In the Bible two verbs generally are used to refer to God’s bringing the Israelites out of Egypt: Ḫōṣṭ, literally “to bring out”, and ḫēʾēlāh, literally “to bring up”. Of the two the former is the more common. In the Pentateuch this trend is even more evident, and when God speaks in the first person it is still more evident. First-person usages in the Pentateuch appear in Exod. vi 6, vi 7, vii 4, vii 5, xii 17, xvi 32, xx 2, xxix 46; Lev. xi 45, xii 36, xxi 33, xxiii 43, xxv 38, xxv 42, xxv 55, xxvi 13, xxvi 45; Numb. xv 41; Deut. v 6 (these include perfect and imperfect verbs with first-person markers, infinitive construct with the suffix -ī, and participle preceded by ʾāmī). All these passages except one use the verb Ḫōṣṭ (in its various forms). The exception is Lev. xi 45 where the rarer

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verb הָכַּלֵּה appears, in particular in the phrase יָהּ וָנִּי הַמָּכַלֵּה הַמַּכָּלֵה נְכָלֵּה "I am the Lord who brought you up from the land of Egypt".2

Such a ratio of usages prompts the question: why in Lev. xi 45 alone is the verb הָכַּלֵּה used, in the particular form מַכָּלֶה, the masculine singular participle?3 The answer lies in recognizing the presence of an inclusio in this chapter. This section of the Pentateuch deals with the permitted and forbidden animals. A common word used at the beginning of Lev. xi is the term מָכַלֵּה, מַכָּלֶה, מַכָּלָט, meaning "to chew the cud" (vv. 3, 4 [bis], 5, 6).4 In the light of this, the singular use of מַכָּלֶה in Lev. xi 45 is explained.5

The inclusio, "the bracketing device in which a composer returns to a note he has already sounded in order to wrap it in an envelope",6 is a technique usually associated with Hebrew poetry, especially the book of Psalms.7 Examples of inclusio in prose texts are rarer, though they do exist. For example, E. F. Campbell noted the efficient use of inclusio in the book of Ruth ([n. 6] p. 14).

The one genre of biblical literature wherein scholars have been slow to recognize the presence of inclusios is the legal material. This is not surprising, of course, since to many minds the law collections of the Pentateuch are written in dry, legalistic language, devoid of literary expression.8 But the brilliant study of Meir Paran already has demonstrated the errancy of this judgement.9 Among the many important conclusions reached by Paran is the widespread use of numerous types of inclusios in the portions of the Torah traditionally associated with the priestly source, including the legal and cultic material of Leviticus.10

The literary approach to the Bible has made important strides in recent years. There is no reason to exclude the legal portions of the corpus from this enterprise.11 Instead, scholars should come to recognize the validity of the general observation of S. E. Loewenstamm, who referred to "the distinctive literary character of pentateuchal law", in contrast to the legal material from Mesopotamia.12 The presence of an inclusio in Lev. xi is just one small example of a rhetorical device in the legal sections of the Torah. When viewed in the light of the substantial amount of material amassed by Paran, it speaks loudly in support of Loewenstamm’s claim.13

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