

48.21; Num. 20.14-16). This therefore brings into question the existence of earlier continuous sources.

KEVIN WALTON

KILCHÖR, BENJAMIN, *Mosetora und Jahwetora. Das Verhältnis von Deuteronomium 12-26 zu Exodus, Levitikus und Numeri* (Beihefte zur Zeitschrift für altorientalische und biblische Rechtsgeschichte, 21; Wiesbaden: Harrassowitz, 2015), pp. xviii + 390. €98.00. ISBN 978-3-447-10409-8; ISSN 1439-619X.

This Leuven doctoral dissertation, written under the supervision of H. Koorevaar, investigates the perceived tension between a diachronic study of Deuteronomy and a synchronic reading of Exodus–Leviticus–Numbers–Deuteronomy. In contrast to the majority of scholars, K. argues that Deuteronomy presupposes the laws of Exodus–Numbers. Additionally, K. assumes that the laws in Deuteronomy 12–26 are structured according to the Decalogue, as such an assumption serves his main thesis well and—according to him—explains the reception of the other legal material better. He does not want to show that the legal core is structured like the Decalogue but simply presupposes it. The main part of the study is devoted to analysis of Deuteronomy 12–26 and the relationship of the individual laws. Throughout the work K. assumes the priority of the legal material of the Covenant Code, which he calls *Leittext*. This phraseology implies that the Covenant Code provides the topic while the other laws are matched to it. This is a bold challenge to the scholarly consensus and in a way K.'s study is a good example of why there is such a consensus. Departing from the established consensus forces him to work with several auxiliary hypotheses. First of all, K. has to account for the lack of detailed laws regarding the priesthood in Deuteronomy. He does so by simply stating that Deuteronomy is addressed to the people (*Volk*) and that the priesthood is only of marginal importance. Secondly, he is forced to assume quite an extensive amount of deuteronomic material unique to Deuteronomy and he ignores inner-deuteronomic criteria for literary growth such as the *Numeruswechsel*. K.'s work will undoubtedly be welcomed in certain circles as it confirms the originality of the canonical order, while those of us unconvinced will make sure to be even clearer when postulating literary dependencies.

ANSELM C. HAGEDORN

KISSILEFF, BETH (ed.), *Reading Genesis: Beginnings* (London: Bloomsbury T&T Clark, 2016), pp. xii + 288. £21.99. ISBN 978-0-567-25126-8 (paperback), 978-0-567-13656-5 (e-book).

An intriguing anthology of new and reprinted essays on the book of Genesis from a vast range of interdisciplinary perspectives, in a quest to illuminate the text afresh with insights from experts working in fields as diverse as food science, business ethics, law and anthropology. In her introduction, K. explains the genesis and traces the implementation of her idea to bring together this eclectic mix, and then the contributions follow: Steven J. Brams, 'The Creation and its Aftermath (Genesis 1–3)'; Harry R. Kissileff, 'The Apple and Eve: A Neuropsychological Interpretation (Genesis 2–3)'; J.H.H. Weiler, 'God's Serpent (Genesis 2–3)'; Ruth Westheimer and Jonathan Mark, '“It Is not Good for Man to Be Alone” (Genesis 2–3)'; Russell Jacoby, 'Bloodlust