

comparative richness of Ammon's cultural heritage and its rise to relative prosperity as a vassal state is chronicled. Ammon's inclusion in the Hebrew prophetic oracles is briefly mentioned.

Chapter 5 summarizes the interrelationship between biblical references to Ammon and the results of archaeological research. The archaeological evidence is shown to be consistent with the biblical portrayal of Ammon in the Hebrew Bible. However, additional in-depth study of the importance of Ammon in Hebrew prophetic literature is recommended.

THE LAYING ON OF HANDS ON JOSHUA  
AN EXEGETICAL STUDY OF  
NUMBERS 27:12-23 AND DEUTERONOMY 34:9

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This study investigates the procedural techniques, symbolic meanings, and tangible effects of the laying on of hands (יָרַד יָדָיו) in the installation of Joshua to the position of Israel's leader as presented in Num 27:12-23 and Deut 34:9.

The Introduction reviews the purpose, delimitations, and methodology of the dissertation and also provides a review of the different and sometimes conflicting opinions regarding the prototypical nature of Joshua's ordination, the symbolic meaning of laying on of hands in ordination, and the number of hands used.

Chapter 1 offers a study of the ancient Near Eastern cognates and related terms of יָרַד יָדָיו and יָרַד in a representative sample of literature from the ancient Near Eastern world. This study indicates that hand symbolism in the ancient Near Eastern world was very rich and had broad application but that laying on of hands in leadership-transfer scenarios appears to be limited to one incident in Egypt.

Chapter 2 offers a study of יָרַד יָדָיו, יָרַד, יָרַד יָדָיו in the Old Testament. The Old Testament world shared in the rich hand symbolism of the world around it, but adds unique understanding to the area of laying on of hands in transfers of leadership. The main focus of chapters 1 and 2 limits the study of hand symbolism to the perception, communication, and transference of status. Hand symbolism plays a significant role in each of these three areas for both the ancient Near Eastern and biblical worlds which enhances an interpretation of the usage of Moses' hand in Joshua's installation to leadership.

Chapter 3 provides an exegetical study first of Num 27: 12-23 and second of Deut 34:9. Each text is analyzed in the following order: first, it is studied in its relationship to the book in which it is found; second, its structure is analyzed; third, its uniqueness is studied; fourth, analysis is given to its elements which accompany the laying on of hands. The chapter then draws conclusions that apply to the laying on of hands in both texts. Areas of uniqueness, disagreement, and agreement between the two passages are reviewed. The chapter finally draws conclusions from the exegetical study with respect to the procedural techniques, symbolic meanings, and tangible effects of Moses laying hands on Joshua.

Finally, a summary and conclusions bring together the major findings of this

research. This dissertation concludes that Joshua's reception of the laying on of hands played a critical, necessary, and significant role in his ordination to the office of Israel's leader. The evidence indicates the  $\text{רָחַץ}$  is central to the essence and purpose of ritual investiture as described in Num 27:12-23 and Deut 34:9. This essence and purpose permeate the procedural details, the symbolic meaning, and the tangible results of  $\text{רָחַץ}$ . While the other elements of the installation ritual were important, the laying on of hands was indeed the strong identifying mark that bound them all together.

### THE CONTRIBUTION OF TERMINOLOGICAL PATTERNS TO THE LITERARY STRUCTURE OF LEVITICUS

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The aim and purpose of this dissertation is to investigate both the microstructure and macrostructure of Leviticus on the basis of terminological patterns.

The first chapter deals with the method of analysis and the scope of the study. Aiming at detecting the structural outline, it is concerned only with terminology and not with the theology of Leviticus. The methodology employed is one aspect of rhetorical criticism.

Chapter 2 presents the basic working hypothesis: Leviticus has been structured by means of thirty-seven divine speeches (DS). The plausibility of this hypothesis is tested by applying it to Lev 16:1, by investigating the terminological interrelationship of chapters 1-3 and chapter 27, and by probing the terminology employed in Lev 11; in an excursus the interrelation of Lev 1-5 and 6-7 is investigated.

The third chapter is devoted to scrutinizing terminological patterns present on the microstructural level, that is, the level of the distinct DS, in the whole of Leviticus. This part shows that grasping the compositional outline of a given periscope is an indispensable prerequisite for understanding its content.

Chapter 4 examines the validity of the working hypothesis on the macrostructural level, that is, the terminological interrelatedness of the distinct and different DS. This part evidences the intricate terminological and hence theological cohesion of the extant text of Leviticus.

The fifth chapter gives a general summary and conclusions.

The appended concordance of Leviticus, which has been arranged according to the distribution of the vocabulary of the individual DS, presents the total vocabulary of Leviticus.