



HEBREW BIBLE EXEGESIS: THE BOOK OF LEVITICUS

Syllabus

Course Details

Course and Catalogue Number: HEB 246/HDS 1155
Class Location: HMANE 201 (6 Divinity Ave)
Meeting Times: Mondays 3pm–5pm and Wednesday 9am–10am
Course Instructor: Julia Rhyder
Office Location: HMANE 308
Office Hours: Thursday 9:30–11:30am, or by appointment
Email: juliarhyder@fas.harvard.edu
Website: <https://canvas.harvard.edu/courses/117602>

Course Description

This seminar explores how we read biblical texts and interpret their meaning, with a particular focus on the book of Leviticus. How does our reading of this sometimes-derided biblical book change with different methodological assumptions, or in different cultural and religious contexts? Students will be equipped to understand and combine diverse exegetical frameworks when analyzing textual examples in Hebrew, including philological, historical-critical, comparative, literary, and social-scientific approaches (e.g., ritual theory, queer and feminist readings, postcolonial criticism, etc.). Taking this course will thus enable students to critically discuss the book of Leviticus in ways that are philologically sound and historically grounded, but also conceptually innovative and creative. Students will hone their core research skills by undertaking a semester-long “commentary” assignment, in which we will together create a critical commentary on key portions of the book of Leviticus. To create our commentary, the class will be structured in two parts: a 2-hour seminar (on Monday afternoons) in which we will each present our work on portions of the text, and then a 1-hour “text lab” (on Wednesday morning) in which we will each revise our analysis in light of peer and instructor feedback and compile our individual materials to form a collective commentary. Basic proficiency in Hebrew required.

Course Structure

We will meet for class **twice** per week on Mondays afternoons from 3pm–5pm and Wednesday mornings from 9am–10am. Class time will be highly interactive. It is not possible to participate in the class via Zoom.

Our time together during the Monday seminar will typically involve a short lecture (10–15 minutes) to provide orientation to the week's topic, followed by group discussion in which you will each present the results of your exegesis of the biblical passage set for that week. Our time together during the Wednesday text workshop will then be spent polishing our individual analyses and entering our collective data into our common commentary file.

Exegetical tasks can sometimes feel like they are never finished – there is always one more article, commentary, or critical apparatus to consult, or one more unusual Hebrew term or grammatical structure to investigate. It is therefore very important that you carefully allocate your time for this course to ensure a manageable workload.

You should expect to devote around 6–8 hours per week to outside class work for this course. Below is a suggestion of how you might break those hours down to ensure that you do not spend too much time on a single task, and to ensure equality between students with differing levels of Hebrew.

Prior to the Monday seminar, you are expected to complete two tasks:

- 1) Carefully read the portion of Leviticus set for that week in Hebrew. For some students with advanced Hebrew, such a task may take little more than 15–30 minutes. For others, such a task could take several hours. Please watch the clock and devote no more than 3 hours total to reading the text in Hebrew. If you cannot finish the text in that time, simply complete the remainder of the reading in English.
- 2) Exegete the passage using the specific method or framework you have been assigned for that week and then write up your findings to share with the class. (Exegetical “roles” will be assigned at the end of each seminar.) To successfully exegete the passage, you will need to consult the core commentaries and monographs (found on the Canvas site > Files > Commentaries & Monographs). You may also wish to consult some additional articles, encyclopedia entries, and book chapters when relevant (found on the Canvas site > Files > Additional Resources). Depending on how long you spent reading the passage in Hebrew, you should devote between 3–5 hours to exegeting the text and writing up your analysis.

Prior to the Wednesday text lab, it is possible that you will need to complete one additional task:

- 1) If you received specific feedback on your exegetical analysis during the seminar (for instance, the instructor might have pointed you to a relevant article on your topic that you ought to consult, another student might have raised an important question in the discussion that affects your analysis, etc.), you may need to revisit your written work and spend some time polishing it prior to the text lab. The time in text lab will then be devoted to looking over your revised contribution and making final touches to it before entering it into the commentary file. Please be sure to allocate no more than 1–2 hours total to polishing your analysis before the text lab.

Diversity and Inclusion

This course values diverse perspectives and experiences, and welcomes diverse identities (including race, religion, gender, sexuality, ability, class). If something is said in class that makes you feel uncomfortable, please talk to the course instructor about it. This course builds on a rich history of academic research. But we also acknowledge that academia has historically privileged a small subset of voices and still has a long way to come in terms of its diversity and inclusiveness. While I have made efforts to ensure that this course includes academic writings from a diverse group of scholars, limits still exist on this diversity. Any suggestions of academic readings that could be added to this course to provide more diverse perspectives would be most welcome.

Materials and Access

Readings from Leviticus commentaries, relevant monographs and journal articles will be available in PDF form on the course website. You will need to purchase (or borrow, in the case of resources 1–3) several additional resources to successfully complete this course.

1) **A critical edition of the Hebrew Bible.** Preferred is

- Karl Elliger, et al., *Biblia Hebraica Stuttgartensia* (Stuttgart, 1967 and reprintings).

The Biblia Hebraica Quinta (BHQ) of Leviticus is currently available, but the price of the paperback is so exorbitant (\$170 +) that it may be difficult for you to purchase it for this class. Note that the BHQ is available for much cheaper on Logos, if you are already a user of this software. It is also available in the Reference section of Harvard Divinity School library.

2) **A scholarly portable biblical Hebrew dictionary.** Options include:

- Francis Brown, Samuel R. Driver, and Charles A. Briggs, *A Hebrew and English Lexikon of the Old Testament* (Oxford: Clarendon Press, 1907, reprinted with some additions, 1951).
- William L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Grand Rapids, MI: Eerdmans, 1971).
- David J. A. Clines, ed., *The Concise Dictionary of Classical Hebrew* (Sheffield: Sheffield Phoenix Press, 2009).

3) **An advanced grammar of Biblical Hebrew.** Options include:

- Wilhelm Gesenius, *Hebrew Grammar*. 4th ed. Boston: Gould, Kendall, & Lincoln, 1839. Available online via Hollis.
- Paul Joüon and T. Muraoka. *A Grammar of Biblical Hebrew* ([Rev. English ed.]). Rome: Editrice Pontificio Istituto biblico, 2006.

4) **A copy of the following manual of exegesis:**

- Matthieu Richelle, *Interpreting Israel's Scriptures: A Practical Guide to the Exegesis of the Hebrew Bible / Old Testament*. Peabody, MA: Hendrickson Academic, 2022.

The book can be purchased from the Harvard Coop, either in person or online using this link:

<https://tinyurl.com/Order-Spring-23-materials-here>

This book cannot be borrowed from the library. Please be sure to promptly buy one.

Communication Policy

I am available for in-person meetings during my office hours, which will be held on Thursdays from 9:30am–11:30am at my office (HMANE 308). You can generally expect to receive a reply to any email you send me within 72 hours of receipt (excluding emails sent on Friday).

Assignments and Grading Procedures

Course grading is centered around participation in class, weekly commentary entries, a final contribution to our commentary “introduction,” and a methodological reflection. Your grade will be calculated as follows:

Attendance and active engagement with class materials	10%
Weekly Commentary Entries	55%
Contribution to Commentary Introduction	25%
Methodological Reflection	10%

Attendance and active participation (10%; ongoing)

Attendance of the Monday afternoon seminar and Wednesday morning text lab is mandatory. More than one unexcused absence of each will result in a lower course grade. Please inform me via email if you cannot attend class and provide a short explanation of what is preventing your attendance. (A reminder that Zoom links will **not** be available for this class. Please do not request them!)

This requirement is intended to ensure that you can achieve the learning outcomes of this course and participate meaningfully in class. It is also intended to create an atmosphere of active learning in the classroom and to foster dialogue between you and your peers.

Weekly Commentary Entries (55%; ongoing)

Throughout the semester, we will work together as a class to exegete the book of Leviticus. For 11 weeks of class, you will be assigned a particular “role” in analyzing the text in which you focus on applying a particular critical method. These could include one or two of the following:

- philological analysis (see Richelle, Chapter 1)
- textual criticism (see Richelle, Chapter 2)
- source/redaction criticism (see Richelle, Chapters 3 and 4)
- form criticism (see Richelle, Chapter 5)
- literary criticism (see Richelle, Chapters 5–6, 9 and 10)
- inner-biblical exegesis (see Richelle, Chapter 11)
- historical criticism (see Richelle, Chapters 7–8)
- reception criticism (see Richelle, Chapter 13)

- feminist and gender criticism (see Richelle, Chapter 14)
- postcolonial criticism (see Richelle, Chapter 15)

I have uploaded to Canvas scans from a selection of Leviticus commentaries to aid your preparations. You will also find some additional PDFs that might be worth consulting. Background resources are also listed in the syllabus for each week of class, should you wish to consult them.

You should write a short exegetical analysis of the text using your critical method. This could be as short as 200–300 words, but it can also be longer if you have more to say (I would recommend limiting it to 1,000 words to ensure a high standard).

You are required to bring your written analysis to Monday’s seminar to share with the class. You will then have the opportunity to revise your analysis in light of instructor and peer feedback and finalize your work during Wednesday morning’s text lab. You should then upload your final written analysis to Canvas by the conclusion of the text lab (Wednesday, 10am). The piece will then be formally assessed by the course instructor.

Each of the 11 entries is worth 5% of your final grade.

This assignment is intended to help you progressively build the knowledge and skills to succeed in this course.

- You are encouraged to engage deeply with the text of Leviticus as the semester progresses.
- You are given space to develop your exegetical skills by practicing diverse critical methods and analytical frameworks.
- You can engage with key readings of secondary literature across the semester, most notably major commentaries on the book of Leviticus.

*Commentary Introduction Portion (25%; **May 10, 12pm**)*

In addition to exegeting individual passages of the book of Leviticus throughout the semester, we will conclude our course by taking a “birds’ eye” view of the book as a whole and overarching issues that concern its translation, textual witnesses, compositional history, theological profile, and contexts of production and reception. This “birds’ eye view” will form the introduction to our collective commentary.

In week 5, we will use our text lab hour to decide what should go in our commentary introduction and who will oversee which section. Topics that could be covered include:

- the name of the book
- the text of Leviticus
- structure and form
- the compositional history of Leviticus
- Leviticus in historical context
- ritual text and ritual practice
- the theological profile(s) of Leviticus
- Leviticus in reception history

The length of your contribution to the commentary introduction should follow the following schema (assuming double-spaced text, with 12-point font, using a standard scholarly font such as Times New Roman and one-inch margins):

10 pages for Undergraduates

15 pages for Masters students

20 pages for Doctoral students

Further instructions for the assignment will be distributed separately.

This assignment is intended to develop your core research skills, including your ability to analyze primary and secondary sources and to present your own ideas in written form.

- You practice the skill of synthesizing information to provide a succinct summary of a key issue that pertains to the exegesis of Leviticus.
- You hone your skills in academic writing that is succinct, argument-driven, and critically informed.

Methodological Reflection (10%; due May 10, 12pm)

To conclude our course, you should pen a short reflection about how this course has shaped your understanding of biblical exegesis and the way methodological assumptions and interpretive context shape our interpretation. Some examples of things you might discuss in your methodological reflection: How did you experience the commentary exercise? Is there a particular critical method that you found especially illuminating or exciting when analyzing the book of Leviticus? Is there a critical methodology that you found less helpful, or which you would like to practice further in the future? Are there critical methodologies that you believe are “essential” to the exegetical project, insofar as they should always be applied irrespective of which text is being analyzed? What role do you think your own interpretive context and identity(ies) might play in shaping your approach to biblical exegesis? Etc.

The methodological statement should be no more than 3 pages (double-spaced text, with 12-point font, using a standard scholarly font such as Times New Roman and one-inch margins). You should upload it to Canvas when you upload your contribution to the commentary introduction.

This assignment is intended to allow you to reflect on the larger methodological issues raised by this course and how it has shaped your own approach to biblical exegesis moving forward.

- You demonstrate critical and analytic engagement with the core themes and exegetical methods covered over the course of the semester.
- You are given space to reflect on your experience of the class as a whole and to share your perspective with the instructor.

Grading Scale

Letter grades for assignments ranging from A to C- in this course will correspond to the below percentage ranges. (Let's not even contemplate grades of C and below...)

A	≥93%	B+	87–89%	B-	80–82%
A-	90–92%	B	83–86%	C+	77–79%

Academic Integrity

Any other work submitted for academic credit is expected to be your own. The influence of other people's ideas on your work—whether ideas found in books, articles, websites, lectures, or informal discussions with your peers—must be appropriately acknowledged. "Self-plagiarism," in which you present as new research something you wrote for another assignment, is not allowed. Students should familiarize themselves with the guidelines for academic honesty found on the university website as well as the [Harvard Honor Code](#). Cases of suspected violation will be referred to the appropriate disciplinary body and students found responsible for a violation of the rules on academic honesty will fail the course.

Accommodations for Students with Disabilities

Students needing academic adjustments or accommodations because of a documented disability must present their Faculty Letter from the [Accessible Education Office \(AEO\)](#) and speak with the instructor by the end of the second week of the term, September 16. Failure to do so may result in the instructor's inability to respond in a timely manner. All discussions will remain confidential, although Faculty are invited to contact AEO to discuss appropriate implementation.

Course Outline

January 23–February 13	Introduction, Leviticus 1–7
<i>February 20</i>	<i>President's Day (no seminar)</i>
February 22	Text Lab: Planning the Commentary Introduction
March 1–March 8	Leviticus 8–11
<i>March 13 and 15</i>	<i>Spring recess (no seminar or text lab)</i>
March 20–April 24	Leviticus 12–27
May 10	Contribution to Commentary Introduction Due
	Methodological Reflection Due

Detailed Schedule

WEEK 1 (JAN 23)	INTRODUCTION:
	CORE QUESTIONS AND METHODS

Required Reading

Two pieces on biblical exegesis:

- 1) Hayes, John H and Carl R. Holladay. *Biblical Exegesis: A Beginner's Handbook*. Rev. ed. Atlanta, GA: John Knox, 1987, 5–32.
- 2) Yee, Gale A. "The Author/Text/Reader and Power: Suggestions for a Critical Framework for Biblical Studies."

In *Reading from this Place. Vol 1: Social Location and Biblical Interpretation in the United States*. Edited by Fernando F. Segovia and Mary Ann Tolbert. Minneapolis: Fortress, 1995, 109–18.

One short encyclopedia entry, which provides a helpful orientation to Leviticus:

3) Nihan, Christophe. “Leviticus, Book of I. Hebrew Bible/Old Testament.” *EBR* 16:360–67.

(Feel free to read the other entries on the reception history of Leviticus if you wish.)

No text lab this week.

WEEK 2 (JAN 30 & FEB 1) LEVITICUS 1–3

Backgrounds Readings:

Anderson, Gary A. *Sacrifices and Offerings in Ancient Israel: Studies in Their Social and Political Importance*. Edited by Frank Moore Cross. HSM 41. Atlanta, GA: Scholars Press, 1987.

Brichto, Herbert Chanan. “On Slaughter and Sacrifice, Blood and Atonement.” *HUCA* 47 (1976): 19–55.

Eberhart, Christian. *Studien zur Bedeutung der Opfer im Alten Testament. Die Signifikanz von Blut- und Verbrennungsriten im kultischen Rahmen*. WMANT 94. Neukirchen-Vluyn: Neukirchener Verlag, 2002.

Feder, Yitzhaq. *Blood Expiation in Hittite and Biblical Ritual: Origins, Context, and Meaning*. WAWSup 2. Atlanta: Society of Biblical Literature, 2011.

Gilders, William K. *Blood Ritual in the Hebrew Bible: Meaning and Power*. Baltimore, MD: Johns Hopkins University Press, 2004.

Knierim, Rolf P. *Text and Concept in Leviticus 1:1–9: A Case in Exegetical Method*. FAT 2. Tübingen: Mohr Siebeck, 1992.

Levine, Baruch A. “The Descriptive Ritual Texts from Ugarit: Some Formal and Functional Features of the Genre.” Pages 467–75 in *The Word of the Lord Shall Go Forth: Essays in Honor of David Noel Freedman*. Edited by Carol Meyers and Michael Patrick O’Connor. Winona Lake, IN: Eisenbrauns, 1983.

Pardee, Dennis. *Ritual and Cult at Ugarit*. Edited by Theodore J. Lewis. WAW 10. Atlanta: Society of Biblical Literature, 2002.

Marx, Alfred. *Les offrandes végétales dans l’Ancien Testament: du tribut d’hommage au repas eschatologique. Supplements to Vetus Testamentum* 57. Leiden/New York: Brill, 1994.

Milgrom, Jacob. *Studies in Levitical Terminology: The Encroacher and the Levite, The Term ‘Aboda*. UCPNES 14. Berkeley, CA: University of California Press, 1970.

Rainey, Anson F. “The Order of Sacrifices in Old Testament Ritual Texts.” *Bib* 51 (1970): 485–98.

Rendtorff, Rolf. *Studien zur Geschichte des Opfers im alten Israel*. WMANT 24. Neukirchen-Vluyn: Neukirchener Verlag, 1967.

Ruane, Nicole J. *Sacrifice and Gender in Biblical Law*. New York, NY: Cambridge University Press, 2013.

Watts, James W. *Ritual and Rhetoric in Leviticus: From Sacrifice to Scripture*. Cambridge: Cambridge University Press, 2007.

WEEK 3 (FEB 6 & 8) LEVITICUS 4–5

Background Readings:

- Gane, Roy E. *Cult and Character: Purification Offerings, Day of Atonement, and Theodicy*. Winona Lake, IN: Eisenbrauns, 2005.
- Kiuchi, Nobuyoshi. *The Purification Offering in the Priestly Literature: Its Meaning and Function*. JSOTSup 56. Sheffield: JSOT Press, 1987.
- . *A study of ḥāṭṭā' and ḥaṭṭā't in Leviticus 4-5*. FAT. Tübingen: Mohr Siebeck, 2003.
- Levine, Baruch A. *In the Presence of the Lord: A Study of Cult and Some Cultic Terms in Ancient Israel*. Leiden: Brill, 1974.
- Marx, Alfred. *Les systemes sacrificiels de l'Ancien Testament: Formes et fonctions du culte sacrificiel à Yhwh*. VTSup 105. Leiden: Brill, 2005.
- Milgrom, Jacob. "The graduated *ḥaṭṭā't* of Leviticus 5:1-13." *Journal of the American Oriental Society* 103, no. 1 (1983): 249–54.
- Nihan, Christophe. "The Templization of Israel in Leviticus: Some Remarks on Blood Disposal and Kipper in Leviticus 4." Pages 94–130 in *Text, Time, and Temple: Literary, Historical and Ritual Studies in Leviticus*. Edited by Francis Landy, Leigh M. Trevaskis, and Bryan D. Bibb. Hebrew Bible Monographs 64. Sheffield: Sheffield Phoenix, 2015.
- Sklar, Jay. *Sin, Impurity, Sacrifice, Atonement: The Priestly Conceptions*. Hebrew Bible Monographs 2. Sheffield: Sheffield Phoenix, 2005.
- Wright, David P. *The Disposal of Impurity: Elimination Rites in the Bible and in Hittite and Mesopotamian Literature*. SBLDS 101. Atlanta, GA: SBL Press, 1987.
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WEEK 4 (FEB 13 & 15)

LEVITICUS 6–7

Background Readings:

- Marx, Alfred. "The Theology of Sacrifice According to Leviticus 1–7." Pages 103–20 in *The Book of Leviticus: Composition and Reception*. Edited by Rolf Rendtorff and Robert A. Kugler. VTSup 93. Leiden: Brill, 2003.
- Nihan, Christophe. *From Priestly Torah to Pentateuch: A Study in the Composition of the Book of Leviticus*. FAT 2/25. Tübingen: Mohr Siebeck, 2007.
- Rendsburg, Gary A. "The inclusio in Leviticus xi." *VT* 43, no. 3 (1993): 418–21.
- Watts, James W. "The Rhetoric of Ritual Instruction in Leviticus 1–7." Pages 79–100 in *The Book of Leviticus: Composition and Reception*. Edited by Rolf Rendtorff and Robert A. Kugler. VTSup 93, FIOTL 3. Leiden: Brill, 2003.
- . *Ritual and Rhetoric in Leviticus: From Sacrifice to Scripture*. Cambridge: Cambridge University Press, 2007.
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WEEK 5 (FEB 20) (FEB 22)

NO SEMINAR TEXT LAB *WILL* TAKE PLACE AS USUAL

GOALS: We will use our text lab hour to discuss the final assignments and which “roles” we will assume when writing the introduction to our commentary.

WEEK 6 (FEB 27 & MARCH 1) LEVITICUS 8–10

Background Readings

- Achenbach, Reinhard. “Das Versagen der Aaroniden. Erwägungen zum literarhistorischen Ort von Leviticus 10.” Pages 55–70 in *Basel und Bibel: Collected Communications to the XVIIth Congress of the International Organization for the Study of the Old Testament*. Edited by Matthias Augustin and Hermann Michael Niemann. BEATAJ 51. Frankfurt am Main: Peter Lang, 2004.
- Feldman, Liane M. “Ritual Sequence and Narrative Constraints in Leviticus 9:1–10:3.” *JHebS* 17 (2017): 1–35, doi:10.5508/jhs.2017.v17.a12.
- . *The Story of Sacrifice: Ritual and Narrative in the Priestly Source*. FAT 141. Tübingen: Mohr Siebeck, 2020.
- Mettinger, Tryggve N. D. *The Dethronement of Sabaoth: Studies in the Shem and Kabod Theologies*. Translated by Frederick H. Cryer. ConBOT 18. Lund: Gleerup, 1982.
- Nihan, Christophe. “The Institution of the Priesthood and the Beginning of the Sacrificial Cult: Some Comments on the Relationship between Exodus 29 and Leviticus 8.” Pages 39–53 in *Basel und Bibel: Collected Communications to the XVIIth Congress of the International Organization for the Study of the Old Testament*. Edited by Matthias Augustin and Hermann Michael Niemann. BEATAJ 51. Frankfurt am Main: Lang, 2004.
- Utzschneider, Helmut. *Das Heiligtum und das Gesetz. Studien zur Bedeutung der sinaitischen Heiligtumstexte (Ex 25–40; Lev 8–9)*. OBO 77. Fribourg: Academic Press and Göttingen: Vandenhoeck & Ruprecht, 1988.
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WEEK 7 (MARCH 6 & 8) LEVITICUS 11

Background Readings:

- Altmann, Peter, and Anna Angelini. “Purity, Taboo, and Food in Antiquity: Theoretical and Methodological Issues.” In *Food Taboos and Biblical Prohibitions: Reassessing Archaeological and Literary Perspectives*. Edited by Peter Altmann, Anna Angelini, and Abra Spiciarich. Bible and Archaeology 2. Tübingen: Mohr Siebeck, 2020.
- Angelini, Anna and Christophe Nihan. “Unclean Birds in the Hebrew and Greek Versions of Leviticus and Deuteronomy.” Pages 39–68 in *The Text of Leviticus. Proceedings of the Third International Colloquium of the Dominique Barthélemy Institute, held in Fribourg (October 2015)*. Edited by Innocent Himbaza. OBO 292; Publications of the Dominique Barthélemy Institute 3. Leuven: Peeters, 2020.
- Driver, Godfrey R. “Birds in the Old Testament: II. Birds in Life.” *PEQ* 87, no. 2 (1955): 129–40.
- . “Three Technical Terms in the Pentateuch.” *JSS* 1, no. 2 (1956): 97–105.
- Firmage, Edwin. “The Biblical Dietary Laws and the Concept of Holiness.” Pages 177–208 in *Studies in the Pentateuch*. Edited by John A. Emerton. VTSup 41. Leiden: Brill, 1990.
- Houston, Walter J. *Purity and Monotheism: Clean and Unclean Animals in Biblical Law*. JSOTSup 140. Sheffield: JSOT Press, 1993.

- Liss, Hanna. "Ritual Purity and the Construction of Identity: The Literary Function of the Laws of Purity in the Book of Leviticus." Pages 329–54 in *The Books of Leviticus and Numbers*. Edited by Thomas Römer. Leuven: Peeters, 2008.
- Meshel, Naphtali. "P1, P2, P3, and H: Purity, Prohibition, and the Puzzling History of Leviticus 11." *HUCA* 81 (2012): 1–15.
- Moran, William L. "The Literary Connection between Lv 11,13–19 and Dt 14,12–18." *CBQ* 28, no. 3 (1966): 271–77.
- Nihan, Christophe. "The Laws about Clean and Unclean Animals in Leviticus and Deuteronomy and Their Place in the Formation of the Pentateuch." Pages 401–32 in *The Pentateuch: International Perspectives on Current Research*. Edited by Thomas B. Dozeman, Konrad Schmid, and Baruch J. Schwartz. FAT 1/78. Tübingen: Mohr Siebeck, 2011.
- Watts, James W. "From the Torah of Polluted and Inedible Meats to Diet as a Marker of Jewish Identity." Pages 131–41 in *Torah: Functions, Meanings, and Diverse Manifestations in Early Judaism and Christianity*. Edited by Jason M. Zurawski. Atlanta: Society of Biblical Literature, 2021.

MARCH 14 & 16

**NO SEMINAR OR TEXT LAB:
SPRING RECESS**

WEEK 8 (MARCH 20 & 22) LEVITICUS 12–15

Background Readings:

- Erbele-Küster, Dorothea. *Körper und Geschlecht: Studien zur Anthropologie von Leviticus 12 und 15*. WMANT 121. Neukirchen-Vluyn: Neukirchener Verlag, 2008.
- . "The Ritual Texts of Leviticus and the Creation of Ritualized Bodies." Pages 240–54 in *Text and Ritual in the Pentateuch*. Edited by Christophe Nihan and Julia Rhyder. University Park, PA: Eisenbrauns, 2021.
- Klawans, Jonathan. "Pure Violence: Sacrifice and Defilement in Ancient Israel." *HTR* 94, no. 2 (2001): 135–57.
- Kugler, Robert A. "Holiness, Purity, the Body and Society: The Evidence for Theological Conflict in Leviticus." *JSOT* 76 (1997): 3–27.
- Nihan, Christophe. "Forms and Functions of Purity in Leviticus." Pages 311–68 in *Purity and the Forming of Religious Traditions in the Ancient Mediterranean World and Ancient Judaism*. Edited by Christian Frevel and Christophe Nihan. *Dynamics in the History of Religion* 3. Leiden: Brill, 2013.
- Ruane, Nicole J. *Sacrifice and Gender in Biblical Law*. New York, NY: Cambridge University Press, 2013.
- Schmitt, Rüdiger. "Leviticus 14.33–57 as Intellectual Ritual." Pages 196–203 in *Text, Time, and Temple: Literary, Historical, and Ritual Studies in Leviticus*. Edited by Francis Landy, Leigh M. Trevaskis, and Bryan D. Bibb. Hebrew Bible Monographs 64. Sheffield: Sheffield Phoenix, 2015.
- Schwartz, Baruch J., Naphtali S. Meshel, Jeffrey Stackert, and David P. Wright, eds. *Perspectives on Purity and Purification in the Bible*. London: T&T Clark, 2008.

- Watts, James W. "Text Are Not Rituals and Rituals Are Not Texts, With an Example from Leviticus 12." Pages 172–87 in *Text and Ritual in the Pentateuch*. Edited by Christophe Nihan and Julia Rhyder. University Park, PA: Eisenbrauns, 2021.
- Whitekettle, Richard. "Leviticus 15:18 Reconsidered: Chiasm, Spatial Structure and the Body." *JSOT* 16, no. 49 (1991): 31–45.

WEEK 9 (MARCH 27 & 29) LEVITICUS 16–17

Background Readings:

- Blair, Judit M. *De-Demonising the Old Testament: An Investigation of Azazel, Lilith, Deber, Qeteb and Reshef in the Hebrew Bible*. FAT 2/37. Tübingen: Mohr Siebeck, 2009.
- Douglas, Mary. "The Go-Away Goat." Pages 121–41 in *The Book of Leviticus: Composition and Reception*. Edited by Rolf Rendtorff and Robert A. Kugler. VTSup 93. Leiden: Brill, 2003.
- Feder, Yitzhaq. "On *kuppuru*, *kippēr* and Etymological Sins that Cannot be Wiped Away." *VT* 60, no. 4 (2010): 535–45.
- Gane, Roy E. *Cult and Character: Purification Offerings, Day of Atonement, and Theodicy*. Winona Lake, IN: Eisenbrauns, 2005.
- Gorman, Frank H. *The Ideology of Ritual: Space, Time and Status in the Priestly Theology*. JSOTSup 91. Sheffield: JSOT Press, 1990.
- Grabbe, Lester L. "The Scapegoat Tradition: A Study in Early Jewish Interpretation." *JSJ* 18 (1987): 152–67.
- Janowski, Bernd. "Das Geschenk der Versöhnung: Leviticus 16 als Schlussstein der priestlichen Kulttheologie." Pages 3–31 in *Day of Atonement*. Edited by Thomas Hieke and Tobias Nicklas. Themes in Biblical Narrative 15. Leiden: Brill, 2012.
- Jenson, Philip Peter. *Graded Holiness: A Key to the Priestly Conception of the World*. JSOTSup 106. Sheffield: JSOT Press, 1992.
- Milgrom, Jacob. "A Prolegomenon to Leviticus 17:11." *JBL* 90 (1971): 149–56.
- Rendtorff, Rolf. "Leviticus 16 als Mitte der Tora." *BibInt* 11, no. 3-4 (2003): 252–58.
- Rhyder, Julia. "The Prohibition of Local Butchery in Leviticus 17:3–4: The Evidence from the Dead Sea Scrolls." *Semitica* 62 (2020): 307–27.
- . "Ritual Text and Ritual Practice: Some Remarks on Extra-Sanctuary Slaughter in Leviticus." Pages 13–21 in *Rites aux Portes*. Edited by Patrick M. Michel. Bern: Lang, 2018.
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Witnesses to Leviticus

Dead Sea Scrolls

The various manuscripts listed below have all been published in the following series: *Discoveries in the Judean Desert*. Oxford: Oxford University Press, 1951–2011.

<u>Scroll Name/Number</u>	<u>Language</u>	<u>Date</u>	<u>State of the Manuscript</u>	<u>Extant Passages</u>
MasLev ^a [Mas 1a]	Hebrew (formal Herodian script) [`]	50–1 BCE	1 fragment	Lev 4:3–9
MasLev ^b [Mas 1b]	Hebrew	ca. 50 BCE	45 fragments (some very small)	Lev 8:31–34 Lev 9:1–15; 22–24 Lev 10:1; 8–20 Lev 11:1–21

4QExodus– Leviticus ^f [4Q17]	Hebrew (square script)	ca. 250 BCE	5 fragments (2 fragments of Lev)	(Exod 38:18–22 Exod 39:3–24 Exod 40:8–27) Lev 1:12–15; 17 Lev 2:1
4QLev– Num ^a [4Q23]	Hebrew (early Hasmonean formal script)	ca. 150–100 BCE	104 fragments (30 very small)	Lev 4:3–9
4QLev ^b [4Q24]	Hebrew (square script)	Late Hasmonean period (approx. mid–1 st century BCE)	30 fragments	Lev 8:31–34 Lev 9:1–15; 22–24 Lev 10:1; 8–20 Lev 11:1–21
4QLev ^c [4Q25]	Hebrew (square script)	30–1 BCE? (Metso 2008: 519)	6 fragments	(Exod 38:18–22 Exod 39:3–24 Exod 40:8–27) Lev 1:12–15; 17 Lev 2:1
4QLev ^d [4Q26]	Hebrew (early Herodian script)	30 BCE–20CE	4 fragments (7 smaller fragments also exist, but the text they contain have not been identified). Poor condition.	Lev 13:32–33 Lev 14:22–23, 25–34 Lev 14:40–54 Lev 15:10–11 Lev 15:18–24 Lev 16:15–29 Lev 18:16–21 Lev 19:3–8 Lev 24:11–12 Lev 26:26–33 Lev 27:5–22
Leviticus ^e [4Q26a]	Hebrew (square script)	100–30 BCE? (Metso 2008: 519)	9 fragments	Lev 1:11–17 Lev 2:1–16 Lev 3:1, 8–14 Lev 21:17–24– Lev 22:1–23:25 Lev 23:40 Lev 24:1–23 Lev 25:28–
Leviticus ^g [4Q26b]	Hebrew (square script), but the name of God is written in paleo–Hebrew script.	Unknown.	1 fragment	Lev 7:19–26
1QpaleoLev [1Q3]	Paleo Hebrew	125–75 BCE	24 fragments	Lev 11:10–11

			(Leviticus being found in frags. 1–7, 22–24)	Lev 19:30–34 Lev 20:24 Lev 21:24 Lev 22:1–6 Lev 23:3–8 (Num 1:48–50 Num 36:7–8?) Lev 27:30–31?
2QpaleoLev [2Q5]	Paleo Hebrew	1 st century BCE	1 fragment	Lev 11:22–29
6QpaleoLev [6Q2]	Paleo Hebrew	250–150 BCE	1 fragment	Lev 8:12–13
11QpaleoLev ^a [11Q1]	Paleo Hebrew	100 BCE	6–9 lines from the last 14 columns of the scroll of Lev.	Lev 4:24–26 (31–35) Lev 6:12–13? Lev 8:10–11? Lev 10:4–7 Lev 11:27–32 Lev 13:3–9: 32–35(?); 39–43 Lev 14:16–21 Lev 14:52–15:5 Lev 16:1–6 Lev 16:34–17:5 Lev 18:27–19:4 Lev 20:1–6 Lev 21:6–12 Lev 22:21–27 Lev 23:22–29 Lev 24:9–14 Lev 25:28–36 Lev 26:17–26 Lev 27:11–19
11QLev ^b [11Q2]	Hebrew (square script), but the name of God is written in paleo–Hebrew script.	ca. 50 CE	9 fragments, 7 of which contain portions of Leviticus	Lev 7:34–35 Lev 8:8 Lev 9:23–10:2 Lev 13:57–59 Lev 14:16–17 Lev 15:18–19 Lev 25:31–33
4Q365 (4QRP C)	Hebrew (square script)	Transition between the late Hasmonean and early Herodian periods, mid–1 st century BCE.	38 fragments and 24 small, unidentified fragments.	Lev 11–27 (also contains parts of Gen 21, Exod 8–39, Num 1–27, Deut 2 and 19).

4Q366 (4QRP D)	Hebrew (square script)	Hasmonean period, mid–first century BCE.	5 fragments (1 of Lev)	Material from Exodus, Leviticus, Numbers and Deuteronomy. A text that appears to correspond to Lev 24:20–22, followed directly by Lev 25:39–43. In addition to Exod 21–22, Num 29, Deut 14 and 16.
4Q367 (4QRP E)	Hebrew (square script)	Middle to late Hasmonean period	3 fragments (all of Lev) and 1 unidentified fragment).	Parts of Lev 11–27.
4QLXX Lev ^a [4Q119]	Greek	125–1 BCE	2 fragments (the second one contains only the work <i>kai</i>).	Lev 26:2–16
pap4QLXXLev ^b [4Q120]	Greek	1 st century BCE	31 identified Leviticus fragments and 66 small unidentified fragments	Lev 1:11–6:5 (MT 5:24)
Targum of Leviticus 4QtgLev [4Q156]	Aramaic	2 nd century BCE	2 small fragments	Lev 16:12–21

*A note about this table: this table represents my personal notes on the witnesses to Leviticus found among the DSS. The table may contain some small errors or inaccuracies.

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