

parabiblical texts from Qumran that retell and reinterpret biblical narratives about sexual transgression. She argues that these texts demonstrate the capacity of sexual sin to exclude someone from a rightful inheritance. Thus, she shows that in the Bible, sexual sins result in impurity and banishment, not only in ritual texts but also in historical narratives as well as later texts that interpret those historical narratives. [Adapted from published abstract—C.T.B.]

Trevaskis, Leigh M., Dangerous Liaisons. Sex and the Woman in Leviticus, in: Landy, Francis; Trevaskis, Leigh M.; Bibb, Bryan D. (Hg.), Text, Time, and Temple. Literary, Historical and Ritual Studies in Leviticus (Hebrew Bible Monographs 64), Sheffield 2015, 131–152.

Abstract from OTA: T. examines three verses in Leviticus that prohibit sexual intercourse with a menstruating woman: 15:24(P) and 18:19/20:18 (H). He explores in detail two questions that emerge from a close comparison of these verses: why does H include a narrowly ritual prohibition in the midst of moral instructions? and why is there a different punishment for the offense in P (seven-day impurity) and H (*krt*)? T. proposes that the answer to both of these questions lies in H's symbolic connection between sex with a menstruant and the foreign "abominable customs" cited in chap. 18. First, he suggests that the *krt* penalty for this violation of cyclical impurity functions within the moral legislation of H as a reminder for Israel to avoid foreign practices that would cause expulsion from the land. Since sexual activity with a menstruant cannot result in pregnancy, it is consistent with the other four prohibited behaviors in Lev 18:19-23. Moreover, the nonproductive element of these sexual liaisons resonates with the *krt* penalty's elimination of one's family from the land. On the second of the above questions, T. argues that the seriousness of the *krt* penalty implies that H considers it to be an intentional act with moral implications, whereas the seven-day impurity cited in P assumes that it is merely an inadvertent moral transgression. Even if H does consider sex with a menstruant a serious moral transgression, the *krt* penalty prescribed for this is difficult for modern readers to understand. However, such personal concerns were of little importance to the Priestly writers vis-à-vis the balance and logic of their conceptual system. [Adapted from published abstract—C.T.B.]

Wagner, Volker, מוֹת יוֹמָת in Lev 20 – Strafandrohung oder Mahnrede?, ZAR 21, 2015, 233–251.

Assessment: V. Wagner führt auf den Seiten 234 bis 249 dankenswerterweise eine Fülle an altorientalischen Rechtstexten an, um den rechtshistorischen Hintergrund der in Lev 20 angedrohten Strafen, insbesondere der *mōt yūmāt*-Sanktion zu erhellen. Er arbeitet heraus, dass in sehr vielen Fällen die urteilende und bestrafende Instanz nicht genannt sei, ähnlich wie im Alten Testament. Damit sei das Argument hinfällig, dass die *mōt yūmāt*-Sanktion kein ausführbarer Rechtssatz sei, weil die Instanzen einer Strafgerichtsbarkeit fehlen würden. Schließlich seien auch im Alten Orient selten bis nie derartige Instanzen genannt, man wisse nämlich, wer die entsprechenden Sanktionen wie zu exekutieren habe. Mithin sei die *mōt yūmāt*-Sanktion sehr wohl als „Todesstrafe“ zu verstehen und als solche auch ausgeführt worden. – Diese Schlussfolgerung ist nicht unproblematisch. Das Fehlen einer explizit genannten

Exekutivinstanz ist nur eines von mehreren Argumenten, die dagegensprechen, die *mōt yūmāt*-Sanktion als „Todesstrafe“ aufzufassen. Mit den weiteren von mir genannten Argumenten im Herder-Kommentar und in meinem Artikel „Das AT und die Todesstrafe“ (Biblica 85, 2004, 349–374) setzt sich V. Wagner vorerst nicht auseinander. Schaut man sich die von ihm genannten Rechtstexte genauer an, so fragt man sich in vielen Fällen, worin genau die Parallele zum biblischen Text besteht. Meist sind die Tatbestände im altorientalischen Recht viel detaillierter geregelt und benennen Dinge, die in den alttestamentlichen Texten so genau gar nicht genannt sind. Auch bei den Sanktionen sind die Ausführungen oft viel differenzierter als die im Alten Testament so häufige Standardformel *mōt yūmāt*, „er wird gewiss getötet werden“. Von daher ist die Vergleichbarkeit aus meiner Sicht stark eingeschränkt bzw. sind die Unterschiede größer als die Gemeinsamkeiten. Ein Beispiel dazu wäre CH §158 als „Parallele“ zu Lev 20,11 (von mir im Kommentar auf S. 778 und von V. Wagner in seinem Text auf S. 246 genannt): Anders als Lev 20,11 steht im CH keine Todessanktion, sondern die Verstoßung aus dem Vaterhaus. Wer das ausführt, muss nicht näher genannt werden: die Familie eben, wer sonst? Die Gesamttendenz der altorientalischen „Parallelen“ ist klar: Auf differenzierte Tatbestände werden differenzierte Sanktionen gesetzt. In Lev 20 dagegen werden fast alle Tatbestände mit der „Standardsanktion“ *mōt yūmāt* versehen; Alternativen sind noch die *karet*-Sanktion (von mir als „sozialer Tod“ gedeutet), die Formulierung „die Sündenlast tragen“ und die Kinderlosigkeit. Die beiden letzteren Sanktionen sind aus meiner Sicht eindeutig als von Gott auszuführende Strafen zu deuten. Für ein Rechtssystem wäre es aber sehr merkwürdig, dass menschliche Instanzen („Todesstrafe“) und Gott als strafende Instanz undifferenziert nebeneinanderstehen, noch dazu bei durchaus ähnlichen Tatbeständen. Ich glaube daher nicht, dass es in Lev 20 bei den „Todessanktionen“ um von Menschen zu exekutierende Todesstrafen geht. Auch ist das gesamte Korpus in seiner vorliegenden Endgestalt meiner Meinung nach kein ausführbares Recht, da sowohl die Tatbestände als auch die Sanktionen zu undifferenziert erscheinen und das genaue Vorgehen zur Schuldfeststellung und zur Bestrafung unklar bleibt. V. Wagner nimmt zu diesem Argument nicht Stellung, auch nicht zu der Frage, warum Tatbestände von ganz unterschiedlicher Schwere immer mit der gleichen Todessanktion belegt werden.

Interessant sind die Paralleltexte CH §229 und §230, da hier tatsächlich die Instanz nicht genannt ist, die die Tötung des fahrlässigen Baumeisters durchführt, dessen Pfusch am Bau zum Tode des Hauseigentümers oder dessen Sohnes geführt hat. Da der Fall aber klar ist, der Schuldige also feststeht, dürfte wie in vielen anderen Fällen von Mord und Totschlag auch die Blutrache greifen, d.h. der nächste Verwandte des Getöteten führt die Exekution durch. Auch wenn das Ergebnis das Gleiche ist, möchte ich aber „Blutrache“ und „Todesstrafe“ begrifflich nicht als synonym ansehen, sondern den Begriff „Todesstrafe“ nur für diejenigen Fälle verwenden, in denen eine – wenn auch noch so rudimentäre – staatliche Instanz das Urteil fällt und die Exekution durchführt. Sucht man nun in den von V. Wagner angeführten Parallelen nach Tötungssanktionen, so findet man nicht viele, denn – und das zeigt die Durchführbarkeit dieses altorientalischen Rechts – meist wird eine detailliert abgestufte Sanktionierung angeführt, die oft auf eine finanzielle Kompensation

hinausläuft (s. dazu auch das Fazit von B. Christiansen, „Früher war er einer von Bienen Zerstocheener. Jetzt aber gibt er 6 Schekel Silber“: Sanktionen und Sanktionsprinzipien in der Hethitischen Rechtssammlung, in: ZAR 21, 2015, 31-101, hier: 96). Findet man eine Tötungssanktion (z.B. MAG A § 10.1; MAG A § 50.2; CH §14), so muss dort die Instanz, die die Tötung durchführt, nicht genannt werden: Es ist wiederum klar, dass entweder aufgrund der spezifischen Umstände die Blutrache greift oder dass in anderen Fällen tatsächlich die Umstehenden, die alle die Sachlage klar durchschauen, sofort die Tötung herbeiführen (z.B. MAG A § 13; § 15.1). Auch diesen Fall sehe ich nicht als „Todesstrafe“, sondern als „Lynchjustiz“. Sie war zweifellos weit verbreitet und ist auch im Alten Testament bezeugt (Dtn 13,2–19). – Bei Fällen des illegitimen Geschlechtsverkehrs ist meist der „gehörnte“ Ehemann derjenige, der das Recht hat, seine Frau und/oder den Ehebrecher zu töten (sehr differenziert z.B. in HG §197.1.2.3, je nach Ort des Geschehens). Er kann aber auch auf dieses Recht verzichten (im folgenden Paragraphen HG § 198; von V. Wagner nicht erwähnt). – Bei HG § 188 und § 199 ist mir nicht klar, ob tatsächlich unterschieden wird „ohne/unter Einschaltung des Königs“. Falls doch, so handelt es sich bei der Sache „ohne“ Einschaltung des Königs wieder um Lynchjustiz. Ich sehe also in den angeführten „Parallelen“ mehr Unterschiede als Gemeinsamkeiten zu Lev 20; während man sich gut vorstellen kann, dass die altorientalischen Rechtsvorschriften so in etwa auch praktiziert wurden, ist dies bei den biblischen Texten weniger nachvollziehbar. Die priesterlichen Autoren der Levitikus-Texte verfolgten den Schutz des Kultes und der Kultgemeinschaft als oberstes Prinzip und wiesen weniger ein Interesse daran auf, ein differenziertes Strafrecht auszuarbeiten, dessen Ausführbarkeit in sozialgeschichtlicher Hinsicht unter persischer Oberherrschaft ohnehin noch einmal zu überprüfen wäre.

Nun möchte ich auf die von V. Wagner ab S. 249 angeführten Gegenargumente eingehen. Ad 1.: Die von V. Wagner angeführte hohe Zahl an Rechtsvorschriften, die keine Gerichtsinstanz nennt, ist dahingehend zu relativieren, dass in den Rechtstexten häufig aus dem Kontext oder dem Sachverhalt selbst heraus sehr klar ist, wer die Strafe ausführt. Insofern hat V. Wagner mit seinen Anmerkungen auf S. 250, letzter Absatz, völlig recht. Die schlichte Übertragung auf die so genannten „Rechtskorpora“ des Alten Testaments ist mir jedoch zu einfach: Bei der *mōt yūmāt*-Sanktion fehlen mir immer noch Gerichtsinstanzen und Scharfrichter, die aus meiner Sicht nötig wären, um von einer institutionellen „Todesstrafe“ zu sprechen. Der in den altorientalischen Rechtstexten vielfach herangezogene König fällt in den alttestamentlichen Rechtstexten als Bezugsgröße und damit als staatliche Instanz, die eine Todesstrafe verhängen und exekutieren kann, bekanntlich aus. Wenn aber keine solche Instanz greifbar ist, schlage ich vor, nicht von Todesstrafe zu sprechen, sondern von Blutrache bzw. Lynchjustiz. Ad 2.: Tatsächlich bleibt auch V. Wagner nichts Anderes übrig, als in den Verfahren, bei denen nicht die Blutrache greift, die Lynchjustiz anzunehmen: Die Umstehenden („An ein Privatleben in unserem Sinne war da wohl gar nicht zu denken“ – richtig!) sehen alles und schreiten sofort zur „Hinrichtung“. Dass ich das für unrealistisch halte, sage ich als Anwalt der antiken Judäer, die wohl bald gemerkt haben, dass bei einem solchen Verfahren dem Missbrauch Tür und Tor geöffnet sind. Die Geschichte von Nabots Weinberg in 1 Kön

21 zeigt die Sensibilität dafür, obwohl selbst dort noch der Schein eines „gerechten Verfahrens“ gewahrt wird. Auch würde so ein undifferenziertes Vorgehen nicht zu der detaillierten Ausarbeitung passen, die das Numeribuch zur Anwendung der Blutrache anführt (Num 35,9–34). Die Darlegungen zur Verwendung der Asylstädte als Eindämmung einer voreiligen Blutrache versuchen doch, das schon als problematisch erkannte Rechtsinstitut der Blutrache in geordnete Bahnen zu lenken und ihr wenigstens eine Untersuchung voranzuschalten (s. auch Dtn 19,1–13). Dies lässt sich mit einem Verständnis der *mōt yūmāt*-Sanktion als sofort von den umstehenden Zeugen zu exekutierende „Todesstrafe“, also genauer einer „Lynchjustiz“, aus meiner Sicht nicht vereinbaren. Dabei hilft es auch nicht, die *mōt yūmāt*-Sanktion einer (viel) früheren Zeitstufe („Eisenzeit I und IIa“, so V. Wagner) zuzuweisen. Selbst wenn die Texte da entstanden sein sollten (was ich nicht glaube), werden die Sätze doch in nachexilischer Zeit verwendet, und auf dieser Ebene muss ich sie im Endtext zu verstehen versuchen. – Ad 3.: Das Fehlen von Hinweisen auf Exekutionen von Todesstrafen in der erzählenden (oder auch der kultischen oder prophetischen) Literatur erklärt V. Wagner mit einem *argumentum e silentio*. Es sei eben viel zu wenig überliefert, als dass sich solche Hinweise erhalten haben könnten. Dagegen lässt sich schlecht etwas sagen, aber vielleicht muss man dann die Frage stellen, ob damit nicht die „Todesstrafe“ zu etwas Alltäglich-Banalem wird, über das weder die Geschichtsdarsteller noch die Priester noch die Propheten irgendeinen Satz verlieren wollen? Ist das realistisch?

Völlig unverstanden fühle ich mich im letzten Abschnitt: Nirgends habe ich gesagt, dass die Strafandrohungen „nicht ernst gemeint sein“ sollen. Eher habe ich den Eindruck, dass V. Wagner das Wort „Paränese“ nicht ernst nehmen will. Den Priestern, die diese Texte verfasst haben, waren die Tatbestände, die aufgelistet werden, geradezu todernst. In ihrer Abscheu gegenüber den genannten Verhaltensweisen wussten sie sich keinen anderen Rat, als immer die „Höchststrafe“ zur Sprache zu bringen – jede Person, die dieses tut, wird „für tot erklärt“, und zwar auf einer höheren, um nicht zu sagen „ernsteren“, Ebene als auf der juristischen: Während auf der menschlich-juristischen Ebene Fehler passieren und manche Übeltäter sich dem menschlichen Strafzugriff entziehen können, sind die Sanktionen in Lev 20 insofern „wasserdicht“, als Gott als ausführende Instanz hinter allem steht. Gott wird den angedrohten physischen Tod, den sozialen Tod (*karet*-Sanktion) oder den Tod der Zukunft (Kinderlosigkeit) mit Sicherheit herbeiführen – so ist das Kapitel in seiner Endgestalt zu verstehen. Leider geht V. Wagner auf diese Argumente meinerseits auf S. 779 im Herder-Kommentar nicht mehr ein und klärt damit auch nicht die Frage, die sich bei seinem Verständnis der *mōt yūmāt*-Sanktion als „Todesstrafe“ ergibt: Wie verhält sie sich zur *karet*-Sanktion und zur Androhung der Kinderlosigkeit? Während man bei der *karet*-Sanktion noch diskutieren kann, so ist doch die angedrohte Kinderlosigkeit kaum anders denn als Gottesstrafe zu verstehen. Warum aber sollten Gottesstrafen und von Menschen zu exekutierende Strafen in dem Kapitel undifferenziert „gemischt“ werden (s. die Liste im Kommentar auf S. 776)? – Ich danke abschließend V. Wagner für die hervorragenden Denkanstöße, die mich dazu gebracht haben, meine Position zu überdenken. Ich halte sie aber nach wie vor für vertretbar.

Dewrell, Heath D., „Whoring after the *mōlek*“ in Leviticus 20:5. A Text-Critical Examination: ZAW 127, 2015, 628–635.

Published abstract: In scholarly discussion of the nature of the so-called *lmwlk* offerings, one especially contentious issue has been the meaning of the *lmwlk* phrase itself. Scholars have traditionally translated the phrase, “to (the god) Molek.” Otto Eissfeldt, however, famously proposed that the phrase should receive the translation “as a *molek* (-sacrifice).” Many scholars have argued that the phrase “to whore after the *molek*” (*lznwt 'hry hmlk*) in Lev 20:5 is incompatible with Eissfeldt’s proposal. Text-critical examination of the verse, however, reveals that the phrase in question is most likely the result of a textual corruption. In its original form, the phrase may actually serve to establish Eissfeldt’s thesis.

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 (erschienen 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 Exilerfahrung, 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 Deuterojesaja, 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 אֶצְטָשׁ: JBL 135, 2016, 95–101.

Published abstract (adapted): Hebrew אֶצְטָשׁ, 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, אֶצְטָשׁ is a lexical blend. Its two source words are אֶצְטָשׁ* and אֶצְטָשׁ*, 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 אֶצְטָשׁ 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.

Abstract from OTA: Scholars have identified numerous connections between the legal compendium Leviticus 19 and other pentateuchal laws, but have disagreed as to the significance of this phenomenon for the overall assessment of the Leviticus chapter. Drawing on previous observations and proposals, S. here attempts to synthesize the relevant data, identifying and differentiating among the multiple ways in which Leviticus 19 alludes to—while also modifying for its own purposes—numerous laws found elsewhere in the Pentateuch, these including verbal quotation of a given text, fusion of multiple texts, metalepsis, and what S. designates as "drawing from the middle" of reference texts. The result of the use of all these techniques by Leviticus 19's author is to make of the chapter a "mini-torah" which invites readers/hearers to think together in dialectical tension a whole range of pentateuchal laws.—C.T.B.

Student, Gil, The Meaning of BIKKORET in Leviticus 19:20: Jewish Bible Quarterly 44, 2016, 3–6.

Rabbi Student gibt einen Überblick über die verschiedenen Deutungsvorschläge des Lexems *biqqoræ*t in Lev 19,20 und zeigt schließlich, dass der Vorschlag von J. Milgrom („investigation“) der Interpretation entspricht, die bereits Raschi vorgelegt hat.

Hieke, Thomas, Die Heiligkeit Gottes als Beweggrund für ethisches Verhalten. Das ethische Konzept des Heiligkeitgesetzes nach Levitikus 19, in: Frevel, Christian (Hg.), Mehr als Zehn Worte? Zur Bedeutung des Alten Testaments in ethischen Fragen (QD 273), Freiburg i.Br. 2015, 187-206

Meyer, Esias E., The Reinterpretation of the Decalogue in Leviticus 19 and the Centrality of the Cult: Scandinavian Journal of the Old Testament 30, 2016, 198–214.

Published abstract: The article builds on the emerging consensus that Leviticus 17-26 was a later addition to Leviticus 1-16. It shows how the two halves of Leviticus differ and then argues that the addition of Leviticus 17-26 to 1-16 was an attempt to integrate ethical concerns into the larger priestly worldview in which the cult is central. The article shows how Leviticus 19,3-4 reinterpreted parts of the Decalogue by means of a process of inner-biblical exegesis. This process of inner-biblical exegesis led to some tension between Leviticus 19 and the Decalogue and to a lesser extent with texts from Leviticus 1-16.

Goldstone, Matthew, Rebuke, Lending, and Love: An Early Exegetical Tradition on Leviticus 19:17–18: JBL 136, 2017, 307–321.

Published abstract: In this article I posit the presence of an early Jewish exegesis of Lev 19:17–18 preserved in the Tannaitic midrash known as Sifra, which is inverted and amplified in Did. 1:3–5, Q 6:27–35, Luke 6:27–35, and Matt 5:38–44. Identifying shared terminology and a sequence of themes in these passages, I argue that these commonalities testify to the existence of a shared exegetical tradition. By analyzing the later rabbinic material I delineate the contours of this Second Temple period interpretation and augment our understanding of the construction of these early Christian pericopae. In commenting on Lev 19:17, Sifra articulates three permissible modes of rebuke: cursing, hitting, and slapping. In its gloss on the subsequent verse,

Sifra exemplifies the biblical injunction against vengeance and bearing a grudge through the case of lending and borrowing from one's neighbor. The Didache, Matthew, and Luke invert the first interpretation by presenting Jesus as recommending a passive response to being cursed or slapped, and they amplify the second interpretation by commanding one to give and lend freely to all who ask. The similar juxtaposition of these two ideas and the shared terminology between Sifra and these New Testament period texts suggest a common source. By reading these early Christian sources in light of this later rabbinic work I advance our understanding of the formation of these well-known passages and illustrate the advantages of cautiously employing rabbinic material for reading earlier Christian works.

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.

Olyan, Saul M., Defects, Holiness, and Pollution in Biblical Cultic Texts, in: Baden, Joel S.; Najman, Hindy; Tigchelaar, Eibert J.C. (eds.), Sibyls, Scriptures, and Scrolls. John Collins at Seventy (Supplements to the Journal for the Study of Judaism 175), Leiden, Boston 2017, 1018–1028.

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.

Abstract from OTA: The goal of G.'s work is to reevaluate the traditional interpretation of Lev 22:24b according to which the clause prohibits the gelding of domesticated animals in the Land of Israel. Most modern commentaries and translations view the words "and in your land you shall not do" in the clause as a reiteration of v. 24a, such that gelding is only prohibited for animals intended for the altar. This limitation allows for the use of oxen for plowing and traction, a remarkably utilitarian benefit for the ancient Israelite farmer, and indeed all premodern farmers. However, the weight of the evidence adduced by G. supports the traditional understanding of the verse, an understanding which would place the Israelite farmer at a disadvantage, given that on this understanding far fewer suitable animals would have been available for his use. Various strategies may have been utilized to deal with the problem posed by the prohibition as so understood, including a large-scale use of cows for traction, but also the importation of oxen. The restriction of Lev 22:24b would, for its part, have been motivated by the life-affirming ethos of Israel's laws, an aspect of Scripture amply illuminated by the work of Jacob Milgrom. [Adapted from published abstract—C.T.B.]

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.

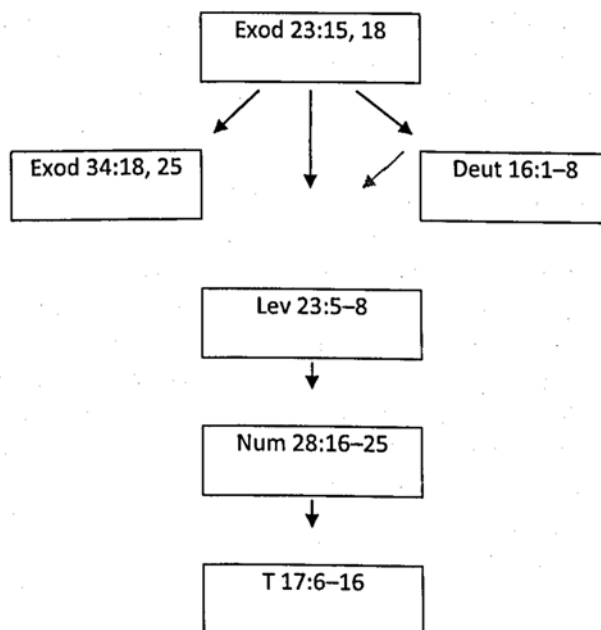
Körting, Corinna, „Seid fröhlich vor dem Herrn, eurem Gott“. Ein Beitrag zu Geschichte und Bedeutung des Festkalenders in Lev 23: *BiKi* 69, 2014, 96–101.

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' minim (four species), which are defined as the lûlāv (palm branch), 'etrôg (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 pĕrî '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 'etrôg (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.
- Holquin, Julián Andrés González*, Leviticus 24:10-23. An Outsider Perspective, in: *Hebrew Studies* 56, 2015, 89–102.
- Rooke, Deborah W.*, The Blasphemer (Leviticus 24). Gender, Identity and Boundary Construction, in: Landy, Francis; Trevaskis, Leigh M.; Bibb, Bryan D. (Hg.), *Text*,

Time, and Temple. *Literary, Historical and Ritual Studies in Leviticus* (Hebrew Bible Monographs 64), Sheffield 2015, 153–169.

Abstract from OTA: R. contributes a literary analysis of the narrative of the blasphemer in Leviticus 24 in which she argues that the narrative employs gendered language to make moral judgments about the blasphemer and to draw a boundary between Israel and the other nations. She begins by showing how laws in the Holiness Code (H) are not practical or casuistic but rather idealistic and centered around larger questions of identity. The identity thus constructed by H is: (1) masculine, in that the laws are for men and include the governance of women; (2) ethnic, in that they distinguish the men of Israel from other groups; and (3) holy, in that the people and God engage in reciprocal sanctification through the performance of these laws. Since the community as a whole is defined by this identity, these laws apply equally to foreigners residing permanently in their midst, who thereby surrender some of their own identity. In the context of Leviticus 24, the narrative of the blasphemer shifts to an outside setting with outsider characters on the edges of the community. Describing the man as "the son of an Israelite woman" indicates something marginal about him from the start. Compared to the masculine "Israelite man," he is feminized and othered. By blaspheming (literally "piercing," and thus feminizing) the masculine holiness, the man has dishonored the deity and must be stoned by "the sons of Israel." Holiness, a masculine concept, is feminized by blasphemy and must be protected and restored by masculine violence against the feminized other. Finally, R. argues that the Egyptian identity of the man's father recalls Israelite slavery in Egypt and trades in a racial stereotype of Egyptians as people who dishonor God. [Adapted from published abstract—C.T.B.]

Wright, David P., Source Dependence and the Development of the Pentateuch – The Case of Leviticus 24, in: Gertz, Jan C. et al. (eds.), *The Formation of the Pentateuch* (FAT 111), Tübingen 2016, 651–682.

González Holguín, Julián Andrés, Leviticus 24:10-23: An Outsider Perspective: *Hebrew Studies* 56, 2015, 89–102.

Adapted from published abstract: This paper explores Lev 24:10-23 from the perspective of the outsider. By looking at the story of the so-called blasphemer, I bring up the issues of community boundaries that affect the way he is portrayed. How the narrative describes this person introduces tensions between him and the community. First, I explore the exegetical problems that surround the fight between this man and an Israelite, showing that there is more here than just a wayward or malicious person cursing the deity of the community. Second, I look at the divine speech because one possible interpretation is that the deity, Yhwh, allows for the possibility of the community worshipping other gods. This issue complicates the mainstream interpretation that depicts the *mestizo* as a „blasphemer.“ [The term *mestizo* is used in Latin America to denote a person of mixed racial origin, with one parent of European descent and another coming from the local native community.] Since Yhwh accepts worship of other gods, the boundaries between insiders and outsiders are not well defined; in this context, issues of justice are part of the story and the man's gruesome fate. After considering the biblical text, I will explore a recent case where an outsider pays for the consequences of misspeaking and ends up deported to his homeland. I

establish an initial dialogue between the biblical story and that of a Bangladeshi native to see how these stories complement each other. The connection critiques the traditional readings of the Leviticus narrative that do not pay attention to the portrayal of the *mestizo* in it.

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 (*'eres*) 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.

Mthiselwa, Ndikho, Mind the Working-Class People! An African Reading of Leviticus 25:8-55 with Latino/a Critical Tools: OTE 29, 2016, 133–150.

Adapted from published abstract: It is generally accepted by Latino/a biblical scholars, namely, Fernando F. Segovia and Alejandro F. Botta, among others, that both the historical-critical methods and the contextual approaches are equally important in the reading of the HB. First, this paper argues that Lev 25:8-55 contains verses (cf. Lev 25:10, 39-40 and 54-55) which are ascribed to the Deuteronomistic writers (D) but which were re-used by the authors of the Holiness Code (H). Second, because the absolute noun, *sākīr* ("hired labourer") and the qal verb, *'bd* ("to work") in Lev 25:40 refer to the working-class people, the context(s) from which the text of Lev 25:8-55 emerged will be investigated in relation to the working-class people. Third, the paper probes the relevance of Lev 25:8-55 to Ernesto "Che" Guevara's discourse of the experiences of the working-class people and Segovia's reading of the HB in the light of such experiences. It is argued in this paper that H's concern for social justice for the workingclass people can throw light on the reading of the ancient texts, particularly from the perspective of the Latino/a biblical criticism, and more importantly, that such a reading could also have implications for the working-class people of South Africa.

Levitikus 26

Literatur

Hieke, Thomas, The Covenant in Leviticus 26: A Concept of Admonition and Redemption, in: Bautch, 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.

Abstract from OTA: Leviticus 26 and Deuteronomy 28 evidence an overall parallel movement as well as many specific terms and motifs in common. On the other hand, the former chapter ends in vv. 39-45 (which F. regards as an integral and original part of the unit) with a word of hope, which is conspicuously absent in the latter. When, however, one extends one's reading of Deuteronomy to the following chapters 29-30, 30:1-10 in particular, one does find a message of hope for the exiles comparable to that in Lev 26:39-45. At the same time, Deut 30:6 takes the hopeful message of Lev 26:39ff. with its announcement that God will circumcise the people's heart a step further in that it resolves the problem, merely alluded to in Lev 26:41, of the Israelites' "uncircumcised heart" as the root of all their failures in their relationship with Yhwh. In their extant form, both Leviticus 26 and Deuteronomy 28-30 do articulate a hopeful vision for Israel's future beyond exile, a vision which presupposes Israel's turning to Yhwh, even as it remains a matter of a gratuitous divine initiative. Hope then is indeed a human “need,” but never a “necessary” outcome from God's side.—C.T.B.

Zehnder, Markus, Structural Complexity, Semantic Ambiguity, and the Question of Literary Integrity: A New Reading of Leviticus 26,14–45, in: Jenni, Hanna; Saur, Markus (Hg.), *Nächstenliebe und Gottesfurcht. Beiträge aus alttestamentlicher, semitistischer und altorientalistischer Wissenschaft für Hans-Peter Mathys zum 65. Geburtstag* (AOAT 439), Münster 2016, 503–530.

Assessment: Z. presents a lot of interesting and helpful explanations regarding the macro and micro structure of Leviticus 26. Regrettably, he uses these synchronic observations as a proof for the literary unity of the chapter. This way of concluding from synchronic phenomena back to diachronic hypotheses about the text's origin is methodologically unconvincing. Likewise, Z.'s attempt to opt for a pre-exilic date of the entire chapter is highly problematic. The parallels to extra-biblical texts from the 9th and 8th century B.C.E. are too scarce to bear the burden of proof, and the overall theological picture a reader gets from Leviticus 26 in its context does not match the religion-historical situation of the pre-exilic era. In addition, it is methodologically questionable whether it is possible or reasonable to isolate a chapter from its context and presume a certain date for it without considering the structural embedding within a larger literary framework.

Nihan, Christophe, Leviticus 26:39-46 and the Post-Priestly Composition of Leviticus. Some Remarks in Light of the Recent Discussion, in: Giuntoli, Federico; Schmid, Konrad (eds.), *The Post-Priestly Pentateuch. New Perspectives on Its Redactional Development and Theological Profiles* (Forschungen zum Alten Testament, 101), Tübingen 2015, 305–329.

Abstract from OTA: Basing himself on the view—increasingly accepted among contemporary scholars—that “H” (Holiness Code; Holiness Legislation) is both later

than P and never existed as an independent document, N. focuses on the concluding segment of Leviticus 26, i.e., vv. 39-46. In these verses (which, N. maintains, constitute a literary unity), the H author, e.g., seeks to align P and non-P (Deuteronomistic) conceptions of Yhwh's covenant, this resulting in his developing a notion of the covenant that encompasses both the covenant with the patriarchs (stressed by P) and the Sinai covenant (emphasized by the Deuteronomists). Along the same lines, the notice of 26:46, with its multiple law terms, has in view the whole body of laws elsewhere in the Pentateuch—not just those of H itself. At the same time, N. holds that the author of H should not be regarded as a/the pentateuchal redactor, but rather as one whose work was intended to give Leviticus a distinct, well-delimited status as a “book” within the pentateuchal complex.—C.T.B.

- Kessler, John*, Patterns of Descriptive Curse Formulae in the Hebrew Bible, with Special Attention to Leviticus 26 and Amos 4:6–12, in: Gertz, Jan C. et al. (eds.), *The Formation of the Pentateuch (FAT 111)*, Tübingen 2016, 943–984.
- Nihan, Christophe L.*, Ezekiel and the Holiness Legislation – A Plea for Nonlinear Models, in: Gertz, Jan C. et al. (eds.), *The Formation of the Pentateuch (FAT 111)*, Tübingen 2016, 1015–1039.
- Kopilovitz, Ariel*, What Kind of Priestly Writings Did Ezekiel Know?, in: Gertz, Jan C. et al. (eds.), *The Formation of the Pentateuch (FAT 111)*, Tübingen 2016, 1041–1054.
- Lyons, Michael A.*, How Have We Changed? – Older and Newer Arguments about the Relationship between Ezekiel and the Holiness Code, in: Gertz, Jan C. et al. (eds.), *The Formation of the Pentateuch (FAT 111)*, Tübingen 2016, 1055–1074.
- Ganzel, Tova; Levitt Kohn, Risa*, Ezekiel's Prophetic Message in Light of Leviticus 26, in: Gertz, Jan C. et al. (eds.), *The Formation of the Pentateuch (FAT 111)*, Tübingen 2016, 1075–1084.
- Gunjević, Lidija*, *Jubilee in the Bible. Using the Theology of Jürgen Moltmann to Find a New Hermeneutic (Biblical Interpretation Series 156)*, Leiden: Brill, 2017.

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 *ḥēraem* 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.