

## ANNOTATED BIBLIOGRAPHY ON LEVITICUS

Aloni, Joel (1983) "The Place of Worship and the Place of Slaughter According to Leviticus 17:3-9. *Shnaton*,/84, 7/8::21-49..

Lev 17:3-9 poses problems since it appears to emanate from a priestly school that accepts deuteronomic centralization of worship but not of slaughter. Disagrees and proposes that there are three layers: (1) v. 3 and part of 4, reflects a sacral method of slaughtering from nomadic times; (2) end of v. 4, "blood shall be imputed," is an impassioned protest against Deut 12:16, 24; (3) vv. 5-7, is post-Josiah and is a reconciliation with the deuteronomic reform. (Hebrew) NMW

Andrew, M. E. (1988) "Contextual Theology As the Interpretation of God for the Peoples of a Region. *Asia J of Theology*,, 2(2)::435-439..

Illustrates this definition of contextualization with a theology of land based on Leviticus 25. PNH

Baker, David W. (1987) "Leviticus 1-7 and the Punic Tariffs: A Form Critical Comparison. *Zeitschrift für die Alttestamentliche Wissenschaft* 99(2):188-197.

Leviticus 1-7 and the Punic Tariffs belong to the genre of prescriptive ritual texts, which functioned as reference documents in the cult. The two subseries, chaps. 1-5 and 6-7, have a similar Sitz-im-Leben. The P document, or at least these particular portions of it, is to be dated earlier than the D document.

Becker, Dan (1987) "Fragments from Philological Commentaries on the Books of Leviticus and Isaiah. *Leshonenu* 51(3/4):131-168.

Karaite philological commentaries on the Bible from the Cairo Geniza show that the Karaites were attached to the theory of uniliteral and biliteral roots. Also to be found here is the concept of "construct by meaning," which is not a real construct state but was understood as construct to the meaning of what follows, e.g., 'ahad heharim, "one of the mountains" (Gen 22:2). These commentaries were written in the period from the middle of the 10th to the end of the 11th cent. (Hebrew)

BECKER, JOHN VIANNEY (1961) "BE HOLY FORI, YAHWEH, YOUR GOD, AM HOLY *Dominicana* 46:35-43.

Leviticus most completely characterizes the Hebrew social mentality. Its contents are 99% law since it was written after the exile by priests who wished to insert Yahwism into every nook and cranny of Israelite life. As they wanted life centered about Yahweh, Leviticus became everyman's way to sanctity in the Jewish community. But to be fully appreciated this book must be read in connection with the rest of the Bible since there is but one story of God's dealing with his people-that which deals with them from beginning to end.

Bigger, Stephen F. (1979) "THE FAMILY LAWS OF LEVITICUS 18 IN THEIR SETTING. *J of Biblical Literature* 98(2):187-203.

Examines the form-critical, tradition-historical, redactional and sociological problems in this chapter, and provides alternative solutions to some of the problems, which if correct would modify our understanding of Hebrew law and society. Concludes that the legal complex which provided the kernel of the chapter was based on laws first circulated in short series with a specific theme for specific situations. Ten laws were first brought together to form a decalogue. This was modified and expanded by the Holiness redactor, who added an introduction and a conclusion. Later it was again modified before being incorporated into the Priestly Code.

Buchanan, George Wesley (1988) "Some Unfinished Business with the Dead Sea Scrolls *Revue de Qumran*

13(1-4):411-420.

Calls attention to two items which have been overlooked in Carmignac's writings and the *Revue de Qumran*: (1) it was the Sicarii rather than the Romans which destroyed Qumran in 68 AD; (2) the Cave 4 Septuagint Leviticus (4QLXXLev) spells the Tetragrammaton with majuscules iota, alpha, omega. Accumulates other evidence to show that when the name was pronounced with 3 syllables it was "Yahowah" or "Yahuwah"; 2 syllables "Yaho"; and one syllable "Yah" or "Yo."

Camacho, Harold S. (1986) "The Altar of Incense in Hebrews 9:3-4. *Andrews University Semitic Studies* 24(1):5-12.

Examines the problem of the Heb passage which places the altar of incense in the tabernacle Holy of Holies instead of in the Holy Place as clearly stated in Exodus and Leviticus, a location also followed in the three successive temples. This does not result from inaccuracy on the part of the author, but is a statement of the theological significance of the altar's function. The emphasis is theological rather than structural as the context would indicate, expressing the divine reality of Christ's work as High Priest in the holiest of all, the heavenly sanctuary.

Clark, Stuart Morgan, P. T. J. (1976) "RELIGION AND MAGIC IN ELIZABETHAN WALES: ROBERT HOLLAND'S DIALOGUE ON WITCHCRAFT. *J of Ecclesiastical History* 27(1):31-46.

Little is known about Holland, the only Renaissance demonologist to publish in the Welsh language. When he became interested in witchcraft is also unknown, but there is reason to believe it may have been in the 1580s and 90s, because of his association with two Cambridge contemporaries who wrote on the subject his brother Henry and William Perkins. His interest arose from his experience in rural society in the parishes he served. The result was a popular treatment, desirous of meeting the challenges of rural life of the pre-industrial world with a forensic Calvinism with its reliance on Deuteronomy and Leviticus.

Cohen, Norman J. (1981) "LEVITICUS RABBAH, PARASHAH 3: AN EXAMPLE OF A CLASSIC RABBINIC HOMILY. *Jewish Quarterly Review* 72(1):18-31.

The third parashah of Leviticus Rabbah is a classic Rabbinic homily. It has been generally agreed that, in form, such a homily has a tripartite form: peritot, body, and peroration. However, it has been debated whether or not these homilies are highly edited and thematically homogeneous. An examination of the third parashah of Leviticus Rabbah demonstrates the artistic character of such compositions. They are not just a mere potpourri of materials containing a haphazard repetition of subthemes.

Culbertson, Philip Anderson, Megory (1986) "The Inadequacy of the Christian Doctrine of Atonement in Light of Levitical Sin Offering. *Anglican Theological Review* 68(4):303-328.

A study of Leviticus 4 and 16 reveals that the Jewish concept of atonement is related to the cleansing of holy space by a priest in behalf of a sinner and not as obliterating the sins of an individual. Christian theology misunderstood the Hebrew words, added Greek words and clouded the theological image in developing the doctrine of atonement. Christian theology needs to discover a new theology of atonement.

Davies, Douglas (1977) "AN INTERPRETATION OF SACRIFICE IN LEVITICUS. *Zeitschrift fur die Alttestamentliche Wissenschaft* 89(3):387-399.

Offers a modern anthropological interpretation and mode of analysis of the Levitical ritual, focusing on the social dimensions of sacrifice, implied in W. Robertson Smith's approach. Sees sacrifice as an institutional way in which the social and religious life of the nation was both conceived and ordered. The basis of self-awareness lay in the covenant relationship, central to which was the sacrificial ritual, and basic to which were firm ethical expectations, the ritual of the Day of Atonement exemplifying this aspect.

De Young, James B. (1990) "A Critique of Prohomosexual Interpretations of the Old Testament Apocrypha and Pseudepigrapha. *Bibliotheca Sacra*, 147(588)::437-454..

Those who wish to use the Apocrypha and Pseudepigrapha to eradicate sodomy from passages of the OT or to eradicate condemnation of it where it cannot be denied (Leviticus 18; 20) are proposing an extreme interpretation. It is so radical in its tenets, so serious in its consequences for ethics, so contrary to a reasonable interpretation, that it may be properly termed "revisionist" in a sense not unlike revisionist interpretations of recent history. EHM

Dion, Hyacinthe M. (1967) "YAHWEH, DIEU DE CANAAN, ET LA TERRE DES HOMMES (Yahweh, God of Canaan, and the World of Men). *Canadian J of Theology* 13(4):233–240.

A discussion of Leviticus 25:23, "The land shall not be sold in perpetuity; for the land is mine: for ye are strangers and sojourners with me." In ancient mentality the land belonged to a god. So Moab belonged to Chemosh, and Canaan is said to belong to Yahweh. But it should be noticed that already in most ancient times the idea of Canaan as the proper domain of Yahweh was decidedly less gross in Israel than was the custom with their neighboring people. It was neutralized in part by the old notion that Yahweh was the "God of the fathers," bound to people more than to the land. And it was counterbalanced also by the theme of Yahweh, God of Sinai. Moreover, the remembrance of all the great deeds accomplished by Yahweh outside Canaan had the same effect of modifying this notion that Yahweh is bound to the holy land. (French)

DONOHUE, JOHN J. (1959) "SIN AND SACRIFICES: REFLECTIONS ON LEVITICUS. *American Ecclesiastical Review* 14:16–11.

The blood-sacrifices described in Leviticus contain three common elements: sin, blood rite and atonement. For the Hebrew, however, sin could be a matter of mere ritual impurity or of material transgression. It was the removal of this impurity or separation from God or His people that was sought through sacrifice. Sacrifice in this context is not an action exercised on God. Moreover, as Leviticus also makes clear, sacrifice is not man's gift to God as much as it is God's gift to man. Hence the Pauline terms: redemption, salvation, expiation are not to be interpreted in a juridical sense but within the categories of Hebrew thought. Calvary does not give anything to God although the sacrifice of Christ has a value in itself and is agreeable to God because He loves the Son.

Eilberg-Schwartz, Howard (1987) "Creation and Classification in Judaism: From Priestly to Rabbinic Conceptions. *History of Religions* 26(4):356–380.

Mary Douglas has shown the connection of a society's classification and its myths of origin. The priestly community connected with the classification scheme in Leviticus depended on the priestly story of creation in which classification of objects was based on God's creative decisions and acts. Such a scheme was compatible with a community in which status was a function of birth. On the other hand, the classification scheme of the rabbis who are responsible for the Mishnah was based more on human decisions than on divine acts and was thus justified by the Yawist's account of creation where Adam was given the responsibility of naming the animals. Such a scheme of classification is congruent with the rabbinic society in which status was a function of human achievement.

Falk, Zeev (1990) "Kedoshim (Lev. 19): Ethics and Esthetics. *Beth Mikra*, 34(121)::138- 143..

Legal sections in the Torah take different forms. There is the deontologic, where the obligation is presented as flowing necessarily from reality, and there is the eudemonistic approach, where the commandment is presented as effecting happiness. Leviticus 19 follows the first approach, generalizing the idea of holiness for all members of society. Esthetic and rhythmic analysis demonstrates the dramatic effect and the emphasis upon key words. (Hebrew) NMW

FEINBERG, CHARLES L. (1959) "THE SCAPEGOAT OF LEVITICUS SIXTEEN. *Bibliotheca Sacra* 115:320–333.

A discussion of the meaning of the Day of Atonement in the light of the significance attached to the term "scapegoat" in Lev. 16. Considers the various interpretations given to the identity of azazel as a place, a thing, or a person. Concludes since all of these interpretations reveal certain inadequacies that possibly it is an abstraction and concludes that both goats were a sin offering to the Lord; one was sacrificed, whereas the other was sent off into the wilderness to convey visibly and strikingly the truth of complete removal and dismissal. The scapegoat does not represent Christ any more than it stands for Satan. That which was symbolized by both goats pointed to the finished work of Christ on Calvary.

Finkelstein, Louis (1989) "The Core of the Sifra: A Temple Textbook. *Jewish Quarterly Review*, 80(1/2):15-34..

Claims that the Sifra on Leviticus was originally a textbook used in the Temple to instruct young priests in their duties. NH

FRANSEN, DOM IRENEE. (1959) "LA LOI DU SACRIFICE (The Law of Sacrifice). *Bible et Vie Chretienne* 25:21–30.

A verse by verse commentary on Leviticus 1:1–10, 20.

Freedman, D. N. (1974) "VARIANT READINGS IN THE LEVITICUS SCROLL FROM QUMRAN CAVE 11. *Catholic Biblical Quarterly* 36(4):525–534.

Studies the textual variants in 11 Q Lev in comparison with the major early textual recensions: MT, Sam, and LXX. Examines ten passages in detail: (1) Lev. 15:3; (2) Lev. 17:2–4; (3) Lev. 18:27–19:3; (4) Lev. 20:2–3; (5) Lev. 21:6–9; (6) Lev. 22:22–25; (7) Lev. 24:9–10; (8) Lev. 25:29–35; (9) Lev. 26:20–24; (10) Lev. 27:13–17.

Freedman, Benjamin (1980) "LEVITICUS AND DNA: A VERY OLD LOOK AT A VERY NEW PROBLEM. *J of Religious Ethics* 8(1):105–113.

Attempts to achieve a moral understanding of recombinant DNA technology through an examination of the biblical ban on the cross-breeding of species, as that ban was understood by traditional Jewish commentators. By paying close attention, a nuanced response to the modern moral problem can be developed, which is immune to the standard arguments employed against those who rely upon natural law.

Geller, M. J. (1980) "THE SURPU INCANTATIONS AND LEV. V.1–5. *J of Semitic Studies* 25(2):181–192.

The use of flour is central both to the surpu ritual and to the ritual described in Lev 5:1–5. Other features are similar as well, such as the unknown sin, the violation of the mamitu. This in no way implies, however, that the Leviticus ritual originated with Surpu, but that in this particular instance within the Israelite and Mesopotamian cults, similar psychological processes were at work. The Surpu parallels allow deeper insights into the cultural milieu surrounding the early development of the Israelite temple ritual.

Gnuse, Robert (1985) "JUBILEE LEGISLATION IN LEVITICUS: ISRAEL'S VISION OF SOCIAL REFORM. *Biblical Theology Bulletin* 15(2):43–48.

The Jubilee legislation found in Leviticus 25 presents a vision of social and economic reform unsurpassed in

the ancient Near East. Discusses (1) the sources for Jubilee legislation with regard to interest laws, slave release laws, fallow year-sabbath year, and land release; (2) the mechanics of Jubilee; and (3) historical background of Jubilee practices (early settlement period theories calendric revision theories, symbolic year theories, land lease theories). Jubilee was probably an idealistic and unhistorical creation of exilic theologians. Its importance lies in its inspiration as a vision of hope which seeks to create a society without poverty.

Grintz, Joshua M. (1975) "EARLY TERMS IN LEVITICUS. *Leshonenu*; 1976 40(1):5–32.

Concludes the article begun in *Les*, 39:5–20. Considers about a dozen terms in the light of the ancient Near East. Hebrew *goy*, "nation" is related to *Mari gatum*, and the term *yobel*, "jubilee," is to be understood in relation to Akkadian *wussuru*, "release," and *anduraru*, "release from debts." Hebrew *am ha-ares* is to be compared with a Hittite reference to "the people of the country" and is to be understood as all the people of the land. Consideration of the semantic history of these words leads to the conclusion that the document is early, dating from the exodus from Egypt. (Hebrew)

Haendler, Gert (1982) "NEUERE TEXTAUSGABEN ZUR ALTEREN KIRCHENGESCHICHTE. *Theologische Literaturzeitung* 107(7):483–489.

Describes the following texts: (1) on the *Vetus Latina*: the second edition of Matthew, Mark, and Luke, the first edition of John, Church Authors, Thessalonians, Timothy, Titus, Philemon, and Hebrews, and Wisdom of Solomon; (2) in the French series *Sources Chretiennes*: Chrysostom, Homilies on Ozias; Symeon the New Theologian, Theological, Gnostic, and Practical Chapters; Clement of Alexandria, *The Stromata*; Origen, Homilies on Leviticus; Tertullian, *Against the Valentiniens*; and Cyprian of Carthage, *On the Gift and Virtue of Patience*; and (3) in the Latin Series *Corpus Christianorum*, the works of Lucifer Calaritan and Maxentius, and the Introduction to the Latin Fathers by J.-M. Clement. (German)

Hammer, Margaret L. (1984) "BIRTHING: PERSPECTIVES FOR THEOLOGY AND MINISTRY. *Word and World* 4(4):391–400.

The alternative childbirth movement raises questions for the church. Explores biblical resources (Gen 3:16, Leviticus) for an understanding of birthing in the Hebrew world view; considers the impact of Augustine's doctrine of original sin, Kierkegaard's thoughts on birthing in *The Concept of Anxiety*, and Luther on Genesis. Birthing is approached theologically in terms of the experience of limitations, pain, anxiety and self-identity, and the experience of awe. Concludes with a sketch of possible directions for ministry.

Heinemann, Joseph (1971) "PROFILE OF A MIDRASH: THE ART OF COMPOSITION IN LEVITICUS RABBA. *J of American Academy of Religion* 39(2):141–150.

The unknown fifth-century author of *Leviticus Rabba* created a new literary form of homiletical midrashim, demonstrating from an unpromising biblical book how edifying Torah could be. The organization of the material is not so much contrived by technical devices as dictated by the inner logic of the themes and the need to attain coherence and integration. The author deliberately avoids harmonizing or simplifying the complexities of his themes, but brings out contrasts and emphasizes opposites, delighting to display the many facets of divine truth.

Heinemann, Joseph (1968) "CHAPTERS OF DOUBTFUL AUTHENTICITY IN LEVITICUS RABBA. *Tarbiz* 37(4):339–354.

Claims that chapters 27 and 28 of *Lev. Rabba* are part of the original structure of this Midrash, whereas chapters 20, 29, and 30 originate in the *Pesiqta*. Chapter 5 was wrongly identified as a homily on Lev. 4:3, whereas in reality it relates to a pericope—unknown from other sources—beginning Lev. 4:13. Ch. 2 is almost certainly not an original part of *Lev. Rabba*. It is suggested that the number of authentic chapters is no more than 27 in all. (Hebrew)

HOLTZ, AVRAHAM (1961) "KIDDUSH AND HILLUL HASHEM. *Judaism* 10:360–367.

The dual concepts of Hillul (defamation) and Kiddush (sanctification), basic concepts of Judaism, are based upon the Bible and developed during the Rabbinic period. The clearest statement is to be found in the book of Ezekiel. Relevant passages from Ezekiel are examined and in turn these are used to illuminate passages from Leviticus. These are then compared with the Rabbinic view.

Hui, Timothy K. (1990) "The Purpose of Israel's Annual Feasts. *Bibliotheca Sacra*, 147(586)::143-154..

The three OT passages that describe Israel's annual feasts differ primarily in emphasis. Deuteronomy 16 stresses the pilgrimages to the feasts, Numbers 28-29 the offerings, and Leviticus 23 the feasts themselves. In the last passage the focal points are sabbatical rest and holy convocation. The commemorative purpose of Israel's feasts should be carried over into the NT ordinances of baptism and the Lord's Supper for they also celebrate saving events of the past. EHM

Hurowitz, Victor (1985) "THE PRIESTLY ACCOUNT OF BUILDING THE TABERNACLE. *J of the American Oriental Society* 105(1):21–31.

Since Wellhausen, the account of building the Tabernacle has been viewed as the result of a gradual expansion of an original story found in Exodus 25–29 plus 39:42–43 plus Leviticus 9. Here analyzes the structure of the extant Tabernacle account and compares it with other accounts of building temples found in the Bible (1 Kgs 5:15–9:25) and Mesopotamian and Ugaritic sources. The Tabernacle story in its canonical form is shown to be identical in pattern to these other accounts (especially to the Samsuiluna B inscription; Exod 25:1–9 plus 35:1–36:8 has a close parallel in Gordon UT 51 V 74–VI 21).

Jirku, Anton (1972) "LEVITICUS 11:29–33 IM LICHTE DER UGARIT-FORSCHUNG (Leviticus 11:29–33 in the Light of Ugaritic Study). *Zeitschrift für die Alttestamentliche Wissenschaft* 84(3):358.

The animals listed in Lev. 11:29f are regarded as unclean in Israel because, like the homet, they played a part in the Catholic cultus (referred to as hlmt). (German)

Johnson, Luke T. (1982) "THE USE OF LEVITICUS 19 IN THE LETTER OF JAMES. *J of Biblical Literature* 101(3):391–401.

Beginning with some clues derived from the use of Leviticus 19 in Pseudo-Phocylides, shows that in addition to the direct citation from Lev 19:18b in 2:8, the Letter of James contains certainly four, and possibly six, further verbal or thematic allusions to Lev 19:12–18. Draws a few implications for understanding James from this perspective.

Kaiser, Walter C. (1971) "LEVITICUS 18:5 AND PAUL: DO THIS AND YOU SHALL LIVE (ETERNALLY?). *J of the Evangelical Theological Society* 14(1):19–28.

The problem of law and grace, central to evangelical theology, must be seen in the light of the promises of God which allow no difference in Old and NT understandings of justification—both are of grace. Even in the Sinaitic Covenant God took the initiative in creating a covenant people while Israel pledged obedience only because she had become such a people by grace. In all the OT covenants the relationship between God and man is established before the covenant is concluded. The "ifs" of various covenant forms must be understood as expressing the obedience of faith, not as covenant conditions. Paul (Rom. 10:4), in quoting Lev. 18:5, draws a contrast between human righteousness and that of God. OT man kept the law because he was declared righteous by God.

Kidner, Derek. (1982) "SACRIFICE—METAPHORS AND MEANING. *Tyndale Bulletin* 33:119–136.

Examines the ideas underlying such terms as propitiation, expiation, covering, cleansing, in the OT and NT. Lists terms and surveys the major sacrifices laid down in Leviticus.

Klein, Michael L. (1981) "FOUR NOTES ON THE TRIENNIAL LECTIONARY CYCLE. *J of Jewish Studies* 32(1):65–73.

Concentrates on the MS consisting of C.U.L. T-S2O.155 plus T-S AS 63.24, 51, 72, 85, 95, 96, 117, 129, and 153. This MS is the earliest extant fragment of Palestinian Targum to the Pentateuch except for the surviving verses of the Qumran Targum to Leviticus. Offers a verse by verse analysis.

Labuschagne, C. J. (1984) "PENTATEUCHAL PATTERNS: A REPLY TO P. R. DAVIES AND D. M. GUNN. *Vetus Testamentum* 34(4):407–413.

P. R. Davies and D. M. Gunn (see abstract no. 2554) misunderstood my article on divine speech formulas, explicitly labeled "preliminary." They did not realize that I distinguished between formulas introducing divine speech and non-introductory phrases referring to God's speaking. They are right in suggesting that the speaking of angels should be regarded as God's speaking. They fail to mention the hard evidence for the 7 + 7 pattern in Exodus and the 7 + 3 + 1 pattern in Leviticus 1–10. The misunderstood bracket function of qara excluded two occurrences because they function within coherent clusters.

Labuschagne, Caspar J. (1982) "THE PATTERN OF THE DIVINE SPEECH FORMULAS IN THE PENTATEUCH. *J for the Study of the Old Testament* 32(3):286–296.

The key to the literary structure of the Pentateuch is the distinct pattern in which YHWH is the subject of four verbs of speech in clusters. By this key it is to solve the question of the relationship of Deuteronomy to the Tetratauch, for its pattern of divine speech formulas has series of ten and eight while Genesis is in clusters of seven and four and Exodus, Leviticus and Numbers total four series of seven clusters of seven formulas. Moreover, the idea of a separate priestly document should be abandoned in favor of a radical redaction or rescension of existing material. Synopsis of formulas.

Lach, Stanislaw. (1969) "CZY KPL 17–26 JEST CZĘŚCIĄ KODEKSU KAPLANSKIEGO, CZY TEŻ ODDZIELNYM KODEKSEM? (Does Leviticus 17–26 form a part of the Priestly Code or Is It Another Code?) *Roczniki Teologiczno-Kanoniczne* 16(1):5–16.

It is an earlier work than the Priestly Code as can be seen at the beginning and end of the collection of laws. It is later than the Deuteronomic code. (Polish)

Lance, H. Darrell (1989) "The Bible and Homosexuality *American Baptist Quarterly* 8(2):140-151.

Provides an impression of the major changes that have occurred in the understanding of some biblical texts usually referred to regarding homosexuality. Raises several hermeneutical questions which these texts present and offers bibliographical resources for further study. The number of texts in the Bible which refer to same-sex behavior is small. No Hebrew or Greek word is the equivalent of our modern word homosexuality. Discusses Genesis 19, Judges 19, Leviticus 18-20, Deut 23:17-18, 1 Cor 6:9-11, Rom 1:26-27 and Jude 6-7.

Lane, D. J. (1989) "Peshitta Institute Communications XXI: "The Best Words in the Best Order": Some Comments on the "Syriacing" of Leviticus. *Vetus Testamentum*, 39(4):468-479..

In the Syriac Leviticus there is a carefully constructed piece of writing. Properly to translate is to effect something recognizable as good writing by those who only know the translation. The three groups of Syriac manuscripts, Mosul, Takrit and Western, give the overall impression of a homogeneous version. The style is authentic and the vocabulary carefully chosen: "The best words in the best order," as Coleridge would say. It

depended on interpretations current at the time of the translation, resting upon several Targumic or Rabbinic traditions. SJS

Levi-Feldblum, Ayala (1986) "The Law of the Hebrew Slave--Differences in Style and Their Significance. *Beth Mikra* 31(107):348–359.

Compares the law of the slave in Exod 21:2–6, Deut 15:12–18 and Leviticus 25. The law in Exodus is the legal basis for slave-master relationships. There is no basis for identifying `ibr here with the hapiru as a depressed social class. The passages in Leviticus and Deuteronomy are not concerned with the legal status of the slave but with a benevolent moral generosity toward him. Stylistic differences are examined. (Hebrew)

Lipschutz, Abraham (1985) "Notes On Nachmanides' Commentary On Leviticus, Numbers And Deuteronomy. *Beth Mikra* 101:322–340.

Deals with selected comments of Nachmanides on Leviticus, Numbers and Deuteronomy. Cites rabbinic and medieval sources that support Nachmanides, as well as other commentators with whom he differs. (Hebrew)

Lipschutz, Abraham (1985) "Notes On Nachmanides' Commentary On Leviticus, Numbers And Deuteronomy. *Beth Mikra* 101:322–340.

Deals with selected comments of Nachmanides on Leviticus, Numbers and Deuteronomy. Cites rabbinic and medieval sources that support Nachmanides, as well as other commentators with whom he differs. (Hebrew)

Magonet, Jonathan (1983) "THE STRUCTURE AND MEANING OF LEVITICUS 19. *Hebrew Annual Review* 7:151–167.

An analysis of the structure of Leviticus 19 is an aid to understanding its meaning. The sequence of topics moves from man's relationship to God to his relationship to his fellow man to his relationship to himself. In the latter two sections the laws move from without to within. Holiness for the society and for the individual lies in conforming to the standards of inner and outer integrity and preserving the order and distinctions that God has made in his universe.

Mathews, K. A. (1987) "The Paleo-Hebrew Leviticus Scroll. *Biblical Archaeologist* 50(1):45–54.

It is now 30 years since the discovery of the Leviticus Scroll (designated "11QpaleoLev" in the system of abbreviations used by Qumran scholars. The scroll, which might have been dismissed as banal during the early years of Qumran studies when everyone was caught up in the excitement of the spectacular finds, can now be rightly recognized as an important piece of evidence for understanding Essene scribal practice and for reconstructing the textual history of the Hebrew Bible.

Mathews, K. A. (1986) "The Leviticus Scroll (11QpaleoLev) and the Text of the Hebrew Bible. *Catholic Biblical Quarterly* 48(2):171–199.

Discusses the variants and the textual makeup of the Leviticus Scroll, and shows the Scroll's significance in the current discussion of the Hebrew Bible's textual history.

McGuckin, J. A. (1986) "ORIGEN'S DOCTRINE OF THE PRIESTHOOD. *Theology Digest* 33(3):334–336.

Origen's doctrine of the priesthood is set forth primarily in his Homilies on Leviticus. As a result of his late Platonism and spiritual hermeneutic, he considered all priesthood in the church to have significance only in



relation to Christ's one true Priesthood, and consequently, made no division between ministerial and lay priesthood, although he distinguished them. This has consequences for today's theology of ministry. The ordained minister continues the apostolic ministry of teaching and reconciliation. This office serves as a prophetic voice of renewal, merciful government, and spiritual enlightenment. Digested from *The Clergy Review*, 1985, 70(8):277-286 and (9):318-325. G1

Meier, Sam (1989) "House Fungus: Mesopotamia and Israel (Lev. 14:33-53) *Revue Biblique* 96(2):184-192.

Compares the ritual prescriptions to deal with house fungus in the Israelite text of Lev 14:33-53 with the 12th tablet of the Akkadian omen series, *Summa alu ina mele sakin*. While the Leviticus text portrays four steps for a homeowner to take when he discovers an irregular growth on his house walls, the Mesopotamian text categorizes the *katarru* fungus by colors, finding all except the black foreboding. Both cultures involve priests and sacrifices to eliminate the problem.

Milgrom, Jacob (1984) "THE GRADUATED SIN OFFERING IN LEVITICUS 5:1-13. *Beth Mikra* 97:139-148.

Leviticus 4 and 5 are separate. The first refers to a differentiation of social class, and the second deals with different means. The graduated *hat'at* in chap. 5 is unique. It refers to the situation where one has neglected to remove impurity. The retention of impurity is more dangerous than its initial contraction. While pagan concepts of impurity as reflecting the forces of evil are modified in the Bible, there is still a residue. Impurity not removed endangers the sanctity of the sanctuary and God. It is limited only to direct contact. (Hebrew)

Milgrom, Jacob (1971) "A PROLEGOMENON TO LEVITICUS 17:11. *J of Biblical Literature* 90(2):149-156.

Leviticus 17:11 in its context relates exclusively to the problem of how to eat meat without partaking of its blood, a problem which concerns only the offering of well-being. The law of Lev. 17:3,4 makes it explicit that the improper disposal of the animal's blood is a capital violation, and animal slaughter constitutes murder except at the authorized altar, where a man must offer the blood upon the altar as expiation for the life of the animal.

Miller, William R. (1989) "Liberation Theology and Homophobia *American Baptist Quarterly* 8(2):124-139.

Searches for biblical sources for liberation and justice concerns which have implications for how the contemporary church should be dealing with homosexuality, the abuse of women and children, and the use of power--the Bible, power, and homophobia. Using Kuhn's concept of "paradigm shift" to understand the dynamics of change, argues that white males need to undergo a paradigm shift in their assessment of their place in social structures. Regards the stance of liberation theology as providing the framework for such a paradigm shift. Employs the insights of different power structures in Leviticus and Deuteronomy.

Neal, Marie Augusta (1976) "CIVIL RELIGION AND THE DEVELOPMENT OF PEOPLES. *Religious Education* 71(3):244-260.

Accepting Talcott Parsons's definition of society as accurate, examines the meaning of American society and advocates a more radical separation of religion and state than that embodied in what is known as civil religion. Proposes a serious reconsideration of the Jubilee injunction of Leviticus 25:1-28 and Luke 3:3-11 as the basis for a theology of relinquishment for the advantaged classes and peoples of the world in response to the demands of the third world. J

Neusner, Jacob (1984) "JUDAISM AND THE SCRIPTURE: THE CASE OF LEVITICUS RABBAH. *Biblical Theology Bulletin* 14(3):90-98.

Leviticus Rabbah is the first major rabbinic composition to propose to make topical and discursive statements rather than merephrase-by-phrase or verse-by-verse exegesis. This is accomplished by a base-verse/intersecting verse exegesis in which the former (a verse in Leviticus) is read in terms of the latter (a verse from elsewhere). This mode of dealing with biblical history and contemporary events leads to (1) the mythicization of biblical stories, and (2) the mythicization of contemporary events. The events of the biblical text were understood by the rabbis of Leviticus Rabbah to occur repeatedly, serving as paradigms for things that happen every day.

Neusner, Jacob (1983) "TRANSLATING THE MIDRASH-COMPILATION. SOME NEW CONSIDERATIONS. *Hebrew Annual Review* 7:187–201.

How do we read a text such as the Midrash Rabbah ... Leviticus? We must start with a translation that signifies the smallest whole units of thought, on the one side, and explains how these are put together into coherent propositions, on the other. Presents a translation of Leviticus Rabbah, Parashah One" by way of illustration of the methodology.

Neusner, Jacob (1985) "Stable Symbols In A Shifting Society: The Delusion Of The Monolithic Gentile In Documents Of Late Fourth-Century Judaism. *History of Religions* 25(2):164–175.

Leviticus Rabbah (c. 400 AD) in which apocalyptic animal symbols are used for the pagan rule surrounding Israel reveals two simple points: Christians are no different from and no better than pagans; and just as Israel had survived Babylonia, Media, and Greece, so they would eventually see the end of Rome (whether pagan or Christian). In fact it would be many centuries before Jews would take seriously, and in their own terms, the claim of Christianity to constitute a kind of Judaism, and not a kind of paganism. The stability of Israel's symbols of the "other" indicates that Israel's sense of self had endured and overcome an awful crisis.

Neusner, Jacob. (1983) "From Exegesis to Syllogism: How Leviticus Rabbah Makes Intelligible Statements. *Conservative Judaism*; 1984 37(2):42–55.

By identifying and classifying the facts of Israel's social life, the rabbis of the 4th cent. sought to discover the philosophical laws that govern Israel's life.

Omanson, Roger L. (1990) "How Does It All fit Together? Thoughts on Translating Acts 1:15-22 and 15:19-21. *Bible Translator*, 41(4):416-421..

Luke's parenthetical comment in Acts 1:18, 19 interrupts the flow of thought in 1:15-22 making it hard for the reader to understand. Making references explicit and using careful punctuation help to clarify that Luke, not Peter, is speaking in 1:18, 19. In 15:20, the word pomeia refers to incest. The link with v. 21 is not clear until reference to the parallel passages in Leviticus 17 and 18 is made explicit. EC

Petuchowski, Jakob J. (1981) "JUDAISM AS "MYSTERY"—THE HIDDEN AGENDA? *Hebrew Union College Annual* 52:141–152.

Examines some Rabbinic passages (Seder Eliyahu Rabbah, ch.8; Leviticus Rabbah 32:4; Canticles Rabbah II, vii, 1) for evidence that also in Palestine attempts had been made to represent Judaism as a kind of mystery cult.

Sansoni, Carlo (1985) "L'ISRAELITE E IL SUO PROSSIMO. *Angelicum* 62(2):149–167.

The Hebrew concept of "neighbor" included a dynamic element of two individuals coming together and joining in some common action. The concept of neighbor had universal application, applicable even to enemies of the Jewish people. The restrictive legislation of Leviticus, which appears to limit the concept of neighbor, was paradoxically a preparation for inclusion of others within the Jewish people. In the time of Jesus, love of God and love of neighbor were considered inseparable; the concept of neighbor was again given universal

application, and the dynamic and outgoing concept of being neighbor was restored.

Sarason, Richard S. (1982) "THE PETIHTOT IN LEVITICUS RABBA: "ORAL HOMILIES" OR REDACTIONAL CONSTRUCTIONS? *J of Jewish Studies* 33(1/2):557–567.

Stresses the extent to which these petihtot are context-specific. Petihtot are formulated only in the process of redaction of the document in which they appear, and are reshaped by editors. The proper way to group and analyze petihtot must be by document. Uses Leviticus Rabba (LR) as illustration. Redactor(s) took materials originally not petihtot and made them into petihtot. They rearranged materials so that the Leviticus verse is at the end, and/or by adding at the end the appropriate seder-verse.

Schwartz, Daniel (1978) "ON THE QUESTION OF THE AVOIDANCE OF DEIFICATION IN THE SEPTUAGINT TRANSLATION OF THE BOOK OF LEVITICUS. *Shnaton*; 1979 5/6:205–218.

The various differences between the Masoretic text and the Septuagint derive, not from a different text, but from the need to avoid deification of Moses or the high priest. Where Moses commands in the MT, God is substituted in the Greek. Wherever respect to God and to man are placed coordinately in the Hebrew, the LXX uses means of separating them. These efforts were in contrast and resistance to tendencies in Philo, Artapanus and Ezekiel, where Moses is raised to a divine or near-divine level. (Hebrew)

Schwarz, Gunther (1975) "'BEGUNSTIGE NICHT ...'" (LEVITICUS 19,15B) ("You Shall Not be Partial . . .") (Lev 19:15b). *Biblische Zeitschrift* 19(1):100.

In all translations consulted it is assumed that the Hebrew verbs in Lev. 19:15b are synonymous ("you shall not be partial toward. . . you shall not defer to. . ."). The Hebrew expression 'ns'pnm', however can be understood positively ("show partiality toward. . .") or negatively ("display prejudice toward. . ."). In Lev. 19:15b the antithetical substantives ("the poor/the rich") suggests that the two clauses are in fact antithetical, and that 'ns'pnm' must be understood in the negative sense. Translate: "Do not be prejudiced toward the poor, and do not show favor toward the rich, but rather judge your neighbor with righteousness." (German)

Segal-Fialkov, Sarah (1985) "Agricultural Life As Reflected In The Bible. *Beth Mikra* 102:422–434.

Surveys various family and ritual laws, showing that they reflect the social reality of agricultural communities. A development can be shown in the conception of the festivals. In Exodus and in Deuteronomy, they reflect the agricultural reality. In the Post-Exilic book of Leviticus they have been transformed into cultic and formalized festivals. (Hebrew)

Silberman, Lou (Vanderbilt U./U. of Arizona) (1990) "'Dionysian Revellers?'" *Hebrew Studies*, 31:41-45..

The allegation that there are references to Dionysian revelers in the Jerusalem Talmud and Leviticus Rabbah is based on faulty lexical and philological conclusions drawn by Marcus Jastrow and followed by others, including Jacob Neusner. TB

Simon, Marcel () "THE APOSTOLIC DECREE AND ITS SETTING IN THE ANCIENT CHURCH. *Bulletin John Rylands Library* 52(2):437–460.

The Apostolic Decree (Acts 15:23–29) imposes upon Gentile Christians certain dietary prohibitions (meats offered to idols, blood, and things strangled) and a prohibition upon porneia (usually rendered fornication). These are the conditions under which Gentile Christians will be admitted to full religious fellowship. They involve ritual issues but not ethical standards. Considers possible meanings for porneia, especially in the light of the Noachian commands, Leviticus 16–18, and other Jewish writings. Surveys relationship of the Apostolic

Decree to the letters of Revelation 2, to Paul's epistles, and its use in the post-apostolic age. The Apostolic Decree represents the triumph of a moderate Jewish Christianity against both Pauline tendencies and an extreme uncompromising Jewish Christianity.

Tosato, Angelo (1984) "THE LAW OF LEVITICUS 18:18: A REEXAMINATION *Catholic Biblical Quarterly* 46(2):199–214.

Lev 18:18 is normally translated: "And you shall not take a woman as a wife to her sister, uncovering her nakedness while her sister is yet alive;" and is usually interpreted as one of the laws against incest. However, at Qumran Lev 18:18 was understood differently and read: "And you shall not take a woman as a rival wife to another, etc.:" and was interpreted as a law against polygamy and divorce. Philological, literary, and historical reexamination seem to support the Qumran understanding of this verse.

Tov, Emanuel (1978) "THE TEXTUAL CHARACTER OF THE LEVITICUS SCROLL FROM QUMRAN CAVE 11. *Shnaton*; 1979 3:3244–252.

Of the various scrolls of Leviticus, the scroll found in Cave 11 (11QLEV) is the longest and most interesting one from a textual point of view. An analysis of this unpublished scroll leads to the conclusion that the scroll is of an independent nature, as it contains significant independent readings, and agrees with the MT, Samaritan Pentateuch, and LXX in various constellations of agreement. As a result, it is doubtful whether the description of the scroll can be fitted within a theory of local texts. (Hebrew) DDo

Tov, Emanuel (1979) "THE RELATIONSHIP BETWEEN THE TEXTUAL WITNESSES OF THE OLD TESTAMENT IN THE LIGHT OF THE SCROLLS FROM THE JUDEAN DESERT. *Beth Mikra* 24(77):161–170.

Before the discovery of the Dead Sea scrolls, there existed a scholarly consensus that there are three text-types or recensions of the OT, the Masoretic, the Septuagint, and the Samaritan. Since the discovery of the scrolls, the new material has been assimilated to this three-fold scheme. This consensus is being challenged. Each text is unique, containing features that connect it with all three types. The fragment of Leviticus (11Q paleoLev) can even be thought of as a fourth type. The frequency of texts closer to the Masoretic is significant. The distinction between accepted and vulgar texts is also misleading, as the latter were carefully edited. (Hebrew)

van der Ploeg, J. P. M. (1985) "Les Manuscrits de la Grotte XI de Qumran. *Revue de Qumran* 12(1):3–15.

Provides a summary of the various publications and revisions of the three major scrolls and the fragments from Cave II of Qumran, discovered in 1956. The Psalm scroll, the targum of Job and the temple scroll have each received much attention since their initial publications. The fragments include biblical texts, pseudepigrapha and other writings of the sect, the more significant being a scroll of Leviticus in archaic script and a work called the Midrash of Melchizedek. (French)

Van Uden, D. J. (1980) "ALS JE LEVEN ZOEKT (If You Seek Life, the Interpretation of the Word "Life" in Psalm 16:11 in Rabbinic Literature). *Bijdragen* 41(4):386–400.

Discusses a Midrash (from Leviticus Rabbah 30, 2) on Ps 16:11, centering on the word "Life." Discusses the nature of the Midrash in general, different kinds of midrashic compilations, the nature of Leviticus Rabbah and the structure of the peshihta of which the quoted text is a part. The first three words of Ps 16:1 are interpreted as a question directed to the Holy-One-blessed-be-He to teach us the way of life. Four answers are formulated: (1) the fear of the Lord, (2) afflictions, (3) the Torah, (4) the Commandments. Life is "of this world" and "of the world to come." (Dutch)

Van Seters, (1986) "The Plagues of Egypt: Ancient Tradition of Literary Invention? *Zeitschrift für die*

*Alttestamentliche Wissenschaft* 98(1):31–39.

The Yahwist, writing in the exilic period, drew upon Deuteronomy 28, Leviticus 26, and the common Near Eastern curse tradition to create a series of seven plagues as the signs and wonders by which Yahweh delivered Israel from the Egyptians. Consequently, there was never any ancient preliterary plague tradition.

Walterstorff, Nicholas. (1989) "Liturgy, Justice, and Holiness. *Reformed Journal*, 39(12):12-20..

Liturgy is the acknowledgement of God's holiness, and a response to the recognition of it as imperative. But this recognition does not clarify the relationship between God's holiness and justice. Theologians such as Jonathan Edwards and Karl Barth have also offered conceptions of God's holiness. But neither of these provide a grasp on the relationship of holiness to justice. A more promising understanding of the relationship between God's holiness and justice is provided by the British anthropologist, Mary Douglas. Her work on the cleanliness regulations of Leviticus and Deuteronomy leads to the conclusion that the pursuit of holiness is part of the pursuit of justice. The thesis of another recent work by Marcus J. Borg is that Jesus challenged the quest for holiness with a new paradigm of mercifulness. Thus, holiness joins liturgy and justice. In the liturgy we hymn God's holiness. In lives of justice and mercy we reflect God's holiness. WMY

Wenham, G. J. (1978) "LEVITICUS 27:2–8 AND THE PRICE OF SLAVES. *Zeitschrift für die Alttestamentliche Wissenschaft* 90(2):264–265.

The rationale for the prices of slaves in Lev 27:2–8 is that they represent the price of slaves of different age and sex in ancient Israel.

Wilkinson, John (1978) "LEPROSY AND LEVITICUS: A PROBLEM OF SEMANTICS AND TRANSLATION. *Scottish J of Theology* 31(2):153–166.

Examines the relationship between leprosy and the book of Leviticus through an inductive study of the usage, meaning, and translation of *sara 'at* in Lev 13–14. Concludes that *sara at* is not leprosy as known today but the name of a group of skin diseases regarded as producing ritual uncleanness. The association between *Sara at* and leprosy arose from the LXX choice of the term *lepra* as the Greek equivalent in the 3rd cent. BC.

Wilkinson, John (1977) "LEPROSY AND LEVITICUS: THE PROBLEM OF DESCRIPTION AND IDENTIFICATION. *Scottish J of Theology* 30(2):153–169.

Examines the clinical descriptions of the various primary and secondary pathological manifestations in Lev. 13 in order to determine the nature and intention of the passage as a whole, and considers whether we are required to identify any specific diseases. The purpose of Lev. 13 was not exact medical description leading to diagnosis, but to enable priests to recognize secondary features common to a variety of skin diseases and which were regarded as producing ritual uncleanness in Israel.

Wright, Christopher J. H. (1984) "WHAT HAPPENED EVERY SEVEN YEARS IN ISRAEL? *Evangelical Quarterly* 56(4):193–201.

Part 2 (Part 1 dealt with land) examines the provisions for slave release, especially the harmony of Exod 21:1–6/Deut 15:12–18 with Lev 25:39–43. Rejects the solutions of Driver, Ginzberg, Noth, and others. Proposes that the Exodus/Deuteronomy provisions were for "Hebrews" (in the social sense), landless persons who sold their services and were to be released in the seventh year; while the Leviticus provisions were for Israelite landowners whose reverses necessitated the mortgaging servitude that was to be restored in the Jubilee Year. Close exegesis of the texts supports the distinction. Jeremiah 34 invokes the Exodus/Deuteronomy law, not the Leviticus-Jubilee one.

YADIN, YIGAEEL (1965) "MASADA FIRST SEASON OF EXCAVATIONS, 1963–1964. PRELIMINARY REPORT. *Bulletin of the Israel Exploration Society* 29:1–133.

Full descriptions of the Northern Palace, Great Bath-House, Store Rooms, Western Palace Buildings VII–XIII, Fortress Wall, Byzantine structures, at the Masada dig, supplemented by studies of the documents and inscriptions, illustrations, maps. Among the scrolls are portions of Psalms, Leviticus, apocrypha, calendars, citations of Ben Sira, etc.

Zweig, Yochanan (1989) "The Dedication of the Tabernacle. *Tradition*, 25(1):11–16..

The dedication of the Tabernacle appears three times in the Bible: at the end of the book of Exodus, in the middle of the book of Leviticus, and towards the beginning of the book of Numbers. When the dedication of the Tabernacle is discussed in Leviticus, it focuses on the aspect of the sanctuary as it corresponds to the holiness of the Jewish nation, unlike the discussion in Exodus, where the nationhood function of the Tabernacle is revealed. In Numbers, when the dedication of the Tabernacle is mentioned, the emphasis is upon the dedication of the altar. MIK

(1988) "Focus on Leviticus. *Biblical Viewpoint* 22(2):1–73.

An overview of the book of Leviticus including discussions of sacrifice, altar, laws of cleanness and uncleanness, Day of Atonement, sacredness of the blood, ceremonial uncleanness and priestly service, and the theology of Leviticus.