

SG Questions Leviticus 19

1. If you were following a devotional reading plan and it directed you to a reading in Leviticus, what would you do:
 - a. Pray, “Lord, just bless me today,” close your Bible and go for a run.
 - b. Read the passage, not understand, and proceed to feel guilty the rest of the day.
 - c. Say, “Awesome, this will be fun” and dig in.
 - d. Say, “I’m a New Testament Christian” and read John 3.16 instead.
 - e. Have one of your kids read it for you and give you a summary.
 - f. Ask for help or find a commentary that connects OT and NT with a focus on Christ in all of scripture.
2. Do you see the 10 commandment focus in Leviticus 19? Do you see the various aspects of financial and communal justice in Lev 19? How surprised are you to see them intermixed together? What implications can you draw from this about God’s “justice?” What does a full expression of “Be holy as I am holy” look like (v.2)? Is it appropriate to ever drive a wedge between God’s love and his Justice or Holiness?
 - a. You might consider this quote: Scripture reveals that love and holiness are intertwined. Holiness finds tangible expression in loving. Holiness purifies human love to be a dynamic interest in the well-being of another person. Each Israelite is enjoined to love one’s neighbor, a person like oneself. This commandment is close to the golden rule: “Do unto others as you would that they do to you” (Matt 7:12; Luke 6:31). Love keeps one from oppressing another. The rich are to have concern for their laborers; they will not hold back the wages of a day-laborer. The people are to have compassion for the handicapped; thus they are never to harm or take advantage of a person’s handicap. Holy love moves the people to show mercy to the poor. An attitude of concern expressed in giving overcomes greed and selfishness. Farmers are not to harvest the corners of their fields or pick up the gleanings. Nor are they to keep on harvesting their vines. Why? In order that the poor, the unfortunate, and foreigners might have the opportunity to come to the fields and gather grain or fruit for their needs. These decrees tell us that those whom God blesses have an obligation to be mindful of the difficult circumstances of the poor. The formulation of these decrees is amazing in the concern for the dignity of the poor. The poor are given access to a food supply, but not as a hand-out; they have to go out to a harvested field and pick up the gleanings. On their way home they can hold their heads high, for they have labored for that which they are bringing home. This practice teaches that we are to be mindful both of the needs of the poor and of their dignity as people for whom God cares. (Hartley, J. E., *Leviticus*. WBC, p. 322.)
3. ***Consider the quote below.
 - a. Besides the structure and the selection of these laws, the other major difficulty for the expositor will be the question of how to apply this material to the church. On the one hand the New Testament affirms that all Scripture is inspired and profitable for teaching, rebuking, correcting, and training in righteousness (2 Tim. 3:16). But on the other hand it teaches that Christ fulfilled the law so that we are no longer under its supervision (Gal. 3:25). ... The approach put forward in this commentary is designed to determine the timeless theological truth in the text so that it is clear what were the regulations for Israel and what are the timeless truths that informed those regulations. Every law involved regulations for the nation of Israel; but every law also revealed something of the nature or the will of God. These timeless truths found in or behind every passage are applicable and often confirmed by New Testament teaching. ... On the other hand, a law requiring Israelites to let the poor glean in their fields was intended for a mostly agricultural nation. The theology it communicates is that God’s people must make provision for the poor. But the Levitical regulation cannot be followed today, especially if a nation is not a country of small farm owners. What should be followed today is the principle of making provision for the poor. (Ross, Alan, *Holiness to the Lord: A Guide to the Exposition of Leviticus*, p. 356-7)
 - b. How can Christian live out v. 9-10, 13-14, and 15 today with faithfulness to God’s character of love and justice?