

1. Greg & Carol - Overview of Leviticus 14:1-32

2. Mike & Keisha - In Leviticus 14:1-8, the entire ritual of discovery and etc. takes place outside of the camp where the community does not see. Explain implications for today when one who was an active member of the community is now outside of the community, awaiting their opportunity for being restored.

3. LAPIL - Leviticus 14 - The person noted bears what is known as corpse defilement, the worst kind of all. It is though the person, once an active member of the community, is now as good as dead. Discuss, from the person's perspective, the experience of being resurrected from the dead and how that ties into what is going to take place on the 8th day.

4. Kim - In Leviticus 14:33-57, it is stated that once Israel enters Canaan, it is Yahweh that marks a house with a "sign" of uncleanness (loss of being set-apart). In an age where the go-to theory is "You have your way, I have my way. As for the right way, it does not exist", discuss how to be "in the world" (today) but not "of the world", thereby becoming defiled and having a mark set upon us.

5. Julie – Chapter 15

6. Group question – Chapter 16

a. Does chapter 16 really follow chapter 10, with chapters 11-15 being inserted parenthetically, containing the specific impurities that can ritually defile the tabernacle (15:31)?

b. Leviticus 16:2 seems to instruct that there is an appointed time for certain "Yahweh Prescribed" events to take place. Following is a quote from Clement of Rome (Bishop of Rome from 92 to 99 CE):

"Whatever the Lord has commanded us to perform, we ought to do in accordance with the appointed seasons. He commanded the offerings and services to be performed conscientiously and not at random or without order, but at appointed seasons and hours."

Since Clement goes on to refer to the high priests, the priests, and the Levites, it is clear that the 'appointed seasons' which he regards as essential must be those of the Levitical Law.

Should we leave with the impression that a Liturgical year of the Hebraic type must have been well established in Rome during the last decade of the first century?

c. In reading chapter 16, one can get the idea of the great solemnness called for and yet, Leviticus 25:9 states that this is the day when the shofar blasts proclaiming the Jubilee year, certainly, a time of great rejoicing. Don't these two seem to present a tension?

d. Is there a similarity of purpose between the sending away of the "non-domesticated" bird in 14:7 and the releasing of the goat in 16:10?

f. Does this ritual (cleansing the tabernacle) also take care of sins with a "high hand"?

g. What are we to make of the book of Enoch (I Enoch 8:1) who states that Azazel is one of the fallen angels? The Apocalypse of Abraham (13:4-9; 23:7; 31:5) goes even further and states that he is a resident of hell and the deceiver of Eve in the garden? Does any of this enlighten our understanding of the cleansing of the tabernacle here in chapter 16?

h. Does Hebrews 9:12 fulfill the mo'edim?