

TERMINOLOGICAL PATTERNS AND LEVITICUS 16

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A close reading of the extant text of Lev 16 brings to light several terminological patterns. For one, the linguistic links based on the words אהרן "Aaron," דם "blood," כל "all, any," כפר "to make expiation," and בגד "garment," support the terminological unity of Lev 16 per se. So, too, through distributing the nouns איל "ram" and פרכת "curtain," it has been integrated into the final form of Leviticus. What is more, by means of terminological patterns based on the terms שבע פעמים "seven times," מצנפת "turban," כתנה "tunic," and כפרת "kapporet," Lev 16 has been connected with certain passages of the Pentateuch that precede and follow respectively.

Key Words: literary criticism; terminological patterns; Yom Kippur; Lev 16; Ark of the Covenant; kapporet

1. Introduction

More than seventy years ago, Martin Buber and Franz Rosenzweig were the first to point out that the "purposeful repetition of words constitutes a distinctive convention of biblical prose, which they called *Leitwortstil*."¹ According to Buber and Rosenzweig,

... a *Leitwort* is a word or word-root that recurs significantly in a text ... by following these repetitions, one is able to decipher or grasp a meaning of the text, or at any rate, the meaning will be revealed more strikingly... The measured repetition that matches the inner rhythm of the text, or rather, that wells up from it, is one of the most powerful means for conveying meaning without expressing it.²

In scrutinizing Lev 16, the same methodological approach is applied as in previous studies.³ But in contrast to the *Leitwortstil*, the "terminological

¹ Robert Alter, *The Art of Biblical Narrative* (New York: Basic, 1981), 92.

² Martin Buber, "Leitwortstil in der Erzählung des Pentateuchs," in *Werke*, 2: *Schriften zur Bibel* (Munich: Kösel Verlag, 1936 [reprint 1964]), 1131. The English translation is by Alter, *The Art of Biblical Narrative*, 93.

³ Wilfried Warning, *Literary Artistry in Leviticus* (Biblical Interpretation Series 35; Leiden: Brill, 1999), 25; idem, "Terminologische Verknüpfungen in der Urgeschichte," *ZAW* 114 (2002): 262–69; idem, "Terminological Patterns and the Book of Esther," *OTE* 15 (2002): 497–500; idem, "Terminologische Verknüpfungen und Leviticus 11," *BZ* 46

reading" of the Bible is narrowed down by certain arithmetic considerations. Most likely, the "medieval and Renaissance theologians' exaggerated and irrational perceptions of number symbolism have led to a reaction of complete contempt for anything connected with numerology."⁴ The utter disdain for any numerological notions in present-day biblical scholarship possibly involves the danger of throwing out the baby with the bathwater. In recent years it has been suggested that biblical writers did employ some kind of numer(olog)ical devices in their compositions.⁵ Once the words of a self-contained passage have been tabulated, some "arithmetical constraint" is applied: many an example suggests that both in a seven-part structure and in a variable-length list, prominence is (at times) given to the *seventh* slot.⁶ Two other types of linguistic links should be presented here: first, corresponding to the well-known *inclusio* or envelope structure,⁷ the term "open-envelope structure"⁸ has been coined. It designates terminological patterns in which the second and second-from-last positions are similar/verbatim. Second, linguistic linkages in which the third and third-from-last, fourth and fourth-from-last, etc. positions resemble each other are called "equidistant structures." The disclosure of equidistant structures in the Torah, the Prophets, and the Writings suggests that verbatim repetitions in a given self-contained pericope are not necessarily secondary additions; they should rather be seen as significant structural devices employed by different biblical authors in different eras.

Such terminological patterns, verbal links transcending redaction-critical or source-critical boundaries, come to light only if the transmitted text is accepted at face value. Although the canonical form of the Pentateuch constitutes a complex literary text-unit, some person(s) is/are responsible for having composed the extant *Endgestalt*, whatever the oral and/or written

(2002): 101; idem, "Terminological Patterns and the Personal Name יַעֲקֹב: 'Jacob' in the Books of Amos and Micah" *AUISS* 41 (2003): 229–336; idem, "Terminological Patterns and the Decalogue," *ZAW* 118 (2006): 513–22.

⁴ Jacob Bazak, "Numerical Devices in Biblical Poetry," *VT* 38 (1988): 334.

⁵ For example, Benno Jacob, *Das erste Buch der Tora* (Berlin: Schocken, 1934), 156–57; 235; 309; 834–35; Meir Paran, *Forms of the Priestly Style in the Pentateuch: Patterns, Linguistic Usages, Syntactic Structures* (Jerusalem: Magnes, 1989), 204–5 [Hebrew]; Matitiahu Tsevat, "Abzählungen in 1 Samuel 1–4," in *Die Hebräische Bibel und ihre zweifache Nachgeschichte: Festschrift für Rolf Rendtorff zum 65. Geburtstag* (ed. Erhard Blum et al.; Neukirchen-Vluyn: Neukirchener Verlag, 1990), 207–14.

⁶ Cf. Warning, *Literary Artistry in Leviticus*, 52–54, 72–82, 105–7, 110–20, 133–59.

⁷ Cf. Sean E. McEvenue, *The Narrative Style of the Priestly Writer* (AnBib 50; Rome: Biblical Institute Press, 1971), 43; Paran, *Forms of the Priestly Style in the Pentateuch*, 53–72.

⁸ Warning, *Literary Artistry in Leviticus*, 32–33, 115–20, 156–59.

Vorlagen have been. If it is true that in "literature the form is meaningful" ... "In literature the form creates meaning" ... "In literature the meaning exists in and through form,"⁹ it should be profitable to scrutinize the wording of the transmitted text. It is therefore my contention that the biblical writer composed his text carefully and thoughtfully. In a recent study it has been suggested to take the deliberate repetition of the formulaic phrase "and the Lord spoke/said to Moses/(and) Aaron" as the key to decipher the macrostructure of Leviticus, i.e., the overall outline.¹⁰ The formulaic introduction appears thirty-seven times, each of them introducing a distinct divine speech (DS). At this point it must be mentioned that those terminological patterns disclosed within the confines of a single DS have been designated as "microstructure," whereas the term "macrostructure" applies to the overall outline of the present book of Leviticus.¹¹ Against the background of this hypothesis, the DS on the Day of Atonement is considered as both "the climax of the sacrificial system on this high, solemn day"¹² and the keystone of the overall literary structure.¹³

In spite of the numerous analyses of Lev 16 and studies arriving at very different results as far as its redactional layers are concerned, many scholars seem to agree that a "different literary hand"¹⁴ is at work in vv. 29–34. In

⁹ Luis Alonso-Schökel, "Hermeneutical Problems of a Literary Study of the Bible," in *Congress Volume: Edinburgh, 1974* (ed. G. W. Anderson et al.; VTSup 28; Leiden: Brill, 1975), 7.

¹⁰ Warning, *Literary Artistry in Leviticus*, 38–46.

¹¹ Cf. Rolf Knierim, *Text and Concept in Leviticus 1:1–9: A Case in Exegetical Method* (Tübingen: J. C. B. Mohr, 1992), 3, who speaks of the "super- or macrostructure of the Pentateuch." Helmut Utzschneider, *Das Heiligtum und das Gesetz: Beobachtungen zur Bedeutung der sinaitischen Heiligtumstexte (Ex 25–40; Lev 8–9)* (OBO 77; Göttingen: Vandenhoeck & Ruprecht, 1988) 76–77, has also a large part of the present Pentateuch in mind when he speaks of the "sinaitic sanctuary texts in the macrostructures of the wilderness and Sinai narrative."

¹² John E. Hartley, *Leviticus* (WBC 4; Waco: Word, 1992), 224; Rolf Rendtorff, *Das Alte Testament: Eine Einführung* (Neukirchen-Vluyn: Neukirchener Verlag, 1983), 155, remarks: "Alle Beseitigung von Unreinheit findet ihren Abschluß und Höhepunkt in der großen jährlichen Sühneveranstaltung, in der zugleich das Heiligtum von der Verunreinigung durch alle nicht sühnbaren Vergehen gereinigt wird." Joseph Blenkinsopp, *The Pentateuch: An Introduction to the First Five Books of the Bible* (ABRL; New York: Doubleday, 1992), 224, speaks of Lev 16 as "the centrally placed ritual for the Day of Atonement."

¹³ Cf. Warning, *Literary Artistry in Leviticus*, 38–48.

¹⁴ Theodor Seidl, "Levitikus 16—'Schlußstein' des priesterlichen Systems der Sündenvergebung," in *Levitikus als Buch* (ed. Heinz-Josef Fabry and Hans-Winfried Jüngling; BBB 119; Berlin and Bodenheim b. Mainz: Philo, 1999), 222.

contrast to this thesis, the linguistic links presented in this study suggest "a single literary hand." If, for example, we were to follow Theodor Seidl in suggesting that vv. 4, 12–13 and 17 are secondary, most of the verbal links presented below would have originated when those verses were added.

2. Terminological Patterns within Leviticus 16:2–34

Based on the findings of a previous study, this article considers Lev 16:2–34 as the very center of thirty-seven DSs in Leviticus.¹⁵ The divine speech on Yom Kippur appears to be preceded and followed by eighteen such DSs. Each of the following verbal links focuses on some aspect of the elaborate ritual on Yom Kippur, and what is more, except the linguistic linkages based on the words "Aaron" and "blood," each one stands or falls on vv. 29–34. At this point it cannot be overemphasized that it is only the first terminological pattern, a verbal link resting on the PN "Aaron," that falls if v. 1, "And the Lord spoke to Moses after the death of Aaron's two sons who died when they drew near before the Lord," is considered as an integral part of the central DS.

2.1. The PN אהרן "Aaron"

This equidistant-structure based on the PN "Aaron" is of interest for at least three reasons: first, the phrase, "and Aaron is to bring near the bull which is for him and make expiation for himself and for his house" (v. 6) is repeated verbatim in v. 11. Second, the repetitive resumption frames, as it were, the procedure of casting lots, i.e. which goat is for the Lord and which one for Azazel (in Leviticus the noun "lot" is attested only in 16:8 [3x], 9, 10). Third, the significant seventh text states that Aaron is to lay both hands on the head of the live goat and to confess over it all the iniquities of the Israelites (v. 21). At this point it is important to notice that v. 21 is of structural significance in the equidistant structure resting on the common particle כל "all," a verbal link to be presented below:

¹⁵ Warning, *Literary Artistry in Leviticus*, 42–46.

- 2 speak to **Aaron**, your brother, not to come to the Most Holy at any time
 3 with this **Aaron** is to enter the Most Holy
- 6 and **Aaron** is to bring near the bull which is for him and make expiation
 8 **Aaron** is to cast lots over the two goats
 9 and **Aaron** is to bring near the goat on which the lot to the Lord fell
 11 and **Aaron** is to bring near the bull which is for him and make expiation
- 21 and **Aaron** is to lay his two hands on the head of the live goat
 23 and **Aaron** is to come to the Tent of Meeting

Exegetical inferences: This verbal link based on the repetitive resumption points to the inseparable interrelation of form and content.

2.2. The Noun דם “Blood”

The ninefold attestation of the noun דם is of interest because the blood-manipulation mentioned in the second and second-from-last positions is expressed almost verbatim. In v. 14 some blood is sprinkled on the כפרת on its east side and seven times in front of it, whereas in v. 19 it is “the altar which is before the Lord” (v. 18) on which some blood is sprinkled seven times. We must not fail to notice that such a sevenfold blood manipulation, a rite to be performed by the high priest, is mentioned only twice in Lev 16, namely in vv. 14 and 19. Moreover, these two texts have been inseparably integrated into the twelve-part linguistic linkage based on the phrase “seven times,” an outline presented below:

- 14 he is to take some of the **blood**
 14 to sprinkle seven times some of the **blood** with his finger
 15 and bring its **blood** behind the curtain
 15 and do with its **blood**
- 15 as he did with the **blood** of the bull and sprinkle it on the כפרת
- 18 he is to take some of the **blood** of the bull
 18 and some of the **blood** of the goat
 19 he is to sprinkle some of the **blood** with his finger seven times
 27 whose **blood** was brought into...

Exegetical inferences: On Yom Kippur, twice some sacrificial blood is sprinkled *seven times*. In this open-envelope structure, the blood manipulation, a ritual most essential to this high holy day, is highlighted through its balanced positions.

2.3. The Particle כל “All, Any”

As shown above in the outline based on the PN “Aaron,” v. 21, which reads “Aaron is to lay his two hands on the head of the live goat and confess over

it all the iniquities of the Israelites, all their transgressions, and all their sins; he is to put them on the goat's head," is essential to the former and the present equidistant structure. Close reading of the following table suggests that the twelve texts can be easily arranged in three groups of four. The central group is formed by the four occurrences of the particle in vv. 20–22 describing the ritual performed on the scapegoat. It is only in vv. 21a and 22a that the noun עון "iniquity" appears in Lev 16. While v. 21a depicts the laying-on of hands and the transfer of Israel's sins onto the live goat, v. 22a states that "the goat is to carry upon it all their iniquities to an inaccessible region." If the term "iniquity" is indeed "the key term in the confession because it is the only category of sin repeated in the summation (v. 22),"¹⁶ Jacob Milgrom's thesis is strongly supported by this linguistic link. In view of the prevailing hypothesis that vv. 29–34 should be regarded as a later gloss, it should be emphasized that this outline reaches from the very beginning to the very end of the DS on Yom Kippur. Furthermore, no reader would deny its being replete with theological meaningfulness:

2		not to come at	any	time into the Most Holy Place
16		and	all	of their sins
17		not	any	person is to be in the Tent of Meeting
17		and	all	the congregation of Israel
21	<u>and to confess over it</u>		all	<u>the iniquities of the Israelites</u>
21		and	all	their transgressions
21		and	all	of their sins
22	<u>the goat is to carry on it</u>		all	<u>their iniquities to an inaccessible region</u>
29	and you shall not do	any	work	
30	to cleanse you from	all	your sins	
33	and	all	the people of the congregation	
34	from	all	their sins	

Exegetical inferences: Two crucial aspects of the ritual of Yom Kippur, confessing all the iniquities of the Israelites over the scapegoat and its carrying all their iniquities to an inaccessible region, have been highlighted by means of their structural positions. Once again, form and content support and supplement each other.

2.4. The Verb כפר "Make Expiation"

The terminological pattern resting on the verb כפר is the second verbal link including the alleged gloss, vv. 29–34. There is no other self-contained peri-

¹⁶ Jacob Milgrom, *Leviticus 1–16: A New Translation with Introduction and Commentary* (AB 3A; New York: Doubleday, 1991), 1043.

cope in the Bible in which the verb appears as frequently as in Lev 16:2–34.¹⁷ The theological importance of this outline seems to be supported by means of certain numer(olog)ical notions. First, it is in the seventh (v. 18) and seventh-from-last (v. 27a) positions that we read: “Then he is to go out to the altar which is before the Lord to make expiation for it and take some of the bull’s blood and some of the goat’s blood and put it on the horns of the altar roundabout”¹⁸ / “The bull for the purification offering and the goat for the purification offering, whose blood was brought to make expiation in the Most Holy Place, are to be taken outside the camp.” Second, it should be noticed that the nouns “goat” (vv. 5, 7, 8, 9, 10, 15, 18, 20, 21 [2x], 22 [2x], 26, 27) and “bull” (vv. 3, 6, 11 [2x], 14, 15, 18, 27) both appear the *seventh* time in v. 18. Third, exegetes commenting on v. 27 state that the bull and the goat must be taken outside the camp and be burnt with their hides, flesh and offal, but to my knowledge no expositor has heretofore noted the structural significance of the relative clause, “whose blood was brought to make expiation in the Most Holy Place.” According to the actual wording of vv. 18 and 27, it is the blood of the bull *and* the goat by means of which expiation is made for the altar before the Lord and the Most Holy Place. Once again, the form, namely the aspect of “fulfillment [and] finishing”¹⁹ inherent in the number “seven,” appears to complete the content, i.e., the perfect effectiveness of the purgatorial rites performed on Yom Kippur:

6		to	make expiation	for himself and for his house
10		to	make expiation	with it
11		to	make expiation	for himself and for his house
16	he will	make expiation		for the Most Holy Place
17	when he comes to	make expiation		for the Most Holy Place
17		to	make expiation	for himself and for his house
18	which is before the Lord to	make expiation		for it and take some blood of the bull
20	when he is finished	making expiation		for the Most Holy Place
24		to	make expiation	for himself and for his house
27	whose blood was brought to	make expiation		in the Most Holy Place
30	he is to	make expiation		for you
32	the priest ... who is to	make expiation		
33	he is to	make expiation		for the Most Holy Place
33	and he is to	make expiation		for the Tent of Meeting and the altar
33	and he is to	make expiation		for the priests and all the congregation
34	perpetual ordinance to	make expiation		for the Israelites

¹⁷ Cf. Seidl, “Levitikus 16,” 235, who calls it a recurring *Leitwort*.

¹⁸ See Warning, *Literary Artistry in Leviticus*, 148–49.

¹⁹ Arvid S. Kapelrud, “The Number Seven in Ugaritic Texts,” *VT* 18 (1968): 499.

Exegetical inferences: The notion that the perfect purgatorial rites effect expiation seems to be corroborated and confirmed by the perfect positions, i.e., the seventh and seventh-from-last slots. The intriguing interplay of form and content stands or falls, however, by the last six attestations of the verb in vv. 30–34.

2.5. The Noun בגד “Garment”²⁰

The “frequent use of the number seven—that is, seven attestations of a word in a pericope to indicate its importance,”²¹ is said to be a favorite structural device in pericopes belonging to the so-called “H” source or Holiness School. Indubitably, numerous seven-part structures can be found in text units commonly ascribed to “H.” It is likewise an indubitable terminological fact that there are numerous seven-part structures in texts attributed to “J” and “P” and, what is more, even in the Prophets and the Writings. Therefore, if we do not proceed on the assumption that vv. 29–34 were tacked onto Lev 16, scrutinizing the wording of this pericope brings to light the chiasmic linguistic linkage founded on the noun בגד, an outline which stands or falls with the “gloss on the linen vestments”²² in v. 32b.

The special sacrifices required for the ritual on Yom Kippur are described in vv. 3b and 5. According to these instructions, Aaron is to take a bull and a ram for himself and his house (v. 3) and, from the Israelites, he is to take two he-goats and a ram (v. 5). The two lists of sacrificial animals frame, it appears, the list of linen garments constituting the other indispensable items for the Day of Atonement: “He is to put on the holy linen tunic, linen breeches are to be on his body, and he is to gird himself with a linen sash, and he is to don a linen turban, holy garments are they. He is to put them on after bathing his body in water” (v. 4). At this point it is important to remember that in Lev 16 the term “holy garments” is attested only twice, namely in vv. 4 and 32:²³

²⁰ Cf. Warning, *Literary Artistry in Leviticus*, 66–88.

²¹ Milgrom, *Leviticus 1–16*, 1323.

²² *Ibid.*, 1058.

²³ Cf. Benedikt Jürgens, *Heiligkeit und Versöhnung: Levitikus 16 in seinem literarischen Kontext* (Herders Biblische Studien 28; Freiburg: Herder, 2001), 61, who points to the “Signalcharakter” (signaling character) of the phrase “holy garments” in vv. 4b and 32b.

4		holy	garments	are they
23	he is to take off the	<u>linen</u>	<u>garments</u>	which he wore
24	he is to put on his		garments	
26	he is to wash his		garments	
28	he is to wash his		garments	
32ba	he is to wear the	<u>linen</u>	<u>garments</u>	
32bβ		the holy	garments	

Exegetical inferences: The chiasm, a linguistic linkage encompassing almost the entire chapter, corroborates the crucial role the high-priestly garments play in the ritual of Yom Kippur.

Although the term מלא יד "fill the hand, ordain"²⁴ is attested only once in Lev 16, namely in v. 32, a verbal link based on this very expression will be presented here. Both the preceding seven-part and the following ten-part linguistic linkages stand or fall on Lev 16:32b. We should be aware of the fact that *expressis verbis* in the Pentateuch the term "holy garments" is mentioned only in Exod 28:2, 4; 29:29; 31:10; 35:19, 21; 39:41; 40:13; Lev 16:4, 32. What is more, the two expressions "ordain" and "holy garments" appear both in the third and third-from-last texts of this list. Three times, however, namely in Exod 29:29; Lev 16:32 and 21:10, the Torah refers to one of Aaron's descendants who is to serve as high priest in his father's place. It is, however, only Exod 29:29 and Lev 16:32 that refer to the "holy garments." Lev 21:10 mentions "the garments" the future high priest is to wear:

Exod 29:29	And the holy garments which belong to Aaron are to be for his sons after him, to be...
Lev 16:32	The priest is to make expiation [the one] who was anointed and who <i>was ordained</i> to serve...
Lev 21:10a	The high priest, the one among his brothers on whose head the anointing oil was poured...
Exod 29:29	...anointed in them and <i>to be ordained</i> in them.
Lev 16:32	...as priest in place of his father and he is to wear the linen garments, to the holy garments .
Lev 21:10a	...and who <i>was ordained</i> , he is to wear the garments.

If we accept the wording of the transmitted MT at face value, we can deduce that the alleged gloss in Lev 16:32b figures prominently in two distinct terminological patterns, once in a microstructure within the narrow confines of Lev 16:2–34 and one more time in a macrostructure reaching from Exod 28:41 to Num 3:3:

²⁴ In translating the term with "to ordain" I follow Milgrom, *Leviticus 1–16*, 538–40.

Exod 28:41	to anoint them and to	ordain	them
29:9	you are to	ordain	Aaron and his sons
29:29	<u>and to</u>	ordain	<u>them in them</u> [i.e., the holy garments]
29:33	to	ordain	them and to consecrate them
29:35	...taking seven days to	ordain	them
32:29	Moses said: you have been	ordained	today
Lev 8:33	until the days of your	ordination	are completed
16:32	<u>who was</u>	ordained	<u>to serve as priest in his father's place</u>
21:10	who was	ordained	to wear the garments
Num 3:3	who were	ordained	to serve as priests

Exegetical inferences: Against the background of the ten “priestly” texts juxtaposed in the table, the following conclusions can be reached: only twice reference is made in the Pentateuch to one of Aaron’s descendants, the future high priest(s), who will wear the holy garments.

3. Terminological Patterns within Leviticus

In the following pages two terminological patterns are presented which clearly cross the boundaries of the so-called “P” and “H” passages.²⁵

3.1. The Noun אֵיל “Ram”

The twenty-two-part open-envelope structure resting on the noun “ram” somewhat resembles a weakened form of alphabetic composition. It is of further interest for the following grounds: first, according to the Bible, the ram is the only animal that qualifies for the אִשָּׁם “guilt offering,” and therefore the expression כָּפַר...בְּאֵיל הַאִשָּׁם “make expiation...with the ram as a guilt offering” (NIV) may be important. This notion occurring in the Hebrew Bible only in Lev 5:16 and 19:22, seems to be accentuated by its being placed in the *second* and *second-from-last* positions. Second, the repetitive resumption of v. 8:18b, reading, “Aaron and his sons laid their hands on the head of the ram” in v. 22b is likewise striking. A close reading of 8:18–21 (the sacrifice of the ram as burnt offering) and vv. 22–29 (the offering of the ram of ordination)²⁶ suggests that the two sections constitute chronological and conceptual subunits describing the events taking place on the first day of Aaron’s and his sons’ ordination. In Lev 8:18–29 the noun “ram” appears eight times and, once again, second (v. 18b) and second-from-last (v. 22b) positions are verbatim. Third, the intricate interrelation of microstructure

²⁵ Cf. Warning, *Literary Artistry in Leviticus*, 133–34; 145–46; 148–50; 152; 154–56.

²⁶ This outline agrees with the one suggested by Milgrom, *Leviticus 1–16*, 543.

(Lev 8:1 to 10:7 constitutes a single DS) and macrostructure (the book of Leviticus *per se*) is manifested by the following fact: Lev 8:18b and 22b take the *seventh* and *twelfth* positions in the twenty-two-part macrostructure:

5:15	he is to bring ...a	ram	without blemish
5:16	<u>the priest is to make expiation for him with the</u>	<u>ram</u>	<u>as a guilt offering</u>
5:18	he is to bring a	ram	without blemish
5:25	he is to bring to the LORD as his guilt offering a	ram	without blemish
8:2	and the two	rams	
8:18a	then the	ram	of the burnt-offering
8:18b	<i>Aaron and his sons leaned their hands on the</i>	<i>ram's</i>	<i>head</i>
8:20	the	ram	was cut into its pieces
8:21	Moses burned the whole	ram	on the altar
8:22a	and the second	ram	was brought forward
8:22a	the	ram	of ordination
8:22b	<i>Aaron and his sons leaned their hands on the</i>	<i>ram's</i>	<i>head</i>
8:29	the	ram	of ordination
9:2	and a	ram	without blemish
9:4	and a bull and a	ram	
9:18	and he slaughtered the bull and the	ram	
9:19	but the fat pieces of the bull and the	ram	
16:3	and a	ram	as burnt offering
16:5	and one	ram	as burnt offering
19:21	the	ram	for a guilt offering
19:22	<u>the priest is to make expiation for him with the</u>	<u>ram</u>	<u>for a guilt offering</u>
23:18	and two	rams	

Exegetical inferences: Unless the conspicuous numerical positioning of Lev 5:16/19:22 and 8:18b/22b is accredited to accidental accretion, the arithmetically balanced arrangement calls for some sensible explanation.

3.2. The Noun פֶּרֶת “Curtain”

The seven occurrences of the noun “curtain” in Leviticus refer each time to the veil separating the Holy Place from the Most Holy in the Tabernacle. The three centrally placed texts (vv. 2, 12, 15) aim at the Most Holy because each text refers to “behind the curtain.” The triad is framed, as it were, by two references on either side, texts relating to some place outside the curtain. According to 4:6, 17, the high priest sprinkles some sacrificial blood “in front of the curtain,” i.e., that side of the curtain facing the Holy. Although a priest with physical defect may eat of the most holy food (21:22), he must never ever “come to the curtain or approach the altar” (21:23), that is, he is strictly forbidden to perform any priestly duties. Interestingly, the phrases employed in the first and seventh positions, “curtain of the sanctuary” (4:6) / “curtain of the testimony” (24:3), are unique in the Hebrew Bible. The lat-

ter text is the only one mentioning *expressis verbis* the term "outside the curtain." The expression מִבֵּית לְפָרֶכֶת "behind the curtain" is attested two more times in the Hebrew Bible, namely in the report of the manufacturing of the veil in Exod 26:31–33 and in the description of the duties of the Levites/priests in Num 18:1–7:

4:6	and sprinkle...in front of the	curtain
4:17	and sprinkle...in front of the	curtain
16:2	not to come at any time to the Most Holy <u>behind the</u>	<u>curtain</u>
16:12	and take it <u>behind the</u>	<u>curtain</u>
16:15	and take the blood <u>behind the</u>	<u>curtain</u>
21:23	he is not to come to the	curtain
24:3	outside the	curtain of the testimony

Exegetical inferences: Against the background of the transmitted MT, the above table focuses on Aaron's entering the Most Holy on Yom Kippur.

4. Terminological Patterns within the Pentateuch

The last two linguistic linkages encompass major parts of Leviticus, whereas the next four comprise major portions of the Pentateuch.

4.1. The Phrase שבע פעמים "Seven Times"

The twelve-part linguistic linkage resting on the phrase "seven times" encompasses a major portion of the Pentateuch. While the term is attested only once in Genesis and Numbers respectively, it occurs ten times in Leviticus. Incidentally, the term appears four times in Lev 14, a pericope that many a scholar considers to be of heterogeneous origin.²⁷ Notwithstanding their claim, the following table based on the transmitted text seems sensible for the following reasons: first, the immediate context of the first and last occurrence in Lev 14 states: the priest is to take the live bird, along with the cedar wood, the crimson yarn, and the hyssop, and to dip them together with the live bird in the blood of the bird which was slaughtered over the living water. Then he is to sprinkle the blood seven times on the person to be purified (vv. 6–7) and on the house to be cleansed (v. 51). Second, twice it is stated that the priest is to dip his right finger in the oil that is in the palm of his left hand and then to sprinkle with his (right) finger "some of the oil seven times before the Lord." Significantly, in the Hebrew Bible it is only here, in the context of the purification offerings for an Israelite (vv. 10–20) and his poor fellow-citizen (vv. 21–32), that the priest is to sprinkle *some of*

²⁷ E.g., Milgrom, *Leviticus 1–16*, 886–87.

the oil before the Lord instead of the common practice of sprinkling the blood of a sacrificial animal. Third, the plausibility of this outline within chapter 14 is further substantiated by the nine occurrences of the expression “before the Lord” (cf. vv. 11, 12, 16, 18, 23, 24, 27, 29, 31). Once again it is vv. 16 and 27, this time taking the third and third-from-last positions that form an equidistant structure. Fourth, because of the fact that the verb הוזה “sprinkle” (vv. 7, 16, 27, 51) and the term “seven times” (vv. 7, 16, 27, 51) appear four times each in Lev 14, the table indicates that Lev 14:1–32 and 33–57, as a matter of fact two distinct DSs, have been carefully integrated into the transmitted text:

Gen 33:3	he bowed down to the ground	seven times		
Lev 4:6	and sprinkle some of the blood	seven times	before the Lord, in front of the curtain	
Lev 4:17	and sprinkle	seven times	before the Lord, in front of the curtain	
Lev 8:11	he sprinkled some of it	seven times	on the altar	
Lev 14:7	he is to sprinkle	seven times	on the one to be cleansed	
Lev 14:16	to sprinkle	seven times	some of the oil ...	before the Lord
Lev 14:27	to sprinkle ... some of the oil	seven times		before the Lord
Lev 14:51	to sprinkle	seven times	on the house	
Lev 16:14	and sprinkle	seven times	some of the blood	
Lev 16:19	and sprinkle...on it	seven times		
Lev 25:8	you are to count	seven times	seven years	
Num 19:4	Eleazar...is to sprinkle...	seven times	some of its blood	

Exegetical inferences: The sevenfold sprinkling of oil, a singular rite taking place *before the Lord*, accentuates the significance the cleansing from some (incurable) skin disease had in ancient Israel.

4.2. The Noun מצנפת “Turban”

For the following grounds the eleven-part linguistic linkage founded on the noun “turban” may be of structural interest: first, it is only in the first and last texts that the immediate context mentions the בגדי־קדש “holy garments” (cf. Exod 28:4; Lev 16:4). In both texts we are told about the כתנת “tunic, turban,” אבנט “sash” of the high-priestly attire, i.e., the “holy garments.” The table below leaves no doubt that of all the texts listed therein, it is only Exod 28:2 and Lev 16:4 that mention *expressis verbis* the “holy garments.” Second, in a ten-part list of the expression “holy garments” in the Pentateuch (cf. Exod 28:2, 4; 29:29; 31:10; 35:19, 21; 39:41; 40:13; Lev 16:4, 32), Exod 28:2 and Lev 16:4 take the second and second-from-last positions. In no other text of the Torah do the words “turban” and “holy garments” appear together. Third, the table seems to center on the first mention of the נוד הקודש “holy diadem” in Exod 29:6 (cf. Exod 39:30; Lev 8:9):

Exod 28:4	these are the garments... a turban ...and make holy garments
Exod 28:37	it shall be on the turban
Exod 28:37	it shall be on the front side of the turban
Exod 28:37	and you shall make a turban of fine linen
Exod 29:6	and you shall put the turban on his head
Exod 29:6	and place the holy diadem on the turban
Exod 39:28	and the turban of fine linen
Exod 39:31	to place it on the turban
Lev 8:9	and he put the turban on his head
Lev 8:9	and on the turban on the front side, he put...the holy diadem
Lev 16:4	he is to wear the linen turban holy garments are they

4.3. The Noun כַּתְנֵת “Tunic”

The terminological pattern based on the noun “tunic” appears to focus on the tenth and tenth-from-last positions in Exod 28:4 and 39. The plausibility of this outline seems sensible for the following reasons: first, these two texts are the only ones in which the root שָׁבַץ is used in describing the checkering type of cloth out of which the high-priestly tunic is to be made. Second, while in Lev 16:2–34 the seven-part linguistic linkage resting on the noun “garment” appears to aim at the high priestly linen robe worn on Yom Kippur, the present terminological pattern, reaching from Gen 3:21 to Lev 16:4, centers on the stately tunic of the high priest. Third, in spite of the fact that the noun’s first nine occurrences in Genesis have nothing at all to do with the Israelite sanctuary service, the canonical text focuses on the unique fabric of Aaron’s high-priestly attire—by means of the (deliberate) distribution of the term “tunic” in the transmitted text:

Gen 3:21	the Lord God made tunics of skin for Adam and his wife
Gen 37:3	he made him an ornamented tunic
Gen 37:23	they stripped him of his tunic
Gen 37:23	the ornamented tunic he was wearing
Gen 37:31	and they took Joseph’s tunic
Gen 37:31	and dipped the tunic in blood
Gen 37:32	and they sent the ornamented tunic
Gen 37:32	whether this is your son’s tunic or not
Gen 37:33	this is my son’s tunic
Exod 28:4	and a tunic of checker work
Exod 28:39	you shall weave the tunic in checker work of fine linen
Exod 28:40	for Aaron’s sons you shall make tunics
Exod 29:5	and dress Aaron with the tunic
Exod 29:8	and dress them with tunics
Exod 39:27	and you shall make tunics of fine linen

Exod 40:14	and dress them in	tunic
Lev 8:7	he put the	tunic on him
Lev 8:13	he dressed them with	tunics
Lev 10:5	and they carried them in their	tunics
Lev 16:4	he is to wear the holy linen	tunic

Exegetical inferences: The terminologically sensible and theologically significant structure should be taken seriously. Besides the verbal links founded on the terms “garment,” “linen,” and “turban,” this is the fourth linguistic linkage having its focus on some item of the high-priest’s clothes. If this is true to authorial intent, we could conclude that certain aspects of the Israelite sanctuary service constitute a golden thread running through major parts of the Pentateuch.

4.4. The Term כַּפֹּרֶת “*kapporet*”

The idea that some aspects of the sanctuary service could be viewed as a golden thread running through the Torah seems also to be true for the linguistic linkage based on the noun כַּפֹּרֶת “*kapporet*.” In the Hebrew Bible the term appears once in 1 Chr 28:11 and twenty-six times in the Pentateuch.²⁸ The structural significance of the present terminological pattern is grounded on the following: first, the twenty-six occurrences recall the gematria of the divine name;²⁹ second, it is only in Exod 25:22 and Num 7:89 respectively that Moses receives a divine revelation “from above the *kapporet* from between the two cherubim that are on the ark of the testimony” and “from above the *kapporet*, which was on the ark of the testimony, from between the two cherubim.” According to the concordance these are the only two texts in the Bible stating that God speaks “from above the *kapporet* ... from between the two cherubim.”³⁰ Third, the notion of God’s self-revelation above the *kapporet* is found one more time, in Lev 16:2b, but the wording is markedly different: “For I shall appear in the cloud over the *kapporet* ...” Although Exod 29:42, 43; 30:6, 36 and Num 17:19 do relate to the LORD’s self-revelation, the respective contexts refer to those parts of the tabernacle that are close to the “proper place” of revelation, the Most Holy behind the curtain. Fourth, although the wording in Exod 25:22 and Lev 16:2 is different, it is only in these two texts that God speaks in the first person singular. Fifth, in view of the aforesaid it could therefore be concluded:

²⁸ Solomon Mandelkern, *Veteris Testamenti Concordantiae Hebraicae et Chaldaicae* (Tel Aviv: Schocken, 1971) 597.

²⁹ Cf. Bazak, “Numerical Devices in Biblical Poetry,” 334.

³⁰ See Exod 25:22 and Num 7:89.

"curtain," "seven times" "turban," "tunic," and "kapporet" the central DS appears as an integral part of the canonical text.