

conditional grace is experienced (LA 4; Gal 1:15–16; Rom 14:23). Agreement between different denominations is a consensus led by sharing this knowledge of faith that outlines the message of justification as the center and criterion of preaching the gospel (cf. Goppelt: 7–8). Also, the awareness of one's own limitation regarding the gospel allows handling other ways of understanding within ecumenical dialogue, which is an ongoing process.

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Jan Gross

See also → Protestantism, Bible in

Leummim

In Gen 25:3 Leummin (MT *Lē'ummīm*; LXX Λοωμμί) is mentioned among the sons of Dedan, a grandson of Abraham and Keturah. The names of the three sons of Dedan are in plural form. Maybe they denoted the three main groups among the inhabitants of the city Dedan (Winnett: 190–91). According to Gen 25:6 the sons of Keturah were sent away by Abraham to the east, i.e., they inherited no land and were not included into the blessing of Abraham (Hieke: 132). In the genealogy in 1 Chr 1:32–33 the Leummim are not mentioned. It stops with Abraham's and Keturah's grandsons.

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Katrin Müller

Leupold, Ulrich

Ulrich Siegfried Leupold (1908–1970) was a Lutheran pastor, musicologist, and theologian, who earned his doctorate from Berlin University in 1932. As a member of the *Confessing Church* with a mother of Jewish descent, he was forced to leave Germany in 1938 and arrived in Canada in 1939. After being ordained and serving as a parish pastor, he joined the faculty of Waterloo Lutheran Seminary in 1945. He taught NT theology and church music, as well as directing the Waterloo College choir.

Leupold was one of the first trained musicologists to settle in Canada and a specialist in Lutheran church music, who contributed to musical and

theological journals and reference books and edited collections and individual pieces of church music. Leupold is the editor of volume 53 of *Luther's Works* on liturgy and hymns. His interpretive approach to the Bible was influenced by contemporaries such as R. Bultmann, G. Ebeling, and O. Cullman. Leupold taught a demythologized and existential understanding of scripture, which sought to ascertain the original meaning of the text through the use of critical methods. The goal of such efforts was to understand the faith of the primitive Christian community, the kerygma or Word of God. It is this experience, Leupold taught, "which makes one truly human."

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Mark Harris

Levant

Within the context of biblical studies, archaeology, and related ancient Near Eastern disciplines, the term "Levant" refers to the geographical region along the eastern Mediterranean coast that is currently occupied by the modern countries of Syria, Lebanon, Israel (including the West Bank), and Jordan (compare, e.g., Wallenfels/Sasson: 1:7, 137–39; Dever 1997a: 350–51 who also includes "Asiatic Turkey" and "possibly Egypt"; cf. also Rainey/Notley: 9). Stated another way, the Levant is considered the central region of the Fertile Crescent that connects Mesopotamia and Egypt.

The Levant is typically divided into the two subcategories of the Northern and Southern Levant. The Northern Levant is bounded on the north by the 'Amuq Plain, the mountain range of Jebel el-Bishrī, and the Euphrates River, on the south by the southern end of the Lebanese and Anti-Lebanese mountain ranges, the west by the Mediterranean Sea, and on the east by the Arabian Desert (Suriano: 10). The Southern Levant includes the territory south of Mount Hermon until the Gulf of Aqaba (i.e., the continuation of the Syro-African Rift Valley including the Jordan Rift Valley) and the Sinai Peninsula with the Mediterranean Sea and Arabian Desert demarcating the western and eastern boundaries of the region (cf. Suriano: 9–23 for a discussion of the various regions within the Levant). While the division seems arbitrary, the Litanni River is usually understood to mark the division between the Northern and Southern Levant (Suriano: 11), and the biblical "Brook of Egypt" (Num 34:3–5; Josh 15:2–4 – most likely to be associated with Wādī el-'Arīsh – see discussion in

Rainey/Notley: 35) is the border between the Southern Levant and the Sinai Peninsula, which is usually considered to be part of Egypt (although not always).

With regards to political terminology, the terms Canaan, Israel (including Judah), and Palestine are largely equivalent to the region of the Southern Levant. However, each of these political terms denotes specific eras in the history of the region, which makes using them for other eras (e.g., Palestine when referring to the Bronze and Iron Age) both anachronistic and, from some perspectives, politically incorrect (conversely, compare statements made by Dever 1997b: 147 in favor of the term “Syria-Palestine”). Thus, the current use of Levant is widely regarded as a neutral/apolitical term that is often substituted for historical and political terms by ancient Near Eastern scholars (e.g., Levantine Archaeology in lieu of Biblical Archaeology or Syro-Palestinian Archaeology, Dever 1997a: 151; 1997b: 147; see also discussion in Burke: 81–95).

Levant derives from the Latin *lever* (“to raise”) and the participle *levans* (Dever 1997a: 351), which metaphorically refers to the rising sun from the orientation of westerners. In Medieval Italian, Portuguese, and Spanish, *Levante* was used as a noun to refer to the territories east of Venice. The term was also used to refer to the post-World War I French states of Syria and Lebanon, which were referred to as the “Levant States.” Since then, the terms Syria-Palestine and Levant were often used interchangeably. However, following the establishment of the State of Israel in 1948 and the adoption of Palestine as an ethnic term by modern Arabs living within this region in the 1960s and 1970s the academic use of Palestine (except as a reference to the region between 135–1948 CE) has declined in favor of Levant (Rainey/Notley: 9). Despite calls for the adoption of the term Syria-Palestine as an apolitical/neutral term (Dever 1997b: 147), Levant has become the dominant term for the region of the eastern Mediterranean littoral, as made evident by its popularity in university course catalogs, academic meetings, and *Levant*, the international peer-reviewed journal of the Council for British Research in the Levant (Burke: 90–93).

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Chris McKinny

Levi

1. Son of Jacob

This Levi (MT *Lēwī*; LXX *Λεωί*; Vg. *Levi*) is born to Leah as Jacob’s third son. See further “Levi (Son of Jacob).”

Konrad Schmid

2. Son of Melchi

According to the genealogy in Luke 3, Levi, son of Melchi and father of Matthat (3:24), was Jesus’ great-great grandfather. There is no parallel in Matthew’s genealogy of Jesus, and nothing else is known of this individual. His name appears not to have been in the copy of Luke known to Julius Africanus (see Eusebius, *Hist. eccl.* 1.7).

3. Son of Simeon

According to Luke 3:29–30, one of Jesus’ ancestors was Levi, son of Simeon and father of Matthat. Nothing is otherwise known of these individuals. That there is another Matthat whose father is Levi in Luke 3:23 is one of the reasons for the unlikely hypothesis that Luke’s genealogy of Jesus combines two lists that grew out of the same original.

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Dale C. Allison Jr.

4. Son of Alphaeus (The Tax Collector)

Levi, son of Alphaeus (Gk. *Λεωὶ τοῦ Ἀλφαίου*), a tax collector called by Jesus (Mark 2:14 par. Luke 5:27, 29). Although his call mirrors that of the first disciples (cf. Mark 1:16–20), he is never found among the twelve (Matt 10:2–4 par. Mark 3:16–19 and Luke 6:14–16; cf. Acts 1:13). In Matthew’s account, Levi is renamed “Matthew, the tax collector” (9:9), and becomes one of Jesus’ twelve disciples (10:3; cf. Mark 3:18 par. Luke 6:15 though both without the appellation “the tax collector”). Other early Christian copyists resolved the “problem” of Levi’s omission from the twelve by changing his name to “James, son of Alphaeus,” who is one of the apostles. James is attested in several manuscripts, including Bezae. Luke omits the reference to Alphaeus, presumably to avoid confusing Levi and James, who may have been brothers.

Commentators generally resolve the conflict between Mark and Matthew by suggesting the tax collector was known by both Levi and Matthew. However, it is more likely that Matthew and the copyists responsible for the James variation thought that one who was called in the same way as Peter, Andrew, James, and John should be included in the list of the twelve, so had to change his name. However, for Mark, Levi is among the “many who followed” Jesus (Mark 2:15) who were not among the twelve disciples.

Paul Middleton

See also → Levites