

# Leviticus

## IGNATIUS CATHOLIC STUDY BIBLE QUESTIONS

### Welcome

*“You are approaching the ‘word of God’. But for thousands of years, ... the Word of God has been approaching you.”*

The following guide is provided to enhance your reading of Leviticus using the *Ignatius Catholic Study Bible*. If you are new to this resource or to reading the Bible, we recommend you read the general Introduction before you begin. It explains what it means that Scripture is the Word of God as well as how we understand and interpret it as Catholics. It also introduces the special features of the Study Bible and tells how they can enrich your reading and study. Additionally, the *Introduction to the Pentateuch* (the five books of Moses, of which Leviticus is the third) will provide valuable context for your reading.

A simple rhythm of prayer followed by reading and reflection is offered below to guide you through the book one chapter at a time. Questions draw attention to key footnotes and word studies to lead you into a deeper understanding of what you read and then prompt you to consider how to apply what you have learned. For a deeper dive, take advantage of additional features as you go: not just the other footnotes but also cross-references to Scripture and the *Catechism of the Catholic Church (CCC)* that are provided above the footnotes as well as any maps, charts, or essays that are not touched on in the questions.

Don't miss these helpful icons as you read! They highlight footnotes that pertain to the Church's criteria for interpreting Scripture (see CCC 112–14):



### Be attentive to the content and unity of Scripture

Notes marked with a Bible icon connect Old Testament passages and New Testament mysteries, fostering appreciation for God's unified plan.



### Read Scripture in light of the Church's living tradition

This icon marks notes drawn from the Holy Spirit's guidance of Church teaching and the spiritual senses of scripture. Here you'll find official teaching as well as interpretations from Fathers, Doctors, and saints of the Church.



### Be attentive to the “analogy of faith”

Explore notes marked with an icon of keys to learn how the mysteries of faith, revealed in Scripture and defined by the Church, clarify and connect with one another in a unified, coherent way.

May God bless you as you read his word!

of God,\* did not count equality with God a thing to be grasped,<sup>7</sup> but emptied himself,<sup>†</sup> taking the form of a servant,<sup>‡</sup> being born in the likeness of men.<sup>§</sup> And being found in human form he humbled himself and became obedient unto death, even death on a cross.<sup>¶</sup> Therefore God has highly exalted him and bestowed on him the name which is above every name,<sup>||</sup> that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,<sup>|||</sup> and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

**Shinin**  
12 Therefore, obeyed, so now much more in salvation with f work in you, bo pleasure.  
14 Do all thi tioning,<sup>15</sup> that y children of God crooked and per

2:9–11: Rom 10:9; 14:9; Eph 1:20–21. 2:13: 1 Cor 15:10. 2

**2:7 emptied himself:** The Greek verb *kenōō* means “empty out” or “render void”. The idea is, not that Christ divested himself of divinity when he united himself with humanity, but that he restricted his rightful exercise of certain divine abilities during his earthly life and accepted certain limitations of the human condition. In effect, the Son of God made himself poor in order to make us rich with his grace (2 Cor 8:9) (CCC 472). • Christ emptied himself by compressing the glory of his Godhead within our smallness. What he always was remained perfect and incomprehensible, but what he assumed was in proportion to the measure of our nature (St. Gregory of Nyssa, *Against Apollinarius*).

**2:8 death on a cross:** The ultimate indignity. Death by crucifixion was the most awful and degrading form of criminal execution in the ancient world. The Romans reserved it for slaves and insurrectionists. See note on Mk 15:24.

**2:9 exalted him:** By raising him from the dead, enthroning him in heaven, and clothing his humanity with divine glory. A similar destiny awaits all who humble themselves as Jesus did (3:21; Lk 14:11).

**2:10 every knee should bow:** An allusion to the divine oath in Is 45:23. • Yahweh swore that all peoples, to the very end of the earth, would acknowledge his Lordship and bow before him in homage. Paul moves Christ into the center of this prophecy as the divine Lord destined to be revered by all. **heaven ... earth ... under the earth:** The three principal realms in the world view of ancient Israel (Ex 20:4). Homage will come from all creatures great and small—the angels and saints above, the family of man and beasts spread over the earth, and the dead and the demons of the underworld.

**2:11 confess:** I.e., acknowledge. Included in this open dec

serious that we pur sense of awe at ser the prospect of sinn Encouragement con readers that God's g desire (intention) at 21; CCC 308) (CC “work”, he address and trembling”, he good deeds were th not boast of your g within you (St. Augu **2:15 pervers** • Deuterono poetic lawsuit that and ingratitude du

*A Thing to Harpagmos* (G in the Greek O Occurrences of “robbery”. Its considerable d the leading vi **(1)** Some, like “something sel

## Prepare

Read the Introduction to Leviticus, paying particular attention to the *Content and Themes of the book and the Christian Perspective on it*. What one thing stands out to you, that you would like to remember?

Read the Outline of Leviticus to get an overview of the book. What are its major divisions?

## Pray

Use the following questions to guide your reading of Leviticus, going at a pace that is comfortable to you. Before you begin each new section, pray simply for the enlightenment of the Holy Spirit:

*Come, Holy Spirit, open my heart to hear and receive these words as what they truly are, the Word of God. Enlighten my understanding and give me grace to put what I read into practice in my life. Amen.*

## Read and Reflect

Read and reflect on Leviticus as follows:

- Pray before you read
- Read a section of biblical text by itself
- Read the text again, referring to the notes that accompany the text
- For deeper understanding and to aid in applying what you read, answer the questions that follow. The references at the top of each numbered question correspond to particular notes.

At the end of each chapter, review what you have written and linger where you feel drawn, asking the Lord to speak to your heart and into your life. What do you hear? Respond in prayer and ask his help to live what you hear in your attitudes and actions this week.

# STUDY QUESTIONS

## Chapter 1

### *For understanding*

1. **1:1—7:38.** What do these chapters discuss? How many categories of sacrifice are outlined, and what are they? How were these liturgies apparently conducted?
2. **1:2.** What does Leviticus stress about the laws of liturgy and life? To what kinds of animals does the term “cattle” refer?
3. **1:3–17.** What is a burnt offering (Heb. ‘olah)? How was it offered? Why were burnt offerings made, and what was expected of the offerers? According to Origen of Alexandria, how do believers continue to offer holocausts on the altar of God?
4. **1:4.** What does the gesture of the priest laying his hand on the animal signify? What does “atonement” mean, and what does the Hebrew idea of atonement include? Why does blood play an important part in the Levitical rites of atonement? According to the NT, what purpose did the Levitical sacrifices serve?

### *For application*

1. **1:1–2.** Who is the source of the liturgy, and who is its end? Why does the Lord provide instructions that worship must be done in a certain way? How does this apply to Christian liturgy? What does the Lord provide in the liturgy, and how do we respond (CCC 1082–83)?
2. **1:3–17.** According to the note for these verses, what was the role of the person presenting the burnt offering, as distinct from that of the priest? When you attend Mass as a member of the lay faithful, what is your role in that sacrifice, as distinct from that of the celebrant?
3. **1:3, 10.** Which animal from his herd or flock would the person making the offering select for sacrifice? When you follow Paul’s injunction to present your body “as a living sacrifice” as your “spiritual worship” (Rom 12:1), how do you offer it “without blemish”? What would blemish your offering?
4. **1:5.** According to Leviticus, the person offering the sacrifice kills the animal himself. Why can he not simply present the animal and have the priest kill it? When you offer something in sacrifice to the Lord, how do you best ensure that you give him the whole offering without taking part of it back?

## Chapter 2

### *For understanding*

1. **2:1–16.** What is a cereal offering? How do the worshiper and the priest present the offering? How can the mixture of meal be presented?
2. **2:3.** Who can eat the sacrificial portions that are “most holy”, and who can eat those that are “holy”?
3. **2:4.** To what is the requirement that cakes be unleavened analogous? In what is the prohibition against leaven rooted? Of what did leaven come to be viewed as a symbol?
4. **2:13.** What does salt sprinkled on sacrifice burned on the altar signify? For whom was eating salt a ritual of covenant ratification?

### *For application*

1. **2:1.** Why do we sometimes use incense during the celebration of Mass? How does it symbolize prayer? What is the aroma of incense meant to symbolize?
2. **2:2.** The expression “a pleasing odor to the LORD” occurs frequently in descriptions of sacrifice. When Christians refer to the “odor of sanctity”, what do they mean? How can your own sacrifices have a pleasing odor to the Lord?
3. **2:11.** Many of the Eastern Catholic churches use leavened bread for the Divine Liturgy out of remembrance of the Resurrection. Why do you think the Latin (Western) Church uses only unleavened bread? Why would ancient societies look on leaven (yeast) as a symbol of corruption? How does that view align with the modern aversion to mold?
4. **2:13.** For what do we use salt? What did Jesus mean by comparing us with “the salt of the earth” (Mt 5:13)?

## Chapter 3

### *For understanding*

1. **3:1–17.** What does a peace offering do? How is the offering conducted? Once the Lord is given his choice portions by fire, what happens to the rest? As a communion meal, what does the peace offering foster? In what forms can the sacrifice be brought to the Lord?
2. **3:11.** Given that it is not understood as if Israel were feeding God, what does the concept of a meal shared with the Lord underline?
3. **3:17.** To what does the restriction on eating fat or bloody meat also apply? Why are the fat portions of the animal reserved for the Lord?

### *For application*

1. **3:1, 6.** How is the Mass similar in purpose to the peace offering? What is the purpose of the sign of peace before Communion for participants in the liturgy?
2. **3:2, 8, 13.** At Mass, why does the priest extend his hands over the offerings (see CCC 1353)? In what other sacraments does the priest extend his hands over those receiving the sacrament? When you place your hand on the head or shoulder of someone you are praying for, what should be your intention in that gesture?
3. **3:9.** Read the note for this verse. What are some examples of religious projects you have taken on, either by yourself or with others, such as works of mercy? How did you get involved? How has your involvement continued? What conditions or circumstances would bring your involvement to an end?

## Chapter 4

### *For understanding*

1. **4:1–5:13.** Of what kinds of impurity does the sin offering cleanse the worshiper? How does the law differ according to the offender's position and level of responsibility? In what various ways is the blood of the sacrifice handled? Where are the fat and the meat portions of the animals burned? How do Paul, borrowing from the Greek LXX translation of Leviticus, and the Book of Hebrews treat Jesus and his Crucifixion as a sin offering? According to St. John Chrysostom, why does the Lord demand greater sacrifices for the sins of the priests than for the sins of the people?
2. **4:3.** Who is the anointed priest, and how is he distinguished from lesser priests? For whom does the high priest perform the liturgy of the sin offering, and for whom do regular priests conduct the rite? How do the personal faults of the high priest, as a spiritual head and father to the people of Israel, affect the family gathered around him? How does he represent the Israelites before God?
3. **4:6.** What purpose does sprinkling blood serve? What does sprinkling it seven times suggest? Where is the veil hung, and what purpose does it serve? What does sprinkling blood before the veil suggest?
4. **4:7.** What is the altar of fragrant incense, and where is it located? What does smearing blood on its horns suggest?

### *For application*

1. **4:1–5, 13.** Why would the sins of a bishop be considered more serious than the sins of lower clergy? By the same token, why are the sins of a priest considered more serious than those of the laity? For whom, then, should more intercessory prayer be offered?
2. **4:2.** Have you ever committed a sin unawares—for example, by forgetting a religious obligation? What did you do when you realized the fault? How did you attempt to make up for it?
3. **4:6.** What usually happens when a Catholic church is desecrated—for example, when someone sets fire to the sanctuary? Why would a liturgy of atonement be celebrated after the damage has been repaired? Why not simply resume operations as before?

## Chapter 5

### *For understanding*

1. **5:1–4.** What three offenses require a sin offering?
2. **5:5.** To what does the expression “confess the sin” refer, and to whom is confession made? What does the priest do with the penitent's gift? What do other references to “confession” presuppose?

3. **5:14—6:7.** When is the guilt offering required? For instance, if a lay person eats a holy portion of a sacrifice reserved for the priests and their families, what must he do? Likewise, if someone defrauds his neighbor and swears untruthfully about it, what is his fault, and how must he repair it? How does the priest make atonement?
4. **5:17–19.** How can one who unknowingly desecrates something holy address the situation? What cannot be done or paid in this case?

*For application*

1. **5:1.** According to civil law, who is required to report instances of child abuse? If you suspect abuse by a colleague but are unsure of its nature, what should you do? How would the regulation in this verse apply to your own conduct if you were to forget about reporting your suspicion?
2. **5:5.** According to the *Catechism*, when must a person confess sin to a priest (CCC 1456–57)? What should a person do who is aware of having committed a grave (mortal) sin but is not able to go to confession right away (CCC 1452–53)? Although confession is not required for venial sins, what are the benefits of bringing them to confession anyway?
3. **5:15–16.** Why do you think providing a guilt offering in reparation for an unwitting fault of religion should be so expensive? The *Catechism* defines *sacrilege* in paragraph 2120. How might an act of sacrilege against, say, the Eucharist be committed without realizing it? What might be an appropriate act of reparation?

## Chapter 6

*For understanding*

1. **6:1–7.** What must be done with property that is stolen, withheld, or confiscated? Why do these scenarios require a guilt offering?
2. **6:10.** What does the priest wear as he ministers at the altar? Where must his sacred vestments not be worn?
3. **6:12.** What does perpetuating the altar fire signify? According to St. Bede, who is the priest who kindles the fire of love in us, and to do what? According to Paterius, how does the believer, a priest in Christ, keep the fire from dying out in the heart that is the altar of God?
4. **6:28.** What is the function of the earthen vessel referred to here? Why can it not be reused but must be broken? Why could a bronze vessel be reused if properly cleansed?

*For application*

1. **6:2–3.** Against whom ultimately is deceiving a neighbor a sin in the examples listed in these verses? Which of the Ten Commandments does the sinner violate? According to the following verses, what are appropriate acts of reparation?
2. **6:12–13.** In Catholic churches where the Blessed Sacrament is reserved, what fire must be kept burning? What is the purpose of this fire?
3. **6:20–23.** Read the note for v. 20. Why do you think these offerings would be made at both ends of the day, morning and evening? As a Christian, how might you consecrate the entire day to the Lord?
4. **6:27.** Read the note for this verse. By analogy, what should be done with cloths and garments that become stained with the consecrated wine, even though the Precious Blood is no longer sacramentally present? Why should such cloths and garments be kept separate from other dirty laundry?

## Chapter 7

*For understanding*

1. **7:11–36.** To what three varieties of peace offering do these verses refer? What does a thank offering require? As with the Passover lamb, what must worshipers do? What is a votive offering? What is a freewill offering?
2. **7:12.** How do the psalms show that the thank offering emerged as one of the most important sacrifices in the Bible? According to Jewish tradition, what kind of offering was the yearly Passover sacrifice, and for what was it offered? What was Jesus doing when he celebrated the Last Supper in the context of a Passover meal?
3. **Topical Essay: Sacrifice in the Old Testament.** What does history show to indicate that sacrifice is the centerpiece of biblical worship? As a rich and meaningful practice in Scripture, when is sacrifice acceptable to God, and when is it unacceptable? What occasions does Scripture reveal that call for sacrifice? How do theologians of antiquity describe sacrifice as a cure for the disease of idolatry?

4. **7:20.** What forms does evidence suggest that severance from the covenant community could take? How many transgressions of the Torah did Jewish tradition count that called for this severe penalty?

*For application*

1. **7:12–15.** Have you ever attended a Seder meal? For what are the prayers recited at that meal giving thanks? How does the Seder ritual help Christians appreciate the separate consecrations of the bread and the wine at Mass?
2. **7:16.** What is the modern equivalent of a votive offering? If you have ever offered something of your own to the Lord, what was your intention in offering it? How large or small a sacrifice did it involve?
3. **Topical Essay: Sacrifice in the Old Testament.** How do the principles of sacrifice discussed in this essay apply to the practice of Christian prayer? For example, what makes prayer acceptable or unacceptable to God? What are some ascetical practices that would involve personal sacrifice?
4. **7:30.** According to the note for this verse, what is the purpose of the wave offering? How might the elevation of the consecrated host and chalice immediately before the Communion Rite at Mass be compared to the wave offering? In other words, what is the priest doing by lifting these elements up to the Lord?

## Chapter 8

*For understanding*

1. **8:1–34.** What does this chapter describe? Into what state does the rite of ordination transfer Aaron and his four sons? How are candidates ordained? How long does the induction ceremony last, and with what does it coincide? As the officiating priest, what does Moses do?
2. **8:2.** What pieces constitute Aaron's vestments in his role as high priest? How are his sons, being lower priests, dressed?
3. **8:8.** What were the Urim and the Thummim, and what was their purpose? Where were they kept?
4. **8:12.** Of what was the anointing oil a mixture? Why was the anointing oil poured only on Aaron's head? Outside the Bible, when and where is priestly anointing first attested?

*For application*

1. **8:1–34.** Why are Catholic clergy ordained to ministry rather than simply elected or delegated (CCC 1538)? How does the ministerial priesthood differ from the common priesthood of the faithful (CCC 1547)?
2. **8:7–9.** According to the *Catechism*, what do the ring, miter, and crozier presented to the bishop signify as to his role? What do the paten and chalice presented to the priest signify, and what does the book of the Gospels presented to the deacon signify (CCC 1574)?
3. **8:10.** What is the anointing oil used for baptisms, confirmations, and ordinations in the Latin Church called? How is it different from the other holy oils (oil of the sick and oil of catechumens)? Although it can be poured, how is it typically administered?

## Chapter 9

*For understanding*

1. **9:1–24.** What does this chapter describe? On this day, what do the newly ordained priests do? Both literally and theologically, with what are the initial sin offerings connected? What is the implied lesson?
2. **9:4.** How will God manifest his glory during the inaugural sacrifice? What is the purpose of this awesome display?
3. **9:22.** What was the responsibility of Israel's priests and part of their role as mediators? When did Jesus perform this priestly action?
4. **9:24.** What sign of God's favor occurred to show his acceptance of the offerings made on his altar? When else did similar displays of divine fire occur? What posture is the appropriate response before the glory of the Lord?

*For application*

1. **9:1–24.** According to the introductory note for this chapter, the newly ordained priests perform sin offerings by killing sacrificial victims that reverse their idolatry of the golden calf. In the NT, how did Jesus reinstate Peter after the latter's threefold denial? What is the pedagogical strategy here?

2. **9:1.** Read the note for this verse. In his letters to Timothy and Titus, St. Paul commissioned them to appoint elders (*presbyteroi*) as leaders over the churches. What were some of the qualifications these elders were to have (1 Tim 3:1–13; Tit 1:5–14)? Today, what qualifications do we expect our bishops and priests to have?
3. **9:22.** As a sacramental, to what do blessings apply, and what do they do (CCC 1671–72)? If an object such as a rosary is blessed, how must it be treated? If a person such as a consecrated virgin or installed lay minister is blessed, how should the person be treated? If you are a lay person, can you impart blessings on others (CCC1669)?
4. **9:24.** In the context of the Eucharist, what might be a Christian analog for fire coming from heaven to consume a sacrifice? Why might a consecrated host take on actual flesh during the sacrifice of the Mass? Even so, why do such miracles still fail to persuade some people of the Real Presence of Jesus in the Eucharist?

## Chapter 10

### *For understanding*

1. **10:1–3.** What incident do these verses describe? Since the precise nature of the crime committed by Nadab and Abihu is uncertain, what do the possibilities include? Whatever factors may have been involved, what warning does this failed liturgical experiment provide?
2. **10:3.** In exercising judgment, what does the Lord show about himself? Who are those who are near to the Lord? What does it mean that Aaron held his peace?
3. **10:9.** What is strong drink? What does the demand for priestly sobriety while ministering in the Tabernacle underscore?
4. **10:10.** What are the two primary ritual states recognized in Israel? What is done with what is holy? With what is the common connected, and how is it subdivided?

### *For application*

1. **10:1–3.** What does the expression “Say the black, do the red” mean? Why must care be exercised to perform the liturgy exactly according to the norm? How does the Church regard unauthorized experiments in the liturgy?
2. **10:3.** In this verse, the Lord implies that Nadab’s and Abihu’s conduct violated his holiness and provided scandal to the people. How does the *Catechism* define *scandal* (CCC 2284)? When does it become a grave (i.e., mortal) sin (CCC 2284–85)?
3. **10:9.** According to the *Catechism*, “The essential signs of the Eucharistic sacrament are wheat bread and grape wine” (CCC 1412). What accommodations can be made for a priest who suffers from alcoholism and wishes to avoid wine? How serious would it be for a priest to approach the celebration of Mass in a drunken state?
4. **10:11.** St. Paul commended the Corinthian Church for maintaining the traditions he taught them (1 Cor 11:2) and urged the Thessalonians to hold fast to them (2 Thess 2:15). To what traditions was he referring? Who is finally responsible for teaching people to prefer these traditions to the “tradition of men” that Jesus condemned (Mk 7:8)?

## Chapter 11

### *For understanding*

1. **11:1—15:33.** With what do these chapters deal? What guidance do they offer? Which causes of uncleanness are identified? Why are cleansing rites prescribed?
2. **11:1–47.** Among the Mosaic dietary laws, what distinctions are made between creatures? Which animals are permitted as food, and which are forbidden as food? Which animals cause defilement if their corpses are touched? Since these animal groupings are not zoological classes in a scientific sense, on what are they based? Although Leviticus offers no explanation of the rationale behind these laws, what are some reasons for them? How does the NT interpret the dietary laws?
3. **Topical Essay: Holy, Clean, and Unclean.** What characterizes the three ceremonial states of the holy, the clean, and the unclean? How are nearly all aspects of Israel’s life as God’s holy nation impacted by this threefold ritual distinction? What is the epicenter of the whole system? How do numerous laws, especially in Leviticus and Numbers, set forth the conditions for moving among the three ceremonial states?
4. **11:32–33.** What defiles household items? Which vessels may be cleansed and reused, and which must be destroyed?

5. **Word Study: Holy (11:44).** What state or quality does the Hebrew word *qadosh* indicate? In the Bible, how is the Lord the ultimate source and standard of holiness? What are some created realities that God's holiness radiates forth and sanctifies? How does Leviticus call the people of Israel to preserve this national holiness?

*For application*

1. **11:1.** The note for this verse discusses Jewish kosher foods. Are there any foods that would be unsuitable for Christians to eat? If Jesus "declared all foods clean" (Mk 7:19), why did the early Church recommend that Christians not eat meat "sacrificed to idols" (Acts 15:29; 21:25)?
2. **11:1–8.** During certain liturgical seasons, why does the Church forbid the consumption of meat? Is the primary reason liturgical (related to worship) or moral (related to behavior)? Explain.
3. **11:9–12.** Do you think that Leviticus would have allowed Israelites to eat the meat of whales or porpoises? If not, what would make them ritually unclean according to these verses?
4. **11:45.** How can a worshiper imitate the holiness of God when it comes to food? For example, if a fast is required before receiving the Eucharist, but the person fails to observe the fast, does he become ritually unholy? If so, should he approach the Eucharist anyhow?

## Chapter 12

*For understanding*

1. **12:1–8.** Considering that the blood of childbirth causes ritual uncleanness, how is this impurity cleansed? During the waiting period, what is the mother forbidden to do? With what must the impurity of childbirth not be confused?
2. **12:5.** Why is the purification period for a girl (80 days) twice that for a boy (40 days)? Why is sexist bias unlikely? What do proposals for an answer include?
3. **12:6.** Where do mothers seeking purification bring their offerings? What does that show?
4. **12:8.** For what is the offering of turtledoves and pigeons a merciful provision? What did Mary, the Mother of Jesus, offer and when? How does Catholic tradition understand this?

*For application*

1. **12:2–3.** Why do you think that circumcision of a male child would take place on the day *after* the mother's seven-day period of uncleanness ends?
2. **12:6–7.** According to the introductory note for chap. 4, a sin offering cleanses the worshiper of both moral and ritual impurity. How would this offering have purified Jesus' Mother?

## Chapter 13

*For understanding*

1. **13:1—14:57.** In the "law for leprosy", for what and whom are procedures for diagnosing leprosy given? Despite the translation of the Hebrew *sara'at* as "leprosy", what is the condition in view? By whom are determinations of leprosy made? With what was leprosy probably associated?
2. **13:2.** Who are the guardians of ritual purity in Israel? What does the fact that priests instead of doctors are called for inspection and diagnosis show?
3. **13:45–46.** Where must persons with leprosy be quarantined? As a form of exile, whom does ritual isolation exclude? How do lepers thus present themselves to others?
4. **13:47.** Where is leprosy likely to thrive? What must be done with wool, linen, or leather that is rendered unclean?

*For application*

1. **13:1–8.** How does leprosy's diagnostic procedure, which consists of examinations punctuated by waiting periods, compare with modern diagnostic techniques? In both cases, if the results are negative, how might they limit the patient's activity?
2. **13:45.** In the Gospels (Mt 8:2–3; Mk 1:40–42; Lk 5:12–13), what should have been Jesus' social status upon touching a leper to heal him? Why did he not become unclean?

3. **13:46.** Under what health-related conditions might a person be quarantined? What is the purpose of quarantine? What conditions might cause authorities to forbid attendance at church services?
4. **13:47–59.** When are garments or leather goods most likely to become affected by mold or mildew? Can the condition spread to other articles? How can the affected items be treated? When we consider them ruined, what do we do with them?

## Chapter 14

### *For understanding*

1. **14:1–32.** What are the steps in the procedure for the ritual cleansing of a leper whose health has been restored? How long does the entire process take? How does Jesus direct the lepers that he has healed?
2. **14:7.** For sprinkling, what does the priest use on the first day of the cleansing? On the eighth day, what does he use? What does the practice of letting the living bird go suggest about the uncleanness of the leper?
3. **14:33–53.** In what state must homes in the land of Israel be? What happens if they show signs of mold or mildew? What happens if the infestation goes away, and what happens if it does not?
4. **14:34.** What does the mention of a house anticipate? When do multiple laws of the Torah go into effect? If God is not the direct cause of the infestation or is not punishing the sins of the homeowner, what does the language used in Scripture indicate?

### *For application*

1. **14:1–20.** In Lk 17:11–19, when Jesus healed a group of ten lepers, he instructed them to show themselves to the priests; he later asked why only one of those who were healed, a Samaritan, returned to thank him. What do you think was the fate of the other nine who were healed? According to v. 19, what was the ultimate healing granted to the Samaritan?
2. **14:4–7.** As a sacramental, what are some of the uses for holy water? When might it be used as a spiritual cleansing agent?
3. **14:36–45.** In our society, how do we treat living spaces (houses or apartments) affected with black mold? If the infestation is general or serious, what happens to the living space?
4. **14:48–53.** Have you ever had a house blessed? If so, who was the minister, and what did he bring with him to perform the blessing? How did he perform the rite?

## Chapter 15

### *For understanding*

1. **15:1–33.** In the context of laws related to the loss of bodily fluids, how do men become unclean? How do women become unclean? Since uncleanness caused by discharges from the reproductive organs is contagious, how is it spread? Of what may bodily discharges be considered signs? What do rites of cleansing include?
2. **15:16.** What kind of emission of semen is meant here? To where does uncleanness spread by contact? By implication, what is ruled out as an expression of Israelite worship?
3. **15:25.** When a woman has a discharge of blood for many days, how long does she remain unclean? When Jesus healed a woman with this condition, what way did he clear for her?
4. **15:31.** To whom is this instruction addressed, and what is their charge? Over time, what does the buildup of ritual uncleanness in the camp of Israel endanger? What does the implication seem to be?

### *For application*

1. **15:3.** In terms of ritual purity, why would a discharge of fluid from the body render the person unclean? What do such discharges have to do with the purity of worship (refer to the essay *Holy, Clean, and Unclean* at chap. 11)? How does our modern culture tend to think of bodily discharges?
2. **15:7.** According to the principles laid down in Leviticus, does a person who is unaware that the person he is touching is ritually unclean become himself unclean? What is the responsibility of the person with the discharge? What if neither party acknowledges the uncleanness?

3. **15:25–27.** Mark’s Gospel tells the story of a woman whose flow of blood lasted twelve years (Mk 5:25–34). According to these verses in Leviticus, what must her daily life have been like? Since anything she touched also became unclean, what was the effect on Jesus when she touched the hem of his garment (Mk 5:30)?

## Chapter 16

### *For understanding*

1. **16:1–34.** What is the significance of the Day of Atonement, known today as Yom Kippur? In what five steps does the liturgy proceed? According to the NT, how do the ministries of Yom Kippur foreshadow the atoning work of Christ?
2. **16:2.** What might the prohibition of entering the holy place “at all times” imply? What does the term “holy place” refer to here, and what does it refer to elsewhere? What is the mercy seat? When is it purged of impurity? How does Paul describe the sacrifice of Jesus against the background of Yom Kippur?
3. **16:8.** To what does the casting of lots refer? What is the purpose of casting lots? What is the meaning of the name Azazel? What is the origin of the modern translation “scapegoat”?
4. **16:20–22.** What does the scapegoat ritual dramatize? How are sins symbolically loaded onto the animal? What happened to the animal in OT times and later?
5. **16:22.** What does it mean for the goat to “bear all their iniquities”? How does Isaiah’s song of the Suffering Servant recall the scapegoat ritual? When did Jesus fulfill these passages?

### *For application*

1. **16:1.** What is the danger for a priest of treating the liturgy in a casual manner? What is the danger for the congregation? What attitudes toward holy things does such treatment suggest?
2. **16:11.** According to Heb 9:9–10, did the high priest’s yearly sacrifice of atonement deal with moral or ritual failings? How did Jesus as high priest deal with moral failings (Heb 9:11–14)?
3. **16:22.** In American English, to whom does the word *scapegoat* usually refer? In corporate settings, what often happens to the person regarded as a scapegoat for someone else’s failings?
4. **16:29.** Read the note for this verse. What Christian season most closely corresponds to the disciplines practiced in this month? In what practices are Christians expected to engage during this season?

## Chapter 17

### *For understanding*

1. **17:1–16.** With what do these verses deal? What must happen with sacrificial animals processed for food? What about wild animals hunted as game? On whom are these precepts enjoined?
2. **17:3.** According to the verse for this note, where are the unlawful places of sacrifice as long as Israel is encamped in the wilderness? Where does the restriction centralize all worship? Why is it imposed? One generation later, what will the lifting of the ban on profane slaughter allow, and what will the Law require thereafter?
3. **17:7.** What are satyrs? What does sacrificing to goat idols show, and what does it probably explain? Of what is idolatry a form?
4. **17:11.** Why is blood a sacred substance? How is the remedy for sin also a gift from God? What does the concept of atonement include? While the Levitical perspective on lifeblood underlies the Eucharistic teaching of Jesus, what is the crucial difference?

### *For application*

1. **17:5.** After the Temple in Jerusalem was completed, where were Israelites required to bring animals for sacrifice? Why was sacrificing in more convenient locations outside Jerusalem prohibited?
2. **17:10.** In Jn 6:53–58, what claim made by Jesus caused many of his disciples to leave his company? What was so scandalous about it?
3. **17:11.** According to Heb 9:19–22, what was the importance of sacrificial blood in the ratification of the covenant? Where was the blood sprinkled? By implication, why is the sacrificial blood of Jesus so important?
4. **17:12.** Why do you think the law against eating blood applies to sojourners in Israel (i.e., non-Israelites)? What might be the connection with idolatry?

## Chapter 18

### *For understanding*

1. **18:5.** As a path of life for Israel, what does obedience to the Torah laws promise? Why does Paul cite Lev 18:5 twice in his letters? What do believers thereby receive?
2. **18:6–18.** What do incest laws forbid? To which relations of blood do the incest laws apply? What do these restrictions ensure? What advance beyond the patriarchal age do they mark?
3. **18:22.** How does the condemnation of sodomy regard sex between two males, regardless of their age or consent? While lesbianism is also banned by implication, when is it made explicit in Scripture? To what does *to 'evah*, the Hebrew word for “abomination”, generally refer? How are moral abominations unlike ritual abominations associated with unclean foods?
4. **18:25.** The past-tense statement “I punished its iniquity” anticipates the conquest of what land, which God promised to give to Abraham’s descendants once its iniquity reached full measure? What does describing a future event as if it has already happened stress? Under what conditions will Israel, too, face expulsion and exile from the land?

### *For application*

1. **18:5.** In Rom 7–8, what does Paul mean by “the flesh” (Rom 7:5; 8:3–8; cf. 7:18)? What does the NT often mean by “the world” (e.g., Jn 14:30–31; 15:19; 1 Jn 2:15)? Why is allegiance to both of these condemned in the NT? If the Law cannot justify anyone (Gal 3:12), how is one to have life?
2. **18:6–18.** Why is incest so morally reprehensible? Aside from physical consequences such as pregnancy, what moral consequences can ensue within a family?
3. **18:21.** According to the note for this verse, what two crimes does a person who sacrifices a child to Molech commit? How is the modern practice of abortion like ancient child sacrifice? What god does it satisfy?
4. **18:22.** The note for this verse says that moral abominations cannot be rectified by a rite of cleansing. How can they be rectified?

## Chapter 19

### *For understanding*

1. **19:1–37.** What do the instructions on holiness cover in this chapter? In these ways, what is Israel called to do? Which commandments of the Decalogue stand in the background? According to St. Leo the Great, when the Lord commands holiness, what does he direct us to do?
2. **19:2.** To what are the Israelites called to conform their lives? For whom does the Levitical call to holiness remain a standing obligation?
3. **19:15.** What is banned from the courts of Israel? Under what conditions is justice perverted?
4. **19:18.** Whose is the responsibility for taking vengeance? To whom must neighborly love be shown? When Jesus affirms the love of neighbor as one of the two greatest commandments of the Torah, how does he interpret it? Beyond this, how does he expand the scope of the law?

### *For application*

1. **19:2.** In what does moral holiness consist? Why is personal holiness not optional? Who is called to holiness?
2. **19:17.** Read the note for this verse. What does Jesus say about correcting a person who sins against you (Mt 18:15–17)? If fraternal correction is an act of mercy, why do so many avoid doing it?
3. **19:18.** If love of neighbor is more than mere feeling, how can it be expressed (Lk 10:33–35)? What does Scripture recommend about loving one’s enemies (Prov 25:21; Rom 12:20)?
4. **19:26b, 31.** What forms of occult practices are popular today? Why are they forbidden to Christians?

## Chapter 20

### *For understanding*

1. **20:1–27.** What is the gravity of most of the crimes mentioned in chaps. 18–19? What do sins in this category include? Why is capital punishment in Israel not inconsistent with the fifth commandment (“You shall not kill”, Ex 20:13)? What is the underlying idea?

2. **20:9.** What is the sin in view here? Whom does the penalty address? Who bears the penalty for his death?
3. **20:14.** To what does the expression “burned with fire” refer? What does incinerating the bodies of heinous criminals ensure?
4. **20:24–26.** How is “separation” an action of God? What is Israel, in turn, called to do? How is the connection between God’s action and Israel’s calling visible in the RSV2CE but clearer in the Hebrew?

*For application*

1. **20:3–5.** For certain grave sins such as procuring an abortion, how is one “cut off” from the Church (CCC 2271)? What penalty applies to those who formally cooperate in procuring an abortion (CCC 2272)? If, in the words of the same paragraph of the *Catechism*, the “Church does not thereby intend to restrict the scope of mercy”, what is her intent in imposing this punishment?
2. **20:9.** As children mature, how do they tend to separate themselves from the authority of their parents? How should parents prepare themselves for this separation? What remains the responsibility of adult children toward their parents?
3. **20:13.** What does the Church teach about homosexual attraction as opposed to homosexual acts (CCC 2357–59)? What makes homosexual acts contrary to the natural law? To what virtues are homosexual persons called?
4. **20:22–26.** How does the Lord’s exhortation to the people of Israel apply to the Christian faithful today? How can a Christian be separate from the world without leaving it entirely?

## Chapter 21

*For understanding*

1. **21:1–24.** On what do most of the laws for the priesthood of Aaron and his sons place restrictions? What is the logic of this chapter?
2. **21:1.** What does contact with a human corpse bring, and how long does it last? While priests are not forbidden to grieve the loss of anyone, in what burial rites are they allowed to participate?
3. **21:7.** Who are the priests of Israel not allowed to marry? What is one exception to this rule? What does the prohibition against marrying a divorced woman show about life in Israel?
4. **21:16–24.** What do these verses describe? Of what is an integral physique a sign? Beyond this, in what may the rationale for these laws be rooted? According to Origen of Alexandria, who is the unblemished priest who offers unblemished sacrifices?

*For application*

1. **21:13–15.** What are some of the reasons for celibacy in the Latin Rite? If the Church is the bride of Christ, to whom is the priest married?
2. **21:16–24.** Does anyone have a right to be ordained to the priesthood? Would one of the defects listed in these verses prevent a man from pursuing ordination to the Catholic priesthood or from exercising ministry if already ordained? What moral qualities would impede a man from pursuing ordination?

## Chapter 22

*For understanding*

1. **22:1–16.** How must Aaronic priests handle sacred foods, and what does this include? What must priests be careful to do? According to St. Jerome, if eating holy food in ignorance is punishable under the Law, how should we receive the Lord’s Eucharist?
2. **22:8.** What are priests forbidden to eat? By contrast, what about the laity?
3. **22:10–16.** What do these verses cover? Which persons may not eat holy food, and which others may eat it?
4. **22:19.** Which animals are fitting as offerings to Israel’s divine King? How does the NT adopt this cultic language to speak of Jesus? What is the first defect to disqualify a candidate for the priesthood?

*For application*

1. **22:1–16.** The note for these verses describes how and where priests are to eat sacred food. Where must a priest normally distribute the Eucharist? In what state of cleanliness must the Catholic faithful be as they approach the Eucharist? Where must they consume it?

2. **22:10.** Why are non-Catholics, even those who believe in the validity of the Eucharist, barred from receiving it? By the same token, why cannot Catholics receive the Eucharist at Orthodox liturgies? Why cannot they receive communion at Protestant services?
3. **22:22–25.** What gifts are presented by the laity for the Eucharistic sacrifice? Why must these elements be free of preservatives or other ingredients?

## Chapter 23

### *For understanding*

1. **23:3.** What is the significance of the seventh day of every week? How does the sabbatical principle also mark the liturgical calendar? What is a solemn rest, and to what does its standard apply? What do festival days that allow for “no laborious work” mandate? What does “a holy convocation” suggest?
2. **23:5–8.** What do the feasts of Passover and Unleavened Bread commemorate? What were Israelite men required to do three times in the year? Of what does placing these feasts at the head of the calendar remind Israel?
3. **23:15–21.** What is the Feast of Weeks also called, and what does it celebrate? In addition to sacrifices for atonement, praise, and fellowship, what do participants bring to it? What kind of feast is Weeks?
4. **23:24.** With what is Ethanim, later called Tishri, punctuated, and what does it suggest? How is the first day of Ethanim designated? Of what are the trumpets blown on this day made?
5. **23:32.** What is a liturgical day? What is the Feast of Booths also called, and what does it commemorate? In what did God’s people dwell at this time? What was Booths a time to celebrate, and what did it become a time to do?

### *For application*

1. **23:3.** Why do Christians worship the Lord on the first day of the week (Sunday) rather than on the seventh (Saturday)? In the Catholic liturgical calendar, why is Sunday more important than any other feast? Why are Catholics told to refrain from servile work on Sundays (CCC 1166–67, 2184–88)?
2. **23:5.** What is the start of the Latin Church’s liturgical calendar? What season does it inaugurate? What Christian feast corresponds to the one celebrated in this verse?
3. **23:15–16.** What Christian season corresponds to the Israelite Feast of Weeks? What feast concludes this season, and what does it celebrate?
4. **23:37–38.** In addition to the Sunday obligation, what are the other holy days of obligation in the Latin liturgical calendar (CCC 2042, 2177)? What is required on these days? How do they resemble the obligatory days of the Israelite calendar?

## Chapter 24

### *For understanding*

1. **24:1–9.** What do these verses describe? In the tent of meeting, on which side did the golden lampstand stand? Where did the golden table stand, and what were placed on it? What do both signify?
2. **24:5.** What are the twelve cakes known as? According to St. Bede, whom do the twelve cakes represent, and with what do they feed the world?
3. **24:10–23.** What law does this instance of blasphemy call forth? What does Moses learn by a revelation? Of what is the episode a reminder, and what perils does it illustrate? Because in later Judaism no one except the high priest was allowed to utter the divine name, what other titles were used as substitutes?
4. **24:17–22.** On what principle are these additional laws based? From where does Leviticus derive these laws, and how does it advance beyond them? What do the penalties prescribed by these laws also imply?

### *For application*

1. **24:3.** What was the function of the veil in the tent of meeting (later, in the Jerusalem Temple)? In Eastern Catholic and Orthodox churches, what is an iconostasis? How does its function compare to that of the veil before the Holy of Holies?
2. **24:7.** According to this verse, what is the reason for placing frankincense with the bread of the Presence? For whom is the frankincense a memorial portion offered to the Lord? When Jesus instituted the Eucharist, what reason did he give the disciples for doing as he did (Lk 22:19)?

3. **24:10–16.** What is blasphemy? Why did Jesus say that blasphemy against the Holy Spirit would not be forgiven (Mk 3:29)? How does the *Catechism* interpret this saying (CCC 1864)?
4. **24:17, 21.** Catholic teaching on the death penalty has evolved over the centuries. On what grounds does the Church now consider the death penalty “inadmissible” (CCC 2267)? What punishments for crimes such as murder might substitute for it?

## Chapter 25

### *For understanding*

1. **25:8–55.** What is the Jubilee year, celebrated after seven Sabbatical years, designed to do? What does repeated mention of the Exodus in these laws suggest? How else is the Jubilee known in Scripture? How does the celebration of a Jubilee foreshadow the messianic mission of Jesus? According to St. Bede, what does the year of Jubilee signify anagogically?
2. **25:25–55.** What three provisions were designed to break the cycle of poverty?
3. **Word Study: Redeem (25:25).** What does the Hebrew verb *ga'al* mean? When do individuals redeem? What happens when victims of poverty have no means of redemption? For what are kinsmen redeemers also responsible? Who is the preeminent Redeemer in the Bible? How is the Exodus the prime example of divine redemption in the OT?
4. **25:39.** What does the expression “service of a servant” suggest? What period do Israelites who sell themselves to creditors to pay off their debts enter? What is the rationale behind this law?

### *For application*

1. **25:3–5.** What is the environmental benefit of letting the land lie unworked for a year? Why choose the seventh year as a time of rest for the land, rather than another set of years, such as every tenth year?
2. **25:10.** According to this verse, what were the Israelites supposed to do during the Jubilee year? How does the Jubilee year anticipate what Jesus accomplished on the Cross? How often does a Jubilee year occur in the Catholic Church, and how is it celebrated?
3. **25:20.** What are some occasions in your life when you have asked a question of the Lord similar to the one in this verse (for example, when a requested donation places a strain on your budget)? How did you succeed or fail in his call to trust him for your welfare?
4. **25:44–46.** What are the similarities and differences between the kind of slavery described in these verses and the practice of indentured servitude and slavery of the American past? What forms of indentured servitude and slavery continue to exist in this country?

## Chapter 26

### *For understanding*

1. **26:1–46.** What does this chapter list? What will obedience to the covenant bring, and what will disobedience bring? What is the ultimate blessing, and what is the ultimate curse? According to St. Caesarius of Arles, how are the temporal blessings promised to Israel reflections of the spiritual blessings promised to the Church?
2. **26:14–39.** Although Leviticus threatens divine punishments, how does it temper them with divine mercy? What is the aim of the gradual administration of divine discipline? What does a careful reading of this chapter show?
3. **26:34.** What did the law of the Sabbatical year require regarding the farmlands of Israel? What will depopulation of the land during times of exile accomplish? What is the condition for receiving divine mercy?
4. **26:41.** What is an “uncircumcised heart”? According to the symbolism of Scripture, what does the circumcision of the flesh signify?

### *For application*

1. **26:9.** According to statistical analysis, why do people who are actively religious seem to have more stable and fruitful marriages and intact families than those who are not? How does devotion to the Lord’s covenant explain these benefits?
2. **26:18.** Read the note for this verse. How do conditions in today’s culture illustrate the truth of this verse? For example, how do violations of the sixth and ninth commandments lead to the disintegration of personalities and families?
3. **26:23–24a.** The Book of Hebrews says that God disciplines those whom he loves (Heb 12:6). What happens to those who reject his discipline? What does Hebrews recommend instead (Heb 12:7–11)?

4. **26:41.** According to Paul, what is the value of circumcision (Rom 2:25)? What does it mean for one to circumcise the heart (Deut 10:16)?

## **Chapter 27**

### *For understanding*

1. **27:1–34.** What does this appendix cover? To what do the regulations apply? How are items that could be redeemed assessed? When do several regulations in this chapter take effect?
2. **27:2.** To whom does a “vow of persons” refer? According to what are these persons valued?
3. **27:13.** What might increasing the cost of redeeming an animal by 20 percent teach people?
4. **27:28.** What is a “devoted thing”?

### *For application*

1. **27:2.** In the Christian understanding, what is a vow? Which sacraments involve the making of vows? How serious is the obligation to fulfill such vows (CCC 2101–2)? Can vows of religion ever be dispensed (CCC 2103)?
2. **27:2–8.** Who are vowed persons in the Christian dispensation? What do they vow, and for what purpose? If the prophet Samuel was vowed to the Lord as a toddler (1 Sam 1:24–28), what would have been his valuation?
3. **27:30.** According to the fifth precept of the Church, what are the faithful obliged to do (CCC 2043)? How is this usually done? Although the Church does not require tithing, what does St. Paul say about contributions (2 Cor 9:6–8)?