

「聖潔法律集」の存在について

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ABSTRACT Nobuyoshi KIUCHI, “On the existence of the so-called Holiness Code”. The purpose of this study is two-fold; to examine the arguments for the existence of the so-called holiness code (H) and to explore whether or not there is any overall literary structure in Leviticus.

Since space prohibits an exhaustive examination of the arguments for H, only some of the oft-adduced literary and theological characteristics of H are examined, namely, characteristic words and phrases, the Lord’s address in the first person, and differing views of *qdš*. It is pointed out that critics have been prone to overuse these literary features in arguing for different literary strata, and that it is one thing to note that distinctive literary features exist in Lev 17-26 but quite another to suggest that those point to a source different from that of Lev 1-16. Another separate but related issue concerning the source division is that the term ‘cult’ or ‘cultic’ has tended to designate a different sphere from moral/ethical one, but such a modern distinction is hardly likely to apply to Leviticus.

The latter half of this study is devoted to examining whether or not Leviticus has any literary structure. A recent attempt by M. Douglas is examined and evaluated. It is concluded that what she calls ‘a ring structure’ cannot be accepted because of her arbitrary categorization of some of the themes in Leviticus. Instead, a new literary structure for chs. 10-26 is proposed. (1) 10:10 chiasmatically anticipates the regulations in chs. 11-16 and those in chs. 18-26. (2) Thematically the pattern Intro.-A-B-A'-B' can be observed in chs. 11-26, in which A and A' deal with similar themes while B is developed in B'. E.g. Intro.(ch.11) — AA'(ch.12, 15: uncleanness originating from reproductive/sexual organs) — BB' (chs.13-14, 16: general uncleanness symbolized by *šāra 'at*, and uncleanness caused by the sins of the Israelites).