Leviticus Interpretive Questions

Introduction

2. In what way is the title “Leviticus” misleading? Which chapters are directed to the priests alone and which are addressed to all Israel? (Wenham, 3)
3. Compare and contrast the festival descriptions in Lev. 23 with Num. 28-29; and Deuteronomy 16. (Wenham, 3)
4. How are the rituals of chs. 1-7 presupposed in chs. 8-10? (Wenham, 5)
5. How does Exod. 19:6 relate to the book of Leviticus? (Wenham, 5)
6. What narrative structure or framework setting occurs at the beginning of many chapters of Leviticus? (Wenham, 5) How is that related to the Hebrew title of the book?
7. While Exod. 20:7 gives the commandment that blasphemy is wrong, how does Leviticus 24 supplement that? (Wenham, 6)
8. How does Leviticus relate to the 15 chapters of Exodus? (Wenham, 6)
9. Which sections of Leviticus are given in a law genre and which give a historical narrative? (Wenham, 6) How are the two connected?
10. How do critical scholars see the development of the book of Leviticus? What sections were the original “P” (priestly) core and what other sections do they think were added later? (Wenham, 7) What section is labeled the “Holiness Code”? Is it plausible to suggest sources behind the text of the current book of Leviticus? On what bases are such sources suggested? How does one separate the work of alleged later redactors from the original alleged sources?

11. What literary links and repeated phrases bond the book of Leviticus together as a unit? (Wenham, 7)

12. How is the oral character of the book of Leviticus developed in the text? How is the literary or written aspect found in the text? (Wenham, 8)

13. What four arguments are used to support the “traditional view” that God gave/spoke these laws to Moses in the wilderness of Sinai? (Wenham, 8f)

14. Is there archaeological evidence to support the early development of ritual and sacrifice in other Ancient Near Eastern (ANE) cultures at or before the time of Moses? (Wenham, 9)

15. What aspects of Leviticus are not characteristic of the later post-exilic times of Ezra and Nehemiah? (Wenham, 9) What were the major issues faced in Ezra’s day that are not really highlighted in Leviticus (and vice versa)?

16. What is the relationship between Leviticus and Ezekiel? (Wenham, 9) What does that suggest about the date of the book?

17. When do critical scholars suggest that “P” (priestly document) was constructed? Where do they find evidence of “P” beyond Leviticus in the Pentateuch? (Wenham, 9)

18. Does Wellhausen’s analysis that Israel’s original religious life was simple, free and spontaneous and gradually evolved into more law, custom and ritualistic ways of being fit with the archaeological record? (Wenham, 10) Is such religious evolutionary development so monolithically linear? Do religious conceptions always develop from the simple to the complex in a straightforward manner?

19. What are the various aspects of ritual which can be traced in their historical development (priesthood, sacrifices, sanctuaries, feasts, etc.)? (Wenham, 10f)

20. Did the patriarchs have priests? How did they offer sacrifices? When does the notion of a “high priest” enter? (Wenham, 11)

21. What kind of things did the priests get from the people they served? (Wenham, 11)

22. In what ways is the cult described in Chronicles more like Leviticus
than the cult described in the book of Kings? Why is there such a difference? (Wenham, 11)

23. Did Israel’s religion evolve from a simple, flexible, individualistic religion of Judges and Samuel into rigid legalistic rituals of the postexilic period under Ezra? (Wenham, 11)

24. Is Kaufmann right when he says the cult in Israel was:
   “Fixity in times and rites and absence of ‘natural spontaneity’ characterize the festivals of ancient Babylonia, Egypt and all know early civilizations... These elements are no indication of lateness.” How would one support or dispute this claim? (Wenham, 11)

25. Do societies become more religious or more secular over time? How would this impact the dating of Leviticus? (Wenham, 12)

26. Does the reference in Leviticus to the Urim and Thummim fit better a pre-exilic or post-exilic model? (Wenham, 12)

27. Does the legal terminology used in Leviticus fit pre- or post-exilic legal language? (Wenham, 12)

28. Do animal tithes fit a pre- or post-exilic setting better? (Wenham, 12)

29. Where is Leviticus quoted in Deuteronomy and Joshua? What does that suggest about the dating of Leviticus? (Wenham, 12)

30. Does the mention of a multiplicity of sanctuaries (Lev. 26:31) support a pre-or post-exilic date? Does this support a pre-monarchy date? (Wenham, 12)

31. What does Lev. 17:2ff that all animals must be slaughtered in the sanctuary imply in terms of when the book was written? (Wenham, 12)

32. When does Ezekiel quote material from Leviticus? (Wenham, 13)

33. What do the following stand for and what role do they play in evaluating the original Hebrew text of Leviticus:
   MT, SP, LXX, Peshitta, Targums, Vulgate? (Wenham, 13)

34. What manuscripts of Leviticus were found at Qumran? What is the importance of these manuscripts? (Wenham, 14)

35. What manuscript tradition is the best and why? (Wenham, 14)

36. In Leviticus 1:6 the MT has a singular suggesting the worshipper is the one chopping up the animal while the SP and LXX have a plural implying the priests did it. Which reading is to be accepted and why? (Wenham, 15)

37. What geographical locations did the MT, SP and LXX derive from? (Wenham, 15)

38. What does it mean that the texts of the SP and LXX may derive from a text tradition that was modernized in the 5th century
BC? (Wenham, 15) How does that affect things?

39. What is the significance of the laws of Leviticus being set in a setting of narrative? (Wenham, 15)

40. How can one move from narrative to theological statements? (Wenham, 15) How does one move from historical statements to the character of God? When one pulls out a characteristic of God from a historical narrative is that taking it out of context? (Wenham, 16)

41. Does God respond to the movements of history? If so does He change? Can God change? Does His own actions change Him? Does God Himself have a history?

42. How is the idea of the presence of God presented in the book of Leviticus? How does that link it back to the book of Exodus? (Wenham, 16)

43. It is said that Leviticus presents the whole of a person’s life lived out in God’s presence. Is this correct? How would you prove or disprove this? What areas of life are treated/touched in the book of Leviticus? (Wenham, 17)

44. What distinction does Leviticus provide between God’s general presence in all of life and His special presence in certain specific locations? What is the relationship of God to different types of space? (Wenham, 17)


46. What is the major theme or motto of the book of Leviticus? (Wenham, 18)

47. What does the term “holy” mean in the context of Leviticus? (Wenham, 18)

48. How does holiness relate to the ideas of the clean/unclean, sanctified/profaned and common/polluted? (Wenham, 18f)

49. Where does “common” sit in relation to that which is holy and that which is unclean? (Wenham, 19)

50. What moves that which is common up to the state of holiness? (Wenham, 19)

51. How does one move from being unclean to being clean? (Wenham, 19)

52. How does one move from being clean to being unclean? (Wenham, 19)

53. How is uncleanness transmitted? (Wenham, 20)
54. How are the concepts of cleanness and purity similar? How does cleanness go beyond the sense of purity? (Wenham, 20)
55. How is cleanness related to normality? How does normality play itself out in terms of what animals are considered to be clean or unclean? (Wenham, 20)
56. How does uncleanness function? What kinds of things are unclean intrinsically in themselves? How do certain things become unclean? What kinds of things cause temporary uncleanness? How do these relate to the concept of what is “normal”? (Wenham, 20)
57. Is permanent uncleanness contagious? (Wenham, 21)
   What does temporary uncleanness require so that the state of cleanness may be reentered?
58. When an unclean person is put out of the camp, what kinds of reasons are given to support that hygienic or theological? (Wenham, 21)
59. How is holiness associated with God in the book of Leviticus? (Wenham, 22) How does God manifest His holiness? What kinds of things around God are also considered holy?
60. How is holiness acquired? How does man sanctify (make holy) something? How does God sanctify something/someone? (Wenham, 22)
61. Wenham says that the “main emphasis of the book is on the human contribution to sanctification, what man has to do to make something holy. Give some examples to support this conclusion. (Wenham, 23)
62. How is holiness related to obeying the law and carrying out rituals? (Wenham, 23)
63. How would you support Mary Douglas’ idea that to be holy means more than separation to divine service but has the ideas of wholeness and completeness? (Wenham, 23) How must something “holy” conform to what is normal for its class?
64. How is perversion associated with the concept of mixing or confusion in Leviticus? (Wenham, 24)
65. What are some examples of when Leviticus condemns things that are not what they seem to be, dissembling and confusion? (Wenham, 24)
66. How is the concept of holiness developed elsewhere in Scripture (Col. 1:2; 1 Pet. 1:2; 2:9-10; Isa. 6; Exod. 19:5f)? (Wenham, 25)
67. How is Hebrews 9:22 illustrated in the book of Leviticus?
68. How did sacrifices restore relationships between God and people and between people and other people? (Wenham, 25f) How did sacrifices return things to a normal state from a disturbed order?

69. What role does blood play in the transition from states of uncleanness to cleanness or holiness? What role does oil play? (Wenham, 26)

70. What happens when the unclean comes into contact with the holy? (Wenham, 26)

71. How is holiness and uncleanness associated with spatial distance from God and the community? (Wenham, 27)

72. What does the word kipper mean? What role does it play in the Day of Atonement? How is atonement made in Israel? (Wenham, 28)

73. How do the three parties (God, priest, worshipper) interact in the sacrificial system? (Wenham, 28)

74. How is Christ’s death associated with the notion of sacrifice in the New Testament (cf. 1 Jn 2:1-2; Heb. 9:26 et al.)? (Wenham, 28)

75. How is the covenant of Sinai represented in the book of Leviticus? In which chapter is it explicitly mentioned? What is the significance of that?

76. How does the covenant idea and form relate to the codification of law and ritual? (Wenham, 29)

77. Wenham identifies six parts to the Ancient Near Eastern covenant. What are they and what is the function of each? Where can each of these parts be seen in the canon? Which of these parts are found in Leviticus? (Wenham, 30)

78. What formula does a treaty’s suzerain use that can be found both in Leviticus and Exodus according to Wenham? (Wenham, 30)

79. What does Wenham see as the “basic” stipulation in the book of Leviticus? (Wenham, 30)

80. What role does the mention of the exodus from Egypt play in the book of Leviticus? How is it referred to and what is it used for? (Wenham, 31)

81. How is Leviticus 26 similar and dissimilar to Deuteronomy 28? (Wenham, 31) What was the purpose of Leviticus 26?

82. What is divine blessing dependent on? (Wenham, 32)

83. Where was the new covenant to be written? (Wenham, 32)

84. How do Christians generally divide the Old Testament law? Are these three categories mutually exclusive? Can you always pigeon hole a law into only one of these three? Can one always separate between the moral and ceremonial
law?

85. What broad agreements are found in the law of the Old Testament and the core of the New? (Wenham, 33) Is the basis of the ethical code in the Old the same as in the New? Are the laws the same?

86. Is the covenant a major theme in the New Testament? Are whole sections structured on the basis of a covenant format as is found in the Old Testament? (Wenham, 33)

87. Wenham says that the law is a response to God’s grace. How would you prove and develop that idea? (Wenham, 34)

88. Are the notions of blessings and curses found in the New Testament? Are they based on obedience to the stipulations of the covenant? (Wenham, 34)

89. Christ’s death in the New Testament is compared to what act of redemption in the Old? (Wenham, 34)

90. What are examples of the civil law found in Leviticus? (Wenham, 34)

91. How does Wenham move the laws of Leviticus towards having a role in the church? (Wenham, 35) How does one move from a particular law to the underlying universal principle? What example does Wenham use to illustrate this method of applying the law?

92. Which laws in Leviticus are written with judges in mind? (Wenham, 35)

93. Wenham states that Leviticus treats property violations more leniently than the other Ancient Near Eastern societies while offenses against life are treated more severely. How would you substantiate that? What are some examples from Leviticus that could be used in working out the details of substantiating this point? (Wenham, 36)

94. What New Testament book develops the themes of sacrificial rituals and their application to the New Testament believer? (Wenham, 36) What are a couple examples from this NT book that would illustrate this?

95. How does the sacrifice of Christ relate to the sacrifices of animals? (Wenham, 37)

96. What are the three most common types of sacrifice (Lev. 1-3)?
What phrase bonds the first three sacrifices together (Lev. 1-3)? (Wenham, 47)

Within each of the first three sacrifices, what order is followed (Lev. 1-3)? (Wenham, 47)

Why were the sacrifices in chapters 1-3 ordered the way they were according to A. Rainey? (Wenham, 47)

What is the literary structure of Leviticus 1? What three sections follow the heading in 1:2? How is it organized? (Wenham, 49)

In the burnt offering, what role or what activities does the worshipper do and what activities does the priest do? (Wenham, 49)

In Lev. 1:2 it says “God called to Moses.” How is that different than the normal way God addresses humans? (Wenham, 49)

To what does the “tent of meeting” (Lev. 1:2) link back to? (Wenham, 49)

Can one prove/disprove Wenhem’s hypothesis that the sacrifices are placed first to explain the ceremonies at Aaron’s ordination (Lev. 1)? (Wenham, 49f)

Does the book of Leviticus come as a “book of laws” or is it God’s speech to Moses who then declares it to the people as God’s mediator? What difference is there between these two? (Wenham, 50)

The sacrifices in Num. 28-29 are national public sacrifices. What are the sacrifices of Lev. 1-3? (Wenham, 50)

What other occasions besides sin were sacrifices offered (Lev. 1)? (Wenham, 51)

The animals for sacrifice listed in Lev. 1 were all _______ animals. (Wenham, 51). Why were wild animals not allowed to be offered according to Wenham (cf. 2 Sam 24:24)?

Where does it mention that only animals without blemishes were to be offered (Lev. 1-5)? What is the significance of that? (Wenham, 51)

When did the prophets condemn the Israelites for offering imperfect animals (Mal. 1)?

The burnt offerings are mentioned first it is suggested because they were most frequent. When were they offered? (Wenham, 52)

Wenham/Rainey suggests that the whole burnt, cereal/grain and peace offerings were given first because they were all referred to as _______ offerings. When does the phrase “a soothing aroma for the Lord” come up in Lev. 1-3 and what is its significance? (Wenham, 52)

What types of animals could be used for the whole burnt offering
113. What was the only part of the animal that was not burnt in the whole burnt offering (Lev. 1; cf. 7:8)? (Wenham, 52)
114. Where did the worshipper bring his animal for the whole burnt offering (Lev. 1)? (Wenham, 53)
115. What were some possible reasons for bringing a whole burnt offering (Lev. 1; cf. ch. 12, 14, 15)? (Wenham, 53)
116. What psalms were sung when one offered a whole burnt offering (cf. Ps. 40:7; 50:8; 51:18, 21; 66:13, 15)? (Wenham, 53)
117. Who killed the animal for the whole burnt offering and where (Lev. 1)? (Wenham, 53)
118. The animal was slaughtered in such a way that what could be removed (Lev. 1)? (Wenham, 53)
119. What was the priest’s role in the whole burnt offering (Lev. 1)? What would the priest do with the blood? (Wenham, 53f)
120. Who chopped up the animal for the whole burnt offering? Who burned the animal on the altar (Lev. 1)? Did the worshipper ever get to touch the altar? (Wenham, 54)
121. What four things did the worshipper do in the whole burnt offering (Lev. 1)? What two things did the priest do in the whole burnt offering? Did the distribution of work change if it was a bird? (Wenham, 54)
122. Can you think through the process of offering a whole burnt offering (Lev. 1)? (Wenham, 54)
123. How does Israelite worship differ from our church worship services in terms of what the worshipper does and the priest (Lev. 1)? (Wenham, 55) Which is more engaging and involving?
124. What was the purpose of the whole burnt offering (Lev. 1)? Why does the Bible not clearly tell us? How can one figure out its purpose (cf. Lev. 1:4)? (Wenham, 55)
125. What gender of the animal was specified for the whole burnt offering? Why? (Wenham, 55)
126. Could offerings/sacrifices not be accepted (cf. Jer. 14:12; Hos. 8:13; Am. 5:22)? (Wenham, 55)
127. How is God’s smell portrayed in the Old Testament? In what contexts and with what significance (cf. Gen. 8:21 et al.)? (Wenham, 56) How does sacrifice interact with the anger of God?
128. What does the word atonement mean (Lev. 1)?
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(Wenham, 57)

129. What difference in atoning value is there between the whole burnt
offering and the purification/sin and reparation/guilt offerings (Lev. 1;
cf. Lev. 14:20; 16:24)? (Wenham, 57)

130. How did the whole burnt offering function in contexts outside of
Leviticus (cf. 2 Sam 24:25; Job 1:5; 2 Chr. 29:7-8; Gen. 22; Exod.
18:11f; 1 Kgs. 18:38f)? (Wenham, 57)

131. What does the offering change? Do people still retain a sinful nature?
(Lev. 1)? (Wenham, 57f)

132. Could the whole burnt offering be offered for things other than
the atonement for sin (Lev. 1; cf. Gen. 22; Exod. 18:11f; 1 Kgs.
18:38f)? (Wenham, 58)

133. In purification kinds of contexts the whole burnt offering would be
offered with a purification offering suggesting what other types of
functions (Lev. 1; cf. Lev. 12:6; 14:13, 19; 15:15, 30)? (Wenham, 59)

134. What are the two meanings for atonement (kipper) does Wenham
observe (Lev. 1)? (Wenham, 59) Can the whole burnt offering be
seen as a ransom payment? How does that differ from its function as
an atonement?

135. How does the notion of ransom function in ancient Israelite law
(cf. Exod. 21:30; Lev. 20:10) and how is that different than our
modern use of ransom (Lev. 1)? (Wenham, 60)

136. Do the ideas of atonement and ransom ever overlap (cf. 2 Sam.
21:3-6; Num. 25:13; Num. 16-17; Exod. 32:30-35)? (Wenham, 60)

137. How is kipper (atonement) used in non-sacrificial contexts (Lev. 1; cf.
Lev. 17:11; Num. 8:10ff)? (Wenham, 61)

138. What does the worshipper’s laying his hands on the head of the
animal symbolize and in which contexts does it occur (Lev. 1)?
(Wenham, 61f) What often accompanied the laying on of hands?

139. How are the ideas of identification and substitution manifest in the
ritual act of the laying on of hands (Lev. 1; cf. Lev. 8:10; 16:21;
24:14)? (Wenham, 62)

140. Wenham repeatedly says that the psalms may tell us what was “said”
during the sacrifices and thus tip us off to their function (cf. Ps. 20:4;
40:7; 50:8; 51:21; 66:15)? Does Psalms really support that connection
between the psalmody of Israel and its cultic/ritual worship? Find
some examples besides the ones listed. (Wenham, 63)

141. Where is the whole burnt offering associated with vows and
confessions of faith (Lev. 1)? (Wenham, 63)

142. While the burnt offering is only mentioned twice in the New
Testament (Mk. 12:33; Heb. 10:6ff), Wenham maintains that other references refer to its basic functions (cf. Mk. 10:45; Eph. 5:2; 1 Pet. 1:18f; Heb. 7:27; Heb. 13:15f; 1 Jn 1:7ff). What do we learn about its NT role from these references (Lev. 1)? (Wenham, 64)

143. What does the whole burnt offering teach us about Christ’s sacrifice for us (Lev. 1)? (Wenham, 65)

144. Does sin have to be cared for before true worship (Lev. 1)? (Wenham, 66)

Leviticus 2

145. How do the “if’s” in Lev. 2 structure that chapter? (Wenham, 67)

146. What two ways is the cereal or grain offering offered (Lev. 2)? (Wenham, 67)

147. What two other offerings produce a “soothing aroma to the Lord” (Lev. 2)? (Wenham, 67)

148. What is burned up in the cereal/grain offering and who gets the portion not burned (Lev. 2)? (Wenham, 67)

149. What ways are described as ways the grain could be cooked (Lev. 2)? (Wenham, 68)

150. What could and could not be added to the grain offering (Lev. 2)? (Wenham, 68)

151. What did the worshipper do in preparing the grain/cereal offering? What did the priest do in offering it up (Lev. 2)? (Wenham, 68)

152. What was the basic function of the cereal/grain offering (Lev. 2)? (Wenham, 69)

153. What is the meaning of the term “minhah” that is used to describe the cereal/grain offering (Lev. 2)? How is “minhah” used elsewhere (cf. Judg 3:15, 17f; 2 Sam. 8:6; 1 Kgs 4:2; 10:25; 2 Kgs. 17:3 et al.)? (Wenham, 69)

154. How does the notion of “tribute” fit the worshipper offering a cereal/grain offering to the Lord (Lev. 2)? (Wenham, 69)

155. While cereal/grain offerings often accompanied other offerings at what times would it particularly come into focus (Lev. 2)? (Wenham, 69)

156. How was the grain offering described in Num. 5:15 where it was used in a jealousy ritual different from what is described in Lev. 2? Why? What is the significance of oil and frankincense? (Wenham, 70)

157. What did oil represent (Lev. 2; cf. 1 Sam. 10:1, 9ff; 16:13 and Isa. 61:3; Ps. 45:8)? (Wenham, 70)

158. What role did leaven/yeast have in the sacrifices (cf. Ex. 12:15; 13:3, 7; 23:18; 34:25; Lev. 23:17, 20)? (Wenham, 71)
159. What was the role of salt in the sacrifices (Lev. 2:13; cf. Judg. 9:45; 2 Kgs. 2:20-22; Num. 18:19; 2Chr. 13:5)? (Wenham, 71)

160. Why did the priests and Levites not grow their own grain? How did the cereal offering serve the priests and their families (Lev. 2 cf. 1 Cor. 9:4-7, 13-14)? (Wenham, 72f)

161. What type of offering is presented in Lk. 17:11-14 and Acts 21:22-26 and what is its significance (Lev. 2)? What was the general significance of the cereal/grain offering? (Wenham, 72)

**Leviticus 3**

162. How is chapter 3 structured? (Wenham, 74) What topically distinguishes the three paragraphs?

163. What formulas are repeated in each paragraph of the peace offering (Lev. 3)? (Wenham, 74)

164. What role does the formula “This is a permanent rule for your descendants...” play in Leviticus (Lev. 3; cf. 7:36; 10:9; 16:29; 17:7; 23:14, 21, 31, 41; 24:3)?

165. How do the sacrifices relate to the LORD’s sense of smell (Lev. 3:5, 16; 1:9; 2:2 etc.)? How do you understand that? Does God actually smell the fragrance of the sacrifices?

166. While the peace offering is an optional sacrifice in what three contexts were they used (Lev. 3; cf. 7:12ff)? (Wenham, 74)

167. What was unique about who may eat part of the peace offering (Lev. 3)? (Wenham, 75)

168. What animal was not seen in the peace offering but was offered in the burnt offering (Lev. 3)? Why? (Wenham, 75)

169. What aspects of ritual were shared between the peace offering and the burnt offering (Lev. 3)? (Wenham, 75)

170. What parts of the peace offering did the priest receive (Lev. 3)? What was burned up? (Wenham, 76)

171. Wenham indicates that the “peace” offering is translated in several very different manners (Lev. 3). What are several options suggested and how does that shift the meaning of the sacrifice? Which suggestion does Wenham favor and why? (Wenham. 76f)

172. What are several of the nuances in the word Hebrew word shalom which may impact how one understands the (shelamim=peace offering)? (Wenham, 77)

173. How does chapter 3’s rendition of the peace offering compare to how it is described in ch. 7? (Wenham, 77)
174. What two types of peace offerings are connected in Ps. 56:13-14 according to Wenham (78; Lev. 3)? How does he develop his case?

175. How is the peace offering related to Gen. 35 and 1 Sam. 1 (cf. Lev. 3)? (Wenham, 78)

176. In what ways does the free-will offering function in other places in Scripture (Lev. 3; Ex. 35:29; Ezr. 1:4; 8:28; Ps. 54:8 (Eng. 6))? (Wenham, 79)

177. How did the peace offering function in meal contexts (Lev. 3; Deut. 12:12, 18; 27:7; 1 Kgs. 8:66)? (Wenham, 79)

178. How would the following Psalms possibly function in the peace offering context (Ps. 100, 26, 50, 54, 107, 116)? (Wenham, 80)

179. What are some possible reasons for the difference in the burnt offering burning the whole animal but only part in the peace offering (Lev. 3)? (Wenham, 80)

180. Why was the blood and fat not allowed to be eaten (Lev. 3; cf. 7:22ff; 7:11)? With what was fat usually associated in the imagery of the Old Testament? (Wenham, 80)

181. What are the kidneys and entrails or intestines often associated with in the Old Testament (Lev. 3; Job 19:27; Ps. 16:7; Jer. 4:14; 12:2)? Can one take the imagery from one passage and map it into another? (Wenham, 80)

182. Wenham objects to God being portrayed as “eating” the sacrifice based on Ps. 50:12-13. Is there anything in Leviticus that would suggest He does “eat” the sacrifice? (Wenham, 81)

183. When did Paul possibly offer a peace offering in the NT (Lev. 3; cf. Acts 21:23-26)? (Wenham, 82)

**Leviticus 4**

184. How are the sacrifices in Lev. 1-3 arranged in a different way than the sacrifices of Lev. 4-5? (Wenham, 86f)

185. How do each of the sections in chs. 4-5 begin (Lev. 4:2; 5:1, 15; 21(6:2)) and end (4:35; 5:13; 18, 26 (6:7))? How are the subordinate paragraphs introduced (Lev. 4:13; 27, 32; 5:7, 11, 17)? (Wenham, 87)

186. How would you support Wenham’s claim that in the Purification (Sin) offering what is burned on the altar is not as significant as the rite of the sprinkling of the blood (Lev. 4)? What determined where the blood was sprinkled? (Wenham, 88)

187. Wenham argues that allow hatta ’t in Hebrew is usually translated
“sin” offering (Lev. 4:3, 14, 23, 23) but that this offering should be more carefully designated as the “purification” offering. How would you support this nuance (Lev. 4)? (Wenham, 88f)

188. How is purification different from the violation of sin (cf. burnt offering) which disrupts the covenant between God and man and the relationships between people (Lev. 4)? (Wenham, 89) Why was purification necessary?

189. What did the purification offering have in common with other offerings (Lev. 4)? How was it different? (Wenham, 90)

190. What does the purification offering tell us about the structure of Israelite society (Lev. 4)? (Wenham, 90)

191. In what situations is a purification offering specified to be offered in Leviticus (Lev. 4; 12:6; 14:19; 15:15)? (Wenham, 92)

192. Wenham states that the purification offering was for unwitting or inadvertent sins and also sins of omission (Lev. 4:2, 13, 22, 27; cf. 5:2, 3, 4; cf. Num 35). What is the difference? (Wenham, 92)

193. Wenham, quoting Keil, says the sprinkling of the blood was to protect the sinner from God’s anger at sin, the fat burned symbolized the purification of the human soul from sin and flesh burned outside the camp represented the destruction of sin. How would one support or question these interpretations of the purification offering (Lev. 4)? (Wenham, 93) How can one “surmise” the meanings of ritual acts in Leviticus?

194. When does the book of Leviticus prescribe the purification/sin offering be offered (Lev. 4; 12:8; 14:19; 15:31; 16:19)?

195. Wenham associates the burnt offering as frequent, most costly and the principal atoning sacrifice whereas the purification offering is less frequent, less costly and dealt with the pollution and defilement of sin (Lev. 4). How would you support this (cf. Deut 21:1-9)? (Wenham, 95)

196. Can the guilt of one person bring guilt on a whole nation biblically (Lev. 4)? (Wenham, 97)

197. How should one understand the “congregation” in Israel? Wenham suggests something like a parliament while others suggest a judicial board like the 70 members of the Jewish Sanhedrin and others that it refers to the whole nation. Which of these is correct (Lev. 4)? (Wenham, 98)

198. Why was the sin of a tribal leader not as serious as the sin of the high priest (Lev. 4)? How is that indicated in the purification/sin offering? (Wenham, 99)
199. How does the reference to the “tribal leaders” show Leviticus may antedate the monarchy of Israel under David and Solomon (Lev. 4)?
(Wenham, 99) When does this term “tribal leader” function in Israel (Num. 2:3ff; 3:24, 30) and when did it fall out of use?

0200. Where else is the “tribal leader” described in Scripture (Lev. 4; cf. Ezk. 44:3; 45:7, 22; Ex. 22:27)? (Wenham, 100)

201. Why was the purification/sin offering for the priest/leader more expensive than that of the ordinary person (Lev. 4)?
(Wenham, 100)

202. To what does the phrase “bear his iniquity” refer (Lev. 5)?
(Wenham, 100)

203. Both the burnt offering and the purification offering were offered for an offence. What role did each play in the atonement process (Lev. 5)? (Wenham, 101)

204. How would you support or refute Wenham’s statement that the purification offering was for cleansing the pollution of sin so that God’s presence could continue among His people (Lev. 5)? (Wenham, 101)

205. How is Christ’s blood related to the cleansing process (Lev. 5; 1 Pet. 1:2, 1 Jn. 1:7; Rev. 7:14; Heb. 9:12-13; 10:19-22)?
(Wenham, 101f)

206. The animal was burned outside the camp. How does the New Testament connect that with Jesus’ death (Lev. 5; Heb. 13:10-16)?
(Wenham, 102)

207. How does the NT also reinforce the idea of the greater responsibility of leaders (Lev. 5; Lk. 12:48; Jam. 3:1)? (Wenham, 103)

208. How do you understand the nature and impact of unintentional sin (Lev. 4-5)? (Wenham, 103)

209. How is the notion of confession shared by both testaments (Lev. 5:5f; NT)? (Wenham, 103)

210. Was a bird ever offered as a reparation/guilt offering (Lev. 5:7)? (Wenham, 104) If not, how should Lev. 5:7 be translated?

211. What is the relationship between the sin/purification offering and the guilt/reparation offering (Lev. 4-5)? (Wenham, 104f) How did the ritual and circumstances differ under which each was offered?

212. What kind of animals could be offered as a reparation/guilt
offering (Lev. 5:14ff)? How is that different from the purification/sin offering? (Wenham, 105)

213. How would you defend or object to Wenham’s statement that in the reparation/guilt offering, the value of the animal not the procedure at the altar, was the most important thing (Lev. 5)? (Wenham, 105)

214. For what kinds of offences was the guilt/reparation offering made (Lev. 5; 14:10ff; 19:20-22; Num. 5:6-10; 6:9-12; Num. 31:16; Ezk. 20:27; Ezra 10:2, 10; Josh. 7:1; 2 Chr. 26:16, 18)? (Wenham, 106)

215. Wenham says the reparation/guilt offering is made for inadvertently violating the Lord’s sacred property. How is that supported (Lev. 22:14)? (Wenham, 106)

216. What does Lev. 5:15, 18, 25 which says, that the ram must be convertible into silver shekels, mean? How is Speiser’s suggestion that it is either a ram or silver is offered supported? (Wenham, 107)

217. What is a sanctuary shekel (Lev. 5:15)? (Wenham, 107)

218. How do you respond to Wenham’s statement that the reparation/guilt offering “served to pacify oversensitive Israelite consciences”? (Wenham, 108)

219. How does the 20% restitution compare with other passages where offences are repaid (cf. Ex. 22:6ff)? (Wenham, 109)

220. What two main offences was the reparation/guilt offering made for (Lev. 5)? (Wenham, 109)

221. How does the reparation/guilt offering function for the Nazarites (Lev. 5; Num. 6:9-12)? (Wenham, 110) How does it relate to the leper (Lev. 14:12)?

222. How does the suffering servant of Isa. 53:5-10 (vs. 10 is a reference to the reparation/guilt offering) relate to the reparation/guilt offering of Lev. 5? (Wenham, 110)

223. How do the concepts of substitutionary atonement and reparation relate in the sacrificial system (Lev. 5)? (Wenham, 111)

224. How would you support or critique Wenham’s summary that: burnt offering brings reconciliation, the purification/sin offering brings purification from the stain of sin, and the reparation/guilt brings satisfaction through the paying for sin? (Wenham, 111)

225. In how many different ways does sin affect us and our relationship with God and others as evidenced in the sacrificial system (Lev. 5)? (Wenham, 111)

226. How does the New Testament apply the sacrifices to Jesus through Isa. 53 (cf. John 12:38; Rom. 10:16; Mt. 8:17; 1 Pet. 2:22ff; Lk 22:37)? (Wenham, 111)
227. Why must God be compensated for sin as a debt in the reparation/guilt offering (Lev. 5)? (Wenham, 112)

228. Are we expected to make amends for sin before receiving forgiveness as the reparation/guilt offering implies (Lev. 5; cf. Mat. 6:12; 5:23f Lk. 19:8f)? (Wenham, 112)

**Leviticus 6**

229. What is the structure (9 paragraphs) of Leviticus 6-7? Why is there a repetition of the same sacrifices? What opening formulas are used in several of these paragraph divisions? (Wenham, 116)

230. Wenham says the theme of ch. 6-7 is the eating of sacrificial meat. How could that be supported or countered? (Wenham, 116)

231. Wenham suggests, following Hoffmann, that Lev. 6-7 follows from and is connected to the story in Exod. 29: How do the two passages link? Is it a salient point that Lev. 1 (chs. 1-5) are revealed in the tabernacle (1:1) while 6-7 were revealed at Mt. Sinai (7:37-38)? (Wenham, 117) What questions does such a suggestion not answer?

232. How would you support the claim that Lev. 1-5 has the worshipper in focus while Lev. 6-7 is priestly in orientation? (Wenham, 117f) How is that difference in the intended audience reflected in the content that is developed in each section (Lev. 1-5 in contrast to 6-7)?

233. Wenham suggests that Lev. 1-5 is arranged as Lev. 1-3 food offering producing “a soothing aroma for the Lord” and Lev. 4-5 a purification/reparation offerings securing forgiveness for sin. How would you support and modify this? (Wenham, 118)

234. What is repeated 5 times in Lev. 6:2-13? (Wenham, 119)

235. What offerings were customarily offered every morning and evening (Lev. 6; Num 28:3-8)? (Wenham, 119)

236. What did the perpetual fire symbolize (Lev. 6) and which is most likely? What suggestions do interpreters like Calvin (fire from heaven), Keil (uninterrupted worship), Gispen (continual consecration) and Wenham himself make (constant need for atonement)? (Wenham, 119)

237. How would Wenham’s view of the perpetual fire symbolizing the constant need for atonement fit with Heb. 7:25? (Wenham, 120)

238. The cereal, purification/sin and reparation/guilt offerings were called “most holy” (Lev. 6:10, 18[17, 25]; 7:6). What did that mean? (Wenham, 120)
239. Where were the most holy sacrifices to be eaten (Lev. 6)? (Wenham, 120)
240. What happened to the person touching the most holy sacrifices (Lev. 6:11 [18])? (Wenham, 121)
241. How was someone “deconsecrated” or made common again (Lev. 6: 20ff [27ff] e.g. a Nazirite after completing a vow of consecration (Num. 6:13-20)? (Wenham, 121)
242. What unique instruction was given to the priest concerning the offering of his own cereal offering (Lev. 6; cf. purification/sin offering? (Wenham, 121)
243. While the sacrifices were offered daily (Lev. 6:13 [20]), what did that say about Christ’s sacrifice (Heb. 7:27)? (Wenham, 122)
244. What two types of purification/sin offering were the priests not to eat (Lev. 6)? (Wenham, 122)

Leviticus 7

245. Wenham says the reparation/guilt offering ritual is more fully described in ch. 7 than it had been in ch. 5. How so? (Wenham, 122)
246. Is Lev. 7:10 saying other priests cannot eat cooked cereal offerings or that lay folk should not share in it as Hoffmann suggests? (Wenham, 123)
247. What was the only offering lay people were allowed to eat (Lev. 7:11f)? (Wenham, 123)
248. How does the description of the peace offering in ch. 7 compare and contrast with that of chapter 3? (Wenham, 123)
249. What three types of peace offering are distinguished in Lev. 7:11-17? (Wenham, 123)
250. How did the confession peace offering differ itself (Lev. 7)? What does this imply about Aaron’s not eating the sin offering but burning it all up in Lev. 10:19? (Wenham, 124)
251. What other substance was to be only eaten on the first day it was received (Ex. 16:19ff.)? Did this show the worshipper’s faith that God would provide for his needs on a daily basis? (Wenham, 124)
252. Lev. 7:20f talks about an unclean person being “cut off from his people”. To what types of sin does this phrase apply (Lev. 7:21, 25, 27; 17:4, 9; 18:29; 19:8; 20:17f; 22:3)? (Wenham, 125)
253. While fat was not to be eaten for what other purposes could it be used if the animal died by itself (Lev. 7:23ff; cf. 11:39f; 17:15; Deut. 14:21)? (Wenham, 125)
254. What two parts did the priest receive from the peace offering (Lev. 7:30ff; cf. Deut. 18)? (Wenham, 126)

255. What archaeological find at Lachish may suggest the giving the right foreleg to the priests may have been a pre-Mosaic custom (Lev. 7)? (Wenham, 126)

256. While the breast was called a “dedication (waving),” the right leg the priest received was called a “contribution (heaving)”. What is the difference (Lev. 7)? What options have people suggested (Vincent, Driver, Milgrom) (Wenham, 126)

257. Wenham says that the New Testament application of these chapters (Lev. 6-7) show the need to carefully observe the conventions of worship that vary from society to society so as to show appropriate reverence? What would be some of those forms today that vary from denomination to denomination? (Wenham, 127)

258. Is Wenham justified in using Lev. 6-7 and the care taken to specify worship form and order to critique the “slapdash” leading of services and spontaneity today based on 2 Cor. 3:6 and Jesus comments about worshipping in spirit and truth? (Wenham, 128) How would the performing arts caution against spontaneity?

Leviticus 8

259. How does history break into the law code at Lev. 8:1-10:20? (Wenham, 129) What does that suggest about the relationship between law and history in Israel?

260. What was the function of the tabernacle and priesthood (cf. Exod. 29:43ff)? (Wenham, 130)

261. How often and in what contexts does the phrase “as the Lord commanded Moses” occur in Lev. 8-10? (Wenham, 130) What is the significance of that?

262. How are Lev. 8 and Exod. 29 connected? Chart out connections. (Wenham, 131)

263. What role did Aaron play in the dedication of the tabernacle (Ex. 40)? Why not? How does that play into Lev. 8-10? (Wenham, 131)

264. Wenham makes the analogy between Aaron and Peter. At what points is this a fitting analogy (Lev. 8-10)? (Wenham, 132)

265. What was relationship between Aaron and Moses in relation to God in Leviticus 1-10? What role does Moses play in Aaron’s ordination (cf. Lev. 8:38f)? (Wenham, 132)
266. Wenham says the levitical law favors a three-fold structural division or framework. How is that seen in the structure of Lev. 8-10? (Wenham, 132)

267. How do Lev. 8, 9, and 10 hang together as a triptych (Lev. 8-10)? (Wenham, 133) What common structures may be seen between these three units (note the repetitions)?

268. Who acts as a priest in Lev. 8? (Wenham, 134) How is that priestly role manifested?

269. What shift in person takes place between chapter 8 and 9? (Wenham, 134)

270. What is missing in the beginning of Lev. 10 that indicates that something is wrong when compared to the develop of chs. 8-9? What is missing? (Wenham, 134)

271. How could one contrast Lev. 9:24 and 10:2? How is the same imagery used with two very different results? (Wenham, 134)

272. In chapter 8, how does the phrase “as the Lord commanded” take one back to Exod. 29? (Wenham, 137)

273. How are command and obedience modeled in Lev. 8? (Wenham, 137)

274. What was the ordination of the high priest like (Exod. 29)? (Wenham, 137)

275. The “congregation” witnessed Aaron’s ordination. What other events did the “congregation” witness (cf. Num. 1:8; 8:9; 20:8; Exod. 35:1)? (Wenham, 138)

276. What function does Aaron’s or anyone’s wearing a prescribed uniform play (Lev. 8)? For what reasons are uniforms worn today? (Wenham, 138)

277. Where are Aaron’s garments described in detail (cf. Exod.)? How are they described? (Wenham, 139)

278. How would one describe the priestly garments in modern terms (shirt, sash, ephod, breast plate) (Lev. 8)? (Wenham, 139)

279. What was the Urim and Thummim (Lev. 8:8; cf. Exod. 28:15ff; 1 Sam. 14:41; 28:6; Ezra 2:63; Neh. 7:69)? When was it used? What options are suggested in major biblical dictionaries and encyclopedias? (Wenham, 139)

280. What was written on the gold plate of the priests turban (Lev. 8; Ex. 28:36f)? (Wenham, 140)

281. How was the notion of the whole of Israel becoming priests (Exod. 19:6) similar to the church (1 Pet. 2:5; Rev. 1:6)? How does
the imagery of clothes make its way into the New Testament (Lev. 8; cf. 1 Thess. 5:8; Col. 3:12)? (Wenham, 140)

282. When Moses anoints Aaron in Lev. 8, what commands is he fulfilling (cf. Exod. 40:9-11)? Who also was anointed in Israel? What is often associated with being anointed (cf. 1 Sam. 10:1ff; 16:13; Isa. 61:1)? (Wenham, 141)

283. How does Lev. 8:15 support Wenham’s argument that the object on which the blood is smeared is purified? (Wenham, 141)

284. In Lev. 8:18-21 Moses offers the burnt offering in which case he is acting in what major role? What role are the priests being anointed found in this ritual? (Wenham, 142)

285. In the ordination of the priests in Lev. 8:22-30, what modifications to the peace offering are made (hint: blood)? (Wenham, 142)

286. Who also had blood smeared on his right ear, thumb and toe as the priests did in Lev. 8 (cf. Lev. 14:14)? (Wenham, 143)

287. In the purification offering when the priests were anointed there seems to be no mention of vows. Wenham asks if it was confessional. What was the nature of Aaron’s confession? Are these the only options? What alternatives do you see in the purpose of the purification offering here (Lev. 8:29ff)? (Wenham, 143)

288. Why were just the right ear, right thumb and right big toe smeared with blood (Lev. 8)? (Wenham, 143)

289. How would you compare Exod. 29:3ff and Lev. 8:31-36? (Wenham, 143)

290. What does the warning given in Lev. 8:35f anticipate in the narrative? (Wenham, 144)

291. While defilement happens in a moment, cleansing often is a slower process. The priests ordination process took 7 days. What other cleansing processes took 7 days (cf. Lev. 14:8f; 15:13f; 28f)? (Wenham, 143)

292. How is Christ’s priesthood manifest something different about his priesthood in contrast to the priests of the Old Testament as seen in their ordination ceremony in Lev. 8 (cf. Heb. 7:27)? (Wenham, 145)
293. After Aaron is ordained, how does his dependence on Moses change (Lev. 9)? (Wenham, 147)

294. How would you compare and contrast Lev. 8 and 9? (Wenham, 147)

295. What repeated phrase in Lev. 9 shows Moses as prophet was still in authority over Aaron the priest (cf. Lev. 9:1, 2, 5, 6, 7)? (Wenham, 147)

296. What irony is seen in Aaron’s first offering of a bull (Lev. 9)? For what sin was he offering it? (Wenham, 148)

297. In Lev. 9 it twice says the sacrifices were to be done so that “the glory of the Lord may appear to you”. When had that glory been seen outside of this account (cf. Ex. 24:16f; Num. 14:10f)? (Wenham, 148)

298. In Lev. 9:8-21 where is the blood placed and where was it normally to be placed for a high priest (Lev. 4:3ff)? (Wenham, 149)

299. On the first day of his induction, Aaron offers every kind of sacrifice except ________ (Lev. 9)? (Wenham, 149)

300. God sent his heavenly fire to show approval of these initial offerings in Lev. 9. When did God similarly send fire (cf. 2 Chr. 7:1ff; 1 Kgs. 18; Judg. 13:15ff)? (Wenham, 150)

301. In Lev. 9:24 it says they “shouted”. How and in what contexts is that word used elsewhere in Scripture? (Wenham, 150) What is the relationship of shouting and silence in God’s presence?

302. What was the goal of all the rituals of Lev. 9? (Wenham, 151)

303. How is the presence of God here similar and different to how His presence is manifest in the New Testament (Lev. 9)? (Wenham, 151)

304. What role does fear play in worship and the manifestation of the presence of God (Lev. 9; cf. Heb. 2:43; Heb. 12:28f)? (Wenham, 151)

Leviticus 10

305. What other times in Scripture do triumph and tragedy go hand in hand (Lev. 10; cf. Mat. 4; Acts 3-5)? (Wenham, 153)

306. How is the modern notion of forgiveness shown to be lacking in Lev. 10 and Acts 5? (Wenham, 153)

307. How is the “command-fulfillment” cycle broken early in Lev. 10 and re-established later in the chapter? (Wenham, 154)

308. Who were Aaron’s four sons (Lev. 10) and in what capacities had they
been seen before in the biblical text (Ex. 24:1ff)\footnote{Wenham, 154}?

How was the fire offered by Nadab/Abihu “strange” (Lev. 10; cf. Exod. 30:9)\footnote{Wenham, 155}? Where were the coals to have been gotten for the censers? What was the incense to be on such censers? How is the word “strange” used elsewhere in Scripture (Exod. 30:33; Lev. 22:12; Num. 17:5 [16:40 Eng])?

How is the phrase “fire came from the Lord” used in two different ways in Lev. 9 and 10\footnote{Wenham, 155}? How is the phrase “as commanded” developed in chs. 8-10?

How is Aaron’s response contrasted in chs. 9 and 10? How is the statement “the closer one is to God, the more one must pay attention to holiness,” seen in Scripture (Lev. 10)?

What are some other situations where God slew someone who was close to Him (Lev. 10; cf. 1 Kgs. 13; 1 Sam 6:19; 2 Kgs. 5:20ff)?

Because the priests were not to go near dead bodies, how are the deaths of Nadab and Abihu cared for (Lev. 10)?

How are the normal rites of mourning in Israel described in Lev. 10? Who was and was not allowed to mourn in Lev. 10?

How do you explain the random mention of the forbidding of alcohol in Lev. 10?

What is the biblical view of wine (pros and cons)?

How is the role of the priests as teachers in Israel brought out in Lev. 10?

At what point did Aaron violate what was commanded after the death of Nadab and Abihu (Lev. 10)?

How do James 3:1; Luk. 12:48 and 1 Pet. 4:17 relate to Lev. 10?

Leviticus 11

How are chapters 11-15 organized? How is the relationship between Lev. 1-7 and 8-9 similar to the relationship between Lev. 11-15 and 16? How does the New Testament make clear that the cleanness laws were not meant to be eternal prescriptions (Mk. 7:14ff; Acts 10 & 15; 1 Cor. 10:23ff)? Why were they abrogated in the New Testament?
24

Testament? (Wenham, 162)

325. How certain are we about the identification of the animals described in Lev. 11? (Wenham, 164)

326. What structural marker identifies the 6 sections of Lev. 11? (Wenham, 164)

327. What are the six general rules Wenham sees in describing the animals that are kosher (Lev. 11)? (Wenham, 165f)

328. How are the levels of pollution distinguished in the cleansing process (Lev. 11)?

329. What are the four general ways interpreters have striven to explain why certain animals were considered unclean and others clean? What is the support and problems with each approach? (Wenham, 167)

330. What biblical evidence can be sited to support the cultic view of why certain animals were considered unclean (Cf. Ex. 19:5f; Lev. 11:44f; Isa. 65:4)? (Wenham, 167)

331. What reasons are used to manifest the weakness of the hygienic view (Lev. 11)? (Wenham, 168)

332. What contribution has Mary Douglas made to the discussion of uncleanness laws (Lev. 11)? (Wenham, 169) How does uncleanness relate to the concepts of wholeness and normality?

333. What do you think of Wenham’s division of animals and humans into clean, unclean and sacrificial categories (Lev. 11)? Does he make his case that “animals symbolize the human world”? (Wenham, 170)

334. How does the New Testament view the animals symbolizing humans and divine choices connection (Lev. 11)? (Wenham, 171)

335. Where else are both Moses and Aaron addressed by God (Lev. 11; cf. 13:1; 14:33; 15:1) and do they have any features in common? (Wenham, 171)

336. The splitting the hoof and chewing the cud includes domesticated animals and what other types (Lev. 11; Deut. 14:5)? (Wenham, 171)

337. Camels, coney and the hare are said to chew the cud. Is this true? (Lev. 11) What is really meant here? (Wenham, 172) What is Wenham’s suggestion and does it satisfy you?

338. What two ways could a camel make a person unclean (Lev. 11)? (Wenham, 172)

339. Is Douglas’ suggestion that God “ate” sacrificial sheep, goats
and bulls hence his people also had to restrict their diets a solid argument (Lev. 11)? (Wenham, 172)

340. Does the restriction of food really reinforce the idea of divine election (Lev. 11)? (Wenham, 173)

341. Do unclean animals that have only half the requirements really “symbolize those who attempted to blur the edges of the covenant community and detract from its holiness” (Lev. 11)? (Wenham, 173)

342. What explanations have been given for why only fish with scales were eaten (Lev. 11)? (Wenham, 173)

343. In fish and land animals are the means of locomotion and mode of eating two types of tests used to distinguish clean and unclean (Lev. 11)? (Wenham, 174)

344. Why is a bat classified as a bird (Lev. 11)? Is that right? (Wenham, 174)

345. What suggestions are given as to why birds of prey are considered unclean (Lev. 11)? (Wenham, 174f)

346. What is the difference between unclean and detestable (Lev. 11)? (Wenham, 174f)

347. How does one distinguish what bugs are clean and unclean (Lev. 11)? How does Douglas’ explain this and go beyond what other approaches were able to handle? (Wenham, 175f)

348. How does the death of an animal change its ability to transmit uncleanness (Lev. 11)? (Wenham, 177)

349. What is the only kind of dead animal that does not pollute (Lev. 11)? (Wenham, 176)

350. What are the different lengths of being polluted (Lev. 11; 15:13; 12:5; 13:45f)? (Wenham, 176)

351. How are things that have touched a dead animal to be cleansed (Lev. 11)? (Wenham, 176)

352. Why does death make things unclean according to a Douglas/Wenham explanation (Lev. 11)? (Wenham, 177)

353. Animals with “paws” are described as unclean. What is the Hebrew word for the term “paw” and how else could it be translated (Lev. 11) (Wenham, 177)

354. How would you biblically support each of the cells in Wenham’s chart on the bottom of p. 177 concerning Life/Normality to Death/Total Disorder (Lev. 11)?

355. Why is swarming contrary to biblical thoughts of holiness (Lev. 11)? (Wenham, 178) Is order and disorder the
core of Levitical thought here or is it a modern construct?
356. How were pottery and ovens purified (Lev. 11)? (Wenham, 179)
357. What differences were there between an earthen vessel and a wooden one in terms of how they were cleansed (Lev. 11)? (Wenham, 179)
358. How does water “enable” impurity with grains (Lev. 11)? (Wenham, 180) What is the best explanation of this?
359. Is Wenham right in trying to relate the divine command “be holy as I am holy” to the uncleanness eating laws (Lev. 11)? (Wenham, 180)
360. In what contexts does the “be holy, for I am holy” statement arise (Lev. 11:44f; 19:2; 20:7, 26)? (Wenham, 180)
361. How does the summary found in Lev. 11:46f parallel the summaries found elsewhere in Leviticus (cf. chs. 13, 14, 15)? (Wenham, 181)
362. How do the kosher laws of distinguishing clean and unclean foods interface with the New Testament (Lev. 11; cf. Mat. 15:17ff; 23:25ff; Mk. 7:19; Acts 10:11ff; ch. 15; 1 Cor. 10:26 and Gal. 2:11ff; Rom. 14:15)? (Wenham, 182f)
363. How strong is it in the Old Testament to see Israel’s food laws as “reminders of Israel’s redemption” (Lev. 11)? (Wenham, 184)
364. What is a potential problem with seeing Israel’s “rules of avoidance holiness was given a physical expression in every encounter with the animal kingdom and at every meal.” (Lev. 11) (Wenham, 184)
365. Are there any draw backs to Douglas’/Wenham’s connection of biblical wholeness and holiness (Lev. 11)? (Wenham, 184)
366. How do chapters 12, 13, 15 and 25 fit the pattern of 1) period of uncleanness, 2) sacrifice, 3) summary, and 4) provision for the poor (Lev. 11)? (Wenham, 186)

Leviticus 12

368. What bonds chapters 12-15 together? (Wenham, 186)
369. How does the woman being unclean after childbirth illustrate the principle of the separation of the clean and unclean (Lev. 12)? When is her uncleanness contagious? (Wenham, 186)
370. Why is the period of uncleanness for a boy (40 days) so much longer than a girl (7 days)? (Wenham, 186)
shorter than that for having a girl (80 days)(Lev. 12)? Why was she unclean in the first place for having a child? Did the Israelites despise childbirth? (Wenham, 187f)

371. How was having children viewed elsewhere in Scripture (Gen. 15ff; 1 Sam. 1; Lev. 20:20; Deut. 28:18; Lev. 26:9; Ps. 127:3-5)? (Wenham, 187)

372. What exactly is unclean in childbirth? Is it the child? Is it the discharge of blood (Lev. 12:4, 5, 7)? Is Douglas right when she ties it back into the idea of a discharging body lacking wholeness? (Wenham, 188)

373. Is it possible that the boy/girl birth difference in uncleanness may tie back into social norms at the time as seen in the price of woman redemption being half of that of a man (Lev. 27:2ff)? (Wenham, 188)

374. When is this birth ritual mentioned in the New Testament? (Lev. 12; cf. Luk. 2:22f)? (Wenham, 189) What does that tell us about Jesus and his family?

375. How are chapters 13-14 structured? (Wenham, 192)

376. How did the incorrect translation “leprosy” come to be associated with these chapters (Lev. 13f)? (Wenham, 192)

377. What are the four symptoms that are seen in the skin diseases described in Lev. 13f? (Wenham, 192)

378. What structural repeated phrase breaks chs. 13-14 into three units (Lev. 13:1; 14:1, 33)? (Wenham, 193)

379. Numerous skin diseases are described in Lev. 13. What common format is used to describe each of them? (Wenham, 193)

380. What two Hebrew words does Wenham use to structure the symptom description and diagnosis of skin diseases in Lev. 13? (Wenham, 193f)

381. What is true leprosy (Hansen’s disease) like and can it be cured today (Lev. 13)? In what cultures is it found? (Wenham, 194f)

382. What three reasons does Wenham cite in order to show that tsara’at was not leprosy in Lev. 13? (Wenham, 195)

383. With what type of disease symptom does Wenham identify the Hebrew term tsara’at and Greek translation lepra (Lev. 13)? (Wenham, 195)
384. What three types of diseases does Browne identify and what are their modern names (Lev. 13)? (Wenham, 196)
385. What is psoriasis, favus and leucoderma like as described in modern terms? (Wenham, 196f)
386. What other sections of Leviticus are addressed both to Moses and Aaron (Lev. 13:1; cf. 11:1; 14:33; 15:1)? Why would Lev. 13 appropriately include Aaron? (Wenham, 197)
387. What are the first sets of tests for the serious skin disease (Lev. 13:2-8)? (Wenham, 197)
388. What technique was used to distinguish between acute and chronic skin diseases (Lev. 13:2-8)? (Wenham, 198)
389. In the second set of skin disease tests (Lev. 13:9-17), what is the sure sign that there is a major problem? (Wenham, 198)
390. To what modern disease does Hulse see the symptoms described in Lev. 13:9-17 evidence of? (Wenham, 198)
391. What are three options for the skin disease described in Lev. 13:18-28? (Wenham, 198)
392. The yellowing of the hair rather than white is most typical of what disease (Lev. 13:29-37)? (Wenham, 199)
393. What is the modern name of the skin disease described in Lev. 13:38-39? (Wenham, 199) Why is it not counted as defiling?
394. Is baldness a skin disease (cf. Lev. 13:40-44)? Why would Hulse suggest that it is psoriasis? (Wenham, 200)
395. What four things must one who is unclean from skin disease do to prevent others from being defiled (Lev. 13)? (Wenham, 200)
396. What does the tearing of one’s clothes symbolize in the OT (Lev. 13; Gen. 37:34; 2 Sam 1:11; Num. 14:6; 2 Kgs. 22:11, 19; Ezra 9:5; 2 Kgs. 11:14; 19:1)? (Wenham, 200)
397. The person with the skin disease was banished to live “outside the camp.” What other things took place at that location (Lev. 13)? (Wenham, 200) What three levels of sacred space can be seen in the movement from the tabernacle to the camp of Israel to outside the camp?
398. What are some examples of people who actually were made to go outside the camp in the OT because of their skin disease (Lev. 13; cf. Num. 12:9ff; 2 Kgs. 7:3ff)? (Wenham, 201)
399. What is the connection between skin disease and mold in clothes and household articles (Lev. 13)? (Wenham, 201)
400. To what does the phrase “warp or woof” refer (Lev. 13:48ff)?
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(Wenham, 202)

401. What do commentators suggest as ways of explaining how mold could defile the warp and woof but not the garment and how could it grow in the warp but not the woof (Lev. 13)? (Wenham, 202)

402. Why all the focus on symptoms (Lev. 13)? How does that relate to the concept of wholeness? (Wenham, 203)

403. What three criterion were used that led to the verdict of uncleanness for skin disease (Lev. 13)? (Wenham, 203)

404. What is God’s relationship with uncleanness (Lev. 13; cf. Isa. 6:3ff)? (Wenham, 203)

405. What two sections are found in Lev. 14? (Wenham, 206f)

406. Do rituals of cleansing have anything to do with cures (Lev. 14)? (Wenham, 207)

407. How did Israel’s rituals of cleansing for skin disease differ from the practices of magical rites and exorcism practiced by those around them (Lev. 14)? (Wenham, 207)

408. When a person was cleansed of a skin disease, what was the ritual of the two birds like (Lev. 14)? (Wenham, 208) Are there parallels between the two bird ritual and the two goats on the day of Atonement (Lev. 16)? Chart out the similarities and differences.

409. What are “rites of aggregation” and how do they function in a society (Lev. 14)? (Wenham, 208)

410. What does Wenham say represents Israel in rituals (Lev. 14)? (Wenham, 208)

411. The person with the skin disease was readmitted to the community on the 8th day. What other ritual was performed on the 8th day and are there any parallels (Lev. 14)? (Wenham, 209)

412. While the burnt, cereal and purification offerings are easily understood to be part of the cleansing ritual, what role does the reparation offering play (Lev. 14)? What grounds does Milgrom’s suggestion have? (Wenham, 210)

413. Where is the blood smeared on one cleansed from the reparation offering (Lev. 14)? What does that symbolize? (Wenham, 210f)

414. Wenham says that in diagnosing infected houses color and depth mattered. How would you support this from the text (Lev. 14)? (Wenham, 211)
415. Is the law of infected houses appropriate when Israel is wondering in the wilderness (Lev. 14)? How does this contrast with laws found in (Lev. 14:3, 8; 13:46)? (Wenham, 211)

416. How is the destruction of stone houses a “reinterpretation” or “reapplication” of old laws to new circumstances as Wenham states (Lev. 14)? (Wenham, 212)

417. Lev. 14:54-57 is a summary. Where also are such summaries seen in Leviticus (11:46f; 12:7; 13:59; 14:32; 15:32f)? Do you see any patterns? (Wenham, 212)

418. Wenham relates the word holiness to wholeness (cf. German). Is this etymological approach a valid way of defining words? (Lev. 14) While Wenham doesn’t use such an approach is his conclusion correct and how would you support it? (Wenham, 212)

419. Where in Scripture are skin diseases linked to sin (Num. 12:9f; 2 Kgs. 5:26f; 2 Kgs. 15:5; 2 Chr. 26:19f)? Is it always the case? (Wenham, 213)

420. Wenham sees the skin diseased person’s banishment as a reenactment of the fall. Would you agree or disagree with that connection (Lev. 14)? (Wenham, 213)

421. How did Jesus treat “lepers” (cf. Mat. 8:2f; 11:5; Mk. 14:3; Lk. 17:11ff)? What did that declare about Christ’s ministry? Did Jesus abrogate the skin disease law or command those he healed to follow them? (Wenham, 213)

422. How did Jesus’ ministry bring reconciliation not only to internal sin but to external physical realities? (Wenham, 214)

Leviticus 15

423. How are the four main sections introduced in Lev. 15? (Wenham, 216)

424. Wenham breaks the discharges into long-term/transient resulting in what type of literary pattern between the male discharges and female discharges (Lev. 15)? (Wenham, 217) What is the literary function of a chiasm?

425. How is the word “flesh” used in Lev. 15? (Wenham, 217)

426. Wenham argues that the discharges in Lev. 15 are from sexual organs not other bodily discharges. Is his argument against hemorrhoids cogent? (Wenham, 217)

427. What in the text indicates that the discharges were infectious in terms
of their uncleanness (Lev. 15)? (Wenham, 218)

428. How are objects (beds, chairs, and saddles) impacted by bodily discharges (Lev. 15)? (Wenham, 218)

429. What role does washing the hands play in the transmission of discharge uncleanness (Lev. 15)? (Wenham, 219)

430. How is the emission of semen treated in other places in the Scripture (cf. Lev. 15; Ex. 19:15; Lev. 22:4ff; Deut. 23:9ff; 1 Sam. 21:4ff; 2 Sam. 11:11; Gen. 38:9f)? (Wenham, 219)

431. While long term discharges are talked about first in terms of males, what is talked about first in regards to women (Lev. 15)? (Wenham, 219f)? What is a possible reason?

432. What other ancient peoples viewed menstruation as a cause of cultic uncleanness (Lev. 15)? (Wenham, 220)

433. Where else in scripture does one find the prohibition against having intercourse during menstruation (Lev. 15; cf. 18:19; Ezek. 18:6; 22:10; 20:18)? (Wenham, 220)

434. What was required for re-admittance after menstrual impurity (Lev. 15)? What is that similar to? (Lev. 15)? (Wenham, 220)

435. How does long and short term discharges differ in how they are treated (Lev. 15)? (Wenham, 221)

436. What role does the repeated statements “he will bear his iniquity” (17:16; 19:8; 22:9) or “he will be cut off” (20:18...) play in the narrative (Lev. 15)? (Wenham, 221)

437. What four reasons are given to explain the rationale behind these discharge laws (Lev. 15)? How does Mary Douglas’ approach holiness/normality fit in regard to the unity, integrity and purity of the human body? (Wenham, 223)

438. Because sexual intercourse rendered both parties unclean, how would these laws interface with the fertility cult in Near Eastern religion (Lev. 15)? (Wenham, 223)

439. On what grounds does Wenham suggest that menstruation was much rarer in the ancient Near East (Lev. 15)? Is his analysis plausible? (Wenham, 224)

440. How did Jesus interface with the laws of uncleanness of a woman with an issue of blood (Mk. 5:34ff)? (Wenham, 224) How did Jesus’ touching them reflect on these laws? Do you agree that this symbolized the kingdom of God was open to all believers as Wenham has suggested?

441. How did the Pharisees respond to Jesus and hand washing (Mat. 15/Mk. 7)? (Wenham, 225)
442. How does Jesus teaching in Mat. 15:11 fit with these commands? (Wenham, 225)

443. Do you agree/disagree with Wenham’s suggestion the discharge laws of Lev. 15 and uncleanness may have been to stigmatize irregular sexual behavior and to encourage restraint among the unmarried? (Wenham, 225)

Leviticus 16

444. To what chapter does Lev. 16 link back (cf. 10:1ff)? How is that link made? (Wenham, 227)

445. Wenham states that both Lev. 11-15 and 16 both find their point of departure in Lev. 10. Do you agree or disagree and why? (Wenham, 227)

446. What role does the phrase “make atonement for himself” play in the narrative of Lev. 16? (Wenham, 228)

447. What five-fold structure is manifest in Lev. 16? (Wenham, 228)

448. How does 16:2 manifest Moses’ special place with God even higher than Aaron the anointed high priest? (Wenham, 229)

449. Of what does the Day of Atonement warn Aaron (Lev. 16:2)? (Wenham, 229)

450. How does the priest’s garments on the Day of Atonement (Lev. 16:4) differ from the full priestly vestments discussed in Exod. 28? (Wenham, 230) Wenham states on the Day of Atonement the high priest looked more like a slave. Do you agree/disagree? Why would that be true on the Day of Atonement?

451. What four steps are given in the Day of Atonement ceremony (Lev. 16:6-10)? (Wenham, 230f)

452. How do the blood sprinkling rites of the Day of Atonement parallel the rites for the anointing of a priest (Lev. 16:11-14; cf. Lev. 4:3, 6, 11-12)? (Wenham, 231) What differences are observed where the blood was sprinkled?

453. What was the function of the incense-smoke as the high priest went into the holy of holies (Lev. 16:12f)? (Wenham, 231) What is the relationship to incense and God’s wrath (Ps. 141:2; Num. 17:11ff [Eng. 16:46ff])?

454. What process is used for the goat “to the Lord” on the Day of Atonement (Lev. 16:15-19)? (Wenham, 232)

455. How does Lev. 16:16-20 explain the purpose of the blood rituals on the
Day of Atonement (cf. Ps. 15; 24:3ff; Isa. 6:3ff)? (Wenham, 233)

456. What ritual is used on the goat “for Azazel” (Lev. 16:20-22)? Who or what is Azazel (Lev. 16:8, 10, 26)? What are three possibilities for what Azazel refers to? (Wenham, 234f)

457. What was the common practice of all the participants in the Day of Atonement after the ritual was completed (Lev. 16)? (Wenham, 235)

458. While most of the Day of Atonement instructions are directed to the priest, what was the nation to do on this sacred day (Lev. 16:29ff)? (Wenham, 235)

459. What does the phrase “afflict yourselves” mean in reference to the people’s participation in the Day of Atonement (Lev. 16:31; 23:27, 32; Num. 29:7; Isa. 58:3, 5; Ps. 35:13)? (Wenham, 236) Why was that important to do on this special day?

460. What does the Day of Atonement teach in regard to humans approaching God (Lev. 16)? (Wenham, 236)

461. Which parts of the Day of Atonement could be seen and not seen by the people (Lev. 16)? (Wenham, 237) How would that impact them?

462. How does the New Testament reflect on the Day of Atonement (Lev. 16; cf. Heb. 9; 10:19ff; Mat. 27:51)? (Wenham, 237) With what day in Christianity may the Day of Atonement be compared?

463. How does Christ’s once for all sacrifice (Heb. 10:1-18) compare to the repetition of sacrifices and Day of Atonement in the First Testament (Lev. 16)? (Wenham, 238)

464. Where outside the New Testament is Christ referred to as the scapegoat (ca. A.D. 200)? (Wenham, 238)

Leviticus 17

465. How is the introductory formula of Lev. 17:1-2 similar to the other introductory formulas in Leviticus (1:1; 4:1; 6:1; 7:28; 11:1; 15:1; 16:1-2; 19:1-2)? (Wenham, 240)

466. Why does Wenham view Lev. 17 as a hinge chapter between Lev. 1-16 and 18-27? (Wenham, 241)

467. Lev. 17:3-7 states that no domesticated animal should be slaughtered outside the tabernacle: If someone wanted to eat meat, what kind of offering would they have to offer? (Wenham, 241)

468. What did the penalty phrase “to be cut off” mean in response to a person’s disobedience (Lev. 17)? (Wenham, 241) Is this meted out by a court in Israel or is it God’s to render justice (Cf. Exod. 30:38;
Lev. 7:20f; Num. 15:30f)?

469. What was the motive for the harsh “cutting off” of the one slaughtering animals in the wilderness but not by the tabernacle (Lev. 17)? How may the “goat-demon” idea be connected to Lev. 16 and the Day of Atonement? (Wenham, 243)

470. What are some other reasons besides what is given in Lev. 17:5-7 for the offering of sacrifices only at the tabernacle? (Wenham, 243)

471. What was the role of the resident alien in Israel during the wilderness wandering (Exod. 22:20f; Lev. 19:10; Deut. 26:11; Exod. 20:10; Lev. 16:29; 20:2; 24:16, 22)? (Wenham, 244)

472. When is the earliest mention of not eating blood (Lev. 17:10f; cf. Gen. 9:4; Lev. 7:26f; Deut 12:16, 23; 15:23)? (Wenham, 244)

473. What are two reasons for the prohibition on eating blood (Lev. 17:10f)? (Wenham, 244f)

474. Did hunted animals have the same rules as domesticated (Lev. 17:13ff)? Which rule did still apply (cf. Deut. 12:15f)? (Wenham, 245)

475. How does Lev. 17 interface with the New Testament (1 Cor. 10:20ff)? How did Israel struggle with offering sacrifices to demons (cf. Num. 25:1ff; Deut. 32:17)? (Wenham, 246f)

476. How does the draining of blood make its way into the New Testament (cf. Acts 15:29)? What about food offered to idols (1 Cor. 8; 10:25ff; Rom 14:2f, 14f)? How did Jesus transform this prohibition on eating blood (cf. Jn. 6:54; I Cor. 11)? (Wenham, 247)

Leviticus 18

477. How does Leviticus 18 resemble the covenant-treaty format? (Wenham, 249)

478. Wenham observes that Lev. 18 has a strong polemical flavor. How is that supported in Lev. 17:3, 24, 26, 27, 29, 30? (Wenham, 250)

479. In what contexts and with what impact does the phrase “I am the LORD your God” come up in Leviticus (cf. Lev. 18:2, 4 etc.)? Where and in what contexts does it occur in Exodus and Numbers (cf. Exod. 6:6f etc)? (Wenham, 250f who examines three contexts)

480. What is a covenant preamble and how does Lev. 18:1-2 fit that pattern (Wenham, 250f)

481. How were the laws on incest manifest in other cultures (Egyptian, Canaanite, laws of Hammurabi and Hittites) and even in the patriarchs
of Genesis (Lev. 18)? (Wenham, 251)

482. How do Abraham and Jacob violate the laws of Lev. 18? (Wenham, 251f)

483. Wenham notes that homosexuality (Lev. 18:22) is found in what two cultures from the ancient world? (Wenham, 252)

484. Among what other cultures was bestiality found (Lev. 18)? How did they reference these acts? (Wenham, 252)

485. How do we know the ancient worshippers of Molech offered up their children in sacrifice (Lev. 18)? (Wenham, 252)

486. What is the difference between hoq (rule) and mishpat (law) as developed by Wenham (Lev. 18:3)? (Wenham, 252f)

487. When the law says that a person will enjoy life through the keeping of the law, what is one of the best places to find a description of that blessed life (Lev. 18:5; cf. Lev. 26:3ff; Deut 28:1ff)? (Wenham, 253)

488. In the laws on forbidden unions was there a preference of marriage within a tribe (Lev. 18; Num. 36; Judg. 21) and among cousins (Gen. 24)? (Wenham, 253)

489. In the laws of forbidden unions, what union is not proscribed and why? How was the father-daughter relationship viewed in the code of Hammurabi (LH 154) and the Hittite laws (HL 195)? (Wenham, 254)

490. What kinds of family unions were expressly forbidden (Lev. 18)? (Wenham, 254) How does the levirate marriage relate to these laws of elicit union?

491. What reasons are cited for why one should not marry a close relation (Lev. 18)? (Wenham, 254f)

492. Vertical relationships (parent-child) are understood in modern blood and genetic analysis but why from opposite sex parent to relations on a horizontal level (wife’s sister) (Lev. 18)? What does Wenham suggest as an explanation (cf. Gen. 2:24)? (Wenham, 255)

493. How are step-sisters viewed in the laws of prohibited unions (Lev. 18)? Is there any difference between a half-sister and a step-sister? (Wenham, 256)

494. What is an exception to not marrying your brother’s wife (cf. Lev. 18; Deut. 25:5ff)? (Wenham, 257) What is the custom of the Levirate and where is it found in scripture?

495. Who violated the law in Lev. 18:18 about marrying a woman and her sister (Genesis)? (Wenham, 257f)

496. What is sororate marriage and how does it relate to levirate marriage (Lev. 18)? (Wenham, 258)

497. Wenham states that intercourse of a married man with an unattached
woman was not viewed as adultery in the Old Testament (Lev. 18), is that right (cf. Ex. 20:14; Lev. 20:10; Deut. 22:22)? (Wenham, 258) Wenham says that the New Testament is stricter (Mat. 19:3-12), is that correct? (Wenham, 260) What does that suggest about gender equality that Jesus introduced?

498. What is Molech worship and what does Scripture have to say about it (Lev. 20:2-5; 1 Kgs. 11:7; 2 Kgs. 23:10; Jer. 32:35; Deut. 12:31; 18:10)? (Wenham, 258)

499. What archaeological evidence in Amman Jordan confirms the biblical description of Molech worship (Lev. 18)? (Wenham, 259)

500. What types of objects can be “profaned” (Lev. 19:12; 20:3; 21:12, 23; 22:15; Isa. 56:2, 6; Lev. 19:12; 21:6; Jer. 34:16; Ezek. 36:20f) (Wenham, 259)

501. How is the term abomination (to’ebah) used in Leviticus (cf. Lev. 18:22, 26f, 29f; etc.)? In what three other books does it appear with frequency and what are the nuances there? (Wenham, 259)

502. Wenham states homosexuality is condemned throughout Scripture. Is that true or was it only something in the holiness code of Leviticus (cf. Gen. 19; Lev. 20:13; Judg. 19:22ff; Rom. 1:27; 1 Cor. 6:9)? (Wenham, 259)

503. How does Scripture look at bestiality (Exod. 22:18f; Lev. 20:15f; Deut. 27:21; Lev. 18:23)? (Wenham, 260)

504. How does the land play a factor in motivating these warnings and exhortations in Lev. 18? (Wenham, 260)

505. Can one dismiss the laws of Lev. 18 as ceremonial while arguing for the retention of other laws arguing they are moral? Is such a distinction biblical? (Wenham, 261)

**Leviticus 19**

506. What marks the end of the paragraphs in Lev. 19? (Wenham, 263)

507. How is the Decalog or ten commandments developed in Lev. 19? (Wenham, 264)

508. How is the motto of Leviticus echoed in Lev. 19? (Wenham, 264) How is holiness developed in Lev. 19 (cf. order/confusion)? How does Lev. 19 manifest that holiness is not a flight from this world but an engagement of it? (Wenham, 265)

509. How does Lev. 19 develop the idea of honoring one’s parents (Lev. 19)? The word used for “honor” is the same word that
is translated elsewhere _______ (Prov. 1:7)? How does our culture attach the honoring of parents?

510. The word “idol” used only in Lev. 19:4; 26:1 is found frequently in what other book and in what contexts (Isa. 2:8, 18, 20; 10:10f)? (Wenham, 266)

511. What is the propose and instructions for the gleaning by the poor as instructed in the law (Lev. 23:22; Deut. 24:19ff)? (Wenham, 266)

512. Is Wenham right when he notes the piling up of “brother”, “fellow citizen” and “people” terms in Lev. 19:18 as indicating the climax of this chapter? (Wenham, 267)

513. How does Leviticus 19 put its approval on honesty? (Wenham, 267)

514. How are the weak protected by the laws of Lev. 19 (Cf Deut. 24:15)? (Wenham, 267)

515. How is justice in court portrayed both here in Lev. 19 and elsewhere (Deut. 16:19f; 19:15ff; 27:25; Exod. 23:1ff; Prov. 16:13)? (Wenham, 268)

516. Loving one’s neighbor is set in what context in Lev. 19? (Wenham, 268)

517. How is reproof and correction to be handled (Lev. 19:17f; CF. Mat 18:15ff)? (Wenham, 268)

518. How do you view the passages on mixed breeding (Lev. 19:19ff)? How did that fit into the Israelite concept of holiness? (Wenham, 269)

519. What do you think of the law in regard to a betrothed slave girl (Lev. 19:20ff)? (Wenham, 270)

520. Who received the damage money of a violated betrothed slave girl (Lev. 19:20ff)? (Wenham, 270f)

521. What does the principle of God receiving the firstfruits teach (Lev. 19:23-25)? Where is this concept developed in Scripture (Exod. 23:19; Lev. 23:10; Deut. 26:1ff; Exod. 34:19f; Deut. 15:19; Exod. 13:2; Num. 8:16ff) and to what domains, beyond crops, does it apply? (Wenham, 271)

522. How do you coordinate the law against divination and soothsaying with Joseph’s practice with his cup in Gen. 44:5, 15 (cf. Lev. 19:26; Isa. 2:6f; Ezek. 21:21ff)? (Wenham, 272)

523. What does Leviticus (19:27f) say about bodily disfigurement (cf. Deut. 14:1; Isa. 22:12)? (Wenham, 272)

524. What is sacred prostitution in the context of the ancient Near East (Lev. 19:29f)? Why was it condemned in Israel? (Wenham, 272)

525. What is necromancy and why does the Bible condemn it (Lev. 19:31; cf. 1 Sam 28:3ff; Deut. 18:11)? (Wenham, 272f)
526. What does Leviticus teach about respect for the elderly (Lev. 19:32)? (Wenham, 273)

527. How and where does the command to “love one’s neighbor” make its way into the New Testament (Mat. 5:43; 19:19; 22:39; Mk. 12:31, 33; Lk. 10:27; Rom. 13:9; Gal. 5:14; James 2:8)? (Wenham, 274)

528. How does Lev. 19:18 network out to connect the verses surrounding it in Lev. 19? (Wenham, 274)

529. Wenham seems to dismiss laws that are based on the principle of Israel’s separation from the nations for the New Testament church. Do you agree or disagree and why (Lev. 19)? (Wenham, 274)

530. Wenham says the slavery laws are pretty irrelevant to us today? Do you agree or disagree and why (Lev. 19)? (Wenham, 274)

531. What phrase serves to break up the structure of Lev. 20? (Wenham, 276)

532. How have many of the topics in Lev. 20 already been dealt with in Leviticus (cf. 20:2-5//18:21; 20:6, 27//19:31; 20:8//19:3; 20:10-21//18:6-20, 22f)? With so much overlap, what role does Lev. 20 play in the narrative? (Wenham, 277)

533. How are the exhortations to holiness similar and different in Lev. 20:7f; 22f) similar and different to the ones found elsewhere in Leviticus (11:44f; 18:2-5; 24-30; 19:36f)? (Wenham, 277)

534. What is the difference between the apodictic form in Lev. 18-19 and the casuistic form in Lev. 20? Which one indicates the consequences for violating a command? (Wenham, 277)

535. While Molech worship was condemned before (Lev. 18:21), what is added in Lev. 20:2ff? (Wenham, 277)

536. Who was able to be killed by stoning (Exod. 21:28ff; Lev. 20:27; 24:16; Num. 15:35f; Deut. 13:10f; 17:5; 21:21)? Wenham suggests that such a death penalty shows the community’s rejection of these sins. Does that make sense? (Wenham, 277)

537. Who are the “people of the land” (Lev. 20:3)? (Wenham, 278)

538. What does Lev. 20:4 say about loyalty to God over family and friends? (Wenham, 278)

539. What is the relation of Lev. 20:9ff and Exod. 20 in regard to honoring one’s parents? (Wenham, 278) How does this compare with other scriptures on this topic (Exod. 21:17; Prov. 20:20; Mat. 15:4; Mk.
7:10; Deut. 21:18f)? (Wenham, 279)

540. Wenham understands Lev. 20:14, 17, 21 “takes” as referring to “cohabits” rather than married folks. Is this warranted? (Wenham, 280)

541. How is the word “Hesed” used in Lev. 20:17? What does the word normally mean and why is it used here? (Wenham, 280)

542. How does one “uncover the nakedness” of one’s brother by having relations with his wife (cf. 18:6-18)? (Wenham, 280)

543. Do you agree or disagree with Wenham’s statement that adultery, incest and homosexuality are “just as sinful under the New Covenant and they were under the old”? Why? (Wenham, 280f)

544. How do you reconcile Christ’s not condemning to death the woman taken in adultery (Jn. 8:1ff) in light of the Old Testament law (Lev. 20)? (Wenham 281)

545. When comparing OT law to Ancient Near Eastern law codes, what three areas does the biblical law code rank as most significant? How did the Babylonian laws show economics as valued more highly than in Israel? (Wenham, 282)

546. How does “substitutionary” punishment seen in Babylonian laws and proscribed against in Israelite law (cf. Lev. 24:16; Ex. 20:5)? (Wenham, 282)

547. What reasons are given for biblical punishments (Deut. 19:19f)? (Wenham, 283)

548. What five principles does Wenham develop on the purpose of punishment in Israel? How are each of these supported? (Wenham, 283f)

549. Is deterrence a legitimate motivation for punishment (Deut. 19:19f)? (Wenham, 283)

550. Is the degradation of the offender allowed (Deut. 25:3)? How does that contrast with the laws from Assyria? (Wenham, 283)

551. How does one explain the laws of mutilation (Deut. 25:11f)? How does this biblical passage compare to the Middle Assyrian laws of mutilation? (Wenham, 284)

552. What are torts and how did they function in Israel (Lev. 20)? How does civil and criminal law differ and how was that distinction regarded in Israel? (Wenham, 284)

553. Did the state mete out punishment regularly in Israel (Lev. 20)? Who did? (Wenham, 284)

554. What were the three basic types of punishment in Israel (Lev. 20)? (Wenham, 284f)
555. For what type of crimes was the death penalty prescribed (Lev. 20:11f; 20:13; 24:13ff; 20:2ff; Exod. 21:21ff; 22:17; Deut. 22:22; 13:2ff; 17:12; 24:7; ch. 19)? (Wenham, 284f)

556. For what crime was compensation strictly forbidden (Lev. 20; Num. 15:32ff)? (Wenham, 285)

557. For what types of crimes was “cutting off” the penalty (Lev. 7:20f, 25, 27; 17:4, 9, 14; 18:29; 19:8; 20:3, 5f, 17f; Num. 15:30f)? (Wenham, 285) Was it excommunication or the threat of divine punishment?

558. For what crimes was restitution prescribed (Lev. 5:24; Ex. 22)? (Wenham, 286)

559. Were criminals ever incarcerated in Israel (Lev. 24:12; Num. 15:34)? (Wenham, 286)

560. How did law enforcement in a village culture differ from our modern urban law enforcement? (Wenham, 287)

561. The Levites were to teach the Israelites the law (2 Chr. 17:8f). Wenham likens that function to our modern media. How does this analogy work and where does it break down? (Wenham, 287)

562. Whose job was it to promote “justice for the oppressed” in Israel (Ps. 72:4; 2 Sam. 15)? (Wenham, 288)

Leviticus 21

563. Into what six sections does the formula “I am the Lord your (their) sanctifier” break chs. 21-22 (21:8; 15, 23; 22:9, 16, 32)? (Wenham, 289)

564. What rituals were priests not allowed to participate in (Lev. 21)? For whom was a priest able to defile himself upon death? (Wenham, 290)

565. Why were priests not to shave their heads (Lev. 21)? (Wenham, 291)

566. Why was a priest allowed to marry only a widow not a divorcee (Lev. 21)? (Wenham, 291) How were these laws tightened up for the high priest?

567. How were burial rites tightened up for the high priest (Lev. 21:10ff)? (Wenham, 291) What did that manifest about his priorities in regard to family and the sanctuary?
568. What were nonfunctioning priests with a physical deformity still able to participate in as priests (Lev. 22)? (Wenham, 294)
569. How long was a daughter of a priest allowed to eat the priestly food (Lev. 22)? (Wenham, 295)
570. How do the blemishes in unfit sacrificial animals parallel the notion of blemished priests (Lev. 21f)? What kind of animals were made unfit for sacrifice? How does that fit Wenham’s concept of “wholeness” and its relationship to “holiness” (Wenham, 295)
571. How do the perfections required of the priests make their way into the New Testament in reference to Christ (Heb. 7:26; Heb. 9:14; 1 Pet. 1:19; 2:22)? (Wenham, 296)
572. How does Christ extend grace to maimed, lame, blind and eunuchs (Lk. 14:13, 21; John 5:3; Isa. 56:4ff)? (Wenham, 297)
573. How are the stricter requirements for the priests reflected in the standards for elders (1 Tim. 3:4, 11; Tit. 1:5ff)? (Wenham, 297)
574. How may the priests commitment to God over family be seen in the New Testament with Christ’s comments “leave the dead to bury their own dead” (Mat. 8:21f; Lk. 9:59f)? (Wenham, 297)

Leviticus 23

575. Into what two sections does the formula “I am the Lord (your God)” break Lev. 23 (23:22, 43)? (Wenham, 300)
576. What other phrases are repeated in Lev. 23 (vv. 2, 4, 38, 44; also 2, 4, 7, 8, 21, 24, 27, 35, 37)? (Wenham, 300)
577. How does the description of the feasts in Lev. 23 differ from the description in Num. 28-29? Is Wenham right to conclude that Lev. 23 is for lay people rather than priests? (Wenham, 300)
578. What does the phrase “holy convention” (Lev. 23:2, 3, 4, 7, 8, 21, 24, 27, 35, 36f) mean? (Wenham, 301)
579. What two things are referred back to in reference to the Sabbath observance (Lev. 23:2f)? (Wenham, 301)
580. What is the connection of the Sabbath with the feasts cycles (Lev. 23)? (Wenham, 301)
581. How does the description of the Passover and Unleavened bread feast described in Lev. 23:5ff fit with the elaboration of the feast in Exod. 12-13? (Wenham, 302)
582. Of what three feasts was the word “hag” (pilgrimage) used (cf. Arabic
haj of pilgrimage to Mecca)? (Wenham, 303)

583. The first and last days of the feasts no work was to be done connecting it with what commandment (Lev. 23:6ff)? (Wenham, 303)

584. While Lev. 23:8, 13, 18, 25, 27, 36 talks simply of food offerings, how is Num. 28-29 more specific? (Wenham, 303)

585. How does Lev. 23:10ff develop the connection of first fruits to Passover over Exod. 12-13 (cf. Ex. 23:15; 34:18ff)?

586. What does “on the day after the Sabbath” (Lev. 23:11, 15f) mean? Is it the first Sabbath after the feast began or is it the first day of the feast on whatever day it falls? (Wenham, 304)

587. What is the feast of weeks called in the New Testament (Lev. 23:15f; Acts 2:1)? What was its primary function? (Wenham, 304)

588. Wenham sees a link between the feasts/sacrifices providing for the material needs of the priests being linked to care for the poor and sojourner. Is such a connection warranted (cf. Deut. 14:27ff; 16:11; Lev. 19:5-10; 23:17-21)? (Wenham, 305)

589. Wenham groups the feasts of Lev. 23:23-43 as what types of feasts in contrast to the feasts of Lev. 23:3-22? (Wenham, 305)

590. In what month were the fall feasts (Lev. 23:23ff)? How many extra Sabbaths were ordained for that month? (Wenham, 305)

591. What did the feasts of booths re-dramatize on an annual basis (Lev. 23:3ff)? (Wenham, 305)

592. What three Jewish feasts were taken over by the early church (Lev. 23; cf. Jn. 19:14, 36; 1 Cor. 5:7f; 15:23; Mat. 26:17)? (Wenham, 306)

**Leviticus 24**

593. What literary structural markers are missing in Lev. 24? How is it connected to what precedes and follows it? (Wenham, 308)

594. How does the story of the blasphemer (Lev. 24:10ff) show Leviticus is a narrative work with laws embedded in that narrative structure? (Wenham, 309)

595. How would you compare/contrast Lev. 24:2-3 to Exod. 27:20f? (Wenham, 309)

596. What did the two stacks of six loaves on the table represent (Lev. 24:6)? (Wenham, 310)

597. What was burned instead of the bread as a memorial portion (Lev. 24:7f)? (Wenham, 310)
598. How did Ahimelech of Nob vary from the command concerning the holy bread (1 Sam. 21:4ff)? What did he require of David’s men? (Wenham, 310)

599. What does it mean when Wenham says that the case of the blasphemer may be an example of how many of the “case laws” in the Pentateuch originally (Lev. 24:10ff)? (Wenham, 310)

600. How did the law against blasphemy or cursing God manifest itself in later biblical times (cf. 1 Kgs. 21:10, 13; Mat. 26:65f; Acts 6:11f)? (Wenham, 311)

601. On whom did blaspheme bring guilt beyond the one uttering it (Lev. 24:10ff)? How did those people rid themselves of its guilt? (Wenham, 301)

602. Is Wenham right when he says that the OT law sees violation of family and religion as much more serious while the laws of Hammurabi had harsher punishments for property offenses (Lev. 24:10ff)? (Wenham, 311)

603. What laws in Israel were applied to the resident aliens (Lev. 16:29; 17:15; 18:26; Num. 9:14; Exod. 12:19)? (Wenham, 311)

604. Wenham calls Lev. 24:16-22 a palistrophe. How do the elements of that section line up into an ABCDDCBA format? (Wenham, 312)

605. What other passages present the lex talionis (eye for eye) principle (Lev. 24:20; Ex. 21:23ff; Deut. 19:21)? (Wenham, 312)

606. Is Wenham’s observation that “eye for eye” was more a formula and not really practiced in Israel, legitimate (Lev. 24:20)? What examples does he cite in order to validate his position (Ex. 21:26; Lev. 24:18; Num. 35:16ff)? (Wenham, 312) How did Jesus interact with the lex talionis law (Mat. 5:27ff)?

607. How is the bread of the presence referred to in the New Testament (Heb. 9:2; Mat. 12:1ff/Lk. 6:1ff)? (Wenham, 312)

Leviticus 25

608. How does the formula “I am the Lord your God” function in Lev. 25 (vv. 17, 38, 55)? Where else have we seen such a usage? (Wenham, 316)

609. What was the main function of the law of Jubilee (Lev. 25)? (Wenham, 317) How does it compare with modern laws of bankruptcy?

610. How do the prophets refer to the avarice and greed of those of their
day and how does the law of Jubilee fit with their critiques (Lev. 25; Isa. 5:8; Am. 2:6)? (Wenham, 317)

611. Was the year of Jubilee ever practiced (Lev. 25; cf. 2 Chr. 36:21)? (Wenham, 318)

612. What argument does Wenham use to refute the idea that the post-exilic community invented the Jubilee (Lev. 25)? (Wenham, 318)

613. How did the Sabbath and the sabbatical year fit together (Lev. 25)? (Wenham, 318)

614. What did the term “yobel” translated Jubilee originally mean (Lev. 25; cf. LXX translation)? (Wenham, 319)

615. How does Wenham hand Noth’s objections that the year of jubilee would require the impossibility of two fallow years (esp. Lev. 25:8)? (Wenham, 319) Is the connection with a “leap” year like concept a good one?

616. On what does the harvest in Israel depend (Lev. 25:13ff)? (Wenham, 320)

617. Why was the land not to be sold permanently (Lev. 25:23f)? What theological implications did that have? (Wenham, 320)

618. How did families work together to keep land in a particular family line (Lev. 25:25; cf. Ruth 4; Jer. 32:7ff)? (Wenham, 320)

619. What houses were not subject to the law of the jubilee (Lev. 25:29ff)? How did the levitical cities provide an exception? (Wenham, 321)

620. How were interest on loans done in the ancient Near East? How does Israel differ in its treatment of the poor (Lev. 25:36f)? (Wenham, 321)

621. How do the slavery laws in Israel mitigate the problems with slavery (Lev. 25:39ff)? How was the slavery in Israel different from slavery in the colonial Americas? To whom does the Jubilee release not apply? (Wenham, 322)

622. What does one learn in the areas of social justice, social worship, personal virtues and messianic typology in relation to the jubilee (Lev. 25l cf. Luke 4:18f; Isa. 61:1)? (Wenham, 323f)

Leviticus 26

623. What function did blessings have in legal documents in the ancient Near East (Lev. 26)? What blessing collections are seen in other law codes (cf. Ur-Nammu, Lipit-Ishtar and Hammurabi)? (Wenham, 327)

624. How are the biblical curses paralleled in the ancient Near Eastern law codes (Lev. 26:14ff)? What differences should be noted?
How does the formula “I am the Lord (your God)” structure Lev. 26 (Lev. 26: 1, 2, 13, 44f)? What role does the conditional “If you will not listen to me” (Lev. 26:16, 18, 21, 23, 27) play? (Wenham, 327)

How are the blessings organized (Lev. 26:4, 6, 11)? (Wenham, 328)

How is the subject matter similar between the blessings and the curses (Lev. 26)? (Wenham, 328)

When did the harvests in Israel come (grain and grapes)? How did the rain/dew work with this harvest cycle (Lev. 26)? (Wenham, 329)

What three general gifts are promised in the blessings (Lev. 26:4-5, 6-10, and 11-13)?

Why is the curse section so much more developed than the blessings section (Lev. 26)? (Wenham, 330)

Why/when would the curses come to fruition (Lev. 26)? (Wenham, 330)

How does Wenham demonstrate the pedagogical, discipline or redemptive function of the curses (cf. Deut. 8:5; Jer. 30:11; 31:18; Heb. 12:5ff; Amos 4:6, 8, 9ff)? (Wenham, 331) Are these their only functions?

What is the significance of the repetition of the number seven in curse type contexts (Lev. 26: 18, 21, 24, 28; Rev. 5-16)? (Wenham, 331)

Who faced the wild animals as a curse later on (2 Kgs. 17:25f)? (Wenham, 332)

When did God use war as a curse on Israel (Judg. 2:11ff; Lk. 19:42ff)? (Wenham, 332)

When did the prophets see the curses fulfilled (Ezk. 34-37)? (Wenham, 333)

Do the curses of Lev. 26 have counterparts in Christ’s teaching (Mk. 13/ Lk. 19-21; 2 Cor. 5:10)? (Wenham, 333) With what does the church connect the curses (1 Cor. 3:10ff)? How did they fit with the persecutions suffered by the early church?

Leviticus 27

How do people explain why Lev. 27 on vows comes after the blessings/curses? (Wenham, 336) Does Wenham solve this adequately by suggesting Lev. 26 is God’s vows and Lev. 27 about vows of people?
638. When have people throughout history made vows to God (i.e. in what circumstances; Lev. 27)? (Wenham, 337) What are some biblical examples of people who have made vows and in what circumstances did they occur (Jonah 2:9f; Gen. 28:20ff)?
639. How does Eccl. 5:3ff complement this section on vows (Lev. 27)? (Wenham, 337)
640. What does Lev. 27:9f guard against? (Wenham, 338) What kinds of things separate the time of the making of the vow and the time of the fulfilling or keeping of the vow?
641. What marks that a new section begins in Lev. 27:14? (Wenham, 339)
642. How was the dedication of land complicated (Lev. 27:16ff)? (Wenham, 339)
643. How were firstborn animals regarded in Israel (Lev. 27:26f; cf. Ex. 13:2; 34:19f)? (Wenham, 341)
644. What passage does Wenham use to show tithes may have been a vow (Lev. 27; cf. Gen. 28:20f)? (Wenham, 341)
646. What was the one case when vows could be retracted (Lev. 27)? (Wenham, 342)
647. How does Lev. 27 recapitulate the major themes of the book of Leviticus? (Wenham, 342f)
648. What is the major theme of the book of Leviticus? Is the message still relevant in a post-modern world?

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