

Benjamin Kilchör, *Mosetora und Ahawetora – Das Verhältnis von Deuteronomium 12–16 zu Exodus, Levitikus und Numeri* (= Beihefte zur Zeitschrift für Altorientalische und Biblische Rechtsgeschichte), Harrassowitz, Wiesbaden 2015, 323 S.

Die von Benjamin Kilchör vorgelegte Proefschrift (Evangelische Theologische Fakultät Leuven, 2014) zum Verhältnis des Deuteronomium zu den anderen Teilen der Tora betrifft eine Frage, die für die Pentateuchforschung von höchster Bedeutung ist. Das Ergebnis der Studie ist insofern bahnbrechend, als in der deutschen Pentateuchforschung vertretene Grundannahmen klar widerlegt werden. Kilchör legt überzeugend dar, dass der Verfasser des Deuteronomium die Texte von Exodus, Levitikus und Numeri in der heutigen oder einer ähnlichen Gestalt voraussetzt. Damit werden unzählige seit rund 200 Jahren namentlich von der deutschen Theologie vertretenen Auffassungen widerlegt, die auf der Annahme gegenteiliger Auffassungen basieren.

Dies kommt für den Verfasser dieser Rezension keinesfalls unerwartet. Insbesondere die grundlegenden Forschungen Kilchörs und meine eigenen Forschungen zur Entstehung der Tora haben bereits darauf hingedeutet. Zudem hat sich die alttestamentliche Forschung in derartige Ungereimtheiten und Widersprüche verwickelt, dass Abhilfe nur mehr von einer Bereinigung der Grundannahmen denkbar ist. Aus allen Perspektiven stellt Kilchörs Arbeit einen wesentlichen Fortschritt dar, worauf auch die Aufnahme in die von Eckart Otto herausgegebenen Reihe hindeutet, denn dessen Auffassungen sind denen Kilchörs an vielen Punkten entgegengesetzt.

Hervorzuheben ist vor allem die klare Methodik Kilchörs, die er in Kap. 1.2 sorgfältig und überzeugend darlegt. Gerade unter methodischem Aspekt zeichnet er sich ab den meisten Alttestamentlern weit überlegen aus. Anstatt mit unbewiesenen Hypothesen zu arbeiten oder – noch schlimmer – diese stillschweigend vorauszusetzen und damit in Zirkelschlüsse zu verfallen, arbeitet er hart an den textlichen Fakten und argumentiert aus logischer Sicht einwandfrei. Zu Recht werden die übertriebenen und sachlich unangemessenen Abhängigkeitsvoraussetzungen Bergamas verworfen, deren Einforderung (fast) immer das Unabhängigkeitsvotum präjudiziert. Kilchör folgt vielmehr Hay und dessen sieben Kriterien. Darüber hinaus schlägt Kilchör eine methodische Neuerung im Hinblick auf die Frage der Abhängigkeitsrichtung vor. Die sechs genannten Voraussetzungen sind sehr überzeugend. Besonders die beiden ersten, dass kein bestimmtes Modell der Pentateuchkomposition und keine religionsgeschichtliche Theorie vorausgesetzt werden dürfen, sind von größter Bedeutung, um Zirkelschlüsse zu vermeiden. Es wäre äußerst wünschenswert, wenn die deutsche alttestamentarische Forschung sich diese Kriterien zu eigen machen würde, denn allein dadurch könnten in Zukunft viele Verirrungen vermieden werden. Zu Recht weist Kilchör in diesem Zusammenhang auch darauf hin, dass durch unabhängige Textfunde nicht gestützte und damit unbewiesene (!) Schichtungs- bzw. Wachstumsannahmen bezüglich des Textes oft dazu führen, dass der Quellentext gar nicht mehr adäquat wahrgenommen werden kann. Er wird künstlich zum Schweigen gebracht und der so gevonnene Raum dann für ausgiebige unbewiesene Spekulationen genutzt. Ein solches Vorgehen ist aus methodischer Sicht unhaltbar.

Bezeichnend für das ausgeprägte argumentationstheoretische Gespür Kilchörs ist z. B. seine Widerlegung der Auffassung Cholewinskijs zum Verhältnis von Dtn 25,5–10 und Lev 20,21 zur Leviratshe (Kap. 2.9.2). Dort erkennt er den verborgenen Zirkel-

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D Keegan



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