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Q1: Why does chapter 25 return us to the earlier setting of Mount Sinai? Should we treat the last four chapters of this book as their own unit? What thematic consistency does that unit have?

Q2: The Torah allows you to eat the produce of the land during the Sabbatical year, but not to reap it. How is this done, and why forbid reaping food that is allowed to be eaten?

Q3: The sabbatical year is supposed to be a "complete rest" but only a handful of prohibitions are listed. Are there other labors that might violate the rest?

Q4: For whom is the sabbatical year designed? Is it for the land? Agricultural workers? Society? Can it be generalized beyond agriculture?

Q5: What percentage of years, including jubilee, does the land go unplanted?

Q6: What are the intended social and economic effects of the jubilee cycle? What kind of world does it presuppose, and how would that world be changed by the jubilee?

Q7: The sale of land is restricted because "you are sojourners," But the restriction seems to make land *more permanently* owned. Why is fluidity of ownership a deeper danger than permanent inheritance?

Q8: Why do the blessings focus on material plenty? What relationship between God, Israel, and the material world do they illustrate?

Q9: Why are the blessings so much more concise than the curses? What does that say about the relationship between good and bad fortune?

Q10: What is the logic behind the various curses for continued violation of the law? Are they progressively harsh? What fears do they play on?

Q11: What feeling does the image of ten women baking in a single oven evoke?

Q12: Why does the book of Leviticus end with a chapter about how to evaluate and redeem consecrated property? Why not finish with the blessings and curses?