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### **Zur Einleitung**

*Brenner, Athalya; Lee, Archie Chi Chung* (ed.), *Leviticus and Numbers (Texts@Contexts)*, Minneapolis 2013.

Published abstract: Leviticus and Numbers focus attention on practices and ideals of behavior in community, from mourning and diet to marriages licit and transgressive. The contributions to this collection of essays examine all of these from a variety of global perspectives and postcolonial and feminist methods. The authors ask, “How do we deal with the apparent cultural distances between ourselves and these ancient writings; what can we learn from their visions of human dwelling on the earth?” The essays come with an identification of the contributors, a preface by A. Brenner introducing the articles, a common bibliography (pp. 227-251), an author index, and a scripture index.

*Büchner, Dirk*, A Cultic Term (ἀμαρτία) in the Septuagint: Its Meaning and Use from the Third Century b.c.e. until the New Testament: BIOSCS 42, 2009, 1–17.

*Büchner, Dirk*, Writing a Commentary on the Septuagint, in: Peters, Melvin K.H. (Hg.), XIV Congress of the International Organization for Septuagint and Cognate Studies, Helsinki, 2010 (SCS 59), Atlanta 2013, 525–537.

Published abstract: This paper highlights some issues encountered in commenting on Leuitikon 5–7. In these chapters in NETS some tricky moves were made to accommodate the translator’s response to Hebrew idiom. I intend to present a procedure for how one deals with syntactical and lexical difficulties in the body of a commentary such as the SBLCS. Tribute will be paid to Karl Huber’s *Untersuchungen über den Sprachcharakter des griechischen Leviticus*, published in 1916. In addition, these chapters begin giving attention to the matter of impurity, and some remarks will be made about this topic, with reference to Theodor Wächter’s *Reinheitsvorschriften im griechischen Kult*, published in 1910.

*Cranz, Isabel*, Priests, Pollution and the Demonic: Evaluating Impurity in the Hebrew Bible in Light of Assyro-Babylonian Texts: JANER (Journal of Ancient Near Eastern Religions) 14, 2014, 68–86.

Published abstract: The Priestly Source makes no explicit reference to the demonic when describing pollution which supposedly sets it apart from non-biblical conceptualizations of impurity. Most scholars explain the Priestly disregard for demons by referring to the advance of monotheism and the subsequent eradication of supernatural forces other than God. Depending on whether monotheism is viewed as gradual process or as the foundation of Israelite religion, commentators either detect a weakened demonic quality in Priestly pollution or claim that the Priestly Source has always been of a non-demonic nature. However, in recent years the idea that monotheism pervades most books of the Hebrew Bible has been increasingly called into question. At the same time, the extensive publication of Assyro-Babylonian ritual texts allows for better understanding of Assyro-Babylonian conceptualizations of

impurity. These developments necessitate the reevaluation of the current views on Priestly pollution by examining Assyro-Babylonian texts pertaining to impurity and the demonic. Special attention is given to context and dating of the cuneiform sources used to exemplify the non-demonic nature of Priestly impurity. This renewed comparison of Priestly and Assyro-Babylonian impurity highlights how the Priestly writer frames the concepts of pollution within the context of the sanctuary and its maintenance. The Assyro-Babylonian texts dealing with impurity and demons, by contrast, focus on the individual and his/her relationship to the personal god rather than temple maintenance. Likewise, cuneiform texts that deal with pollution and temple maintenance do not concern themselves with demonic affliction. Consequently, it can be argued that the non-demonic nature of impurity in the Priestly Source is the result of the Priestly focus on the sanctuary and does not give witness to an underlying theological ideal.

*Eberhart, Christian A.*, Blut des Bundes. Das Opferverständnis im Buch Levitikus und in der Eucharistie: BiKi 69, 2014, 69–73.

Abstract: The Eucharist is the fundamental form of worship for all Christian denominations and confessions. The article examines the roots of Christ's word about the cup and his blood. These roots lie at the heart of the prescriptions of the Book of Leviticus about sacrifices and atonement. The sacrifices in Leviticus invite to a joyful communication with the deity; the blood rituals clean humans and items used for the cult (the altars, the sanctuary) and thus achieve atonement. These traditional Jewish ideas form the basis for Christian soteriological concepts in the New Testament, especially for the Eucharist. To drink the wine as "blood of the covenant" is a process of consecration transmitting God's peace and grace to human beings.

*Feder, Yitzhaq*, The Semantics of Purity in the Ancient Near East. Lexical Meaning as a Projection of Embodied Experience: JANER (Journal of Ancient Near Eastern Religions) 14, 2014, 87–113.

Published abstract: This article analyzes the primary terms for purity in Biblical Hebrew, Ugaritic, Sumerian, Akkadian and Hittite. Building from insights from cognitive linguistics and embodiment theory, this study develops the premise that semantic structure—even of seemingly abstract concepts—is grounded in real-world bodily experience. An examination of purity terms reveals that all of them can be related to a concrete sense pertaining to radiance (brilliance, brightness, shininess). The article then traces the semantic development of purity terms in distinct experiential context and shows how semantic analysis can elucidate the inner logic of fundamental religious concepts.

*Ferch, John G.*, The Story of Torah: The Role of Narrative in Leviticus' Legal Discourse: Journal for the Evangelical Study of the Old Testament 2, 2013, 41–60.

*Holmstedt, Robert D.*, The Nexus between Textual Criticism and Linguistics: A Case Study from Leviticus: JBL 132, 2013, 473–494.

Published abstract: Forty-five years after James Barr's *Comparative Philology and the Text of the Old Testament* appeared, it is time to reiterate his call for a balanced approach to philology and textual criticism. Though the essential issues are the same as when Barr wrote, the amount of textual data from the Dead Sea Scrolls as well as methodological challenges to the standard view of the linguistic history of ancient

Hebrew have produced a significantly more complex situation. As scholars move forward in both subdisciplines of Hebrew studies—textual criticism and historical linguistics—it is more critical than ever to keep in mind that the history of the text and the history of the language are inextricably bound to each other. Using two variants in Leviticus, I will illustrate what a reasonably balanced approach looks like from the perspective of a Hebrew linguist, with the hope that textual critics and Hebrew linguists will see the need to work more closely with each other.

*Huber, Karl*, Untersuchungen über den Sprachcharakter des griechischen Leviticus, Gießen 1916.

Die „Untersuchungen“ beruhen auf folgender Septuagintaausgabe: Brooke, A.E.; McLean, N., The Old Testament in Greek, Vol. I. The Octateuch; part I: Genesis 1906; part II: Exodus and Leviticus, Cambridge 1909. Es handelt sich um sehr detaillierte philologische Analysen des griechischen Levitikustextes. Der Band wird durch ein griechisches und hebräisches Wortregister erschlossen; ein Stellenregister fehlt. Mit Schlussfolgerungen über die Arbeit und Tendenz des Übersetzers hält sich Huber sehr zurück. Manche Ergebnisse müssen gegebenenfalls an neueren textkritischen Ausgaben der Levitikus-Septuaginta (Göttinger Ausgabe, Rahlfs) verifiziert werden.

*Hundley, Michael B.*, Sacred Spaces, Objects, Offerings, and People in the Priestly Texts: A Reappraisal: JBL 132, 2013, 749–767.

Published abstract: In the Priestly texts, holiness is understood both as an absolute and as a relative term to demarcate the hierarchy within the holy sphere. Rather than primarily redefining the term “holy,” the present work aims to determine the term’s function in describing spaces, objects, offerings, and people in the Priestly account. While there are several different levels of holiness for people, places, objects, and offerings, the Priestly writers have only two terms at their disposal, “holy” and “most holy,” which they use in a dizzying combination to situate elements hierarchically. Nonetheless, once the Priestly language is clarified, elements in the holy sphere fit into a fairly consistent hierarchy. Within this taxonomic system, people have access to spaces and objects of one level of holiness higher than they themselves possess. While accessing one degree higher is acceptable, two degrees proves fatal. The Priestly labels “holy” and “most holy” mediate access, express the privilege and unnaturalness of access, and indicate the consequences of improper contact, thereby safeguarding the divine abode from improper encroachment and humanity from the corresponding punishment.

*Meshel, Naphtali S.*, The ‘Grammar’ of Sacrifice. A Generativist Study of the Israelite Sacrificial System in the Priestly Writings With the ‘Grammar’ of Σ, Oxford 2014.

*Nihan, Christophe*, The Priestly Laws of Numbers, the Holiness Legislation, and the Pentateuch, in: Frevel, Christian; Pola, Thomas; Schart, Aaron (Hg.), Torah and the Book of Numbers (FAT 2.62), Tübingen 2013, 109–137 (see OTA 37, 2014, 581–582 [no. 1936]).

*Nihan, Christophe*, Das Buch Levitikus. Entstehung und sozial-historische Bedeutung: BiKi 69, 2014, 64–68.

Abstract: N. sketches a proposal for the history of origin of the Book of Leviticus. The central position of Leviticus within the Torah can be explained by its history of composition. Leviticus 1-16 marks the culmination of Priestly Narrative insofar as the

presence of God within the cult is restituted. This concept corresponds to Israel's new self-understanding as a community of the temple that replaces the king as patron of the cult. In the course of the emerging Pentateuch, Leviticus 17-26 continues the temple-oriented cosmic restitution of God's presence within Israel: The cultic category of "holiness" becomes the basic concept of Israel's entire existence.

*Rudnig, Thilo Alexander*, Art. Heilig / profan / Heiligkeit: Das wissenschaftliche Bibellexikon im Internet: [www.wibilex.de](http://www.wibilex.de) (April 2014).

<http://www.bibelwissenschaft.de/wibilex/das-bibellexikon/lexikon/sachwort/anzeigen/details/heilig-profan-heiligkeit-at/ch/94b9277f2f1daf13102173f033487e0a/>

*Schenker, Adrian*, Unreinheit, Sünde und Sündopfer. Kritische Untersuchung zweier verbreiteter Thesen: befleckende Sünden (moral impurity) und Sündopfer *ḥaṭṭā't* als Reinigungsoffer für das Heiligtum: BZ 59, 2015, 1–16.

*Meshel, Naphtali S.*, The Form and Function of a Biblical Blood Ritual, in: *Vetus Testamentum* 63, 2013, 276–289.

Published abstract: There is a consensus in current research that Levitical law never requires blood to be tossed upon the upper surface of the altar. This conception has reinforced—and has been reinforced by—an understanding that YHWH is never to be offered blood. However, it appears that according to several priestly texts, the blood of many sacrifices, including wellbeing, whole-burnt and reparation offerings, is to be tossed upon the upper surface of the altar.

*Gilders, William K.*, חַטָּאת as "Sin Offering". A Reconsideration, in: Hodge, Caroline E. Johnson; Olyan, Saul M.; Ullucci, Daniel; Wasserman, Emma (Hg.), "The One Who Sows Bountifully". Essays in Honor of Stanley K. Stowers (Brown Judaic Studies 356), Providence 2013, 119–128.

Gilders befasst sich mit dem Entsündigungsoffer und der Schwierigkeit, den hebräischen Opferbegriff חַטָּאת, *ḥaṭṭā't*, angemessen zu übersetzen. Er schlussfolgert: „Thus, for the Priestly tradents, the חַטָּאת, a specific ritual complex with clearly defined technical elements, was a ‚purification offering‘ that dealt with ‚sin,‘ as well as a ‚sin offering‘ that dealt with impurity. We may assume that this reality made sense to the Priestly tradents.“

*Marwil, David J.*, A Soothing Savor: JBQ 42, 2014, 169-172.

*Otto, Eckart*, Priesterschrift und Deuteronomium im Buch Levitikus. Zur Integration des Deuteronomiums in den Pentateuch, in: Hartenstein, Friedhelm; Schmid, Konrad (Hg.), *Abschied von der Priesterschrift? Zum Stand der Pentateuchdebatte*, Leipzig 2015, 161–185.

*Dennis, J.*, The Function of the חַטָּאת Sacrifice in the Priestly Literature. An Evaluation of the View of Jacob Milgrom: EThL 78, 2002, 108–123.

*Pakala, James C.*, A Librarian's Comments on Commentaries 36 (Leviticus and Also Some Problems for Commentaries): *Presbyterion* 40, 2014, 47–52.

Published abstract: P. briefly surveys and evaluates six, English-language commentaries on the Book of Leviticus of the last 35+ years. In each instance, he devotes particular attention to how the given commentator deals with two long-standing problems posed by the book, i.e., the rationale for the requirement that the

purification process for the mother of a female infant be twice as long as that for a male (see Lev 12:5) and the meaning of the term “Azazel” in Leviticus 16.

*Niditch, Susan*, Good Blood, Bad Blood: Multivocality, Metonymy, and Mediation in Zechariah 9: VT 61, 2011, 629–645.

Published abstract: A number of scholars have pointed to the ways in which Zechariah 9 convincingly functions as a literary and conceptual whole. Approaching Zechariah 9 as a unity, however, raises important questions concerning a recurring motif in the chapter that has especially deep cultural connotations: blood. Blood is forbidden as food and unclean-rendering in Zech 9:7, blood is intimately involved in the covenantal relationship between Yahweh and Israel in 9:11 and it is part of the Israelites’ post-victory feast in several important Septuagintal traditions in 9:15. A study of the blood motif in Zechariah 9 through the lenses of a variety of anthropological and literary approaches reveals the ways in which blood operates as a symbolically rich, multivalent motif not only in this chapter but in the larger Israelite tradition.

*Crouch, Carly L.*, What Makes a Thing Abominable? Observations on the Language of Boundaries and Identity Formation from a Social Scientific Perspective: VT 65, 2015, 516–541.

Published abstract: Previous attempts to synthesise biblical texts’ usage of *tw’bh* have associated the language with cultic concerns in Deuteronomy and Ezekiel or with ethical concerns in Proverbs. The reconciliation of these interests, especially in conjunction with a number of additional outlier texts, has proved problematic. This investigation suggests that the texts which use *tw’bh* and *t’b* exhibit a persistent focus on issues of identity, on the transgression of boundaries and on perceptions of the compatibility and incompatibility of fundamental social, theological and ideological categories. This understanding goes some way towards providing an explanation of the diverse appearances of these terms across the biblical texts.

*Chavel, Simeon*, Oracular Law and Priestly Historiography in the Torah (FAT II, 71), Tübingen 2014.

Abstract from OTA 38, 2015, 800, #2621: This volume began as C.’s dissertation at Hebrew University under Israel Knohl. In it, C. argues that four texts from the Priestly strand of the Torah—Lev 24:10-23, Num 9:1-14, 15:32-36; and 27:1-11—are best considered together as exemplars of the same genre, which he terms “oracular novella.” The four texts each have the same incidental character, essential plot, and structure; employ a specialized diction; portray in an unusually specific manner Moses’ precise role in the legislative and judicial process; straddle the fence between law and narrative; demonstrate a distinct method for generating law and establishing it thereafter; and give distinctive expression to certain elements that stand at the base of communal identity” (p. 1). Even so, the four texts are to be differentiated into two subtypes—an “action” type (Lev 24:10-23; Num 15:32-36) and a “situation” type (Num 9:1-14; 27:1-11). In addition to genre considerations, C. draws on sociological insights on how texts can be used by a community “to refresh itself” (p. 15). After his introduction, C. offers lengthy chapters on each of the four texts. In each case, the text is examined with regard to “(1) its internal coherence and poetics ... compositional history ... and tradition history; (2) its specific location within the Priestly history; and (3) its relationship with other texts in the Priestly history and elsewhere in the Hebrew

Bible and lore outside them” (p. 257). A summary and conclusion round out the study. A combined bibliography and list of abbreviations and indexes of sources and subjects are also included.—B.A.S.

*Brett, Mark G.*, Natives and Immigrants in the Social Imagination of the Holiness School, in: Ben Zvi, Ehud; Edelman, Diana Vikander (Hg.), *Imagining the Other and Constructing Israelite Identity in the Early Second Temple Period* (Library of Hebrew Bible/Old Testament Studies 456), London 2013, 89–104.

Abstract from OTA 38, 2015, 671, #2216: B. surmises that the policy on the “native” in the Holiness Code (H), which introduces a new vocabulary on the topic, must stem from a need to articulate a new understanding of the relationship between land and identity that was not present in earlier, Deuteronomistic theology, in view of a new set of problems about the legitimacy of land possession. The phrase “people of the land” must already have taken on negative connotations that prevented it from expressing a sense of equity between native and immigrant. The H editors of the Persian period were imagining new ways to express religious and economic integration via permeable boundaries that would allow a reconciliation of the peoples of the land who never went into exile with the “children of the *gôlâ*,” while at the same time opening possibilities for including the surrounding *gôyîm* as both land-owners and participants in the Jewish cult. [Adapted from published abstract—C.T.B.]

*Büchner, Dirk*, Brief Remarks on the Occurrence and Value of Blood in Greek Sources from Epic to Early Christianity, in: Kraus, Wolfgang; Kreuzer, Siegfried; Meiser, Martin; Sigismund, Marcus (Hg.), *Die Septuaginta – Text, Wirkung, Rezeption*. 4. Internationale Fachtagung veranstaltet von Septuaginta Deutsch (LXX.D), Wuppertal 19.-22. Juli 2012 (WUNT 325), Tübingen 2014, 255–271.

Abstract: B. presents brief observations about the scant significance that blood appears to have in Greek ritual and poses the question whether blood can be viewed as playing a purificatory role in Greek ritual. B. discusses several occurrences in Greek ritual descriptions and concludes that Greeks did not regard blood as a significant substance in *θυσία*, and that it was not considered a widespread cathartic medium outside of murder pollution. After that he presents the rather contrastive prominence given to blood in the Septuagint, Jewish-Hellenistic writings, the New Testament and Early Christianity.

*Eberhart, Christian*, Beobachtungen zu Opfer, Kult und Sühne in der Septuaginta, in: Kraus, Wolfgang; Kreuzer, Siegfried; Meiser, Martin; Sigismund, Marcus (Hg.), *Die Septuaginta – Text, Wirkung, Rezeption*. 4. Internationale Fachtagung veranstaltet von Septuaginta Deutsch (LXX.D), Wuppertal 19.-22. Juli 2012 (WUNT 325), Tübingen 2014, 297–314.

Abstract: E. examines a selection of texts that are essential and revealing for the topics of sacrifice, cult, and atonement in the Septuagint. He first focuses on the narrative of the Sinai covenant in Exod 24:1-11. Here, the LXX follows the Hebrew text faithfully, with one exception: The LXX avoids the notion that the elders of the Israelites “saw” God directly and rather reads “and they appeared in the place of God.” This has to do with the general tendency of the LXX to avoid anthropomorphisms. Another example would be the fact that the LXX in the Torah translates *lḥm* (“bread”) when it is used

for sacrifices never verbatim, but rather as τὰ δῶρα, “the offerings.” E. also discusses the longer text of the LXX in Lev 17:4a: This *plus* stresses the necessity to bring the animals as offerings to the sanctuary. Finally, E. demonstrates that the LXX equivalents for Hebrew *kipper* (ἐξιλάσκομαι and ἰλάσκομαι) confirm the wide semantic spectrum of this concept that ranges between purification and consecration. Hence, the LXX in major areas appears as a faithful interpretation of the cultic concepts of the Hebrew text.

*Feder, Yizhaq*, The Wilderness Camp Paradigm in the Holiness Source and the Temple Scroll. From Purity Laws to Cult Politics: *Journal of Ancient Judaism* 5, 2014, 290–310.

Abstract from OTA 38, 2015, 670, #2215: F.’s paper explores the socio-historical implications of the levitical purity laws as these are understood in the Holiness Code (H) and the *Temple Scroll* (TS). Though the rhetoric of these sources is similar, closer examination reveals fundamental differences between them. In particular, F. focuses on the manner in which these sources understand the wilderness camp model, which serves as the primary framework for their respective applications of the biblical purity laws. In H, we find a repeated emphasis on the danger of polluting the Tabernacle (see, e.g., Lev 15:31; Num 5:4, 19:13, 20). From a strictly philological analysis of these H verses, it becomes clear that they have as their focus the purity of the centralized sanctuary. Interestingly, this stance finds echoes in the rabbinic view, which restricted the application of the purity laws almost exclusively to Jerusalem. In contrast, the interpretation of these same verses in TS construes them as requiring purity on other cities throughout the land as well. The comparison of the above source and the relationship between purity and the cultic establishment implied by them can serve as a basis for contextualizing H and TS historically. Such analysis can also enable us to trace the development of attitudes towards purity in Israel in the periods before and after cult centralization. [Adapted from published abstract—C.T.B.]

*Nihan, Christophe*, Das Sabbatgesetz Exodus 31,12-17, die Priesterschrift und das Heiligkeitsgesetz. Eine Auseinandersetzung mit neueren Interpretationen, in: Achenbach, Reinhard; Ebach, Ruth; Wöhrle, Jakob (Hg.), *Wege der Freiheit. Zur Entstehung und Theologie des Exodusbuches. Beiträge eines Symposiums zum 70. Geburtstag von Rainer Albertz* (AThANT 104), Zürich 2014, 131–149.

Schlussfolgerung (S. 146): „In Ex 31,12–17 liegt eine nachpriesterschriftliche Komposition vor, die vor allem auf dem Hintergrund von Lev 17–26 zu verstehen ist, zugleich aber nicht auf einer Linie mit dem HG [Heiligkeitsgesetz] steht. Die Bedeutung dieser Einheit liegt in der Ergänzung des am Exodus orientierten Korrespondenzverhaltens Israels in Lev 17–26 um ein an der Schöpfung orientiertes Korrespondenzverhalten, bei welchem der Sabbat jetzt als privilegiertes Heiligungsmedium neben dem Tempel hervorgehoben wird, so dass beide Institutionen (Sabbat und Tempel) sich ergänzen und zusammen die beiden «Pole» der Sakralität für die nachexilischen israelitischen Gemeinden definieren. Die Komposition ist weder einer «Pentateuchredaktion» noch einer «Heiligkeitsredaktion» zuzuordnen, sondern geht auf eine spätere, das HG zugleich weiterführende und revidierende Bearbeitung des Pentateuch zurück, die priesterlichen Kreisen der spätachämenidischen Zeit in Judäa und Samaria entstammt.“

*Vogels, Walter*, Célébration et sainteté. Le Lévitique (Lectio divina, 207), Paris 2015.

Abstract from OTA 38, 2015, 800, #2620: For many readers, both scholarly and non-scholarly, Leviticus is an off-putting and thus understandably neglected book. In this volume directed to non-specialist, but potentially interested readers, V. begins with an introduction which comments on Leviticus' centrality within the Pentateuch and salvation history overall, as well as diachronic and synchronic approaches to the book. He then proceeds to survey the book's four main sections (chaps. 1-7, 8-10, 11-16, and 17-27) and their component sub-sections in turn. In each instance, V. devotes particular attention to the internal organization of the given unit, the principles underlying its often arcane laws, and the enduring values those laws seek to promote, e.g., solidarity, mutual respect, and personal responsibility, and the interweaving of religious and social concerns (whence V.'s title "celebration and holiness" for his study of the book). The volume concludes with a brief list of recent French and English-language commentaries on Leviticus.-C.T.B.

*Ellens, Deborah L.*, Fundamental Structure as Methodological Control for Evaluating Introverted Literary Structures in Leviticus, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond (Resources for Biblical Study 82), Atlanta 2015, 265–297.

*Gane, Roy E.*, Didactic Logic and the Authorship of Leviticus, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond (Resources for Biblical Study 82), Atlanta 2015, 197–221.

*Gane, Roy E.; Taggar-Cohen, Ada* (ed.), Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond (Resources for Biblical Study 82), Atlanta 2015.

*Goldstein, Elizabeth W.*, Women and the Purification Offering. What Jacob Milgrom Contributed to the Intersection of Women's Studies and Biblical Studies, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond (Resources for Biblical Study 82), Atlanta 2015, 47–65.

*Hundley, Michael B.*, Tabernacle or Tent of Meeting? The Dual Nature of the Sacred Tent in the Priestly Texts, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond (Resources for Biblical Study 82), Atlanta 2015, 3–18.

*Kazen, Thomas*, Purity and Persia, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond (Resources for Biblical Study 82), Atlanta 2015, 435–462.

*Kilchör, Benjamin*, Mosetora und Jahwetora. Das Verhältnis von Deuteronomium 12–26 zu Exodus, Levitikus und Numeri (Beihefte zur Zeitschrift für altorientalische und biblische Rechtsgeschichte 21), Wiesbaden 2015.

*Kline, Moshe*, Structure Is Theology. The Composition of Leviticus, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond (Resources for Biblical Study 82), Atlanta 2015, 225–264.

*Meshel, Naphtali S.*, What Is a Zoeme? The Priestly Inventory of Sacrificial Animals, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), Current Issues in Priestly and Related



Literature. *The Legacy of Jacob Milgrom and Beyond* (Resources for Biblical Study 82), Atlanta 2015, 19–45.

*Schellenberg, Annette*, More Than Spirit. On the Physical Dimension in the Priestly Understanding of Holiness: *ZAW* 126, 2014, 163–179.

Published abstract: Again and again, the Priestly text emphasizes bodily issues – in addition to the reference to male and female in Gen 1,27 and the emphasis on circumcision as the sign of the covenant in Gen 17, this is demonstrated most clearly in regulations for impurity, sin, sacrifices, and rituals and in the special requirements for priests. This article maintains that this focus on bodily issues is a reflection of an understanding of holiness that comprises a physical dimension – even when it comes to God.

*Warner, Megan*, The Holiness School in Genesis, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), *Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond* (Resources for Biblical Study 82), Atlanta 2015, 155–174.

## **Zu den einzelnen Kapiteln**

### Lev 1

*Erbele-Küster, Dorothea*, Reading as an Act of Offering. Reconsidering the Genre of Leviticus 1, in: Houtman, Alberdina; Poorthuis, Marcel; Schwartz, Joshua J.; Turner, Joseph (Hg.), *The Actuality of Sacrifice. Past and Present* (Jewish and Christian Perspectives Series 28), Leiden 2014, 34–46.

Abstract from *OTA* 38, 2015, 699, #2211: Exegesis of the sacrificial system in Leviticus 1-7, the book's offering *tōrôt*, has long been focused on issues of source-redaction- and form-criticism. However, reading these texts simply as ritual handbooks does not reveal how they function on a canonical level. Furthermore, such readings ignore the question of why these texts have been read in situations far beyond cultic sacrifice. This is the point of departure for E.-K.'s rhetorical interpretation of these texts. Along with other scholars, she seeks to explain the ways in which Leviticus 1 can be read as a fictional text, without denying its possible actual ritual use. Accordingly, rather than focusing on the historical practice of offerings in ancient Israel, she concentrates rather on the literary features of the chapter and their rhetorical function. Her main questions are thus: Why are texts re-read beyond cultic situations? What is fictional about the reading process? How does the text understand sacrifice as expressed in its literary and rhetorical form? [Adapted from author's introduction — C.T.B.]

### Lev 4–5

*Nolland, John*, Does the Cultic **אִשָּׁא** Make Reparation to God?: *Ephemerides Theologicae Lovanienses* 91, 2015, 87–110.

Published abstract: Despite the present popularity of the view, the **זָשָׁח** offering is not recompense to God. **זָשָׁח** became the name of a cultic offering as a “recompense offering” in the special sense of a cultic offering associated with recompense to a wronged person (Lev 5,2–26; cf. Num 5,5–8). The range then expanded in stages to cover offences that had some kind of similarity to the offences already associated with an **זָשָׁח**. At some point the specific reason for the name may have been lost sight of, and further expansion unconstrained by the original connection became possible. For many of the **זָשָׁח** offerings an alternative development is, however, more likely, a parallel to that which produced the **חַטָּאת** offering. In relation to this development the choice of **זָשָׁח** for the name of the offering simply marks a fit between offence and offering, but with no suggestion that this fit takes the form of offence and compensation. This is simply God’s provision for making retrieval possible.

Lev 10

*Literatur*

*Anderson, Gary A.*, “Through Those Who Are Near to Me, I Will Show Myself Holy”: Nadab and Abihu and Apophatic Theology: CBQ 77, 2015, 1–19.

Published Abstract: The story of Nadab and Abihu has been called “a model of undecidability.” For many readers it looks like “a punishment in search of a crime” (Edward Greenstein). Though scholars have posed numerous suggestions as to why Nadab and Abihu are incinerated beside the altar, none has compelled assent. Edward Greenstein suggested that this *aporia* in the text is not accidental but was intended by the author. I concur with this conclusion but not with the Derridean explanation he offers. Apophatic theology offers an account that is more in keeping with the lineaments of a Priestly theology of divine presence.

*Hepner, Gershon*, The Naked Truth Concerning the Death of Nadab and Abihu: RB 121, 2014, 108–111.

Abstract: H.’s analysis of the premature deaths of Nadab and Abihu (Lev 10:1–6) supports Philo’s interpretation of this narrative when he states that the two sons of Aaron entered the Tabernacle naked. However, whereas Philo regarded their conduct favorably, H.’s analysis suggests that the author implies that they were violating biblical laws, especially Exod 28:42–43. The Nadab and Abihu narrative may therefore be regarded in part as an implicit polemic against worship of YHWH in a manner other ancient Near Eastern nations worshipped their gods – naked.

*Wolak, Arthur J.*, Alcohol and the Fate of Nadab and Abihu: A Biblical Cautionary Tale Against Inebriation: JBQ 41, 2013, 219–226. Online:

[http://jbq.jewishbible.org/assets/Uploads/414/JBQ\\_414\\_2\\_wolakalcohol.pdf](http://jbq.jewishbible.org/assets/Uploads/414/JBQ_414_2_wolakalcohol.pdf)

*Kellenberger, Edgar*, Der schweigende Mose in Lev 10,16–20: ThZ 71, 2015, 136–143.

Published abstract: Narrative Leerstellen fallen in Lev 10 besonders stark auf und haben im Laufe der Auslegungsgeschichte zu zahlreichen scharfsinnigen und phantasievollen „Auffüllungsversuchen“ geführt, die untereinander kombinierbar sind

oder sich gegenseitig ausschliessen. Jedoch muss es einen Grund haben, weswegen Lev 10 nicht eindeutiger formuliert ist. Der vorliegende Beitrag schlägt vor, die Leerstellen als bewusste Darstellung von unauflösbaren Ambivalenzen ernst zu nehmen. Voraussetzungen dazu sind seelsorgerliche Erfahrungen der Priester Israels.

Lev 11

### *Literatur*

*Hawley, Lance*, The Agenda of Priestly Taxonomy and the Conceptualization of טָמֵא and שֶׂעָוָה in Leviticus 11: CBQ 77, 2015, 231–249.

Published abstract: Anthropologists and biblical scholars have long sought to understand the rationale for the categorization of animals in Leviticus 11. The text itself provides no overt answer; rather, it presents the reader with a systematic taxonomy. In this article, I seek to demonstrate how the priestly authors conceptualize *tāmē* (טָמֵא, “unclean”) and *šeqeš* (שֶׂעָוָה, “detestable thing”) as identifications for different sets of animals in Leviticus 11. The system of differentiation and classification itself, as it is expressed in the compositional layers of Leviticus 11, provides the best way forward for determining the Priestly justification for distinguishing between permissible and impermissible animals for eating. After tracing the compositional history of Leviticus 11, I argue that the taxonomy has a clear focus on land quadrupeds, which may hint at the agenda of the Priestly authors, namely, to undergird theologically Israel’s sacrificial practices. Additionally, the taxonomy directly corresponds to the systematic ordering of the world in Genesis 1, reflecting the Priestly ideal that temple life is woven into the fabric of the created cosmos.

*Hobson, Tom*, Kosher in the Greek: The Giraffe and the Snake-Fighter?: ZAR 19, 2013, 307-312.

Die griechischen Begriffe *ὄφιομάχης* (*Saga ephippigera?*) in Lev 11,22LXX und *καμηλοπάραλις* (Giraffe?) in Dtn 14,5LXX sind vermutlich keine Phantasienamen, sondern authentische Wiedergaben der hebräischen Begriffe, auch wenn nicht mehr bestimmt werden kann, was genau die LXX damit meinte.

*Meshel, Naphtali S.*, P1, P2, P3, and H. Purity, Prohibition, and the Puzzling History of Leviticus 11: Hebrew Union College Annual 81, 2010, 1–15.

*Staubli, Thomas*, Essen: Die tägliche Herausforderung zur Heiligung. Der steinzeitliche Speisezettel, Levitikus 11, Kaschrut und Ökologie: BiKi 69, 2014, 92–95.

Abstract: The Book of Leviticus understands dietary rules as a means for the people to become holy. Leviticus 11 became the basis for *Kashrut*, the Jewish dietary laws. The rules of Leviticus 11 are the result of a very old culture of food in the Eastern Mediterranean region (especially the Southern Levant). The chapter forms the starting point of a specific Jewish dietary culture: this religious culture combines obedience toward the Torah and affirmation of identity by establishing a certain diet marked by the exclusion of several sorts of food. The dietary rules from the Old and the New Testament shall make readers of the Bible sensitive to ecological questions relating to human nutrition. However, they cannot be received at face value, but need to be developed further according to contemporary conditions of living.

*Harper, G. Geoffrey*, Time for a New Diet? Allusions to Genesis 1-3 as Rhetorical Device in Leviticus 11, in: STR (Southeastern Theological Review) 4, 2013, 179–195, zuerst veröffentlicht: <http://www.galaxie.com/article/str04-2-05>.

*Ruane, Nicole J.*, Pigs, Purity, and Patrilineality: The Multiparity of Swine and Its Problems for Biblical Ritual and Gender Construction: JBL 134/3, 2015, 489–504.

Published abstract: The biblical characterization of pigs as impure has been interpreted in a variety of ways. Most have focused on the anomalies of the pig compared with other domesticated animals, especially with regard to their alimentary processes. All interpretations, however, have neglected a primary feature of pigs that makes them radically different from all other clean land animals, namely, that they are multiparous, giving birth in litters. This article argues that the multiparity of pigs makes them incompatible with other ritually clean land animals in four ways: (1) All clean land animals are uniparous. (2) As multiparous animals, pigs do not bear a true firstborn male, which would make them different from all clean domesticated animals. This feature is most important because the sanctity of the domesticated firstling is recognized by all pentateuchal sources, and, furthermore, the ideology of the firstborn male is integrally related to the human practices of inheritance, lineage, and wealth management. (3) The multiparity of pigs highlights abundant female fertility in comparison with the more controlled and managed fertility seen in the biblical purity systems. (4) Multiparous animals are capable of bearing the offspring of multiple sires simultaneously, a phenomenon that conflicts with the biblical focus on paternity.

*Aitken, James K.*, Why is the Giraffe Kosher? Exorcism in Dietary Laws of the Second Temple Period: Biblische Notizen 164, 2015, 21–34.

Published abstract: One of the more surprising animals considered lawful to eat is the giraffe. While the meaning of the Hebrew term in the list of clean ruminates (Deut 14:5) remains uncertain, the Septuagint is the first to identify it as a giraffe. The reason seems to be the cultural prominence that the giraffe gained in Egypt of the third century BCE, leading the translator to make the text both Egyptian and exotic. This is indicative of other animals in the list of permissible foods, chosen more for the exoticism they lend to the passage than as animals that were actually eaten. From this it may be suggested that the application of the kosher laws to animals would have been applied only minimally, since few animals would have been available for eating. The translator resorts to exoticism in translating the list of animals, possibly reflecting a wider interest in antiquity in fine and peculiar dining.

*Meyer, Esias E.*, Leviticus 11, Deuteronomy 14 and Directionality: Journal for Semitics 23, 2014, 71–89.

Abstract from OTA 38, 2015, 670, #2213: M.'s article engages with the old debate about the diachronic relationship between Leviticus 11 and Deuteronomy 14. It starts with outlining certain criteria which might help to determine directionality in the relationship between the two texts. It then provides a synchronic overview of the chapters, focusing on their commonalities and differences before proceeding to address the diachronic debate, in connection with which M. contrasts and critiques the views of Christophe Nihan and Reinhard Achenbach. On this basis, M. then attempts to draw some conclusions regarding the debate. [Adapted from published abstract—C.T.B.]

## Lev 12

### *Literatur*

*Van der Horst, Pieter Willem*, Bitenosh's Orgasm (1QapGen 2:9-15), in: ders., *Studies in Ancient Judaism and Early Christianity* (Ancient Judaism and Early Christianity 87), Leiden 2014, 6–20.

Der Artikel bietet u.a. einen Überblick über spätantike und rabbinische Vermutungen über die Entwicklung des ungeborenen Kindes (s. zu Lev 12,2).

*Bar-Asher, Moshe*, The *Qal* Passive Participle of Geminate Verbs in Biblical Hebrew, in: ders., *Studies in Classical Hebrew*, Berlin/Boston 2014, 9–22.

Der Artikel befasst sich mit der Etymologie und Semantik des Begriffs *niddā*.

## Lev 13–14

### *Literatur*

*Olanisebe, Samson O.*, Laws of Tzara'at in Leviticus 13–14 and Medical Leprosy Compared: *Jewish Bible Quarterly* 42, 2014, 121–127. Online: [http://jbq.jewishbible.org/assets/Uploads/422/jbq\\_422\\_7\\_olanisebetzaraat.pdf](http://jbq.jewishbible.org/assets/Uploads/422/jbq_422_7_olanisebetzaraat.pdf)

## Lev 15

### *Literatur*

*Cordoni, Constanza*, Die weißen Tage oder warum die Frau immer noch als ‚unrein‘ gilt, nachdem ihre ‚Unreinheit‘ aufgehört hat: *Protokolle zur Bibel* 21, 2012, 3–19.

Published abstract: This article compares three versions of a rabbinic story dealing with the so called impurity of women during the menstruation and its biblical roots. Since rabbinic stories do not stand on their own but are always used to illustrate an argument made in the context in which they are transmitted, be it Talmudic or midrashic, special attention is paid to the specific function the story has in each of the studied contexts.

*Hieke, Thomas*, Menstruation and Impurity. Regular Abstention from the Cult According to Leviticus 15:19-24 and Some Examples for the Reception of the Biblical Text in Early Judaism, in: Xeravits, Géza G. (ed.), *Religion and Female Body in Ancient Judaism and Its Environments* (DCLS 28), Berlin/Boston 2015, 54-70.

Published abstract: The biblical instructions in Leviticus 15:19–24 about women's regular shedding of the uterine lining and their religious activity mostly refer to male conceptualizations of the female body in Antiquity: The male concepts consider women during their menses as unable to participate in the cult. The woman's status during this period is called "impure." The paper presents the overall structure of Leviticus 15, a short note about the origin of the text, and an exegesis of Leviticus 15:19–24: What exactly do the biblical prescriptions regulate and what was the impact for everyday life? Finally some examples demonstrate the reception of this biblical passage in Early Judaism.

Gehring, René, Is Sexuality Impure? An Alternative Interpretation of Leviticus 15:18, in: *Journal of the Adventist Theological Society* 24, 2013, 75–115. Online verfügbar unter <http://www.atsjats.org/publication/view/539>.

Abstract from OTA 38, 2015, 670, #2214: The law in Lev 15:18 seems most puzzling, running counter to the tenor of biblical morality. G. begins by referring to Philo and Josephus, who recognize two types of possible defilement: nocturnal emission (Lev 15:16-17) and legal conjugal intercourse (Lev 15:18). Josephus refers to a moral problem in this connection citing the pleasure of the act and the resulting debasement of the soul. He accordingly labels sexual intercourse as “fornication” unless it is for the purpose of begetting children. The Mishnah seder Toharot also offers a discussion of the subject. The treatments of Philo and Josephus are dominated by a strong dualism between body and soul. This explains the Jewish custom of bathing after conjugal intercourse. G.’s conclusion is that Leviticus 15 is about unintended impurities caused by uncontrollable bodily discharges and communicated by contact. Thus, Lev 15:18 “does not speak about sexual intercourse and does not attach any impurity to legal sexuality.”—M.K.

## Lev 16

### *Literatur*

*Britt, Brian/Creehan, Patrick*, Chiasmus in Leviticus 16,29–17,11: *ZAW* 112, 2000, 398–400.  
*Stöckl Ben Ezra, Daniel*, Heiligste Versöhnung. Jom Kippur im antiken Judentum und Christentum: *BiKi* 69, 2014, 102–107.

Abstract: The *Yom Kippur* is the central feast and fast of Judaism until today. The ritual as described in Leviticus plays a basic role in post-biblical Judaism and Christianity. S. B. E. describes its reception in the New Testament (e.g., Acts 27:9-10) and Early Christianity (*Epistle of Barnabas*, John Chrysostom, *Adversus Judaeos*). He presents a detailed comparison of Mark 15:6-15 and its synoptic parallel in Matt 27:15-26. The changes that Matthew introduces in the Markan text as his source demonstrate that Matthew wants to allude to the *Day of Atonement* blood ritual in the temple.

*Adu-Gyamfi, Yaw*, The Live Goat Ritual in Leviticus 16: *Scriptura* 112, 2013, 1-10.

Published Abstract: The live goat ritual in Leviticus 16 has, for many decades, attracted debate in biblical scholarship. However, the main focus has often been on the identity of Azazel. This article examines some aspects of the live goat ritual in Leviticus 16: (1) the use of two hands rather than the usual one hand laid over the head of the goat; (2) the content of the confession over the goat; (3) the purpose of the rite; (4) whether the ritual is a sacrifice or something else; and (5) the significance of the ritual. I contend that the two hands used are representational, that the ritual is a unique sacrifice, and that the ritual symbolized a complete eradication of sin from the community.

*Parker, B.J.*, The Restoration of Shalom: An Intertextual Reading of Leviticus 16 and Psalm 65, in: *The Evangelical Quarterly* 87, 2015, 252-263.

Adapted from published abstract: In this paper P. seeks to explore the intertextual relationship between The Day of Purification (or Day of Atonement) in Leviticus 16 and Psalm 65. P. adopts Ziva Ben-Porat's approach to reading intertextually as the approach allows the exegete to attempt to balance concerns of both the reader and historical development. P. argues that markers in the text of Psalm 65 such as כפר, creation theology, and עטרת שנת, activate both the entire text of Leviticus 16 and the theological world it connotes. The outcome is a psalm that draws on a rich theological tradition that became especially important in the post-exilic period.

## Lev 17

### *Literatur*

*Joosten, Jan*, Réflexions théologiques sur Lévitique 17, in: *Revue d'Histoire et de Philosophie Religieuses* 93, 2013, 145–156.

*Teeter, D. Andrew*, Textgeschichte, Fortschreibung, und Rechtshermeneutik: Das Problem der ‚profanen‘ Schlachtung in Lev 17: HeBAI (Hebrew Bible and Ancient Israel) 2, 2013, 287–314.

Published abstract: This article argues for the importance of considering extant textual variation in connection with inner-literary processes of development (redaction, *Fortschreibung*, inner-biblical exegesis), as well as in light of the broader history of interpretation. The textual plus at Leviticus 17:4, preserved in several ancient witnesses, represents a classic case that has received very mixed evaluation, both with regard to its textual status (whether primary or secondary), and with regard to its potential legal/exegetical function. After surveying a variety of textual and interpretive assessments, the case is argued that this plus represents a deliberate exegetical expansion serving to clarify ambiguities and to specify that it is specifically slaughter for the purpose of sacrifice that is at issue in Lev 17:3–7. This variant represents an early but complex analogical effort to interpret the legal requirements of Leviticus 17 in light of Deuteronomy 12. In this way, text history takes up and extends trajectories inherent within the internal literary development of the scriptural text.

*Meyer, Esias E.*, Leviticus 17, Where P, H, and D Meet. Priorities and Presuppositions of Jacob Milgrom and Eckart Otto, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), *Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond (Resources for Biblical Study 82)*, Atlanta 2015, 349–367.

*Wright, David P.*, Profane Versus Sacrificial Slaughter. The Priestly Recasting of the Yahwist Flood Story, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), *Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond (Resources for Biblical Study 82)*, Atlanta 2015, 125–154.

Lev 18; Lev 20

*Literatur*

*Feinstein, Eve Levavi*, *Sexual Pollution in the Hebrew Bible*, Oxford: Oxford University Press, 2014. (s. online:

<http://www.oxfordscholarship.com/view/10.1093/acprof:oso/9780199395545.001.0001/acprof-9780199395545?rskey=dOvvi4&result=3>;

DOI:10.1093/acprof:oso/9780199395545.001.0001)

Published abstract: The concepts of purity and pollution are fundamental to the worldview reflected in the Hebrew Bible yet the ways that biblical texts apply these concepts to sexual relationships remain largely overlooked. *Sexual Pollution in the Hebrew Bible* argues that the concept of pollution is rooted in disgust and that pollution language applied to sexual relations expresses a sense of bodily contamination resulting from revulsion. Most texts in the Hebrew Bible that use pollution language in sexual contexts reflect a conception of women as sexual property susceptible to being “ruined” for particular men through contamination by others. In contrast, the Holiness legislation of the Pentateuch applies pollution language to men who engage in transgressive sexual relations, conveying the idea that male bodily purity is a prerequisite for individual and communal holiness. Sexual transgressions contaminate the male body and ultimately result in exile when the land vomits out its inhabitants. The Holiness legislation's conception of sexual pollution, which is found in Leviticus 18, had a profound impact on later texts. In the book of Ezekiel, it contributes to a broader conception of pollution resulting from Israel's sins, which led to the Babylonian exile. In the book of Ezra, it figures in a view of the Israelite community as a body of males contaminated by foreign women. Yet the idea of female pollution rooted in a view of women as sexual property persisted alongside the idea of male pollution as an impediment to holiness. Eva Feinstein illuminates why the idea of pollution adheres to particular domains of experience, including sex, death, and certain types of infirmity. *Sexual Pollution in the Hebrew Bible* allows for a more thorough understanding of sexual pollution, its particular characteristics, and the role that it plays in biblical literature.

*Mathias, Steffan*, *Queering the Body. Un-Desiring Sex in Leviticus*, in: Taylor, Joan E. (ed.), *The Body in Biblical, Christian and Jewish Texts* (Library of Second Temple Studies 85), London: Bloomsbury, 2014, 17–40.

Der eher philosophisch angelegte Artikel sieht die entsprechenden Verse in Levitikus 18,22 und 20,13 als „texts of terror“, die auch nicht durch hermeneutische Strategien entschärft werden können. S. Mathias zeigt aber, dass diese Verse gar nicht von dem sprechen, was man heute unter „Homosexualität“ im positiven Sinne (Zuneigung, Liebe, Verantwortlichkeit) versteht. Insofern muss man ihnen die Relevanz für die heutige Debatte um Homosexualität absprechen; keinesfalls kann damit christlich-kirchliche Homophobie gerechtfertigt werden.

*Miller, James E.*, Notes on Leviticus 18: ZAW 112, 2000, 401–403.

*Ottenheijm, Eric*, „Which If a Man Do Them He Shall Live by Them“. Jewish and Christian Discourse on Lev 18:5, in: Koet, Bart J.; Moyise, Steve; Verheyden, Joseph (ed.), *The*



Scriptures of Israel in Jewish and Christian Tradition. Essays in Honour of Maarten J.J. Menken (Supplements to Novum Testamentum 148), Leiden 2013, 303–316.

Der Artikel untersucht die Rezeptionsgeschichte von Lev 18,5 im Frühjudentum und im Neuen Testament unter der Frage, ob und wenn ja wie es möglich ist, das „Gesetz“ (die Tora) zu halten. Die Antworten der Quellen sind durchaus unterschiedlich!

*Stiebert, Johanna*, *Fathers and Daughters in the Hebrew Bible*, Oxford 2013.

*Kilchör, Benjamin*, *Levirate Marriage in Deuteronomy 25:5-10 and Its Precursors in Leviticus and Numbers: A Test Case for the Relationship between P/H and D: CBQ 77*, 2015, 429-440.

Published abstract: In this article, I argue that Deut 25:5-10 has precursors in Leviticus and Numbers. The subject of levirate marriage picks up the topic of daughter's right to an inheritance (Num 27:1-11) and the related problem that when a daughter marries, the inheritance of her father might transfer to another family (Num 36:6-12).

Furthermore, within the Decalogue orientation of the Deuteronomic law, Deut 25:5-10 is related to Deut 5:21a and picks up the prohibition of Lev 20:21. While it is generally forbidden to take the wife of a brother because this would dishonor him, in the special case of Deut 25:5 it is even commanded to marry the wife of the brother to preserve his name.

Assessment: While the article contains various important observations, the overall conclusions are not convincing in the end. The mixing of synchronic and diachronic argumentation does not support the basic proposal. The main interest of K. lies clearly on the suggestion of a diachronic history of origin of the treated texts. The overarching hermeneutics of “Torah” (the *Rechtshermeneutik* of the Pentateuch) which only works in a synchronic approach is not taken into account. Hence, K. offers no solution for a complementary reading of the statutes in Leviticus, Numbers, and Deuteronomy. On a diachronic level, the relationship between P, H, and D is very complicated and needs an evaluation of every single correspondence. It is not possible to develop a “master key” from one Test Case alone.

*Pola, Thomas*, “Und bei einem Manne sollst du nicht liegen, wie man bei einer Frau liegt: Ein Greuel ist es”. Der literarische und sozialgeschichtliche Zusammenhang von Lev 18,22 und 20,13: *Theologische Beiträge* 46, 2015, 218–230.

Adapted from published abstract: The prohibition of anal intercourse (not homosexual desire in general) between males in Lev 18:22 and 20:13 should be seen within the context of the theological intention of the Holiness Code (Leviticus 17-26). In the Code, the holiness of Yhwh is no longer restricted to the priests—it becomes relevant for the ethics of the Israelite laity as well. Moreover, the intention of the Code's laws is to enable and advance the cycle of life. Given that intention, it follows that a kind of sexuality which interrupts the chain of offspring pertains to the sphere of death and so calls for the death penalty. In any case, however, in the daily life of ancient Israel, long-term homosexual relationships were not an option. In addition, the death penalty prescribed in Lev 20:13 does not envisage the execution of homosexuals; rather, it serves to highlight the wrongfulness of anal intercourse between men. According to Deut 23:19, male homosexuals (and bisexuals) did exist in Judean society.

Eschatological prophecy as well as Psalm 51 calls them to hope for Yhwh's forgiveness and for Yhwh's creation of the “new man” (cf. 2 Cor 5:17; Gal 6:15).

## Lev 19

### *Literatur*

Gaß, Erasmus, „Heilige sollt ihr werden. Denn heilig bin ich, Jahwe, euer Gott“. Zur Begründungsstruktur in Lev 19: Münchener Theologische Zeitschrift 64,3, 2013, 214–231.

Auf S. 227–229 befasst sich E. Gaß v.a. mit der Bedeutung von Lev 19 im Christentum. Auch verweist E. Gaß auf weitere Literatur zu Lev 19.

Hieke, Thomas, Das Gebot der Nächstenliebe als Angebot. Lev 19 als Ausdruck und Summe der Theologie des Levitikusbuches: BiKi 69, 2014, 74–79.

Abstract: Leviticus 19 exemplifies the basic and central chapter of the Torah's ethics. It shows many relations to the Decalogue and other texts of the Torah. The human beings are summoned to keep these commandments in order to represent God's holiness on earth in a way that is possible and adequate for humans (Lev 19:2). By observing the commandments, the human beings will gain a successful and happy life (Lev 18:5). One can see the core of the chapter in the demand to love one's neighbor (Lev 19:18). The formulation of this commandment is an invitation and instruction to find true humanity.

Huehnergard, John/Liebowitz, Harold, The Biblical Prohibition Against Tattooing: VT 63,1, 2013, 59–77.

Published abstract: Lev 19:28 prohibits tattooing, but no reason for the prohibition is given. Since it appears in a context of pagan mourning practices (Lev 19:27,28) it is assumed that the reason for the prohibition lay in its association with such mourning practices. In this paper we explore the broader context of the law in biblical times, and how it was understood in subsequent rabbinic times. We propose that in the biblical period the prohibition was associated with the marking of slaves, and that in the subsequent rabbinic period it was associated with paganism.

Jacobs, Sandra, The Body Inscribed: A Priestly Initiative?, in: Taylor, Joan E. (Hg.), The Body in Biblical, Christian and Jewish Texts (Library of Second Temple Studies, 85), London: Bloomsbury, 2014, 1–16.

Friedman, Richard Elliott, Love Your Neighbor: Only Israelites or Everyone?: Biblical Archaeology Review 40/5, 2014, 48–52.

Published abstract: Against those who maintain that the love your neighbor injunction in Lev 19:18 refers only to fellow Israelites, F. argues for an inclusive interpretation that refers to all humankind. In support of his view, F. points to the widespread concern for the welfare of aliens in the “Levite sources” (E, P, and D) of the Pentateuch and the use of the term “neighbor” to refer to non-Israelites as well as Israelites in several contexts.

Schüle, Andreas, „Wer ist mein Nächster?“ Die Bedeutung der Exodustradition für das Verständnis sozialer Nähe und Ferne in den exilisch/nachexilischen Überlieferungen des Alten Testaments: JBTh 29, 2014, 43–61 (erschieden im November 2015).

Abstract aus dem Vorwort: A. Schüle fragt im Kontext exilisch-nachexilischer Erfahrung, wer denn dieser Nächste sei, den es zu lieben gelte: der Mit-Israelit oder

ebenso der Fremde? Insofern ringt dieses Gebot um Identifikation und um den Umgang mit dem Anderen angesichts von Exodus und Exilserfahrung, woraus schließlich der radikal formulierte Solidaritätsgedanke wächst, der Goldenen Regel vergleichbar. Der berühmte Vers aus der Mitte der Tora bietet sich demzufolge als Herzstück eines biblischen Humanismus an – ein Verständnis, das auch der Babylonische Talmud vertritt, wenn Hillel zu einem Proselyten sagt (bShab 31a): „Was dir nicht lieb ist, das tue auch deinem Nächsten nicht. Das ist die ganze Tora, und alles andere ist nur ihre Auslegung. Geh, und lerne sie!“ Im vorliegenden Aufsatz umrahmt A. Schüle das Liebesgebot mit dem Gleichnis vom barmherzigen Samariter (Lk 10,25-37). Er sieht die implizite Frage nach der Identität des zu liebenden Nächsten als den Nukleus des entstehenden Frühjudentums. Dazu widmet er sich Fragen der Identitätsbildung im frühnachexilischen Judentum und behandelt dazu das Motiv der Heimkehr der Kinder Zions in Deuterocesaja, sodann entsprechende Aspekte in Tritojesaja und im Heiligkeitsgesetz. Zu Lev 19,18 zieht er 19,34 hinzu: Auch der Fremde ist „wie du“ (und insofern zu lieben). „Und wiederum ist es die Exodustradition, die den erkenntnisleitenden Schlüssel bietet: Exil, Diaspora und Fremdheit sind prägende Elemente der kulturellen Erinnerung Israels, die nun auch eine authentische, weil erfahrungsgesättigte Wahrnehmung der Situation des Fremden erlauben. Die eigene kulturelle Erinnerung an den Exodus wird zum Medium von Empathie und Solidarität mit dem Fremden. Und eben dieser Einsicht in das elementar Verbindende dient das Gebot als Grundlage der allgemeinen Nächstenliebe“ (S. 59).

Noonan, Benjamin J., *Unraveling Hebrew* אֶרְעָעֶשׂ: JBL 135, 2016, 95–101.

Published abstract (adapted): Hebrew אֶרְעָעֶשׂ, which refers to a mixed fabric, occurs only in Lev 19:19 and Deut 22:11 in prohibitions of various mixtures. Its meaning is clear, but its etymology has hitherto eluded a convincing explanation. Noonan proposes that, as a word denoting a hybrid of materials, אֶרְעָעֶשׂ is a lexical blend. Its two source words are אֶרְעָעֶשׂ\* and אֶרְעָעֶשׂ\*, the early Hebrew forms of the Semitic words for “ewe” (\**ta* ‘at) and “goat” (\**anz*/\**inz*), respectively. The resulting blend originally referred to a mixture of sheep and goat wool but was subsequently generalized to designate any mixed fabric, which is precisely what אֶרְעָעֶשׂ means in Lev 19:19 and Deut 22:11.

Stewart, David Tabb, *Leviticus 19 as Mini-Torah*, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), *Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond* (Resources for Biblical Study 82), Atlanta 2015, 299–323.

Lev 21

### Literatur

*Schipper, Jeremy; Stackert, Jeffrey*, *Blemishes, Camouflage, and Sanctuary Service: The Priestly Deity and His Attendants*: HeBAI 2, 2013, 458–478.

Published abstract: Leviticus 21:16-24 enumerate twelve blemishes that disqualify a priest from altar service. We argue that the Holiness Legislation’s laws against physically blemished priests serving in the sanctuary are fundamentally related to the

Priestly myth's larger characterization of the Israelite god as a superhuman king, its corresponding understanding of the cult, and, in particular, its views of divine perception. Yhwh, whose great powers can effect both good and ill, must be attended by servants whose ministrations are as unobtrusive as possible. It is the inconspicuous quality of priestly officiation that protects these servants as they venture into close proximity with the deity. In the case of the priest without a blemish, the cultic vestments that are required during altar service successfully mitigate the deity's gaze, functioning as a sort of camouflage for him. Yet these vestments do not sufficiently camouflage a priest with a blemish, and this priest's physical defect attracts excessive and potentially dangerous divine attention. H's prohibition against sanctuary service by blemished priests, like the requirement that the priest wear the prescribed, sacred vestments, is thus both concerned to maintain the deity's royal expectations and preferences – what we will term here his “divine repose” – and to protect the priests who serve the divine sovereign.

## Lev 22

### *Literatur*

*Goodfriend, Elaine Adler*, Leviticus 22:24. A Prohibition of Gelding for the Land of Israel?, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), *Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond* (Resources for Biblical Study 82), Atlanta 2015, 67–92.

## Lev 23

### *Literatur*

*Babcock, Bryan C.*, Sacred Time in West Semitic Festival Calendars and the Dating of Leviticus 23: *Journal for the Evangelical Study of the Old Testament* 2, 2013, 1–23.

*Babcock, Bryan C.*, Sacred Ritual. A Study of the West Semitic Ritual Calendars in Leviticus 23 and the Akkadian Text Emar 446 (*Bulletin for Biblical Research: Supplements* 9), Winona Lake, IN 2014.

*Kilchör, Benjamin*, Passah und Mazzot – Ein Überblick über die Forschung seit dem 19. Jahrhundert: *Biblica* 94, 2013, 340–367.

Published abstract: With the beginning of the historical-critical study of the Old Testament, the biblical picture of the origin and development of Passover and Mazzot was not taken for granted anymore. Since there are a lot of texts concerning this topic, however, the options to explain the history of Passover and Mazzot are legion. Starting with George and Wellhausen, this article attempts to outline the history of research on Passover and Mazzot up to now. Some thoughts on the current state of research complete the paper.

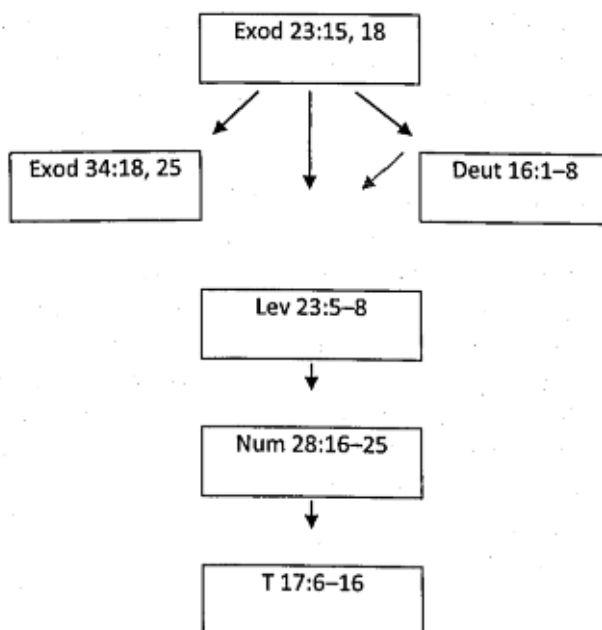
*Körting, Corinna*, „Seid fröhlich vor dem Herrn, eurem Gott“. Ein Beitrag zu Geschichte und Bedeutung des Festkalenders in Lev 23: *BiKi* 69, 2014, 96–101.

Published abstract: Leviticus 23 is the basis for most of the Jewish holidays celebrated today. The chapter is the longest holiday calendar of the Old Testament. The names

and dates for the feasts are basically used until today. On p. 97, *C. Körting* presents an illustration of the cycle of the Jewish year with months and festival days. She explains all the festivals of Leviticus 23 separately. Purim and Chanukah are mentioned briefly by referring to other biblical passages. *Körting* concludes that participating in the celebration of the holydays includes the congregation into the life-giving order of creation: The festivals are designed as the affirmation of the community between humans (Israel) and God.

*Pakkala, Juha*, *God's Word Omitted. Omissions in the Transmission of the Hebrew Bible* (Forschungen zur Religion und Literatur des Alten und Neuen Testaments 251), Göttingen 2013.

Auf S. 134–154 befasst sich *J. Pakkala* mit dem literarischen Abhängigkeitsverhältnis des Heiligkeitsgesetzes vom Deuteronomium und argumentiert hauptsächlich auf der Basis von Beobachtungen am Festkalender Lev 23 dafür, dass H das dtn Gesetz ersetzen wollte. Besonders behandelt werden das Wochenfest und das Laubhüttenfest. Für die Entwicklung des Pessachfestes macht *J. Pakkala* einen eindrucksvollen Vorschlag. Die älteste Fassung sei Ex 23,15–18, die von Dtn 16,1–8 rezipiert wird, während Lev 23,5–8 die jüngste Fassung der drei Versionen darstelle und ein eigenständiger, neuer Entwurf auf der Basis der älteren Texte sei. Die späteste Entwicklungsstufe sei Num 28,16–25, die eng mit der Levitikus-Fassung zusammenhänge. Eine weitere außerbiblische Entwicklungsstufe finde sich in der Tempelrolle (11QT 17,6–16). Auf S. 153 bringt *J. Pakkala* folgendes Stemma:



Langgut, D.; Gadot, Y.; Lipschits, Oded, “Fruit of Goodly Trees.” *The Beginning of Citron Cultivation in Israel and its Penetration into Jewish Tradition and Culture: Beit Mikra* 59, 2014, 38–55.

Abstract from OTA 38, 2015, 671, #2217: The authors point out that even though the Etrog (citron) is traditionally used on the holiday of Sukkot as one of the four prescribed species, it is not explicitly mentioned in this connection in the Bible. Rather, the intended species is referred to, indistinctly, as the “fruit of goodly trees”

(Lev 23:40). The authors argue that the Etrog is not mentioned because it reached the region in the 5th-4th centuries under the Persians.—D.E.G.

Moskovitz, Gabriel, The Genesis of the etrog (Citron) as Part of the Four Species: Jewish Bible Quarterly 43, 2015, 109–115.

Abstract from OTA 38, 2015, 671, #2218: Jews the world over celebrate the festival of Sukkot, in September or early October. One of the unique rituals of this holiday is taking the 'arba' mînim (four species), which are defined as the lûlāv (palm branch), 'etrōg (citron fruit), hādassîm (myrtle branches), and 'arāvôt (willow branches), reciting a blessing over them, and then waving them in six directions. However, Lev 23:40 does not specifically identify the citron fruit (*Citrus Medica*), as one of the four species used in the ritual. The Bible calls instead for pērî 'ēš hādār ("the fruit of goodly trees"). When referring to the Feast of Tabernacles, the Bible enjoins: "Ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook, and ye shall rejoice before the Lord your God seven days" (Lev 23:40). Nehemiah 8 uses similar wording to describe a ritual event that occurred during the Second Temple period. Sometime during the period beginning with Ezra, Israel made a transition from the Prophet/Temple Priest arbiter of Jewish law to a proto-rabbinic exegetical model. This new era had a formative role in creating the vast body of rabbinical definition, exposition, and innovation vis-à-vis Torah. It gave birth inter alia to the novel idea and tradition of identifying the newly discovered 'etrōg (citron from India), with its unique aroma and beauty, as one of the "goodly fruit/trees" referred to in Leviticus 23.—F.W.G.

## Levitikus 24

### *Literatur*

*Lee, Bernon*, Unity in Diversity. The Literary Function of the Formula of Retaliation in Leviticus 24.15-22: *Journal for the Study of the Old Testament* 38, 2014, 297–313.

Published abstract: This article offers two novel explanations for the staggered expression of the formula of retaliation ('X for X') in Lev. 24.15-22. First, 'life for life' in Lev. 24.18, in standing apart from other members of the formula in Lev. 24.20, points to Exod. 21.33-36 with reference to the conception of restitution as a bilateral exchange. This feature of Lev. 24.18 joins others in Lev. 24.15-22 in alluding to the laws of Exodus 21. Secondly, the removal of 'life for life' from the rest of the formula creates an aesthetic quality in the passage that promotes the perception of the principle of equitable restitution as foundational to the laws of Lev. 24.15-22. In a word, the design of the passage sustains connections within Lev. 24.15-22 and beyond to Exodus 21. Judicial equity emerges as the common ethos.

*Nihan, Christophe*, Révisions sribales et transformations du droit dans l'Israël ancien: le cas du talion (*jus talionis*), in: Artus, Olivier (ed.), *Loi et Justice dans la Littérature du Proche-Orient ancien* (BZAR 20), Wiesbaden 2013, 123–158.

## Levitikus 25

### *Literatur*

*Kessler, Rainer*, Utopie und Grenzen. Schabbatjahr und Jubeljahr in Lev 25: BiKi 69, 2014, 86–91.

Abstract: K. reads Leviticus 25 as a visionary concept to overcome debt overload and impoverishment. The basic rhythm is marked by the sequence of six years plus one. The sabbatical year (every seventh year) is a “Sabbath for Yahweh,” i.e., rest for the land (a fallow year) and rest for God. While the sabbatical year was practiced at certain times in the history of Israel and Judah, the Jubilee year (the year after seven times seven years) is a literary construct providing liberation for people fallen in debt slavery and for property sold to pay debts off. After 49 years all property (real estate) which was sold shall return to its original owner. People who had to sell their workforce and fell into debt slavery shall be released and return to their own family. While the Jubilee was never set into practice, its theological idea was influential even for Christianity.

*Mayshar, Joram*, Who Was the *Toshav*?: JBL 133, 2014, 225–246.

Published abstract: The term תושב (*tōšāb*; *toshav*) appears in the Bible fourteen times, mostly in passages associated with the Holiness Code (H). It is typically interpreted as referring to an alien who resides in a foreign country on a long-term basis. I propose, instead, that it had an economic meaning, referring to “a rent-paying (farming) tenant,” that is, someone who cultivates land that he does not own and pays rent to the landlord. In the course of supporting this interpretation, I offer a framework for understanding the social structure envisioned by H and for appreciating H’s innovative social aspirations.

*Meyer, Esias E.*, Returning to an Empty Land: Revisiting my Old Argument about the Jubilee: OTE 27, 2014, 502–519.

Published abstract: In this article, M. engages with his 2003 monograph on the biblical Jubilee, with a focus on Leviticus 25 and 26. In 2003, M. argued that Leviticus is a text concerning the Judean elite who are about to return from exile and who wanted their land back, an argument in support of which he adduced the “myth of the empty land” as featured in Leviticus 26, where the land is represented as lying empty during exile and waiting for the exiles to repopulate it. On historical-critical grounds, M. now rejects the first part of his earlier claim about Leviticus 25. At the same time, he adduces additional support for the “myth of the empty land” part of his earlier argument by reference to current historical-critical debates about the portrayal of the land in the P materials and the Holiness Code.

*Meyer, Esias E.*, People and Land in the Holiness Code. Who is Yhwh's Favourite?: OTE 28, 2015, 433–450.

Adapted from published abstract: M.’s article focuses on how the land (*’ereṣ*) is personified in the Holiness Code. It starts by describing the various “countries” portrayed in the Code and then discusses all its instances in the Code where land functions as the subject of a verb (Lev 18:25, 27, 28; 19:29; 20:22; 25:2, 19; 26:4, 20, 34, 38, 40). The land at times seems close to being a human character in its “becoming defiled,” “vomiting,” “acting like a prostitute,” “observing the Sabbath,” “giving,” and

“enjoying”—all verbs which are usually associated with human actions. In light of these texts, M. then attempts to describe the relationship among the land, Yhwh, and the Code's addressees. In his analysis, it becomes clear that in the Code there is a closer relationship between Yhwh and the land than there is between Yhwh and the addressees. Finally, M. seeks to engage with N. Habel's ecojustice principles, showing that the authors of the Code may have been familiar with certain of these.

## Levitikus 26

### *Literatur*

*Hieke, Thomas*, The Covenant in Leviticus 26: A Concept of Admonition and Redemption, in: Batach, Richard J.; Knoppers, Gary N. (ed.), *Covenant in the Persian Period. From Genesis to Chronicles*, Winona Lake, IN: Eisenbrauns, 2015, 75-89.

*Abstract:* With the exception of Lev 2:13 and 24:8 the term *bryt*, “covenant,” occurs in the book of Leviticus only in chapter 26. Here, however, the eight occurrences form a significant concept in three stages that correspond to the three main parts of the chapter. In the part called “blessings” or better “promises” (Lev 26:3-13), God enumerates the blessings and benefits that will be granted to Israel if the people follow God's laws, keep God's commandments and observe them. Israel will gain agricultural and military success, and God will uphold his covenant with Israel (26:9). However, if Israel does not obey God and his commandments, thus breaking the covenant (26:15), God has to punish the people severely and a sword will execute vengeance for the covenant (26:25). The (longer) part called “curses” or better “commination” (Lev 26:14-39) lists a wide variety of consequences of Israel's disloyalty to the covenant and God's commandments. God will take back all the promises mentioned in the first part – with one exception: the promise to uphold his covenant is not mentioned and therefore not withdrawn in the second part.—Israel experienced the evil consequences in destruction and exile in the sixth century B.C.E. But as the people survived the catastrophe, these two parts of admonition need to be supplemented by a third part of redemption (Lev 26:40-45). God grants mercifully a new beginning after the (necessary) punishment. The text uses the metaphor that God “remembered his covenant” – it is the covenant with the Patriarchs (Jacob, Isaac, Abraham – in this sequence in 26:42) and the (same) covenant with the ancients freed from the land of Egypt (26:45). This concept of redemption that results from the experiences of the Exile and the new beginning in the Persian period is integrated into the revelation at Mount Sinai in order to anchor the paradigm of failure, punishment, forgiveness and new beginning at the roots of Israel's religion. While the concept of admonition by promises and commination is borrowed from the treaties in the Ancient Near Eastern literature, the concept of redemption is unique in Israel's environment.—The text suggests the following theological and anthropological conclusions: The concept of covenant in Leviticus 26 presents God as a reliable covenant partner and as a merciful and forgiving deity. As Israel is freed from the land of Egypt *in the sight of all nations* (26:45), hence the people stand for an anthropological paradigm: All human beings are summoned to a life according to God's ethical demands in order to



gain a life in prosperity and peace. While human beings experience their failure in following God's commandments and suffer the severe consequences, God will answer confessing and repentance by granting a new beginning ("remembering the covenant"). Thus God's mercy does not suspend the ethical responsibility of the human beings; their actions do not become irrelevant. However, punishment will not be God's last word; it is the covenant that lets God's love prevail against his vengeance.

*Ho, Shirley S.*, Leviticus 26 in Psalm 79. The Defilement of the Sacred, Nations and Lament: *Jian Dao* 44, 2015, 1–24.

*Nihan, Christophe*, Heiligkeitsgesetz und Pentateuch. Traditions- und kompositionsgeschichtliche Aspekte von Levitikus 26, in: Hartenstein, Friedhelm; Schmid, Konrad (Hg.), *Abschied von der Priesterschrift? Zum Stand der Pentateuchdebatte* (Veröffentlichungen der Wissenschaftlichen Gesellschaft für Theologie 40), Leipzig: Evangelische Verlagsanstalt, 2015, 186–218.

Abstract from OTA: In recent scholarship, there has been much discussion concerning the literary history and status of the Holiness Code (Leviticus 17-26), its concluding chapter, Leviticus 26, in particular. N.'s article highlights the chapter's multiple conceptual and terminological links with and dependence on passages in P, the non-P material in the Pentateuch, Deuteronomy and Ezekiel. On this basis he concludes that the chapter (and Leviticus 17-26 as a whole) stems from a "Leviticus redaction" the purpose of which was to integrate the complex of Leviticus 1-26 into the developing Pentateuch (in which the P and non-P materials had already been combined) and to "correct" P's conception of an unconditional divine covenant.

*Fischer, Georg*, A Need for Hope? A Comparison Between the Dynamics in Leviticus 26 and Deuteronomy 28-30, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), *Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond* (Resources for Biblical Study 82), Atlanta 2015, 369–385.

## Levitikus 27

### *Literatur*

*Younger, K. Lawson*, Some Recent Discussion on the Hērem, in: Burns, Duncan; Rogerson, John W. (ed.), *Far From Minimal. Celebrating the Work and Influence of Philip R. Davies* (T & T Clark Library of Biblical Studies 484), London 2012, 505–522.

Ein Literaturbericht über neuere Vorschläge zur Deutung des Wortes *hēræm* ohne eigene Stellungnahme.

*Gordon, Benjamin D.*, The Misunderstood Redemption Fee in the Holiness Legislation on Dedications: *ZAW* 126, 2014, 180–192.

Adapted from published abstract: The Holiness legislation on "dedications" (Leviticus 27) stipulates that owners wishing to redeem dedicated property must pay a 20% redemption fee on top of the item's valuation. This fee has been understood either as a penalty imposed on the owners for renegeing on the dedication or a surtax levied to

take advantage of the owners' special attachment to their property. G. argues, however, that the fee is related to the use of the holy shekel in these transactions. Archaeological remains, including Judean limestone weights, demonstrate that the common shekel on the eve of the Babylonian exile comprised 24 *gerāh*. The holy shekel, on the other hand, contained only 20 *gerāh* (Lev 27:25; Ezek 45:12), a 20% lower value. The redemption fee can thus be understood as bringing a fixed valuation into line with the actual market value of the dedication. It was thus not meant to punish or take advantage of individuals redeeming dedicated property.

*Taggar-Cohen, Ada*, Between Herem, Ownership, and Ritual. Biblical and Hittite Perspectives, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond (Resources for Biblical Study 82), Atlanta 2015, 419–434.

## Rezeptionsgeschichte

### *Judentum*

*Krochmalnik, Daniel*, Schriftauslegung. Die Bücher Levitikus, Numeri, Deuteronomium im Judentum (NSK-AT 33/5), Stuttgart 2003.

*Krochmalnik, Daniel*, Kadosch. Das Heilige im Buch Levitikus und in der jüdischen Tradition: BiKi 69, 2014, 80–85.

Abstract: K. introduces the Jewish interpretation of the Torah section *Qedoshim*. In the center of this *Parasha* stands the exhortation to be holy and to love one's neighbor. The other instructions of Leviticus 19 are arranged in concentric circles around Lev 19:18 (illustrated by a chart on p. 84). The message of the commandment to love one's neighbor and the whole chapter 19 are the key to understand the whole Holiness Code Leviticus 17-26. Humans are referred to their relationship toward God and summoned to respect the dignity of other humans.

### *Christentum*

*Marbach, Carolus*, Scripturarum scilicet ex sacro scripturae fonte in libros liturgicos derivata, 1907.

Auf den Seiten 24 und 25 finden sich Hinweise, aus welchen Versen des Buches Levitikus sich in der römischen Liturgie (Stand: 1907!) verwendete Antiphonen und andere Versikel speisen. Betroffen sind die Verse Lev 21,6.8.10; Lev 23,1.2.4.5.6.41.43; Lev 26,9. PDF auf Anfrage.