:2	52, 84, 86, 88		
39:3	84, 86		
39:4	53, 84, 86–87, 203		
39:5–10	50		
39:6	45n9, 47, 50, 203, 207n13, 216		
39:7	87, 203, 207, 209n23, 210		
39:8	50		
39:8–9	204, 217		
39:8–20	87n139		
39:9	203–4, 210, 217		
39:10	50, 203, 209–10, 209n24, 217		
39:11	207, 216		
39:11–12	203		
39:12	209, 209n23, 211– 12, 217		
39:13	217		
39:13–18	203, 212		
39:14	218		
39:14–18	217		
39:15	211, 217–18		
39:18	211, 217–18		
39:19	218		
39:19–20	203		
39:21	52, 84, 86–87		
39:22	86		
39:23	52, 84, 86, 88		
40:15	89n142		
41	52, 85–86, 88, 246		
41:1	215, 219		
41:9–14	52		
41:14	79, 81		
41:37	87		
41:38	48n16, 52		
41:39–43	48		
41:40	86		
41:40–44	205		

47:29–31	36n139	<i>Leviticus</i>	
47:31	258n167	8:33	106n23
48	246	12:4	106n23
48:7	76n117	12:6	106n23
48:10	103n17	15:18	151
49	161, 245–46	15:24	151
49:1	199n142	18	177n88
49:1–27	36n139	18:9	175, 176n88
49:1b–28	198, 245	18:11	175, 176n88
49:3–4	256	19:13	118n51
49:3–12	258n166	20:17	175, 177n89
49:4	161, 258		
49:5	182n106	<i>Numbers</i>	
49:5–7	161, 161n42, 165, 171n70, 182, 182n106, 199n142	5:13	151
49:6	161n42, 182n106	5:19	151
49:6b	182n106	6:5	106n23
49:6–7	258	6:13	106n23
49:7	161	25	182n105
49:8–12	224n64, 244, 259, 262	31	182n105
49:22–26	259, 262	31:7	182n105
50	246	31:9–11	168n59, 182, 182n105
50:3	106n23	31:16	182n105
50:1–11	36n139	31:17	182n105
50:14	36n139	<i>Deuteronomy</i>	
50:19–21	263	7	169n60, 179n98, 180–82, 180n98, 181n101, 182n105
50:20	79, 81	7:1	179–80
50:22	36n139	7:1–3	196
<i>Exodus</i>		7:1–8	180–81, 195–97
1–13	10n39	7:2	180
2:2	45n9	7:3	169n60, 179n96, 179–80, 196
3:1	45	7:3–4	181
5	21n81	7:4	180
7:23	106n23	7:7	180, 181n101
10:16	204n5	7:8	181
20:17	182n106	21:10–14	183n108, 193, 195– 96, 195n129, 196n132
21:23	182n106	21:11	194n124, 195, 195n129
22:3	182n106	21:14	149n3, 195n128
22:15–16	195–97	21:19	189n117
22:15–16 [Eng. 16–17]	186	21:24	195
22:16	187	22	189n116
23:26	106n23	22:4	182n106
25:15–16	187		
32	10n39		
34:11–16	179n96		

22:9–11	224n64	<i>Judges</i>	
22:10	183n108	1:12–13	107n30
22:12–31	197	1:22–23	91n150
22:13	192	3:5–6	179n96
22:13–21	190, 192, 192n120, 195–96	6:4	182n106
22:13–29	183n108, 191n118, 195, 195n130	9	23n86, 26n102
22:15	189n117	9:25	118n51
22:21	154n16, 155, 191	9:35	189
22:22	195n130	10:13	181n102
22:23–24	150n4, 185	14:1	231n101
22:23–27	187, 189n116, 195– 96	14:6	48n16
22:24	149n3, 189n117, 189–90	14:19	48n16
22:27	189, 189n115	15:14	48n16
22:28	185	17–18	114n39
22:28–29	165, 184–87, 186n110, 194–97	19	18n70, 197n137, 154n16
22:29	150n4, 192n121	19–20	154n16
25	252n160	19–21	154n16
25:5	252n160	19:23	154n16, 155n20
25:5–10	189n116, 252, 252n160	19:24	154n16
25:7	252n160	20:6	154n16, 155, 191
25:11–12	189n116	20:10	154n16, 155n19, 191
27:22	175		
31:14	258n169	<i>Ruth</i>	
31:6	181n102	4:18–22	230, 241, 252n160
34:7	103n17		
<i>Joshua</i>		<i>1 Samuel</i>	
2	121n60, 124n65, 197n134	1–14	32n128
2:15	121n60	1–15	269
7:3	191	1–1 Kgs 2	31
7:15	154n16, 155	1:1	76
7:20	204n5	1:10	213n40
8:29	189	2:19	71n105
9:22	117n42, 122	4:1b–7:1	28
15:10	231n101	4:1b–18a	28n112
15:16–17	107n30	4:15	103n17
15:44	231n101	4:19–21	28n112
15:57	231n101	5:1–11b	28n112
17:17	91n150	5:12	28n112
18:5	91n150	6:1–3b	28n112
24:20	181n102	6:4	28n112
24:23	181n102	6:9	210n25
		6:10–14	28n112
		6:16	28n112
		6:19–7:1	28n112
		7:3	181n102
		7:8	153n14
		8:6	235n115

9	63n68	16	6n22, 44, 45n9, 48,
9–10	61, 64, 76		51, 58n47, 76n117,
9:1–2	76		78, 83, 85, 91, 95,
9:2	45n9		206
9:21	44, 101n10	16–18	40, 43, 49, 64, 89–
9:22–24	63		90, 93, 95, 97–98,
9:22–10:1	63		203, 260
9:3	62	16–19	5, 147, 267
9:3b	62n63	16–31	83
9–1 Kgs 2	32n128	16–2 Sam 5	32n126, 33
10	74	16–1 Kgs 2	1, 27, 41, 260, 270
10:1	63n68, 68	16:1	31n125, 48, 50
10:6	48n16, 73, 88n140	16:1–3	44
10:7	74	16:1–13	44n3, 48–49, 51,
10:10	44, 48n16, 73–74, 74n112, 88n140		63, 76, 82, 93n156, 94n156, 95, 260
10:10b	74	16:5–8	92n151
10:11	74	16:6–10	44
10:12	68	16:7	79
10:22	63	16:10–11	49
10:23	63n67	16:11	44–46, 49
10:27	63n70, 153n14	16:11–13	48n15
11:1	59n51	16:12	45n9, 46, 50, 68,
11:2	153n12		103n17, 104, 138–
11:6	48n16, 88n140		39
12:3	182n106	16:12–31	95
12:17	235n115	16:13	44, 48, 50, 63n68, 88n140
13:14	90	16:14	31n125, 48n16, 74n112
13:22	71n104	16:14–15	74
14	67n86	16:14–23	44n3, 51–52, 52n22, 86, 88, 95, 260
14:27	103n17		
14:30	69n93	16:18	46, 50, 52, 58, 60n53, 86, 99, 99n4
14:49	98–99, 108	16:18–19	52
14:50	204n4	16:19	45
15	146, 146nn134–35	16:21	52, 60n53, 68, 86
15:1	31n125	16:21–23	55
15:3	24n93	16:22	52, 87
15:6	91n151	16:23	86
15:9	24n93	17	8n31, 53, 57, 58n45, 62, 67, 76, 76n116, 80, 83, 106n22, 119n52, 133, 202, 260
15:10	91n151	17:1–11	60n52
15:14	146n134	17:1–58	58
15:15	24n93		
15:19	136, 235n115		
15:23	114n39		
15:24	146n134		
15:27	146n135, 176n83		
15:27–28	71, 71n105		
15:28	146		
15:30	146n134		

- | | | | |
|------------|---|-------------|---|
| 17:1–18:5 | 58n47 | 17:42 | 46, 50–51, 104,
138–39 |
| 17:1–18:16 | 94n156 | 17:42–48a | 60n52 |
| 17:4 | 66n83 | 17:46–47 | 94n159 |
| 17:7 | 93n156 | 17:47 | 67n86, 100 |
| 17:10–11 | 53, 99n5 | 17:48 | 53, 66n83 |
| 17:12 | 76n117, 76–77, 80,
91, 99n4 | 17:48b | 60n52, 61, 61n59 |
| 17:12–31 | 53, 60n52, 61n59,
62, 62n64, 64, 75–
76, 80, 82, 91 | 17:49 | 60n52, 65n79 |
| 17:12b | 53 | 17:49 LXX | 65n79 |
| 17:13 | 99n4 | 17:49–51a | 65 |
| 17:13–14 | 76 | 17:50 | 53, 60n52, 61,
61nn58–59, 65–67,
66n82, 67n85 |
| 17:14 | 80 | 17:51 | 61, 61n59, 66n82,
66–67 |
| 17:14b–15 | 61 | 17:51–54 | 60n52 |
| 17:15 | 45, 60, 69, 76 | 17:51a | 65n79 |
| 17:17 | 62, 99n4 | 17:51a LXX | 65n79 |
| 17:17b | 61, 99n5, 100n5 | 17:55 | 69, 69n93 |
| 17:17–18 | 62n63 | 17:55–18:4 | 56 |
| 17:17–19 | 53 | 17:55–18:5 | 65, 67, 69, 72,
72n107 |
| 17:18 | 53, 53n25, 54n28,
55n29, 62n65, 77,
77n123, 80–81 | 17:55–18:6a | 53 |
| 17:20 | 45 | 17:55–56 | 69n91 |
| 17:20–23 | 93n156 | 17:55–58 | 55–56, 56n35,
60n52, 61n59, 68–
69, 68n89, 69n93,
72, 101, 136 |
| 17:21b | 53 | 17:57 | 66n83, 69n94 |
| 17:22 | 62n65, 63 | 17:58 | 69n91, 99n5 |
| 17:23 | 61n55, 78n125, 81 | 17–18 | 43, 43n2, 53, 55–
56, 58, 59n51, 61,
64–65, 67, 70,
72n107, 75,
75n115, 82, 93,
106n22, 108n31,
123, 266–67 |
| 17:23b | 61 | 18 | 52–53, 67, 71–72,
75, 80, 83–85, 88,
88n140, 95, 103–4,
104n19, 108, 111–
12, 120, 122, 134,
145, 206 |
| 17:25 | 56, 69, 99, 99n5,
101, 107n30, 109 | 18–19 | 40, 97, 102n14,
135, 146 |
| 17:26 | 66n83, 78, 81, 90,
94n159, 106n22,
153n12 | 18:1 | 63, 69–71, 70nn98–
99, 71nn102–3, 82,
87, 104 |
| 17:27 | 99, 106n22 | 18:1b | 70, 79 |
| 17:28 | 45, 78, 81 | | |
| 17:29 | 78, 90n146 | | |
| 17:29b–30 | 53 | | |
| 17:30 | 78, 81 | | |
| 17:31 | 61, 79, 81 | | |
| 17:32–40 | 60n52, 61 | | |
| 17:33 | 58 | | |
| 17:34 | 46 | | |
| 17:34–36 | 45 | | |
| 17:38 | 71 | | |
| 17:39 | 71 | | |
| 17:40 | 45 | | |
| 17:41 | 53, 60n52, 61,
61n59, 66n83 | | |

18:1-4	59, 59n50, 63, 68, 70, 71n102, 75-76, 79-80, 83, 112	18:17-28	107
18:1-5	57, 60n52, 61n59, 69	18:18	68, 101, 101n11
18:1-30	86, 260	18:19	94n2, 101, 101n11, 103, 109
18:2	58, 62n65, 68-69, 70n97, 80, 82, 99	18:20	63, 72, 87, 103, 104n19, 109
18:3	70-71, 71nn102-3, 80, 87, 104	18:20-27	55, 75
18:3-4	63, 70, 70n98	18:20-28	57, 95, 112
18:4	71, 82, 85, 87	18:21	73, 87n139, 98, 101, 104, 108, 113
18:5	58, 72, 84, 86-88, 104	18:21b	53
18:5-7	99, 112	18:22	105
18:5-9	75	18:23	101
18:6-7	87	18:25	105, 107n28, 107n30, 109-10, 113, 145, 187
18:6-8	84	18:25-27	182n104
18:6-9	75n113	18:26	98, 106n23, 106n25, 108n31, 110, 112, 264
18:6-16	95	18:26-27	105
18:6b-8	63n70	18:27	85, 87, 98, 108n31, 109-10
18:7	60n53	18:28	63, 63n70, 72, 84, 86-87, 109, 111n34, 145
18:8	73	18:28 LXX	63
18:8-9	68, 72n108, 75	18:28-29	111
18:10	74, 74n112, 75n113, 86, 88n140	18:29	145
18:10a	73	18:29b	61
18:10-11	55, 60n52, 61, 65, 72-75, 72n109, 73n109, 75n113, 100, 112	18:29b-30	60n52
18:10-12	74	18:30	63n70, 85-86, 88, 111
18:11	73	19	6n22, 8n31, 75, 112, 112n35, 113nn36-37, 115, 117, 119-24, 123n63, 124n65, 134, 143, 145
18:12	72n108, 74-75, 84, 86	19-26	91
18:13	86	19:1-7	75, 112
18:13-15	72n108	19:2	113, 136
18:14	86	19:7	113n36
18:14-15	84	19:8	75, 112
18:14-16	63n70	19:9	74
18:15	86	19:9-10	55, 72-75, 72n108, 73n111, 75n113, 112
18:16	63, 72, 87, 104	19:10	73, 136
18:17	73, 99-100, 99nn4- 5, 100n6, 102-3, 103n15, 108-10, 113		
18:17-19	53, 55, 56n33, 60n52, 65, 98-99		
18:17-27	97, 108, 260		

19:11	113, 115	24	40, 75, 112, 124–
19:11–14	115		27, 125n68,
19:11–17	75, 112, 260		126n73, 129, 131–
19:11–18	74		35, 131n80,
19:12	113, 121n60		131n82, 132n90,
19:13	113, 115–16, 119,		133n92, 134n95,
	263–64		138, 141n121, 142,
19:14	114, 116		143n129, 146,
19:14–17	121		146n135, 260
19:17	110n32, 114, 116–	24–25	97, 112, 124, 143,
	17, 120–22, 263		147, 267
19:18	114	24–26	5, 135–36, 141–42,
19:20–21	74		145–46
19:21	92n151	24:2	136
19:23	74	24:2–3	127
19:24	73–74, 74n112	24:4	133, 135, 176n83
19:50	55	24:5	71, 71n105, 141,
19:51	55		146, 146n135
20	99n4	24:6	133–34, 146
20:1	136	24:6–7	133
20:8	59n50, 70, 70n98,	24:9	134
	72	24:10	132, 134, 134n94,
20:11–17	71n102, 133		136
20:17	71, 71n102	24:10–16	127, 132
20:23	71n102	24:11	125, 127, 129
20:25	69n93	24:12	71, 125–28, 146,
20:27	68, 126, 136		146n135
20:30	68, 126, 136	24:13	125, 128
20:31	68–69, 126, 136	24:15	127, 132
20:36–37	71n104	24:16	125, 128, 135
20:40–42	71n102	24:17	69n90, 126, 128–
21:8	94n2		29, 132, 135
21–22	141n122	24:17–22	128
22:1	82n132, 231n105,	24:18	125, 135
	232, 233n105, 239	24:18 [Eng. 24:17]	236n121
22:2	137n112, 239	24:18–20	134
22:7	68, 126, 136	24:19	125
22:8	126, 68, 134n94,	24:21	126, 129
	136	24:21–22	133
22:13	68, 126, 136	24:22	126
22:23	136	24:22–23	128
23–2 Sam 5	28n112	24:23	126, 128
23:9	153n14	25	40, 97, 112, 131,
23:14	136		135–43, 141n122,
23:15	136		142n125, 143n126,
23:15–18	130		143n127, 143n128,
23:16–18	133n92		145–46, 153n12,
23:25	136		238n124, 260, 263
		25:2	139, 238n124

25:3	139	26:5–15	69n93
25:4	139, 238n124	26:6–12	133
25:7	137n107, 139	26:8	141
25:7–8	139	26:10	135
25:8	135, 139	26:13	132
25:10	136, 143, 235n113	26:14	69n93, 132
25:11	139	26:15–16	133
25:13	137, 139	26:17	69n90, 126, 128, 132, 132n84, 132n89, 146n134
25:14	136	26:18	134
25:15–16	139	26:19	89n142, 134, 134n94
25:16	137n107	26:20	132, 136
25:17	136, 143	26:21	69n90, 126, 128, 132n83, 135, 146n134
25:18	137	26:25	69n90, 126, 126n75, 128, 133
25:18–31	139	27:1	136
25:19	136, 138, 138n113, 140, 263	27:3	142n125, 204n4
25:20	138, 140	27:4	136
25:21	135	27:26	136
25:21–22	139	28:8	119n53
25:22	136	28:12	117n42, 122
25:23	138, 140	28:14	71n105
25:23–38	137	30:5	142n125, 204n4
25:24	140	30:10	137n112
25:25	135, 140, 143	31:19	118
25:26	140, 141n122		
25:27	138, 140	<i>2 Samuel</i>	
25:27 LXX	138n114	1:22	71n104
25:27–28	211n32	2–3	69n93
25:28	100n6, 140	2:2	142n125, 204n4
25:28–31	142n125	2:4	48, 50, 91
25:29	140, 142n125	2:8	151n7
25:30	140	2:8–9	91
25:31	140–41	2:8–4:12	31
25:32–34	140, 142	3:2	204n4
25:33	141n122	3:3	91, 142n125, 161n43, 162
25:34	136	3:13 LXX	94n2
25:35	140	3:14	107, 107n28
25:36	136	3:15	94n2
25:38	135	3:33	143n127
25:39	135, 153n12	5–8	31n125
25:44	94n2	5:2	45, 64
26	75, 124, 126n73, 131–35, 131n80, 131n82, 132n83, 132n87, 132n90, 133n92, 134nn95– 96, 141n121, 142, 143n129, 145–46	5:3	91
26:2	136	5:11	232, 239

5:20	235n113	11:2–12:7a	28n112
6	28	11:2b–4a	233
6:1–15	28n112	11:3	203, 239
6:8	235n113	11:4	203, 203n3, 234, 236, 239, 241
6:16	28n112	11:5	224n66, 236, 236n120, 239, 241, 264
6:17–20a	28n112	11:5a	233
6:20–23	28n112	11:6	203
6:23	94n2, 120	11:10	25
7	3, 4n10, 45	11:10–13	236
7:8	45, 64	11:11	25n96, 204
7:11b	28n112	11:12	206
7:12	106n23	11:13	201, 258n166
7:12–16	254	11:14–15	203
7:16	28n112, 142n125	11:14–27d	158, 158n32
7:18	101n10	11:21	11n43
7:18–29	3n6	11:25	158, 203
8:11	236n119	11:27	203, 230n100, 233– 35, 234n109, 235n115, 239–40
9	30–31, 268n11	11:27b–12:15a	248–49
9–20	2, 28, 257	11:27b–12:24a	249n153
9–1 Kgs 2	236n119	11:27e–12:15	158, 158n32
9:1–10:5	28n112	12	23n86, 252, 256, 261
10–12	31n120, 247n144	12:1–6	237
11	6n22, 25, 141, 143n126, 158–59, 164, 201–2, 203n3, 206–7, 206n6, 227n82, 233, 235– 36, 253	12:1–12	23
11–12	3n6, 8n32, 89n141, 147, 159, 202, 205, 221, 227n80, 228, 235n115, 246–50, 247n142, 247n146, 248n150, 249n153, 252, 256, 261, 263, 265	12:1–15	250
11–13	40, 146–47, 202, 222–23, 228, 230, 238, 241–42, 246, 250–51, 254–55, 266–67	12:3	24, 25n96
11–14	158, 158n32, 207n12	12:4	24, 24n93, 25n97
11–15	5	12:5–6	241, 262
11–20	33, 247–48	12:6	24n93
11–1 Kgs 2	31, 32n128	12:7	24
11:1	203, 232, 238	12:7–8	24
11:1–13	158, 158n32	12:7–9	204
11:2	203, 232, 239	12:7b–12	248
		12:8	24, 159
		12:9	228n86, 235, 235n115, 240
		12:9–10	24
		12:10–12	248n148
		12:11	24, 247n144, 256
		12:11–12	24
		12:13	204–5, 235, 237, 241, 253, 263
		12:13–25	28n112

12:14	205, 225n67, 228, 235	13:2	148, 175, 184–86, 188, 190, 211
12:14–15	234n110	13:2b	172n71, 175n82
12:16–25	158n32	13:3	152, 237n122
12:18	205, 230n100, 234	13:3–5	148, 237n122
12:23	257n164	13:4	151, 162, 194–95, 208n17
12:24	233n108, 234, 234n110, 239–41, 257n163	13:5–8	208
12:24–25	230n100, 249–50	13:6	208n17
12:25	257n163	13:6–8	148
12:48	215n47	13:7	208, 216
13	1, 1n2, 5, 6n19, 6n22, 7, 16, 21n84, 40, 47n10, 76n116, 89n141, 143n127, 147–48, 147n1, 148nn1–2, 149n2, 150nn4–5, 152, 153n12, 154, 154n16, 156, 158– 62, 159n33, 165– 66, 166n48, 168n58, 171–72, 171n70, 174, 176– 77, 179n95, 183– 86, 186n110, 188– 90, 192, 193n123, 194–202, 195n130, 197n133, 197n137, 198n138, 200n144, 206–10, 209n21, 210n28, 212, 214, 216, 219–22, 221nn56–57, 237– 38, 250, 252–53, 255–56, 261, 263, 264n2	13:9	188, 208–9, 216, 222, 256, 264
13–14	166n49, 189n116	13:9–10	148
13–20	31, 247n142, 247n144, 248–49, 248n148	13:10	188, 217
13:1	104n18, 148, 151, 162, 194–95, 207, 207n13, 216	13:11	148, 184, 188, 189n114, 209, 238, 240
13:1–22	148n2, 158, 158n32, 166n49	13:12	143, 150n6, 154– 55, 154n18, 162, 172n72, 190–91, 198n138
13:1–14:24	28n112	13:12–13	148, 217, 238
		13:13	143, 152, 153n12, 162–63, 172n72, 176, 177n90, 186– 87, 210, 210n28
		13:14	148, 151, 157n29, 163, 172n72, 184– 86, 188–89, 210, 217
		13:14b	150, 189n114, 198n138
		13:15	151–52, 191, 214n45, 218, 238
		13:15–17	152
		13:16	157n29, 175n81, 176, 184–85, 187, 191, 194, 210, 217
		13:16–17	152
		13:17	184–85, 191, 194, 209, 211, 217, 222, 256
		13:18	175, 184, 186, 188, 191, 211, 217–18
		13:18–19	175n83, 237, 240
		13:19	175, 188–89, 189n115, 211–12, 218

13:20	153, 153n14, 163, 176, 192, 209, 210n24, 212, 237, 240	14:27	231n102, 237
13:21	153, 156, 163, 172n72, 200, 212, 213n41, 214, 218	14:28	215n47
13:21 LXX	153n13, 213n37	14:28–18:17	28n112
13:22	153, 163, 213–14, 219	14:28–33	158n32
13:23	155, 214, 219	14:33	158, 166n49
13:23–14:23	166n49	15–18	161, 215
13:23–24	137n108	15–20	16, 261
13:23–28	158n32	15:1–20:22	28n110
13:23–29	240	15:2	189
13:23–38	158	15:10–12	256
13:25	156–57, 156n28, 157n29, 215, 235n113	16	141n121, 159
13:26	157, 215	16:21–22	256, 262
13:26–27	219	18	6n22, 8n31, 261
13:27	157, 163, 215, 235n113	18:5	256
13:28	155, 158, 164	18:15	165
13:28–29	163, 219	18:19–20:22	28n112
13:29	230n100	19:1–8	256
13:30	156–57, 164, 215	19:9	257, 263
13:31	157, 215, 219	19:11	153n14
13:32	157–58, 164–65, 190	19:21 [Eng. 19:20]	91n150
13:32–33	156	19:42	92
13:36	216	19:42–44	92
13:36–37	164	19:44	92
13:37	157, 216, 216n52, 219	20:1	143
13:38	158	20:1–2	92, 257
13:39	216, 219, 257n164	20:22	92
13:39–14:24	158n32	21	94n2
14	23n86, 26, 26n102, 189, 189n116, 231n102	21:1	70n98
14:2	119n53, 237n123	21:1–14	31
14:6	189, 214n46, 221n57	21:8	94n2, 102
14:13	158	21:15–17	134n96, 146
14:21	256	21:19	93n156
14:24	158	21:19–22	146n133
14:24–32	166n49	23:13	232, 239
14:25	47n12	23:13–21	134n96, 146
		23:21	47n12
		23:34	228n90
		24:17	45
		<i>1 Kings</i>	
		1	160, 247, 258n168
		1–2	2, 28, 33, 76n116, 247, 247n142, 257, 261
		1–2:1	28n112
		1:4	224n67
		1:6	47n12, 153n13, 213–14
		1:6b	213n41

1:22	153n13	<i>Ezra</i>	
1:33–35	258	9:2	169n60
1:47	258n167	9:11–12	169n60
1:48	258n167		
2:1	258	<i>Esther</i>	
2:5–10	28n112	1:5	106n23
2:12	254	2:7	45n9, 104n18
2:12–27a	28n112	2:12	106n23
2:13–25	257	2:17	104n18
2:22	262		
2:28–46	28n112	<i>Job</i>	
3:12	52n23	38:37	151n7
3:20	151n7		
5:1	233n106	<i>Psalms</i>	
5:15	232, 239	9:1	136n106
11:6	269n15	57	134n95
11:28	91n150	58	134n95
11:33	269n15	78:70–71	45n6, 64
12	10n39		
12:16	92, 257	<i>Proverbs</i>	
12:16–17	143n128	3:18	189n113
14:4	103n17	17:18	77n122
14:29	103n17		
15:3	269n15	<i>Isaiah</i>	
15:11	269n15	55:1–5	268n11
17:19	151n7	56:2	189n113
20	23n86	65:20	106n23
20:35–43	25n102		
21	26, 269n15	<i>Jeremiah</i>	
<i>2 Kings</i>		23:1–2	45
4:21	151n7	25:34	106n23
12:9	169n62	25:34–36	45
14	23n86	28:3	215n47
14:3	269n15	28:11	215n47
18:23	77n123	29:23	154n16, 155, 191
22:2	269n15	30:9	94n159
23:24	114n39	50:6	46
<i>1 Chronicles</i>		<i>Lamentations</i>	
1–9	59n51	4:18	106n23
2:4–5	230		
2:4–15	241	<i>Ezekiel</i>	
2:9–15	230	5:2	106n23
3:5	233n107	21:26	114n39
17:1	106n23	22:11	175
<i>2 Chronicles</i>		23:8	151
16:14	151n7	34:2–24	46
32:6	189	34:23–24	94n159
		37	94

37:15–23	94n158, 243n129	<i>Obadiah</i>	
37:15–25	94	18	91n150
37:19	94		
37:19–22	94	<i>Jonah</i>	
37:24	94	3	197n134
<i>Daniel</i>		<i>Micah</i>	
10:3	106n23	7:24	46
11:6	169n62		
<i>Hosea</i>		<i>Zechariah</i>	
2:20	151n7	4:14	244n130
3:4	114n39	8:5	169n62
3:5	94n159	10:2	114n39
12:1	159n35	10:6	91n150, 94
<i>Joel</i>		11:3–17	46
4:3	169n62	13:7	46
<i>Amos</i>		<i>Judith</i>	
5:6	91n150	9:2	180n98
		9:2–4	178n91

Index of Authors

- Abasili, Alexander I. 230n100
Ackerman, James 29n113, 30n118,
32n128, 248, 248n148, 256n162
Aejmelaeus, Anneli 54n27, 63n68, 64–
65, 67, 93n156
Alter, Robert 6, 6n19, 9n33, 11, 11n42,
13n50, 15, 17, 17n66, 45n5, 103n16,
105n21, 114, 114n38, 147n1,
153n13, 166n50, 175n82, 176n84,
176n87, 200, 206, 207n12, 208n18,
209n22, 212n34, 213n40, 220, 242–
43, 243n127
Amit, Yairah 94n157, 155n21, 167n51,
168, 168n59, 173n77, 178n91,
179n96, 196, 229n94, 242n126,
244n133, 245n134, 245n136
Anderson, A. A. 161n43, 175n81,
177n88
Anderson, Gary A. 49n18, 134n95,
143n129
Andruska, Jennifer 203n3
Auld, A. Graeme 5, 5n15, 31, 31nn123–
24, 51n21, 54n27, 57n39, 61,
61nn60–61, 62, 62nn62–65, 63,
63nn67–70, 64, 64n72, 66–68,
71n102, 76, 101n10, 106n22,
106n25, 107n27, 116n41, 143n127,
213n40, 223, 223n60, 225n70,
234n112, 236n118
Avioz, Michael 33n130
Baden, Joel 34n135, 36nn139–40,
160n38, 170n63, 181n102, 182n105
Bader, Mary Anna 7n26, 147n1, 149n3,
157n30, 194n124, 197n135
Baldick, Chris 40n155
Ball, Edward 29n113
Bar-Efrat, Shimon 148n2, 166n50, 175,
175nn81–82, 176n85, 189n114,
211n33, 248n148
Barr, James 7n29
Barthélemy, Dominique 44n3, 53n27,
54n28, 55n30, 55n32
Barton, John 30n119, 34n135
Baskin, Wade 7n29
Bazak, Amnon 1n2, 6, 6n24, 9n32,
27n107, 43n1, 47n11, 51n20, 52n23,
78n126, 82n132, 90, 90n146,
102n14, 104n19, 106n24, 107n29,
120n55, 121n59, 125n67, 137,
137nn106–8, 137n110, 138nn114–
15, 138n117, 141n123, 155, 155n22,
159nn32–33, 165, 165n46, 186, 206,
207n11, 208n16, 208n18, 209n22,
214n44, 215n48, 215n51, 220, 223,
223n60, 224n67, 227, 227n86, 228,
228n86, 242, 248n150, 252n160,
269nn13–14
Bechtel, Lyn 149n3, 152n9, 192n119
Berlin, Adele 21, 21n83
Berman, Joshua A. 10n38, 12n45,
13n51, 14n51, 16n62, 25, 25nn100–
101
Bezzel, Hannas 32n126, 34n134, 44n3
Biddle, Mark E. 7n25, 47n11, 104n19,
125n66, 126n71, 135nn98–99,
136n105, 137nn107–8, 137n111,
138n113, 138n115, 140n118,
141n121, 142n125
Blenkinsopp, Joseph 3, 3n8, 29n113,
30n117, 94n157, 94n159, 223,
223n60, 228, 228n88, 228n90, 229,
229nn95–96, 237n122, 238n124,
249, 249nn152–54, 249n156,
268nn9–11

- Bloom, Harold 2n4
 Blum, Erhard 22n85, 36n144, 37, 37nn145–46, 168, 171n64, 174n78, 178n91, 181n102, 183n108, 186n111
 Blyth, Caroline 148n1, 149n3, 150n3, 151n7, 152n9, 195n128
 Boer, Roland 23n87
 Borgman, Paul 141n121
 Brettler, Marc Zvi 10n39, 12n44, 246n139, 268n11, 269n16
 Brueggemann, Walter 3, 3n9, 8n30, 34n136, 242n125
 Bühler, Axel 37n145, 38n149, 45n5

 Carmichael, Calum 182n106, 183n108, 192n120, 195n129
 Carr, David 8nn29–30, 15n59, 20, 20n77, 20nn79–80, 33n132, 34n135, 36, 36n140, 36n144, 37, 37n147, 38n148, 58n46, 59n51, 113n37, 119n52, 160n39, 169n62, 174n77, 198, 198n140, 199n142, 231n102, 245, 245n137, 246, 251n157, 258n166, 267, 267n6
 Chavel, Simeon 60n52, 61n55, 66n82, 70n98, 72n109, 75n114, 99n5, 100n5, 101n12, 106n22, 107n26
 Clements, Ronald 4, 4n10
 Clifford, Richard J. 230n100, 234, 234n110, 243n127, 244, 244nn132–33
 Conroy, Charles 166n50, 210n28

 Dahood, Mitchell 66n82
 Damrosch, David 4, 4n11, 126, 126nn72–73, 126n75, 130, 131n78, 131n80
 DeGrado, Jessie 60n52, 61n55, 66n82, 70n98, 72n109, 75n114, 99n5, 100n5, 101n12, 106n22, 107n26
 Dekker, John 7n25, 102n14, 104n19, 117, 117n46, 120, 120n55, 120n58, 121–22
 Dietrich, Walter 9n34, 29n115, 30n115, 31n121, 31n125, 32nn126–28, 33, 33n131, 34n135, 35n137, 38n148, 43n1, 54n28, 55n32, 93n155, 112n35, 249, 249n153, 249n156, 267n8

 Dillmann, August 170n63
 Driver, S. R. 76n117, 77n120, 84n135, 106n24

 Ede, Franziska 45n5, 49n18
 Edenburg, Cynthia 20, 20nn77–78, 131n80, 132, 132nn85–86, 132n90, 134n95, 146n133, 191n118, 192n122, 193n122
 Ellis, Peter 3, 3n5
 Emerton, J. A. 225n69

 Fauconnier, Gilles 10n36
 Feder, Yitzhaq 149n3, 152n11, 169n60, 172n71, 172n73, 174n79, 178n91, 179n98, 181n104, 182n105, 197n132
 Feinstein, Eve 149n3, 150n6, 151n7, 169n60, 173n75, 180n98
 Feldman, Louis 178n91
 Fewell, Danna N. 178, 178n92, 180n98
 Finkelstein, Israel 38n148
 Fishbane, Michael 11n44, 12n44, 13n47, 20n77, 168n55
 Fleischman, Joseph 149n3
 Fokkelman, J. P. 6, 6n20, 52n22, 69n93, 71n104, 71n106, 77n120, 78nn124–25, 99n4, 100n8, 101nn10–11, 102n14, 105nn20–21, 117n45, 122n61, 123n63, 148n2, 158, 166n50, 175n82, 207n12, 262n1
 Freedman, David Noel 147n1, 151n8, 160n39, 200n143, 258n167
 Friedman, Richard Elliott 4, 4n12, 8n31, 36n139, 147n1, 160nn38–39, 168n58, 173n75, 200n144
 Frolov, Serge 30, 31n120, 166n49, 247n144, 249n155

 Garsiel, Moshe 6, 6n21, 9n33, 12n45, 13nn50–51, 14, 14nn52–57, 15, 15n58, 20n78, 43n1, 44, 44n3, 49n19, 52nn22–23, 67n86, 89, 89n142, 90–91, 102n14, 135n99, 136nn103–4, 136n106, 137nn108–9, 138n115, 141n122, 144n131, 230n98, 234n112, 269n14
 Gerleman, Gillis 234n110
 Gesenius, Wilhelm 151n8

- Gilmour, Rachelle 10n37, 31n119, 247, 247n145
- Glück, J. J. 98n2
- Goldin, Judah 243n127, 244n131, 245n134
- Golka, Friedmann W. 243n127, 243n129, 244n130
- Gooding, David W. 53n27, 54n28, 56, 56n33, 56n35, 66n80, 68, 79n128
- Gordon, R. 134n95, 135n99, 136nn102–3, 140, 141n119, 146n135
- Gosse, Bernard 7, 7n28
- Gray, Mark 159n33, 177n90, 193n123
- Greene-McCreight, Kathryn 141n121
- Greenstein, Edward 5, 5n18, 10, 10n41, 18n70, 39n154, 233n106
- Gressmann, Hugo 28, 28n110
- Grossman, Jonathan 18, 18nn73–74, 129n77
- Gunkel, Hermann 167n51, 170n63, 174n78, 182n107
- Gunn, David M. 2n3, 178, 178n92, 180n98
- Halpern, Baruch 34n135, 177n90, 204n4
- Hamilton, James M. 43n1, 48n16
- Harvey, John 5, 5nn16–17, 20n77, 21n81, 43n1, 106n24, 126n72, 126n74, 147n1
- Hayes, Christine E. 169n60
- Heinemann, Isaak 1n1
- Hendel, Ronald 54n27
- Hermann, Siegfried 91n150
- Ho, Craig Y. S. 4, 4n13, 5n13, 16n64, 51n21, 57n39, 61, 61nn60–61, 62, 62nn62–65, 63, 63nn67–70, 64, 64n72, 66–68, 76, 101n10, 106n22, 223, 223n60, 224, 224n65, 224n67, 225, 225nn68–70, 226, 226n72, 227–28, 237, 237nn122–23, 238n124, 242, 244n133
- Hong, Koog P. 7n29
- Hutton, Jeremy 29n115, 30n115, 32n128, 58n45, 60n52
- Jacob, Benno 5, 5n14
- Jason, Heda 54n28, 57, 57n41
- Johnson, Benjamin J. M. 54nn27–28, 56n37, 67n86, 68, 68n88, 74n112, 75n113, 79, 79n130, 100n7, 101n11, 111n33
- Jöüon, Paul 125n69
- Kaiser, Otto 30n117
- Kaminsky, Joel S. 10n40
- Kellogg, Robert 40n155
- Kim, Hyun Chul Paul 38n149
- Klaehn, Theodor 2n4, 3n4
- Klein, Ralph 44n3, 54nn27–28, 61n57, 61n59, 71n106, 77n121, 79n127, 83n134, 103n15, 106n22, 142n125
- Kline, Jonathan G. 11nn43–44, 15n58, 20n77, 21n82, 233n106
- Koch, Ido 38n148
- Koch, Klaus 131n82, 133n92
- Kratz, Reinhard 31, 31n122, 32, 32n126, 32n128, 33, 34n134, 35n138, 36, 36n139, 38, 39, 39n151, 44n3, 83, 92, 93n154, 94n156, 113n37, 123n64, 145, 166n49, 199n142, 208n19, 246, 247n144, 266n4, 267n8, 269n12
- Kuenen, Abraham 168n59, 170, 170nn63–64
- Kugel, James 178n91, 180n98
- Lawton, Robert 104n19
- Lemche, Niels Peter 34n135
- Levenson, Jon D. 10n38, 46n7, 46n9, 48n15, 49n18, 52n22, 52n24, 77n123, 79n129, 90, 94n158, 135nn97–99, 141, 141n120, 142n124, 143n126, 143n128, 176n83, 177n90, 196n131, 204n4, 208n19, 210n27, 215n50, 243, 243n127, 243n129, 251n159
- Levin, Christoph 37n145
- Levinson, Bernard 11n44
- Lust, Johan 53n27, 54n28, 57n39, 58n48, 60n54, 61n55, 61n61, 62, 67n85, 70, 70n97, 76n117, 91, 93n156, 99n5
- Lyke, Larry 23n86, 23n88, 24, 24n91, 24n93, 24n95, 25, 25nn96–97, 25n102, 26, 26nn102–3, 26n105, 40n155, 189, 189n116, 214n46,

- 231n102, 251n159, 252n160,
256n163, 257n165, 258n168, 269n13
Lyons, Michael 11n43, 15n58, 20n77
- Macchi, Jean-Daniel 149n3
MacDonald, Dennis 15n58
Mann, Esther Marie 1n2
Mazar, Benjamin 7, 7n27
McCarter, P. Kyle 28nn109–10, 29,
29nn113–15, 30n115, 34n135, 44n3,
46n9, 52n22, 53n25, 54nn27–28, 58,
58nn47–48, 59n50, 60, 60nn52–54,
61, 61n55, 61n57, 61n59, 66,
66nn81–82, 68n87, 70nn98–99,
71n102, 71n106, 72n108, 75n113,
76n117, 77n120, 79n128, 91n151,
92n152, 93n156, 98nn1–2, 99n5,
101n9, 101nn11–12, 106n22,
106n25, 107nn26–28, 113n38,
114n38, 131n80, 133, 133nn91–93,
142nn124–25, 151n8, 153n13,
175n82, 176, 176nn87–88, 177nn88–
89, 209n20, 211n31, 213, 213nn38–
39, 216n52, 228n90, 233n108,
236n118, 236n121, 237n122,
247n142, 247n144, 248, 248n151,
250
- McGinnis, Claire Matthews 141n121
McKenzie, Steven 30n117, 31, 31n121,
131nn80–81, 132n87, 132n90, 133,
133nn91–92, 166n49, 246–47,
247nn141–43, 247n146, 248,
249n155, 250
- Menn, Esther M. 230n100, 233n106
Miller, Geoffrey 11n43, 15n58
Miscall, Peter 27, 27n107
Monroe, Lauren 37n147, 91n150
Müller, Reinhard 59n51
Muraoka, T. 125n69
- Na'aman, Nadav 38n148
Nachman (Nachmanides), Moshe ben 1,
1n1, 45n5
Nahkola, Aulikki 10n37
Naumann, Thomas 9n34, 29n115,
31n125, 32nn126–27, 34n135,
38n148, 43n1, 93n155, 112n35,
267n8
Neufeld, Ernest 159n36
- Nickelsburg, George 15n58
Nielsen, Eduard 155n21, 156n26,
171n67, 172n73, 174n77
Noble, Paul 9n35, 16, 16nn63–64, 17,
17nn65–69, 18, 18nn71–72, 18n74,
19, 19nn75–76, 117, 117n47, 118,
118n49, 150n7, 151n7, 173n74, 223,
223n60, 223n62, 224n62, 225,
225nn71–72, 226, 226nn72–73, 227,
231–32, 233n106, 242, 255
Noth, Martin 170n64, 171n64, 173n77
- Pakkala, Juha 59n51
Parry, Robin 172n73, 173n76
Peters, Norbert 70n98
Phillips, Anthony 154n15
Pisano, Stephen 53n25, 54nn27–28,
55n31, 58n47, 70n95
Polzin, Robert 23, 23nn89–90, 24–25,
54n28, 56n35, 69n91, 135n99, 136,
136n100, 141n122, 146n134,
154n16, 159, 166n50, 204n4
Porzig, Peter 44n3
Propp, William H. 57, 159n32, 174n80,
197n133
Pummer, Reinhard 178n91
- Rad, Gerhard von 2, 2n4, 149n3,
156n25, 167nn51–53, 170n63,
173n77, 214n43, 225n69, 242nn125–
26
Rashbam 45n5
Reeder, Caryn A. 195n128
Rendsburg, Gary A. 4, 4n13, 5n13,
8n30, 16n64, 223, 223nn60–62, 224,
224nn63–64, 225, 225n70, 226,
226n72, 227–28, 232, 232n105,
233nn105–6, 242, 244n132
Ridout, George 166n50, 201n146
Rofé, Alexander 54n28, 57, 57n43, 58,
58nn45–46, 58n48, 59n51, 93n156,
94n159, 152n11, 167n51, 168nn59–
60, 169n60, 169n62, 170, 170n64,
173n77, 182n104, 191n118
Romeny, Bas ter Haar 59n51
Römer, Thomas 22n85, 37n145, 38,
38nn149–50, 39, 39n151, 39n153,
45n5, 94, 149n3

- Rost, Leonhard 2, 2nn3–4, 28, 28n112,
29, 29n113, 31, 31n121, 166n48
- Ruppert, Lothar 3, 3n6, 206n6
- Rutter, Michael D. 2n3
- Sarna, Nahum 45n5, 85n138, 155n23,
167n53, 173n74, 209n24, 230n97,
231, 231n101, 232nn104–5,
235n114, 243n127
- Saussure, Ferdinand de 7n29
- Schipper, Bernd 39n151
- Schipper, Jeremy 22, 22n86, 23nn86–
87, 24n91, 25, 25n96, 25nn98–99,
26n103, 27, 27n106
- Schmid, Konrad 36n139, 37nn144–45,
38n148, 38n149, 39n152, 45n5,
49n18, 266n4
- Scholes, Robert 40n155
- Scholz, Susanne 148n1, 149n3, 173n74,
183n107
- Schröter, Jens 37n144, 38n148, 266n4
- Schulte, Leah Rediger 7n26, 148n1,
149n3, 150n3
- Schultz, Richard 11n43
- Schwartz, Baruch 36n139
- Seitz, Christopher 141n121
- Shemesh, Yael 149n3, 152n9
- Shinan, Avigdor 223n60, 226n73,
227n80, 244n132, 245n135,
252nn159–60
- Short, J. Randall 34n135, 48n17, 51n20,
131n79, 268n11, 269n13
- Simon, Uriel 24nn92–95, 236n118
- Ska, Jean-Louis 36n140
- Skaftimov, A. 57
- Smend, Rudolph 29n115
- Smith, Richard G. 248n148
- Sommer, Benjamin D. 11n43, 15n58,
15n60
- Speiser, E. A. 155nn23–24, 156n26,
167n54, 168n57, 173, 173n75,
173n77, 178n91, 242, 242n125
- Sternberg, Meir 12, 12nn45–46, 13,
13nn47–48, 13n50, 15, 46n9,
47nn9–10, 104n19, 150n7, 152n10,
173n74, 178, 178n92, 180n98,
181n101
- Stoebe, Hans Joachim 43n2, 54n27,
67n85, 76n119, 79, 79n127, 79n131,
113n38, 119n54
- Teeter, D. Andrew 12n44, 56n37,
59n48, 69n92, 77n123, 87n139,
172n73
- Tigay, J. H. 147n1
- Tooman, William A. 11n43, 15nn58–
59, 16n61, 20n77, 56n37, 172n73
- Toorn, Karel van der 59n51, 120n58
- Tov, Emanuel 53nn26–27, 54n27,
55n29, 56n37, 58n48, 72n108
- Trible, Phyllis 148nn1–2
- Turner, Mark 10n36
- Van Seters, John 28nn109–10, 29,
29nn113–15, 30, 30nn115–17,
32n128, 34, 34nn135–36, 35n137,
54n28, 59n51, 61, 61n59, 62, 62n64,
68n89, 72n107, 131n81, 133n92,
146n135, 149n3, 166n49, 167n51,
168nn58–59, 170, 170n64, 171n70,
173n77, 177n89, 178n91, 180n98,
187n112, 194, 195, 200n145, 247,
247n141, 248, 269n15
- Veijola, Timo 29, 29n115, 32n128,
34n137, 248n151, 249n153
- Wagner, Angela B. 149n3, 186n110
- Weingart, Kristin 37, 37nn145–46,
38n150
- Wellhausen, Julius 54n28, 58, 59n49,
77n120, 106n22, 131, 131n80,
167n51, 170n63
- Werman, Cana 180n98
- Wesseliuss, Jan-Wim 54n28
- Westermann, Claus 27, 27n106, 154,
154n17, 155n21, 161n42, 167nn51–
53, 168n59, 169n62, 170n63,
173n77, 179n98, 180n98, 198n138,
225n69, 242nn125–26, 244n133
- White, Hayden 9n36
- Whybray, R. N. 3, 3n7, 166n48
- Wilson, Ian D. 4n10, 39n154, 247n146,
258n167, 268n11
- Wolde, Ellen van 149n3
- Wright, Jacob 31n122, 93n155, 268n11,
269n13, 269n16

- Yamada, Frank M. 7n26, 147n1, 150n3,
154n16, 159n34, 175n83, 185n109,
197n137, 200n145
- Yoon, Sung-Yoo 28n109, 29n115,
30nn117–19, 31n125, 32n128,
34n135, 38n149, 43n1, 47n11,
55n31, 62n65, 75n115, 89n143,
112n35, 121n60, 123n64, 143n130,
249n155
- Zakovitch, Yair 6, 6n22, 8n32, 10n39,
51n20, 102n14, 111n33, 117,
117n43, 118n50, 120, 122, 123n63,
147n1, 150n5, 154n18, 155nn21–22,
160, 160n36, 160n40, 162n44,
167n52, 171, 171n67, 171n70, 172,
172nn71–72, 178n91, 181n103,
182nn106–7, 183n107, 199n142,
206, 206n7, 207n11, 207n13,
208n15, 209n22, 210n25, 210n29,
212n35, 215n47, 220, 222–23,
223n60, 226n73, 227, 227n80,
227n82, 228, 230n99, 233n107, 234,
234n112, 235, 235n116, 236,
236n120, 242, 244n132, 245n135,
248n150, 252nn159–60, 256n162,
269n13

Subject Index

- Abraham 4, 7, 8n31, 10n8, 12n44,
39n151, 45n5, 51, 125, 176,
182n107, 230, 254, 257n163, 269
- Adonijah 47, 153n13, 160, 213, 225n67,
257–58, 261–62
- characterization 21–22, 27, 41, 44, 50–
51, 66, 89–91, 95, 110–11, 135,
140–41, 143–44, 200–201, 249, 263,
265
- deception 15, 103, 111, 114, 119, 122,
143–45, 243, 262, 264
- Deuteronomistic
– History 5, 10, 29, 177n89, 181n102
– post-Deuteronomistic 30n115,
32n128, 124n64
– pre-Deuteronomistic 29, 30n115,
32–33, 34n135, 92, 124n64
– redaction 29–32, 71n102, 94n156,
142n125, 169, 174, 181n102
- direction of influence/dependence 4,
19–22, 51, 82–83, 111–12, 123–24,
134, 165, 199, 222, 251–52, 255–56,
266–67
- Documentary Hypothesis 4n12, 32n126,
35–36, 37n145, 222n58
- dynamic analogy 18, 129, 138, 146, 263
- Esau 6, 40, 97, 126, 130–31, 135, 137–
38, 141–46, 159, 251, 260, 263
- fragmentary/supplementary approaches
28, 32n126, 35–37, 170–71, 174,
222n58
- History of David's Rise 29–33, 83, 95,
123, 131, 140, 202, 254n161, 261,
265–66
- intermarriage 155, 160n38, 167,
169n60, 179–81, 194, 196–97,
199n142
- Jonathan 59, 63, 67–72, 76, 79–80, 83–
85, 89, 111–13, 123, 130, 131n79,
144
- measure-for-measure punishment 110,
158–60, 201, 220, 243, 262, 264–65,
268n11
- Michal 6, 55, 63, 75, 84–85, 87n139,
98–99, 101, 103–7, 111–14, 119–23,
144, 260, 263–64
- Northern (Kingdom) / Israel 36–38, 91–
93, 96, 145, 198, 257, 258n166, 260,
266–68
- postexilic period 5n13, 35, 38, 75n115,
92–94, 170n64, 174n77, 178n91,
198, 222, 267–68
- preexilic period 33, 36–37, 38n150, 92,
222, 267
- Priestly source/redaction 36, 39, 168,
170, 174, 180n98, 266
- Primary History/Enneateuch 22, 246,
266n4, 269
- providence/election 44, 51, 79, 82, 89–
90, 95, 134n95, 243–44, 254, 259,
260, 262–65, 268
- rabbinic interpretation 1, 136, 138n117,
233n106, 235n113, 243n127
- reconciliation 82n132, 93, 112, 141–42,
144–46, 208, 215, 220–22, 243, 255,
260–61, 263, 265, 268

- sibling rivalry/conflict 10n40, 40n155,
76–79, 82–83, 91, 95–96, 130–31,
142, 144, 201, 206, 212, 214–15,
220–21, 255, 260–62, 264–65, 268
- Solomon 2n4, 33, 36–37, 161, 223,
229n95, 230n100, 234, 248–50, 254,
258, 261–62
- Southern (Kingdom) / Judah 36–38, 83,
92–93, 96, 145, 198–99, 257,
258n166, 267
- Succession Narrative 2–5, 8, 28–33, 36,
160, 165–66, 198–99, 201–2,
222n58, 230, 246–50, 257, 258n166,
262, 265–67, 268n11
- united kingdom 7, 94, 202, 243n129,
262, 268
- Yahwist (J) source 2–5, 36, 38, 145,
168–69, 170n63, 173, 179–180n98,
207n11, 242n125, 266