

Study No.6

The Law - Part 1

Timeframe of events:

The Law was given around 1400 B.C.

Summary: Much of the Bible from here onwards makes reference to "the Law" - either directly or indirectly - so it is important that we understand something about it. Interspersed with the narrative sections of Exodus 19 to 40, Leviticus and Numbers, we find many laws given to the Israelites through Moses. This study is the first of two on the laws delivered at that time. Our attention will initially centre on those recorded from Exodus 19 to Leviticus ch.16.



Main Reading / Listening

Read and/or listen to the following passages at least once. Twice is better for taking it all in!



As a minimum, please read or listen to:

Exodus 20:1-17

To read or listen to the entire Bible systematically, this week's passages are:

Mostly law passages - found within Exodus 19 to 40 and Leviticus 1 to 16. See the reading list on page 2.

The Law sections of Leviticus 17-27 & Numbers will be covered in Study No.7.

Law Readings: Exodus 19-40, Leviticus, Numbers

Below is part 1 of a list comprised of largely law-based passages (approx. 28 chapters) from these three books. Some narrative sections will be found amongst these readings, but the ... symbol shows where the longer narrative passages have been omitted. Some shorter law sections have been excluded from this list and can be found amongst the narrative readings. A few passages appear in both lists.

Exodus 19 to 40

- 19:3-8** Covenant agreed to in principle.
ch.20-24:8 Words (Commandments), & Judgements
 ...
ch.25-31 The sanctuary - commands
 ...
34:10-25 The covenant restated in summary
 ...
35:1-19 Construction of the sanctuary - commands

Leviticus

- ch.1-7** Offerings formalised
 ...
10:8-20 Priestly conduct and ceremonial food
ch.11-15 Status of cleanness or uncleanness
ch.16 Day of Atonement

Year 1
 at Mt. Sinai

Year 2
 Commencing
 at Mt. Sinai

"Laws" - Various terms used

way, law, testimonies, precepts, statutes, decrees, commands, judgements, word.

Based on Psalm 119:1-9 (KJV).

v.1 - Blessed are the undefiled in the way

Heb: *derek* = path, road

who walk in the law

Heb: *torah* = teaching/instruction of Jehovah. The first five books of the Law are sometimes referred to as the Torah. Not so much "law", but instruction and teaching.

(continued on page 3)

v.2 - Blessed are they that keep his testimonies [NIV: statutes],

Heb: *edah* = basically means laws, but carries the idea of a witness, or a physical and visible reminder of a law or laws.

Terms we often read, from a related word (*edut*) are:

“the ark of the testimony” (Exodus 25:22, note also v.21 – the tablets of stone)

“the tabernacle of testimony” (Exodus 38:21).

Cp Joshua 24:26,27 – a pillar of stone, called a “witness”, is the same word *edah*.

and that seek him with the whole heart.

v.3 - They also do no iniquity: they walk in his ways (same as v.1).**v.4 - Thou hast commanded us to keep thy precepts diligently.**

Another word for laws, Heb: *piqudim*,

carries the idea of governing or overseeing principles.

v.5 - O that my ways were directed to keep thy statutes [NIV: decrees]!

Laws, specifically those that have been written down.

The Hebrew word *hoq* is related to words to do with writing or engraving.

v.6 - Then shall I not be ashamed, when I have respect unto all thy commandments. [NIV: commands]

Heb: *mitzvoth*, the plural form of *mitzvah* = law, an order. Bar mitzvah = “son of the law/command” – not “son of the *torah*”, which would be more about instruction and teaching, but “son of the command”, i.e. one who is old enough to be responsible for himself, and be bound by the commands of God.

v.7 - I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. [NIV: laws]

(*mishpat* – rulings, specifically here, the rulings of God. Closely relate to *shephat*, judge. The OT Judges were those who governed Israel before the times of the kings, and had to make rulings on God’s behalf. God was the king, the Judges were those who passed on the rulings of God by way of exercising government. Sometimes translated elsewhere as “ordinances”.)

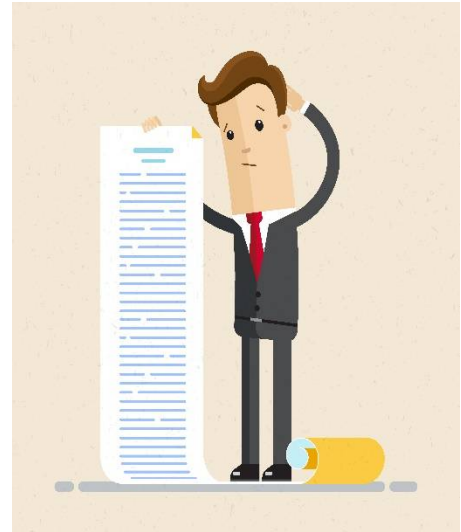
v.8 - I will keep thy statutes [NIV: decrees] (same as v.4); O forsake me not utterly.**v.9 - Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.**

(cp v.105 – “Your Word is a lamp unto my feet, and a light for my path.”)

(saying, Heb: *debar* i.e. things God has said, and ways He has expressed Himself.

Similar usage to NT, “In the beginning was the Word, the Word was with God and the Word was God.” John 1:1 – the way that God expressed Himself.)

HINTS ON READING ... LAW PASSAGES



(1) Try to establish the theme.

The laws are sometimes grouped into sections with some common subject.

Attempt to ascertain what that is. For example, the laws in Leviticus 11 to 15, despite covering such diverse subjects as prohibited foods, childbirth, surface mould and bodily discharges, are actually all about purification before God. We may not understand everything about the commands in those chapters, but keeping the idea of purification in mind will help to explain much of it. That is just one example of a principle that applies to almost all of the law passages.

(2) Read small sections at a time.

Maybe a chapter or two at most, and sometimes only a paragraph. Use your Bible's chapter headings and subheadings as a guide. Read a shorter digestible section, and then stop to meditate upon you've read to make sure you've understood the general thrust of what is being said.

(3) Don't get bogged down with the detail.

The Mosaic Law is full of details - lots of them! Try to get the big picture before attempting to understand the quirky nuances of a single law. Seek to establish the overall intent of a law or laws in a passage before spending a lot of time on the particulars. It's no crime to admit that we don't understand why a particular law was commanded, and sometimes we need to just read a law, leave it at that and then move on. A detail may make more sense to us at a later time.



HINTS ON READING ABOUT OFFERINGS AND SACRIFICES

Bear in mind that offerings were gifts to God, which expressed some kind of sentiment, such as thanking God, acknowledging one's harm or injury to another person, the seeking of forgiveness, etc. etc. When reading the Bible and encountering words like "sacrifice", "offer" or "offering", ask yourself a series of questions, such as:

(1) Who are the people involved?

Note whether it is:

- a **personal** offering made on behalf of an individual and/or their family.
- a **national** offering, made on behalf of the nation of Israel.
- an **official** offering, made on behalf of a person holding an office, such as an Aaronic priest, the Aaronic priesthood as a whole, or a king/ruler, etc.

(2) What type of offering is being made?

e.g. Is it a peace offering? Is it a sin offering? etc. In other words, "What is being expressed by this particular offering?"

(3) For what purpose is the sacrifice being made?

Note the circumstances lead up to the offering of a sacrifice, and that may answer this (and the previous) questions.

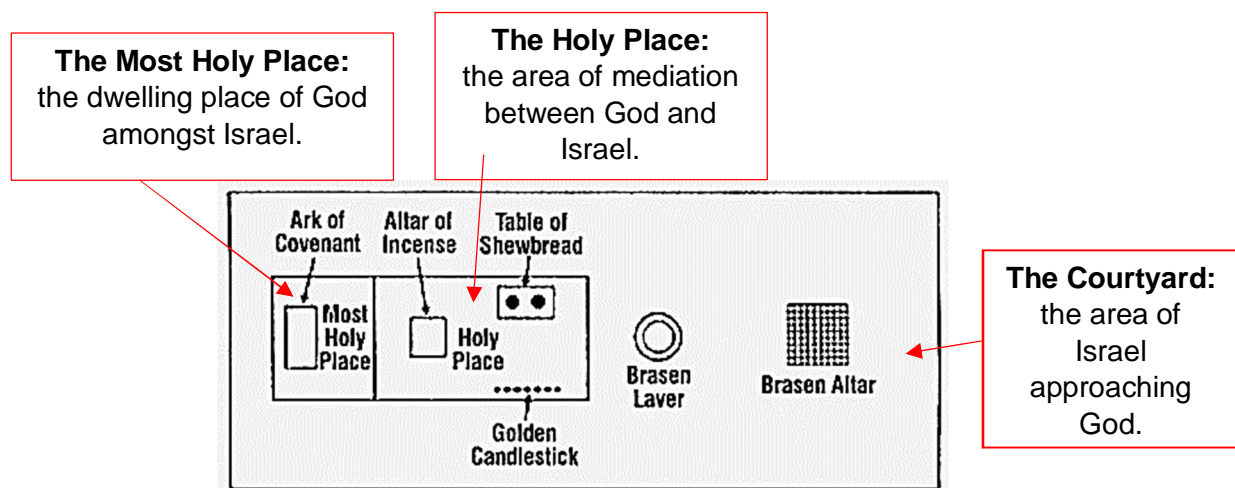
Relevant Charts:



The Furniture of the Sanctuary, and its arrangement

The sanctuary buildings, whether tabernacle or temple, each had a fundamentally similar layout. Comprised of three main areas – the Courtyard, the Holy Place and the Most Holy Place – each contained certain items of furniture appropriate for the particular section in which they were placed.

The diagram below is based on the tabernacle layout, but the basic pattern was maintained for the different temples in Bible times as well, albeit with slight modifications.



We may attempt to summarise the areas of the sanctuary, and their respective items of furniture, in this way:

The Courtyard: The area of Israel approaching God.

The Altar of Sacrifice – the place Israelites to approach God and offer to Him.

The Laver – the place of washing for the priesthood representing Israel.

The Holy Place: The area of mediation between God and Israel.

The Altar of Incense – the place of prayer and petition on behalf of Israel.

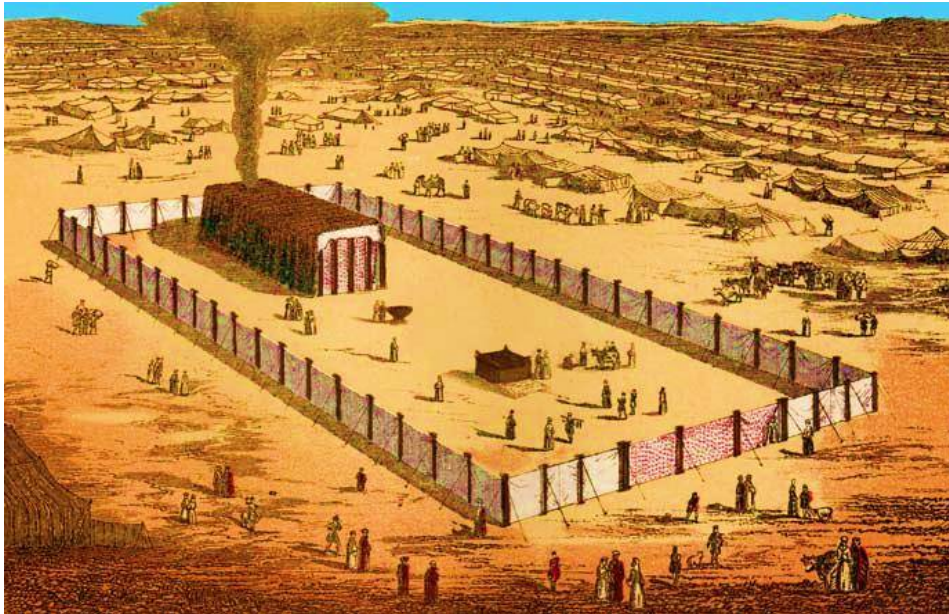
The Lampstand – the source of light to Israel, who were also to be a light.

The Table of Showbread – the symbol of God's provision to Israel, and her continual presence before Him.

The Most Holy Place: The dwelling place of God amongst Israel.

The Ark – the receptacle of the Law.

The Mercy Seat - the dwelling place of God, and a "covering" over the ark.



Altar of burnt offering. Made of acacia wood and covered with bronze, the altar was light enough for the Levites to carry during the wilderness wanderings (Exod 27:1–8).

Bronze Basin. Cast of solid bronze, the basin was used for ceremonial washings (Exod 30:17–21).

Altar of Incense. Placed before the tabernacle curtain, this altar was used regularly to burn incense before Yahweh (Exod 30:1–10).



Table of Showbread. The bread of the Presence lay on it at all times (Exod 25:23–30).

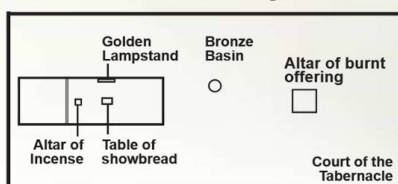
Furnishings of the Tabernacle

The book of Exodus details the construction of the tabernacle and its furnishings. As Yahweh's sanctuary, the tabernacle served as God's dwelling place among the Israelites—the expression of the covenant between Yahweh and His people (Exod 25:8–9).



Golden Lampstand. A symbol of the tree of life, it held seven oil lamps (Exod 25:31–40).

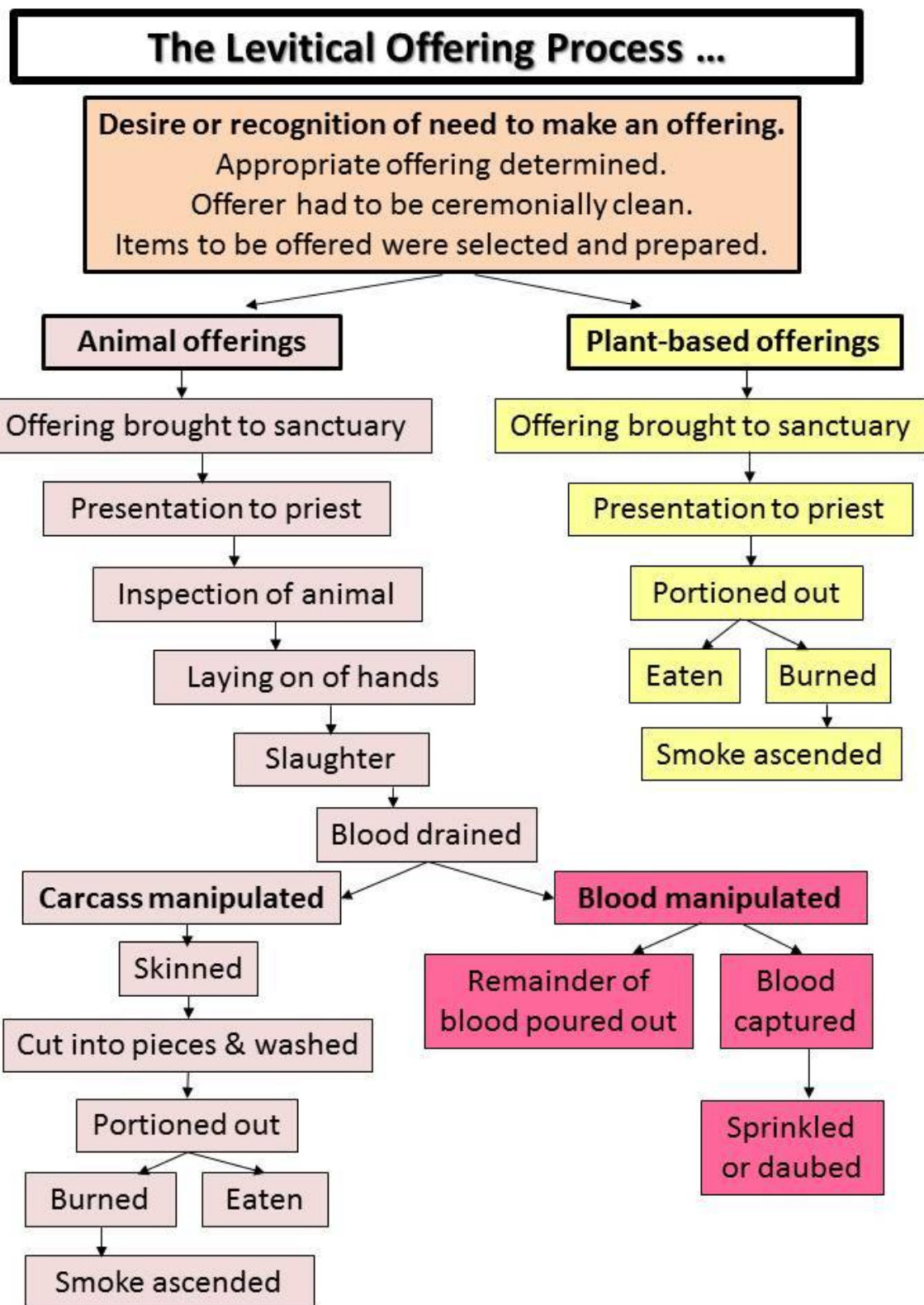
Placement of Tabernacle Furnishings:



Ark of the Covenant. The holiest object of Israelite worship, the ark symbolized God's presence and contained the tablets of the Law (Exod 25:10–22).

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| English Term(s) | Suggested Alternative | <u>Summary of Five Main Offerings</u> |
|---|--|--|
| Burnt Offering (Burnt Sacrifice) | Approach Offering (Heb: 'olah) | The most common of the sacrificial offerings. A general reminder of God's superiority, and man's sinful nature in comparison. This offering did not "take away" a person's sin, but sought atonement, the aversion of God's wrath, acceptance by God, and opened the way for closer fellowship with God. The Hebrew word <i>'olah</i> relates to approaching God, and drawing near to God, who was considered to be up in the heavens. Examples: Exodus 29:38-42; Leviticus 1; 6:8-13; Mark 12:33. |
| Grain Offering (KJV: Meat Offering) | Tribute Offering (Heb: minchah) | An offering of thanks, homage and submission; an acknowledgement that the offerer owed their existence to God. Note that the word <i>minchah</i> , apart from referring to a particular offering of the Mosaic Law, has a wider range of meanings throughout the OT. In the Mosaic Law, this was a non-flesh offering, which almost always accompanied the <i>'olah</i> (see above). Elsewhere, the meaning of <i>minchah</i> varies, depending on usage and context. Examples: Leviticus 2; 6:14-23; Numbers 28:5,8,9,12. |
| Peace Offering (Fellowship Offering) | Completion Offering (Heb: shelem) | Focused on the completeness of something which the offerer was experiencing, or that which had been lost and was now hoped for; e.g. the seeking of a request, or the completion of a vow. Three main varieties: voluntary offerings, votive offerings (i.e. related to a vow) and thank offerings. Examples: Leviticus 3; 7:11-21,28-36; Acts 21:23-26. |
| Sin Offering | Purification Offering (Heb: chatta'ath) | Not always addressing "sin" as such, this was more a purification offering, to atone for particular acts or states which usually resulted in that person being declared unclean before God, and thus in need of purification. As well as the breaking of commands, events such as childbirth and illness fell into this category. Examples: Leviticus 4-5:13; 6:24-30; 12:6-8; Luke 2:22-24; 2 Corinthians 5:21. |
| Trespass Offering (Guilt Offering) | Reparation Offering (Heb: ashahm) | Similar to the purification offering (see above), this offering was presented in instances when loss or damage had been caused to another party, either God or human. Usually included a monetary component by way of compensation, plus 20% interest, to the party wronged, in addition to the sacrificial offering itself still needing to be presented. Examples: Leviticus 5:14-6:7; 7:1-10; Numbers 5:6-8. |



Priests and Priesthood in the Mosaic Law

In the Bible, a priest is a kind of mediator between God and man.



The Need for Priesthood

The need for priests came about because of the following:

- God, as our creator, is superior to man in every way.
- God is perfect and faultless in every way.
- Man was created perfect and without sin, but rebelled against God.
- That sin created a gulf between God and man, because man's sinful state is unacceptable to God. Man's sin is incompatible with the sinless God.
- If man is to have fellowship with God, this problem of sin must be addressed, and the gulf between God and man must be bridged.
- Priesthood is that "bridge" between God and man.

"Levite" Priests

Numbers chapter 3; Numbers 18:1-7

All priests were Levites, but not all Levites were priests.

Israelite Tribe: Levi

Sons of Levi: Gershon, Kohath, Merari

– their descendants served as assistants to the priesthood

Descendant of Kohath: Aaron ("HIGH PRIEST", or "the anointed priest")

– High Priests were selected from heads of this family

Aaron's sons and their descendants: PRIESTS.



The common term is "Levite priests", but we could just as well say "Kohathite priests", or "Aaronic priests". By the time of Christ, there was also a group called "the chief priests".

What did priests do?

In a general sense:

The priests helped to bring man to an acceptable state before God via offerings and other rituals. They mediated at a personal level, and also on a national level on behalf of the people as a whole. They offered different sacrifices on behalf of individuals, the entire nation, and also offerings for the priesthood itself.

In one way, they also represented God to man, being a picture of God's holiness and purity.

What did priests do? *(continued from previous page)*

In a specific sense:



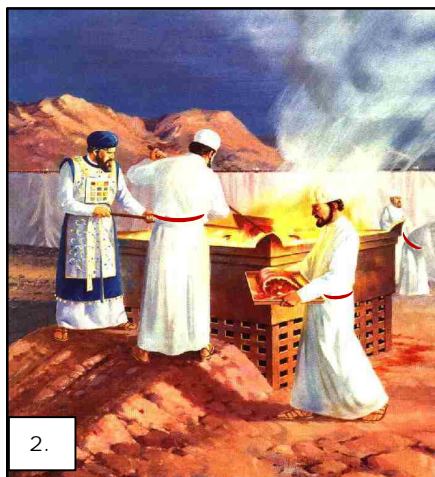
The ordinary priests carried out many tasks, several to do with the service of the sanctuary. They offered sacrifices on behalf of the nation, and assisted with the sacrifices made by commoners (Leviticus 1 to 7). The priests were also to be consulted as judges to make decisions, about both local and national issues (Deuteronomy 17:8-13; 21:5). Some priests had administrative roles, including being responsible for the treasury. Others maintained the sanctuary buildings, items and grounds. Some were musicians, and many even did guard duty the temple guards. A list of some of these may be found in the last few chapters of 1 Chronicles. The priests were also responsible for teaching the Law to the people; sometimes this was done by public readings.

The High Priest was the highest representative of the people before God, and at the centre of many of the ceremonies. He performed quite a number of the same duties as the priests, but not so much maintenance, etc. He wore special clothing whilst ministering (all highly decorative and symbolic). He also held onto the Urim and Thummim for making major “yes/no” “50/50” decisions. The High Priest had a special role in the Day of Atonement ceremonies, and was the only person allowed in the Most Holy place, only once a year (Leviticus 16). If he was not considered to be ceremonially clean and acceptable before God, then neither were the people.



Priests, and some of their duties:

1. Priest attending to the oil in the lampstand in the Holy Place of the Sanctuary.
2. Priests and the High Priest burning offerings on the altar of sacrifice in the Tabernacle courtyard.
3. Priests providing music for the dedication of Solomon's Temple.



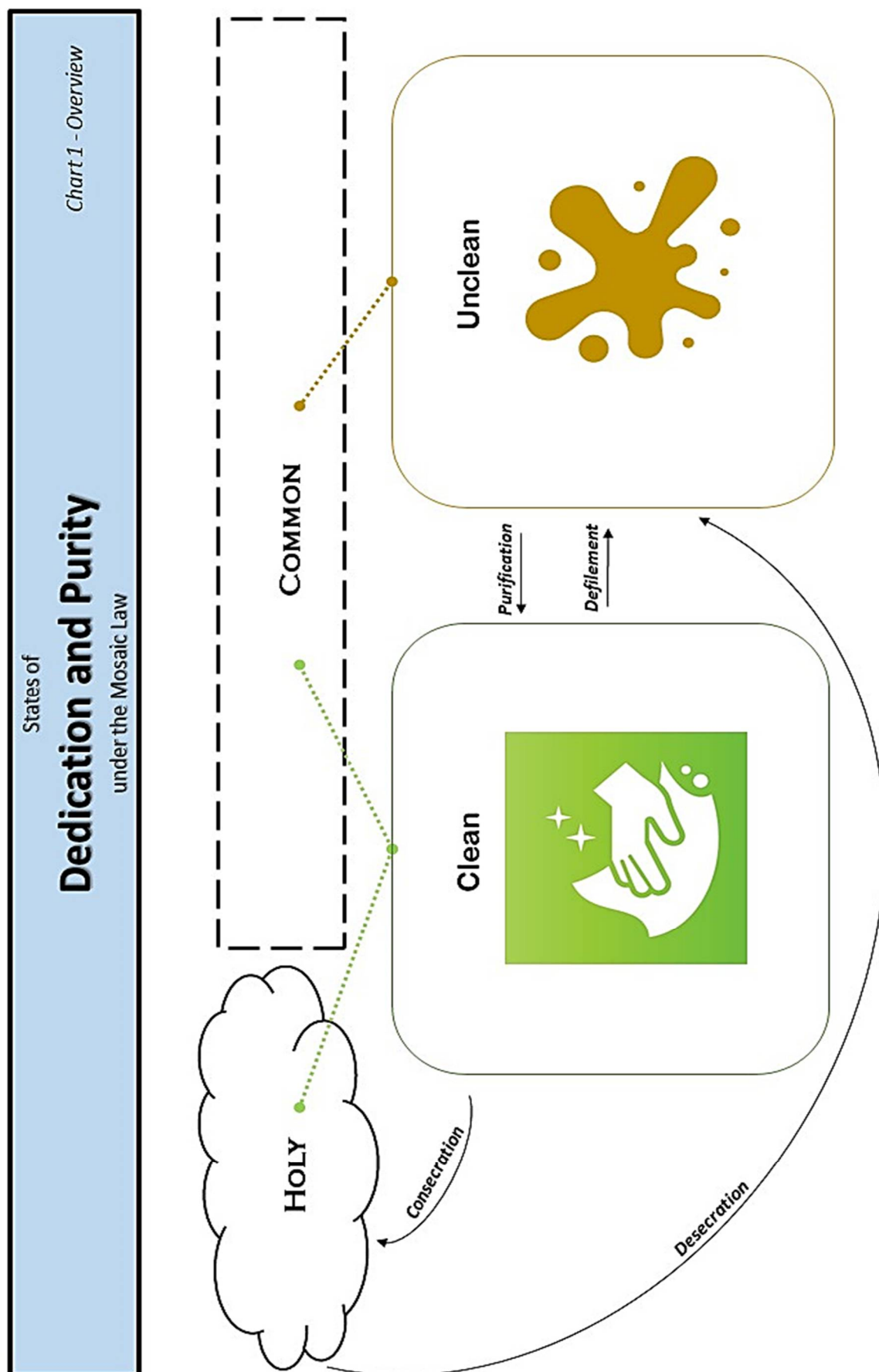
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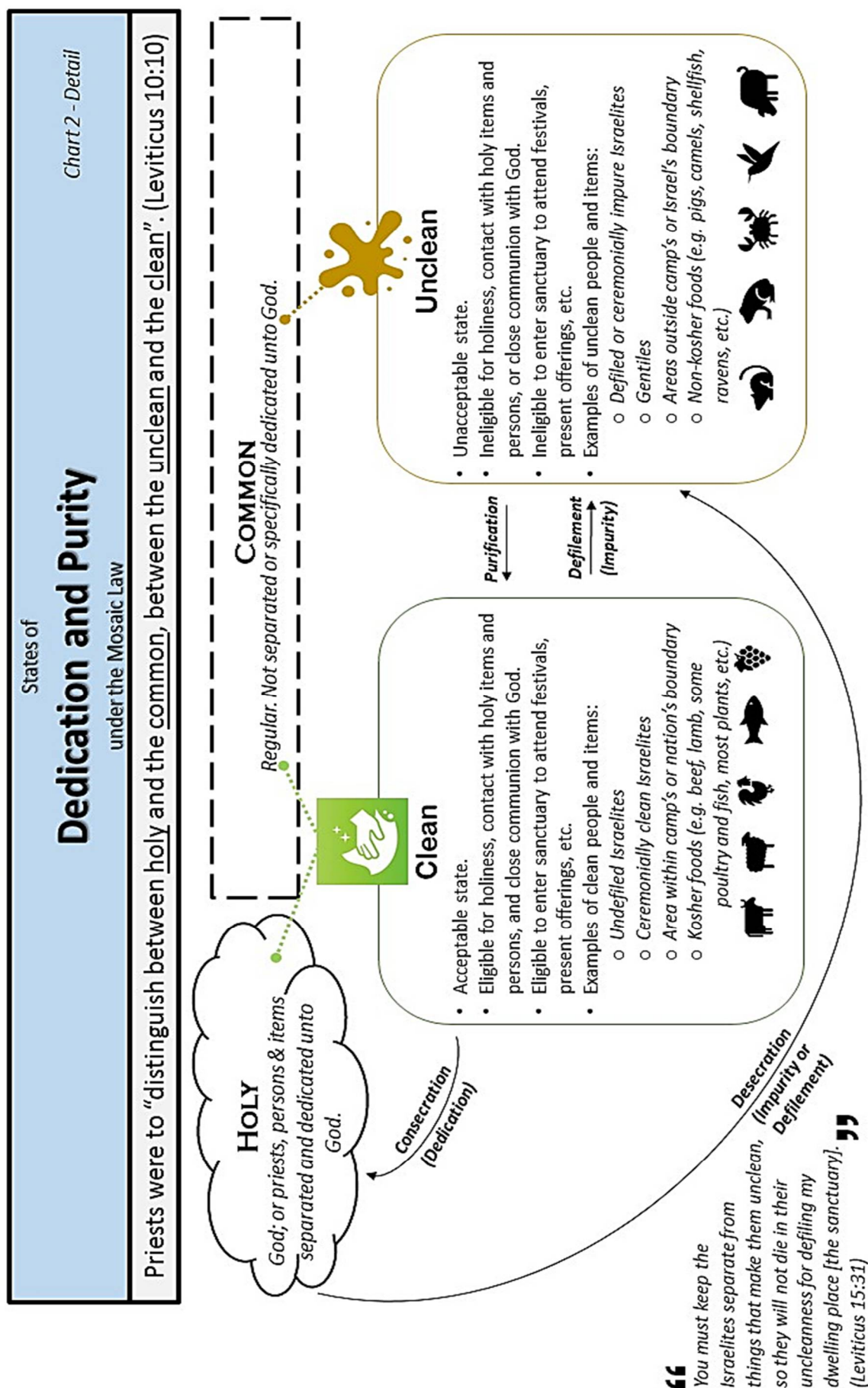


3.



1.





Enhancing your reading:

Attempt one or more of the following tasks for a better appreciation of the subjects covered by the main readings for this study.



- Jot down any questions arising from this study's readings. Ask someone else for help, or conduct your own research to try and answer these questions.

- Note any passages, verses, themes or lessons that have stood out to you from this study's readings. Write down or verbalise your reasons.

- Read or listen to these other Bible passages that relate to the content of this week's readings:

- Psalm 119

Consider and discuss the following questions:



The Ten "Words" - Exodus 20:1-17

(1) Compare Ex 20.2-4 with 32:1-4. How was the making of the golden calf a major breach of that law?

(2) What does it mean by "visiting the iniquity of the fathers upon the children to the third and fourth generations"? (Ex 20.5)

- (3) In Ex 20.7, what does it mean to take the Lord's name in vain (NIV: "misuse His name")?
- (4) Try to summarize, in general terms, what the Israelites could and couldn't do on the Sabbath, according to the Law given by Moses in Ex 20.9,10a.
- (5) How did observation of the Sabbath change over the centuries?
- (6) The law concerning the Sabbath relates back to the six- days' creation of the heavens and the earth as a reason for its observance (Ex 20:11). On this basis, should Christians today observe the Sabbath?
- (7) In Ex 20:12, living "long in the land the LORD is giving you" is given as a consequence to honouring one's parents, and is later quoted in Ephesians 6:2,3. Is this true today?
- (8) The laws about the altar, given in Ex 20:24-26, are quite different to those given only a few chapters later in Ex 27:1-7. Why the difference?

The "Judgments" - Exodus 21 to 23

Slavery: Ex 21:2-11 presents laws regarding servants or slaves. Verses 4 and 7 make it plain that these people were, by law, treated as the property of their masters. Given that premise, attempt the next set of questions....

- (9) Was the slavery described in the Mosaic Law similar to
- (i) a modern day worker/employer relationship, or
 - (ii) that endured by many of African descent at the hands of American and British land owners in the 17th-19th centuries, or
 - (iii) something different?
- (10) How were male and female slaves to be treated differently ?
- (11) Compare Exodus 21:2-11 with laws given in Leviticus 25:39-46. In what ways were Hebrew slaves to be treated differently to slaves from other nations?
- (12) Regulations about slavery (Ex 21:1-27) are the first of the laws given in the "Social Justice" set of laws in Exodus (21:1 to 23:9). Why might this be?

(13) Several New Testament passages, such as 1 Peter 2:18-21, Ephesians 6:5-9 and Colossians 3:22-4:1, give exhortations regarding slavery in the Christian home. Does the Bible condone, and even promote, slavery?

Other social justice laws:

(14) Ex 21:12 describes the punishment for murder as being "put to death". How are these two different?

(15) Ex 21:13 mentions a place where a person accused of manslaughter might flee. Where was this place? See Numbers 35:9-12.

(16) Ex 22:1-15 are laws regarding property. Do you think these are fair?

(17) Ex 22:7,8,9,etc. mention judges. Who were these people?

(18) What is meant by the phrase, "the bride price for virgins" in Ex 22:17?

(19) What did God mean by the command that the firstborn sons must be given to Him? (Ex 22:29)

(20) Compare Ex 22:29 with Numbers 3:11-13; 8:13-18. What is the different instruction, and why do you think it is different? (Cp Ex. 32:25-29)

(21) Why did God command that, "no one is to appear before Me empty-handed" (Ex 23:15)?

(22) By what other names do we know the Festival of Harvest and the Festival of Ingathering (Ex 23:16)? Cp Deuteronomy 16:16. What do the names of these festivals in Exodus 23 tell us about them?

(23) The command to not "boil a young goat in its mother's milk" is repeated three times in the Mosaic Law - Ex 23:19; 34:26 & Deuteronomy 14:21. What is the reasoning behind such a command?

(24) What do we know about the Angel of the Lord (e.g. Ex 23:20,23, etc.)?

The Sanctuary - Exodus 25 to 31

(25) How did the former slave nation of Israel come to have such an array of precious items (Ex 25:3-7) in their possession? Cp 12:35,36.

(26) What was the main idea for the sanctuary's existence? (Ex 25:8)

(27) What is a tabernacle (Ex 25:9)?

(28) Compare Ex 25:9 with Hebrews 8:5. Was the tabernacle a "copy and shadow" of a heavenly equivalent? (See also Isaiah 6:1-6)

(29) What is an "ark" (Ex 25:10) in this context?

(30) In Ex 25:17, the KJV and NKJV describe a "mercy seat", whilst the NIV translates this as an "atonement cover". (a) What do these two terms mean? (b) In short, what sort of item is being described?

(31) What are the approximate dimensions of the ark (Ex 25:10,17) in modern units (two cubits equals about one metre)?

(32) What are the modern dimensions of the table of shewbread (Ex 25:23)?

(33) What was the weight of the lampstand (Ex 25:39), in modern units?

(34) What was the difference between the tent and the tabernacle (Ex 26:7)?

(35) What were the dimensions of the sacrificial altar (Ex 27:1), in modern units?

(36) What were the dimensions of the courtyard (27:9-18), in modern units?

(37) Why is it better to speak of a "lampstand" (Ex 27:20) rather than a "candlestick" (KJV)?

(38) What is an ephod (Ex 28:4)?

(39) What were the Urim and Thummim (28:30)? How were they used?

(40) Why do the High Priest's garments include precious stones representing the 12 tribes of Israel (Ex 28:21)?

(41) Why do the High Priest's garments include the words "Holiness to the LORD"? (Ex 28:36)

(42) What are the dimensions of the golden altar of incense (Ex 30:1,2), in modern units?

(43) What was the idea of the atonement money (Ex 30:11-16)?

(44) How and why would this payment avert a plague (Ex 30:12)?

(45) What was the idea of anointing the tabernacle, its furnishings and the priesthood with oil (Ex 30:26-30)?

(46) The anointing oil was not to be poured on any man's flesh (Ex 30:32). How does this statement align with the instruction to anoint the priests?

(47) How did the consequences of disobeying the instruction of Ex 30:37,38 play out in Leviticus 10:1-8?

(48) The tabernacle and its furnishings are extremely rich in symbolism - see page 4 of this worksheet for some examples. Being in existence many centuries before Christ, what do you think the ancient wilderness Israelites believed was (a) the purpose and (b) the symbolism of each of its features, including ...

- The layout of segregated areas within the sanctuary area
- The veil
- The tent coverings
- The altar of sacrifice
- The laver
- The table of shewbread
- The lampstand
- Golden altar of incense
- The ark
- Cherubim images
- Materials of gold, silver, copper/bronze
- Colours of blue, purple and scarlet
- The Priestly and High Priestly garments

(49) How are each of these things a shadow (Hebrews 10:1) of Christ, or of God's dealings with mankind through Christ?

(50) The Lord spoke to Moses from the newly constructed "tabernacle of meeting" concerning the laws in Leviticus (1:1). (a) Before this, where did God speak to Moses? (b) Why did this change?

The Offerings - Leviticus 1 to 7

(51) In a general sense, what is an offering (Hebrew: korban) in the context of Levitical laws? Cp Mark 7:11.

(52) The English names of the offerings can be a bit misleading. What are some of the more appropriate names for each of the five main offerings? See the chart on page 8 for some help.

(53) In your own words, try to briefly summarize the basic differences between each of the five main offerings of Leviticus 1 to 7.

(54) The words "atone" and "atonement" occur almost 50 times in Leviticus alone. What is the basic concept behind atonement?

The Priesthood - Leviticus 8 to 10

(55) What was a priest in Bible times?

(56) What was a Levitical priest?

(57) In what ways are modern day priests, such as Catholic or Anglican priests, etc., like the priests consecrated in Exodus 29 and Leviticus 8 & 9?

(58) In what ways are modern day priests quite unlike the priests consecrated in Exodus 29 and Leviticus 8 & 9?

(59) In practical terms, how could "all" the nation gather at the entrance of the tabernacle (Lev 8:3)?

(60) In reference to Lev 9:9, what was implied by the term "Aaron and his sons" (a) in the wilderness, such as that described in Numbers 10:8; and (b) in later times, such as that described in 2 Chronicles 13:9?

(61) Why do you think that the glory of Jehovah appeared to the people on this occasion, as recorded in Lev 9:23,24?

(62) Why were Nadab and Abihu killed (Lev 10:2)?

(63) What was the importance of the priests observing the law of Lev 10:9?

(64) In general terms, what were two of the priests' duties, according to Lev 10:10,11?

(65) Could Levitical priests marry? (See Lev 10:14,15)

Laws of Purity and Ceremonial Cleanness - Leviticus 11 to 16o *Food - Leviticus 11*

(66) In brief, the land animals available to the Israelites for food had to have cloven (or divided) hooves and chew the cud (Lev 11:3-8).

- (a) What is a divided hoof?
- (b) What is meant by "chewing the cud"?
- (c) Why do you think that these criteria had to be met?
- (d) What was sinful or wrong with the unclean animals?

(67) What difference would a sea creature with or without fins and scales make to its declared status of cleanness (Lev 11:9-12)?

(68) What birds were able to be consumed by the Israelites (Lev 11:13-19)? (See also Deuteronomy 14:11-18)

(69) Which insects could be consumed (Lev 11:20-23)?

(70) Summarize what was to take place if one came in contact with an animal's carcass (excluding for offering purposes). See Lev 11:24-40.

o *Childbirth - Leviticus 12*

(71) Why, after childbirth, would a new mother need to make "sin offering" and have a priest "make atonement for her" (Lev 12:6,7)? Was there something sinful about childbirth?

(72) What light is shed upon the events of Luke 2:22-26 by the laws of Leviticus 12:1-8?

o *Defiling imperfections - Leviticus 13 & 14*

These were visible outward surface conditions that caused a state of uncleanness, namely skin diseases and mould on clothing or house walls.

(73) Most translations use the terms "leprosy" and "leprous" in these chapters and other passages (e.g. Exodus 4:6; Numbers 12:10; etc.). Given that the symptoms described are not like leprosy (Hansen's Disease), and that the same Hebrew word *tsara'at* is also used for defiling mould in garments (Lev 13:47) and on house walls (Lev 14:35), what might be a better way of translating *tsara'at* into English?

(74) When people with a skin disease were presented to a priest (e.g. Lev 13:2), was the priest's role akin to that of (a) a doctor? (b) a health inspector? (c) something different? Give reasons for your answer.

(75) What implications were there if a person was declared to be "unclean"? (e.g. Lev 13:3, etc.)

(76) How do the laws of Lev 13:1-46 shed light on the events of Matthew 8:1-4?

(77) What did it mean for a diseased person to live "outside the camp"? (Lev 13:46; 14:3,8)

- *Bodily Discharges - Leviticus 15. (Most commentators agree that these are all discharges from male and female genitalia.)*

(78) How do the laws of Lev 15:25-30 shed light on the events of Mark 5:25-34?

(79) The bodily discharges listed in Lev 15:32,33 are mostly quite frequent and natural, but rendered an ancient Israelite "unclean" for a time. Is there something inherently sinful about these? Give reasons for your answer.

(80) Why do you think these discharges made a person unclean?

(81) What part did the tabernacle play in these determinations? (Lev 15:31)

(82) Compare the frequency of the word "offering" in Lev 14 with those in chapter 15. (a) Although both chapters mention a range of circumstances that render a person unclean, which of the two chapters features far more offerings? (b) What conclusions may be drawn from this?

(83) How does the law of Lev 15:18 shed light upon the events of 1 Samuel 21:1-6?

(84) How does the sense of that same law of Lev 15:18 relate to the instructions given earlier in Exodus 19:10,11, 14,15?

o *The Day of Atonement - Leviticus 16*

(85) What is atonement?

(86) What do you think the ancient Israelites understood to be the main idea of the Day of Atonement?

(87) Why do you think that instructions about the Day of Atonement come at this point in the book of Leviticus; i.e. directly after passages about the tabernacle (Ex 35 to 40), the offerings (Lev 1 to 7), the priesthood (Lev 8 to 10) and purity laws (Lev 11 to 15)?

(88) Why aren't the other annual festivals (e.g. Passover, Trumpets, etc.) also mentioned in this or nearby chapters?

(89) How does Lev 16:1,2 relate to Lev 15:31?

(90) Summarised in Lev 16:33, who and what was to be atoned for on this occasion?

(91) Lev 16:8,10 & 26 include the phrase "for/as a scapegoat" in some Bible versions, and "for/to Azazel" in others; e.g. English Standard Version.

(a) What does the term "scapegoat" mean

(i) in this chapter, and

(ii) in modern English usage?

(b) Who or what is Azazel?

(c) Why would some versions include this name Azazel, and what difference might that make to the sense of the text?

(92) Why would the sanctuary and some of its inclusions require atonement (Lev 16:16,20)?

(93) How do the laws of Leviticus 16 shed light on Hebrews 9:6-14, 24-27? (Note: Hebrews chapters 2 to 10 includes several references to the High Priest's role on the Day of Atonement.)

(94) What pictures of Christ's sacrifice on behalf of the believer may be found throughout Lev 16?