



unfoldingWord® Translation Questions

v91

Leviticus

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Leviticus

Leviticus 1

Leviticus 1:1

ULT	UST
<i>And Yahweh called to Moses, and he spoke to him from the tent of meeting, saying,</i>	<i>Yahweh summoned Moses from the sacred tent. He told him</i>

(There are no questions for this verse)

Leviticus 1:2

ULT	UST
<i>“Speak to the sons of Israel, and you shall say to them, ‘A man from you, when he presents an offering to Yahweh from the livestock—from the cattle or from the flock—you shall present your offering.</i>	<i>to tell the Israelite people, “When any of you offers an animal to me, Yahweh, you should offer it from your farm animals, from your cattle or from your sheep and goats.</i>

(There are no questions for this verse)

Leviticus 1:3

ULT	UST
<i>If his offering {is} a burnt offering from the cattle, he shall present it, a perfect male. At the entrance of the tent of meeting, he shall present it for its acceptance to the face of Yahweh.</i>	<i>If you want to offer a bull as a wholly burned sacrifice, then you should offer a totally healthy male. You should present this animal at the entrance of the sacred tent. When you do, I, Yahweh, will regard it as acceptable.</i>

What kind of animal from the herd does Yahweh tell Moses to tell the people to bring as a burnt offering?

Yahweh tells Moses to tell the people to bring a perfect male from the cattle as a burnt offering.

Leviticus 1:4

ULT	UST
<i>And he shall lay his hand on the head of the burnt offering. And it shall be accepted for him in order to make atonement for him.</i>	<i>You should place your hands on the head of the bull that the priest will burn completely on the altar. When you do that, I, Yahweh, will accept the animal as an appropriate sacrifice for you, and I will remove your sins from you.</i>

What does Yahweh tell the person to do to make the offering accepted on his behalf to make atonement for himself?

Yahweh tells the person to lay his hand on the head of the burnt offering and it shall be accepted for him to make atonement for him.

Leviticus 1:5

ULT	UST
<i>And he shall slaughter the son of the cattle to the face of Yahweh. And the sons of Aaron, the priests, shall present the blood, and they shall splash the blood all around on the altar that {is at} the entrance of the tent of meeting.</i>	<i>You should kill the bull that you want to present in the sacred precincts where I, Yahweh, live among the Israelites. Then the priests, Aaron's sons, should take the blood from the bull and splatter it onto every side of the altar that is at the entrance of the sacred tent.</i>

What are the priests to do with the blood of the bull?

The priests are to present the blood and splash it upon the altar at the entrance of the tent of meeting.

Leviticus 1:6

ULT	UST
<i>And he shall skin the burnt offering and he shall cut it into its pieces.</i>	<i>You should remove the skin from the bull that you are presenting as a wholly burned sacrifice. Then you should cut the animal into pieces.</i>

(There are no questions for this verse)

Leviticus 1:7

ULT	UST
<i>And the sons of Aaron the priest shall put fire on the altar, and they shall arrange wood on the fire.</i>	<i>Then the sons of Aaron, who are priests themselves because Aaron was the first priest, should set burning coals on the altar and place pieces of wood on the coals so that the wood will catch fire.</i>

(There are no questions for this verse)

Leviticus 1:8

ULT	UST
<i>And the sons of Aaron, the priests, shall arrange the pieces, the head, and the suet on the wood that {is} on the fire that {is} on the altar.</i>	<i>Then the priests, Aaron's sons, will organize the pieces of the animal that you killed and cut up, including the head and the fat portions, on the wood fire that is burning on the top of the altar.</i>

Who are the priests?

The priests are the sons of Aaron.

Leviticus 1:9

ULT	UST
<i>And he shall wash its innards and its legs with water. And the priest shall cause everything to become smoke on the altar, a burnt offering, a gift of a scent of pleasing to Yahweh.</i>	<i>{Before the priest burns up} the stomach and intestines and legs of the animal, you should wash them carefully with water. {Make sure that only clean things go on my altar}. The priest should completely burn every part of the animal on the altar in a way that causes smoke to go up. This will fulfill the requirements for the wholly burned sacrifice. I, Yahweh, will consider it to be a gift, and I will enjoy the smell of the smoke.</i>

What must be done with the inward parts and legs before placing them on the altar to be burned?

The inward parts and the legs must be washed with water before being placed on the altar to be burned.

What would the burnt offering produce that would be pleasing to Yahweh?

The burnt offering would produce a scent that would be pleasing to Yahweh.

Leviticus 1:10

ULT	UST
<i>And if his offering from the flock—from the lambs or from the goats—{is} for a burnt offering, he shall present a perfect male.</i>	<i>But if you want to offer a smaller animal as a wholly burned sacrifice, whether a sheep or a goat, then you should offer a totally healthy male.</i>

What animal did Yahweh tell Moses to tell the people to bring from the flock for a burnt offering?

Yahweh told the people to bring from the flock a perfect male lamb or goat.

Leviticus 1:11

ULT	UST
<i>And he shall slaughter it on the side of the altar northward to the face of Yahweh. And the sons of Aaron, the priests, shall splash its blood on the altar all around.</i>	<i>You should kill the sheep or goat that you want to present on the north side of the altar in the sacred precincts where I, Yahweh, live among the Israelites. Then the priests, Aaron's sons, should take the blood from the sheep or the goat and splatter it onto every side of the altar.</i>

On which side of the altar must the male sheep or goat be killed?

The sheep or goat must be killed on the north side of the altar.

Where must Aaron's sons splash the blood of the sheep or goat?

Aaron's sons must splash the blood of the sheep or goat on every side of the altar.

Leviticus 1:12

ULT	UST
<i>And he shall cut it into its pieces and its head and its suet. And the priest shall arrange them on the wood that {is} on the fire that {is} on the altar.</i>	<i>You should then cut the animal into pieces, including its head and its fat portions. Then the priest should organize those pieces on a wood fire that he builds on the altar.</i>

(There are no questions for this verse)

Leviticus 1:13

ULT	UST
<i>And the innards and the legs he shall wash with water. And the priest shall present everything, and he shall cause {them} to become smoke on the altar. It {is} a burnt offering, a gift of a scent of pleasing to Yahweh.</i>	<i>{Before the priest burns up} the stomach, intestines, and legs of the animal, you should wash them with water. {Make sure that only clean things go on my altar.} The priest should present all these portions of the animal to me and completely burn it on the altar in a way that causes smoke to go up. This will fulfill the requirements for the wholly burned sacrifice. I, Yahweh, will consider it to be a gift, and I will enjoy the smell of the smoke.</i>

(There are no questions for this verse)

Leviticus 1:14

ULT	UST
<i>And if his offering to Yahweh from the birds {is} a burnt offering, then he shall present his offering from the doves or from the sons of the pigeon.</i>	<i>But if you want to offer a bird to me as a wholly burned sacrifice, then you should offer a dove or a pigeon.</i>

What kinds of birds does Yahweh say could be brought as a burnt offering?

Yahweh says that a dove or pigeon could be brought as a burnt offering.

Leviticus 1:15

ULT	UST
<i>And the priest shall present it at the altar, and he shall twist off its head and he shall cause {it} to become smoke on the altar. And its blood shall be drained on the side of the altar.</i>	<i>The priest should bring the bird to the altar, break its neck and twist off its head. Then the priest should completely burn the head on the altar in a way that causes smoke to go up. Next, the priest should drain the bird's blood on the outer edge of the altar.</i>

(There are no questions for this verse)

Leviticus 1:16

ULT	UST
<i>And he shall remove its craw with its feathers, and he shall cast it beside the altar eastward to the place of the fatty ashes.</i>	<i>Then the priest should take out the bird's esophagus, remove all the bird's feathers, and dispose of them on the east side of the altar. The priest should put them where the priests also dispose of the ashes from the fat of other sacrifices.</i>

(There are no questions for this verse)

Leviticus 1:17

ULT	UST
<i>And he shall tear it open by its wings; he shall not divide {it}. And the priest shall cause it to become smoke on the altar, on the wood that {is} on the fire. It {is} a burnt offering, a gift of a scent of pleasing to Yahweh.</i>	<i>Then the priest should tear the bird open, holding it by its wings, but he should not tear it into two parts. Next, on the wood fire that he builds on the altar, the priest should burn the bird completely in a way that causes smoke to go up. This will fulfill the requirements for the wholly burned sacrifice. I, Yahweh, will consider it to be a gift, and I will enjoy the smell of the smoke.</i>

(There are no questions for this verse)

Leviticus 2

Leviticus 2:1

ULT	UST
<i>And a person, when he presents an offering of a grain offering to Yahweh, his offering shall be flour. And he shall pour oil on it and he shall put frankincense on it.</i>	<i>Now if you want to offer a grain offering to me, Yahweh, you should offer wheat flour. Pour out some olive oil on it and place incense on top of it.</i>

What kind of grain offering should be brought as an offering to Yahweh?

The grain offering that a person presents as an offering to Yahweh should be an offering of flour.

What must be done to prepare the flour before it is offered to Yahweh?

Oil should be poured on the flour, and frankincense should be put on the flour.

Leviticus 2:2

ULT	UST
<i>And he shall bring it to the sons of Aaron, the priests, and he shall grab from there, {with} the fullness of his handful, some of its flour and some of its oil, in addition to all its incense. And the priest shall cause its memorial portion to become smoke on the altar; a gift, a scent of pleasing to Yahweh.</i>	<i>You should bring the offering of wheat flour to Aaron's sons, the priests. A priest should scoop out of your offering a handful of the flour and olive oil, as well as all the incense—as large a handful as he is able to scoop. Then, the priest should burn the portion of your offering that he scooped out with his hand, doing it in a way that causes smoke to go up on the altar. When this happens, I, Yahweh, will consider it to be a gift, and I will enjoy the smell of the smoke of the offering.</i>

(There are no questions for this verse)

Leviticus 2:3

ULT	UST
<i>And the remainder from the grain offering {shall be} for Aaron and for his sons, a holy thing of holy things from the gifts of Yahweh.</i>	<i>The rest of the wheat flour that you offer, as a sacrifice to me, you should preserve for Aaron and his sons. You should consider this portion of the offering as especially set apart for the priests among all the gifts that you offer to me, Yahweh, and that are set apart for me.</i>

To whom should the remainder of the grain offering belong?

The remainder of the grain offering left after the burnt offering should be for Aaron and his sons.

Leviticus 2:4

ULT	UST
<i>And when you present an offering of a grain offering, a baked item of the oven, flour of loaves of unleavened bread {shall be} mixed with oil or wafers of unleavened bread {shall be} anointed with oil.</i>	<i>But if you want to offer grain offering that consists of something that you baked in an oven, you should offer wheat flour that you mixed with olive oil into unleavened cakes. Or you could offer wheat flour that you shaped into unleavened crackers and coated with olive oil.</i>

If the grain offering is baked in an oven, of what must it be made?

If the grain offering is baked in an oven, it must be an offering of a loaf of flour that is mixed with oil and is without yeast.

Leviticus 2:5

ULT	UST
<i>And if your offering {is} a grain offering on the griddle, flour shall be mixed with oil {into} unleavened bread.</i>	<i>But if your grain offering consists of something that you pan-fried on a griddle, you should offer wheat flour that you mixed with olive oil into unleavened bread.</i>

(There are no questions for this verse)

Leviticus 2:6

ULT	UST
<i>Piece it {into} pieces, and you shall pour oil on it. It {is} a grain offering.</i>	<i>You should break the offering into pieces and pour out some olive oil onto it. These actions qualify the offering as a grain offering.</i>

(There are no questions for this verse)

Leviticus 2:7

ULT	UST
<i>And if your offering is a grain offering of a pan, flour shall be made with oil.</i>	<i>If your grain offering consists of something that you deep-fried in a pan, you should offer wheat flour that you mixed with olive oil.</i>

(There are no questions for this verse)

Leviticus 2:8

ULT	UST
<i>And you shall bring the grain offering that is made from these to Yahweh. And he shall present it to the priest and he shall bring it near to the altar.</i>	<i>In any case, you should bring to me, Yahweh, the grain offering that you have made in this way with these ingredients. You should present the offering to the priest. He will bring it to the altar.</i>

(There are no questions for this verse)

Leviticus 2:9

ULT	UST
<i>And the priest shall take up from the grain offering its memorial portion, and he shall cause {it} to become smoke on the altar, a gift, a scent of pleasing to Yahweh.</i>	<i>There he should lift out from the grain offering the portion that he will burn. Then he should burn that handful on the altar in a way that causes smoke to go up. When this happens, I, Yahweh will consider the offering to be a gift, and I will enjoy the smell of the smoke.</i>

(There are no questions for this verse)

Leviticus 2:10

ULT	UST
<i>And the remainder from the grain offering {shall be} for Aaron and for his sons, a holy thing of holy things from the gifts of Yahweh.</i>	<i>The rest of the grain offering you should preserve for Aaron and his sons. You should consider this portion of the sacrifice as especially set apart for the priests among all the gifts that you offer to me, Yahweh, and that are set apart for me.</i>

(There are no questions for this verse)

Leviticus 2:11

ULT	UST
<i>Any grain offering that you present to Yahweh shall not be made {with} leaven; for any leaven culture or any honey you shall not cause to become smoke from it, a gift to Yahweh.</i>	<i>You should not burn any gift to me that contains any yeast or any honey on the altar in a way that causes smoke to go up. Make sure that whenever you offer a grain offering to me, Yahweh, you have prepared it without using yeast.</i>

What substances must not to be in the grain offering?

You should not burn on the altar a grain offering that contains any yeast or any honey.

Leviticus 2:12

ULT	UST
<i>You shall present them to Yahweh {as} an offering of first {things}, but on the altar, they shall not go up as a scent of pleasing.</i>	<i>Any offerings to me that contain yeast or honey you should offer as a presentation of the produce of the field that has been harvested first. But do not burn these kinds of grain offerings on the altar so that they go up to me, Yahweh, as pleasant-smelling smoke.</i>

(There are no questions for this verse)

Leviticus 2:13

ULT	UST
<i>And every offering of your grain offerings you shall salt with salt. And you shall not omit the salt of the covenant of your God from on your grain offering. On all your offerings you shall present salt.</i>	<i>Likewise, you should season every grain offering with salt. You should never present a grain offering without the salt, which reminds you of my promises to you. Every grain offering should contain salt that you have also presented to me, Yahweh.</i>

What substance must always be on the grain offering?

You should season every grain offering with salt.

Leviticus 2:14

ULT	UST
<i>And if you present a grain offering of first ripe grains to Yahweh, a tender ear roasted with fire, crushed grain of a ripe ear; you shall present a grain offering of your first ripe grains.</i>	<i>But if you want to offer to me a grain offering that consists of the first harvest of ripened grains, do this. Offer the first ripe grains that you harvest, ears of grain in the early stage of ripening that you have roasted over a fire, that is, grains from your first ripened ears of grain that you have crushed.</i>

(There are no questions for this verse)

Leviticus 2:15

ULT	UST
<i>And you shall put oil on it, and you shall place frankincense on it. It {is} a grain offering.</i>	<i>You should pour out some olive oil on these kinds of offerings and you should place incense on them. These kinds of offerings also qualify as grain offerings.</i>

(There are no questions for this verse)

Leviticus 2:16

ULT	UST
<i>And the priest shall cause its memorial portion, from its crushed grains and from its oil with all its incense, to become smoke, a gift to Yahweh.</i>	<i>The priest should burn the portion of the offering that he scooped out with his handful—the crushed grains and the olive oil, as well as all of the incense—in a way that causes smoke to go up. When this happens, I, Yahweh will consider the offering to be a gift.</i>

(There are no questions for this verse)

Leviticus 3

Leviticus 3:1

ULT	UST
<i>And if his offering {is} a sacrifice of peace offerings, if he is presenting from the cattle, whether male or female, perfect, he shall present it to the face of Yahweh.</i>	<i>But if you want to offer a fellowship sacrifice, do this. If you want to offer a bovine, whether the animal is male or female, you should offer a totally healthy animal in the place where I, Yahweh, live among the Israelites.</i>

What peace offering should be offered from the herd?

A peace offering should be either a male or a female, without blemish, offered from the cattle.

Leviticus 3:2

ULT	UST
<i>And he shall lay his hand on the head of his offering and he shall slaughter it {at} the entrance of the tent of meeting. And the sons of Aaron, the priests, shall splash the blood on the altar all around.</i>	<i>You should place your hands on the head of the bovine that you are offering. You should kill that animal in the entrance to the sacred tent. Then the priests, Aaron's sons, should take the blood from the bovine and splatter it onto every side of the altar.</i>

Where must the offering be killed?

The offering must be killed in front of the tent of meeting.

Leviticus 3:3

ULT	UST
<i>And from the sacrifice of the peace offerings he shall present a gift to Yahweh: the fat covering the innards and all the fat that {is} on the innards</i>	<i>And from your fellowship sacrifice, you should offer a gift to me, Yahweh. This gift should consist of the caul fat that covers all the internal organs and all the visceral fat that is attached to the internal organs.</i>

What parts of the peace offering must be presented to Yahweh? (3:3-4)

The lobe of the liver, the two kidneys, and fat that is on them that is near the loins must be removed and presented to Yahweh.

Leviticus 3:4

ULT	UST
<i>and the two kidneys and the fat that {is} on them that {is} near the loins and the lobe on the liver (he shall remove it with the kidneys).</i>	<i>This gift should include both kidneys and the suet fat that is attached to them near the loin cuts. It should also include the lobes of the bovine's liver and the kidneys (which you should also remove).</i>

(There are no questions for this verse)

Leviticus 3:5

ULT	UST
<i>And the sons of Aaron shall cause it to become smoke on the altar with the burnt offering that {is} on the wood that {is} on the fire, a gift, a scent of pleasing to Yahweh.</i>	<i>Then {one of the priests} descended from Aaron should burn these fat portions and internal organs on the altar in such a way that it causes smoke to go up alongside the wholly burned sacrifices that the priest is burning on the wood fire {that he has built on the altar}. I, Yahweh, will consider this sacrifice a gift, and I will enjoy the smell of the smoke.</i>

(There are no questions for this verse)

Leviticus 3:6

ULT	UST
<i>And if his offering for a sacrifice of peace offerings to Yahweh {is} from the flock, male or female, perfect, he shall present it.</i>	<i>But if you want to offer an animal from your flocks of sheep or goats to me, Yahweh, as a fellowship sacrifice, whether the animal is male or female, you should offer a totally healthy animal.</i>

Where should the person making the peace offering slaughter an animal from the flock? (3:6-8)

He should slaughter it before the tent of meeting.

Leviticus 3:7

ULT	UST
<i>If he is presenting his offering, a lamb, then he shall present it to the face of Yahweh.</i>	<i>If you want to offer a lamb, you should offer it in the place where I, Yahweh, live among the Israelites.</i>

(There are no questions for this verse)

Leviticus 3:8

ULT	UST
<i>And he shall lay his hand on the head of his offering and he shall slaughter it to the face of the tent of meeting. And the sons of Aaron shall splash its blood on the altar all around.</i>	<i>You should place your hands on the head of the lamb that you are offering. You should kill it before the sacred tent. Then {one of the priests} descended from Aaron should take the blood from the lamb and splatter it onto every side of the altar.</i>

(There are no questions for this verse)

Leviticus 3:9

ULT	UST
<i>And from the sacrifice of the peace offerings he shall present a gift to Yahweh: its fat, the entire fatty tail (he shall remove it near the backbone) and the fat covering the innards and all the fat that {is} on the innards</i>	<i>And from your fellowship sacrifice, you should offer a gift to me, Yahweh. This gift should consist of all the sheep's intestinal fat, the entire portion of the tail fat (which you should cut off near the backbone), the caul fat that covers all the internal organs, and all the visceral fat that is attached to the internal organs.</i>

What different thing must be removed from the peace offering that comes from the flock?

The entire fatty tail, cut away close to the backbone, must be removed and presented to Yahweh if the peace offering comes from the flock.

Leviticus 3:10

ULT	UST
<i>and the two kidneys and the fat that {is} on them that {is} by the loins and the lobe on the liver (he shall remove it with the kidneys).</i>	<i>Your gift should also include both kidneys, the suet fat that is attached to them near the loin cuts, the lobes of the lamb's liver, and the kidneys (which you should also remove).</i>

(There are no questions for this verse)

Leviticus 3:11

ULT	UST
<i>And the priest shall cause it to become smoke on the altar, a food gift to Yahweh.</i>	<i>Then the priest should burn all the fat and the internal organs on the altar in a way that causes smoke to go up. You should consider this sacrifice as a gift of food for my holy purposes.</i>

(There are no questions for this verse)

Leviticus 3:12

ULT	UST
<i>And if his offering {is} a goat, then he shall present it to the face of Yahweh.</i>	<i>Likewise, if you want to offer a goat to me, you should offer it in the place where I, Yahweh, live among the Israelites.</i>

(There are no questions for this verse)

Leviticus 3:13

ULT	UST
<i>And he shall lay his hand on its head and he shall slaughter it to the face of the tent of meeting. And the sons of Aaron shall splash its blood on the altar all around.</i>	<i>You should place your hands on the head of the goat that you are offering. You should kill the animal in the entrance to the sacred tent. Then {one of the priests} descended from Aaron should take the blood from the goat and splatter it onto every side of the altar.</i>

(There are no questions for this verse)

Leviticus 3:14

ULT	UST
<i>And from it, he shall present his offering, a gift to Yahweh: the fat covering the innards and all the fat that {is} on the innards,</i>	<i>And from your sacrifice, you should offer a gift to me, Yahweh. This gift should consist of the caul fat that covers all the internal organs and all the visceral fat that is attached to the internal organs.</i>

(There are no questions for this verse)

Leviticus 3:15

ULT	UST
<i>and the two kidneys and the fat that {is} on them that {is} by the loins and the lobe on the liver (he shall remove it with the kidneys).</i>	<i>Your gift should also include both kidneys, the suet fat that is attached to them near the loin cuts, the lobes of the lamb's liver, and the kidneys (which you should also remove).</i>

(There are no questions for this verse)

Leviticus 3:16

ULT	UST
<i>And the priest shall cause them to become smoke on the altar; a food gift as a scent of pleasing. All the fat {is} for Yahweh.</i>	<i>Then the priest should burn all the fat and the internal organs on the altar in a way that causes smoke to go up. You should consider this sacrifice as a gift of food for my holy purposes, and I, Yahweh, will enjoy the smell of the smoke of the sacrifice. {You should not eat any of this fat,} because all of the fat of any animal that you sacrifice belongs exclusively to me.</i>

To whom does the fat belong?

All the fat belongs exclusively to Yahweh.

Leviticus 3:17

ULT	UST
<i>A statute of eternity for your generations in all your dwelling places: you shall not eat any fat or any blood.”</i>	<i>This is an enduring and permanent command that must be observed by you and all your descendants, wherever you happen to live: {Because they belong exclusively to me,} you must not consume the fat or the blood of any animal that you sacrifice to me.”</i>

What did Yahweh tell the people not to eat in any place they would ever live?

Yahweh told the people not to eat any fat or any blood wherever they would live.

Leviticus 4

Leviticus 4:1

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Then Yahweh told Moses</i>

(There are no questions for this verse)

Leviticus 4:2

ULT	UST
<i>“Speak to the sons of Israel, saying, ‘A person, when he sins by mistake from any of the commands of Yahweh that shall not be done, and he does from one from them,</i>	<i>to tell the Israelite people, “It may happen that someone does wrong against me unintentionally and does something that I, Yahweh, specifically commanded my people not to do.</i>

(There are no questions for this verse)

Leviticus 4:3

ULT	UST
<i>if the anointed priest sins to the guilt of the people, then he shall present for his sin that he sinned a bull, a perfect son of the cattle, to Yahweh as a sin offering.</i>	<i>It may happen that the high priest himself does wrong against me in a way that brings guilt on the whole people. If this happens, to address the wrongdoing that he has done, the high priest should offer a totally healthy bull to me, Yahweh, as a purifying sacrifice.</i>

About what kind of offering does the fourth chapter of Leviticus tell?

The fourth chapter of Leviticus tells about the sin offering.

Leviticus 4:4

ULT	UST
<i>And he shall bring the bull to the entrance of the tent of meeting to the face of Yahweh. And he shall lay his hand on the head of the bull and he shall slaughter the bull to the face of Yahweh.</i>	<i>That priest should bring the bull to the entrance of the sacred tent, to my presence. He should place his hand on the head of the bull that he wants to offer and kill it in the place where I, Yahweh, live among the Israelites.</i>

(There are no questions for this verse)

Leviticus 4:5

ULT	UST
<i>And the anointed priest shall take some of the blood of the bull, and he shall bring it to the tent of meeting.</i>	<i>{After catching the draining blood of the bull in a bowl,} the high priest should take some of that blood and bring it into the sacred tent.</i>

(There are no questions for this verse)

Leviticus 4:6

ULT	UST
<i>And the priest shall dip his finger in the blood, and he shall sprinkle some of the blood seven times to the face of Yahweh, toward the face of the curtain of the Holy {Place}.</i>	<i>The priest should dip one of his fingers into the blood, and he should flick some of the bull's blood seven times in the direction of the front of the curtain that separates the rest of the sacred tent from the Most Holy Place, where I, Yahweh, live among the people of Israel.</i>

How many times must the priest sprinkle blood from the sin offering before Yahweh, in the direction of the curtain of the Holy Place?

The priest must sprinkle some blood from the sin offering seven times in the presence of Yahweh, before the curtain of the most holy place.

Leviticus 4:7

ULT	UST
<i>And the priest shall put some of the blood on the horns of the altar of incense of the spices to the face of Yahweh, which {is} in the tent of meeting. And all the blood of the bull he shall pour out at the base of the altar of the burnt offering, which {is at} the entrance of the tent of meeting.</i>	<i>Then, in my presence—I, Yahweh, who resides behind the sacred curtain—the priest should drip some of that blood onto the four projected corners of the altar where the priests burn fragrant incense, which is located inside the sacred tent. Next, the priest should pour the rest of the bull's blood onto the base of the altar where the priests offer the wholly burned sacrifices, which is located at the entrance of the sacred tent.</i>

(There are no questions for this verse)

Leviticus 4:8

ULT	UST
<i>And all the fat of the bull of the sin offering he shall lift up from it: the fat covering over the innards and all the fat that {is} on the innards</i>	<i>The priest should then carefully remove all the fat of the bull that he is offering as a purifying sacrifice. He should remove the caul fat that covers all the internal organs, all the visceral fat that is attached to the internal organs,</i>

(There are no questions for this verse)

Leviticus 4:9

ULT	UST
<i>and the two kidneys and the fat that is on them that is near the loins and the lobe on the liver (he shall remove it with the kidneys)</i>	<i>both kidneys, and the suet fat that is attached to them near the loin cuts. He should also remove the lobes of the bull's liver; which he shall remove with the kidneys,</i>

(There are no questions for this verse)

Leviticus 4:10

ULT	UST
<i>just as it is lifted up from the ox of the sacrifice of the peace offering. And the priest shall cause them to become smoke on the altar of the burnt offering.</i>	<i>in the same way that you might remove the fat portions and the internal organs from the bovines that you offer as fellowship sacrifices. Then, on the altar where the priests offer the wholly burned sacrifices, the high priest should burn all these pieces of fat and the internal organs in a way that causes smoke to go up.</i>

(There are no questions for this verse)

Leviticus 4:11

ULT	UST
<i>And the skin of the bull and all its flesh, with its head and with its legs and its innards and its dung</i>	<i>But all the other parts of the animal, its skin and all its other meat, including the meat on the bull's head and its legs below the knee, its other internal organs, and any excrement—</i>

What parts of the bull should be carried outside the camp to the ceremonially clean place where priests dispose of the fatty ashes? (4:11-12)

The skin of the bull and any remaining meat, with its head, legs, inner parts, and its dung should be carried outside the camp and burned at the place where the priests dispose of fatty ashes.

Leviticus 4:12

ULT	UST
<i>—and he shall bring out all of the bull to {a place} on the outside of the camp, to a clean place, to the pouring out place of the fatty ash. And he shall burn it on wood on the fire; on the pouring out place of the fatty ash, it shall be burned.</i>	<i>someone else should take all of these remaining parts of the bull outside of the camp. That person should dispose of them in a place that is ceremonially clean, in the place where the priests also dispose of ashes from the fat of other sacrifices {so that the impurities of these pieces do not cause the people to become impure accidentally}. The person who does this should also burn all these remaining parts of the bull in a wood fire that he builds on the place where the priests also dispose of ashes from the fat of other sacrifices.</i>

(There are no questions for this verse)

Leviticus 4:13

ULT	UST
<i>And if the whole congregation of Israel mistakenly errs, and the matter is hidden from the eyes of the assembly, and they do one {thing} from all the commands of Yahweh which shall not be done, and they become guilty,</i>	<i>Or it may happen that the whole community of Israel does wrong against me unintentionally and does something that I, Yahweh, specifically commanded my people not to do. Even if the community is unaware of the fact that they did wrong, nevertheless, they will be guilty.</i>

If the whole assembly of Israel unintentionally does wrong against Yahweh, who should lay their hands on the sin offering? (4:13-15)

The elders should lay their hands on the sin offering if the whole assembly of Israel errs by mistake.

Leviticus 4:14

ULT	UST
<i>and the sin that they sinned concerning it becomes known, then the assembly shall present a bull, a son of the cattle, for a sin offering. And they shall bring it to the face of the tent of meeting.</i>	<i>When they become aware of the wrongdoing that they have done against my commandments, the whole community should offer a bull as a purifying sacrifice. They should bring the bull to the front of the sacred tent.</i>

(There are no questions for this verse)

Leviticus 4:15

ULT	UST
<i>And the elders of the congregation shall lay their hands on the head of the bull to the face of Yahweh. And he shall slaughter the bull to the face of Yahweh.</i>	<i>Then the oldest and most respected members of the community should lay their hands on the head of the bull in my presence. One of them should kill the bull in the sacred precincts of the sacred tent where I, Yahweh, live among the Israelite people.</i>

(There are no questions for this verse)

Leviticus 4:16

ULT	UST
<i>And the anointed priest shall bring some of the blood of the bull to the tent of meeting.</i>	<i>{After catching the draining blood of the bull in a bowl,} the high priest should take some of that blood and bring it into the sacred tent.</i>

(There are no questions for this verse)

Leviticus 4:17

ULT	UST
<i>And the priest shall dip his finger from the blood, and he shall sprinkle {it} seven times to the face of Yahweh, toward the face of the curtain.</i>	<i>The priest should dip one of his fingers into the blood and, while standing in the precincts of the sacred tent where I, Yahweh, live among the Israelite people, he should flick some of the bull's blood seven times in the direction of the front of the curtain that separates the rest of the sacred tent from the Most Holy Place.</i>

(There are no questions for this verse)

Leviticus 4:18

ULT	UST
<i>And he shall put some of the blood on the horns of the altar that {is} to the face of Yahweh, which {is} in the tent of meeting. And all the blood he shall pour out at the base of the altar of the burnt offering, which {is at} the entrance of the tent of meeting.</i>	<i>Then the priest should drip some of that blood onto the four projected corners of the altar that is directly in front of the curtain behind which I, Yahweh, live in the Most Holy Place. That is the altar which is located inside the sacred tent. Next, the priest should pour the rest of the bull's blood onto the base of the altar where the priests offer sacrifices that they burn completely. That altar is located at the entrance of the sacred tent.</i>

(There are no questions for this verse)

Leviticus 4:19

ULT	UST
<i>And all of its fat he shall lift up from it and he shall cause {it} to become smoke on the altar.</i>	<i>The priest should then carefully remove all the fat of the bull, and he should burn it on the altar in a way that causes smoke to go up.</i>

(There are no questions for this verse)

Leviticus 4:20

ULT	UST
<i>And he shall do with the bull just as he did with the bull of the sin offering; thus he shall do with it. And the priest shall make atonement for them, and it will be forgiven to them.</i>	<i>The high priest should prepare this bull in the same way that he would prepare the bull that he would offer as a purifying sacrifice. When this happens, the priest will be able to offer a sacrifice that I, Yahweh, will accept for the sake of the people. I will remove the people's sins from them and forgive them for their unintentional wrongdoing.</i>

What would happen to the assembly of Israel if they followed the directions for the sin offering?

If the assembly of Israel follows the directions for offering the sin offering, their unintentional wrongdoing will be forgiven to them.

Leviticus 4:21

ULT	UST
<i>And he shall bring out the bull to {a place} on the outside of the camp and he shall burn it just as he burned the first bull. It {is} the sin offering of the assembly.</i>	<i>Then someone should take the remaining parts of the bull outside of the camp and burn them. He should burn them in the same way that a person would burn the remaining parts of the bull that the high priest offered as a purifying sacrifice. This is the way that the community should offer a purifying sacrifice.</i>

(There are no questions for this verse)

Leviticus 4:22

ULT	UST
<i>When a leader sins and does by mistake one {thing} from all the commands of Yahweh his God that shall not be done, and he becomes guilty,</i>	<i>Or it may happen that a leading member of the community does wrong against me unintentionally and does something that I, Yahweh the God of the people of Israel, specifically commanded my people not to do. If this happens, he will become guilty.</i>

What animal should be offered if a leader unintentionally does wrong against Yahweh? (4:22-23)

If a ruler sins by mistake, he must offer a perfect male goat as an offering.

Leviticus 4:23

ULT	UST
<i>or his sin that he sinned with it is made known to him, then he shall bring his offering, a buck of the goats, a perfect male.</i>	<i>When the leader becomes aware of the wrongdoing that he did against my commandments, he should bring a totally healthy male goat {to the sacred precincts where I, Yahweh, live among the Israelite people.}</i>

(There are no questions for this verse)

Leviticus 4:24

ULT	UST
<i>And he shall lay his hand on the head of the buck and he shall slaughter it in the place where one slaughters the burnt offering to the face of Yahweh. It {is} a sin offering.</i>	<i>The leader should place his hand on the head of the goat that he wants to offer, and he should kill it in my presence. He should do this in the same place where people would kill the animals that they offer as wholly burned sacrifices. This is the way to offer a purifying sacrifice.</i>

(There are no questions for this verse)

Leviticus 4:25

ULT	UST
<i>And the priest shall take some of the blood of the sin offering with his finger, and he shall put {it} on the horns of the altar of the burnt offering. And its blood he shall pour out at the base of the altar of the burnt offering.</i>	<i>{After catching the draining blood of the bull in a bowl,} the priest should take some of the blood of the animal that the leader sacrificed as an offering to purify him from the impurities of his sin, {dip} one of his fingers into it, and drip some of the blood onto the four projected corners of the altar where the priests offer the wholly burned sacrifices. Next, the priest should pour the rest of the goat's blood onto the base of the same altar.</i>

(There are no questions for this verse)

Leviticus 4:26

ULT	UST
<i>And all of its fat he shall cause to become smoke on the altar; like the fat of the sacrifice of the peace offerings. And the priest shall make atonement for him from his sin, and it will be forgiven to him.</i>	<i>{After the leader carefully removes the appropriate portions of fat and internal organs,} the priest should burn all the fat of the goat on the altar in a way that causes smoke to go up. He should do this just as he would burn the fat of a fellowship sacrifice. When this happens, the priest will have offered a sacrifice that I, Yahweh, will accept for the sake of the leader. I will remove the leader's sins from him and forgive him for his unintentional wrongdoing.</i>

(There are no questions for this verse)

Leviticus 4:27

ULT	UST
<i>And if one person from the people of the land sins by mistake by doing it, one {thing} from the commands of Yahweh that shall not be done, and he becomes guilty,</i>	<i>Or it may happen that an Israelite {who is not a priest} unintentionally does wrong against me. He may do something that I, Yahweh, specifically commanded my people not to do. That person then will become guilty.</i>

What must the people who are not priests bring as a sacrifice if they unintentionally do wrong? (4:27-28)

Such people should bring a perfect female goat to be an offering for the sin that they sin.

Leviticus 4:28

ULT	UST
<i>or his sin that he sinned is made known to him, then he shall bring his offering, a doe of the goats, a perfect female, for his sin that he sinned.</i>	<i>When the Israelite becomes aware of the wrongdoing that he did, he should bring a totally healthy female goat as an offering to me to address the wrongdoing that he did.</i>

(There are no questions for this verse)

Leviticus 4:29

ULT	UST
<i>And he shall lay his hand on the head of the sin offering, and he shall slaughter the sin offering in the place of the burnt offering.</i>	<i>The Israelite should place his hand on the head of the goat that he wants to offer as a purifying sacrifice and kill it in the same place where people would kill the animals that they offer as wholly burned sacrifices.</i>

(There are no questions for this verse)

Leviticus 4:30

ULT	UST
<i>And the priest shall take some of its blood with his finger, and he shall put {it} on the horns of the altar of the burnt offering. And all its blood he shall pour out at the base of the altar.</i>	<i>{After catching the draining blood of the bull in a bowl,} the priest should take some of the blood of the goat and dip one of his fingers into it. He should drip some of the blood onto the four projected corners of the altar where the priests offer the wholly burned sacrifices. Next, the priest should pour the rest of the goat's blood onto the base of the same altar.</i>

(There are no questions for this verse)

Leviticus 4:31

ULT	UST
<i>And all its fat he shall remove, just as the fat is removed from on the sacrifice of the peace offerings. And the priest shall cause {it} to become smoke on the altar as a scent of pleasing to Yahweh. And the priest shall make atonement for him, and it will be forgiven to him.</i>	<i>Then the individual offering the sacrifice should remove all the goat's fat just as he would remove the fat from a goat the he would offer as a fellowship sacrifice. Next, the priest should burn the goat's fat on the altar in a way that causes smoke to go up. I, Yahweh, will enjoy the smell of the smoke. When this happens, the priest will have offered a sacrifice that I will accept for the sake of the individual. I will remove the individual's sins from him and will forgive him.</i>

(There are no questions for this verse)

Leviticus 4:32

ULT	UST
<i>And if he brings a lamb {as} his offering for a sin offering, he shall bring it, a perfect female.</i>	<i>But if that person wants to bring a lamb as his purifying sacrifice, he should bring a totally healthy female lamb.</i>

Could a man bring a female lamb without blemish as a sacrifice for a sin offering?

Yes, a man could bring a perfect female lamb for a purifying sacrifice.

Leviticus 4:33

ULT	UST
<i>And he shall lay his hand on the head of the sin offering and he shall slaughter it as a sin offering in the place where he slaughters the burnt offering.</i>	<i>The person should place his hand on the head of the lamb that he wants to offer as a purifying sacrifice. Once he has done this, he should kill it in the same place where people would kill the animals that they offer as wholly burned sacrifices.</i>

(There are no questions for this verse)

Leviticus 4:34

ULT	UST
<i>And the priest shall take some of the blood of the sin offering with his finger, and he shall put {it} on the horns of the altar of the burnt offering. And all its blood he shall pour out at the base of the altar.</i>	<i>{After catching the draining blood of the lamb in a bowl,} the priest should take some of the blood of the animal that the individual wants to offer as a purifying sacrifice. He should {dip} one of his fingers into it and drip some of the blood onto the four projected corners of the altar where the priests offer the wholly burned sacrifices. The priest should pour the rest of the lamb's blood onto the base of the same altar.</i>

(There are no questions for this verse)

Leviticus 4:35

ULT	UST
<i>And all of its fat he shall remove, just as the fat of the lamb is removed from the sacrifice of the peace offerings. And the priest shall cause them to become smoke on the altar above the gifts of Yahweh. And the priest will make atonement for him for his sin that he sinned, and it will be forgiven to him.</i>	<i>Then the individual who offers the sacrifice should remove all the lamb's fat just as he would remove the fat of a lamb that he would offer as a fellowship sacrifice. Next, the priest should burn the lamb's fat on the altar in a way that causes smoke to go up on top of the other gifts that people have offered to me, Yahweh. When this happens, the priest will have offered a sacrifice that I will accept for the sake of the individual. I remove from him the person's sins that he has done and will forgive him.</i>

(There are no questions for this verse)

Leviticus 5

Leviticus 5:1

ULT	UST
<i>And a person, when he sins {in that} he hears the sound of a {judge's} curse and he is a witness (whether he saw or he knew), if he does not declare {it}, then he shall bear his iniquity.</i>	<i>It may happen that the community leaders are investigating a crime and have cursed anyone who has information but does not provide it. Perhaps a person saw the crime. Or perhaps the person only learned about it afterward. Either way, if he hears the curse but does not testify about what he knows, then he has become guilty of sinning</i>

What is one sin of omission for which one would be held responsible?

If anyone sinned by not testifying about something he saw or heard, when he was required to testify, he becomes guilty of sinning.

Leviticus 5:2

ULT	UST
<i>Or a person, when he touches any unclean thing, whether the unclean carcass of an animal or the unclean carcass of livestock or the carcass of an unclean creeping animal, and it is hidden from him, then he {is} unclean and he will be guilty.</i>	<i>Or it may happen that someone touches something impure, whether the impure dead body of a wild animal, the impure dead body of a domesticated animal, or the impure dead body of a swarming, winged insect. Even if the individual was unaware of touching the impure thing, when the person realizes that he has done so, he becomes impure and legally guilty.</i>

What would one become who touched anything unclean?

If anyone touched any unclean thing, that person is unclean, and he will be guilty.

Leviticus 5:3

ULT	UST
<i>Or when he touches the uncleanness of a man with regard to all of his uncleanness that he becomes unclean with it, and it is hidden from him, when he knows, then he will be guilty.</i>	<i>Or that person might touch something unclean that comes from a human source or any other unclean thing that might cause a person to become unclean. Even if the individual was unaware of touching the unclean thing, when the person realizes that he has done so, he becomes legally guilty.</i>

(There are no questions for this verse)

Leviticus 5:4

ULT	UST
<i>Or a person, when he swears {an oath} by speaking thoughtlessly with two lips to do evil or to do good, with regard to everything that the man thoughtlessly speaks in an oath, and it is hidden from him, but when he knows, then he will be guilty with regard to one from these {things}.</i>	<i>Or it may happen that a person makes a solemn promise carelessly and rashly. It does not matter whether the person made the promise with ill intention or with good intention. This instruction concerns any way in which a person might make a solemn promise carelessly or rashly. Even if the individual was unaware of speaking carelessly or rashly when he made the solemn promise, when he realizes that he has done so, he becomes legally guilty.</i>

(There are no questions for this verse)

Leviticus 5:5

ULT	UST
<i>And it shall be, when he becomes guilty with regard to one from these {things}, then he shall confess that he sinned regarding it.</i>	<i>Whenever anyone becomes guilty in any of these situations, the individual should confess that he has done wrong.</i>

What must the one do who is guilty of sin? (5:5-6)

The one who is guilty of sin must bring the required penalty for his guilt to Yahweh.

Leviticus 5:6

ULT	UST
<i>And he shall bring his guilt to Yahweh for his sin that he sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering. And the priest shall make atonement for him from his sin.</i>	<i>Then the individual should bring the required penalty for his guilt to me, Yahweh, to address the wrongdoing that he has committed. {He should bring} a female flock animal, whether a lamb or a kid, as a purifying sacrifice. When this happens, the priest will be able to offer a sacrifice that I will accept for the sake of the individual. I will remove the guilt of the person's wrongdoing from him and will forgive him.</i>

What animal should he bring to Yahweh for a sin offering?

He should bring to Yahweh a female goat or lamb.

Leviticus 5:7

ULT	UST
<i>But if his hand does not reach the sufficiency of a sheep, then he shall bring his guilt offering because he sinned—two doves or two sons of a pigeon to Yahweh, one for a sin offering and one for a burnt offering.</i>	<i>But if the individual cannot afford a sheep or a goat, then he should bring two doves or two pigeons to me, Yahweh, as the required penalty for the guilt that he acquired through the wrongdoing that he committed. The priest will offer one of the birds as a purifying sacrifice and the other bird as a wholly burned sacrifice.</i>

If the individual cannot afford to buy a lamb or goat, what should he bring to Yahweh for the guilt offering?

If he cannot afford a lamb or goat, for the guilt offering he should bring two doves or two pigeons.

Leviticus 5:8

ULT	UST
<i>And he shall bring them to the priest and he shall present that which {is} for the sin offering first. And he shall twist off its head from the back of its neck, but he shall not divide {it}.</i>	<i>The individual should bring these two birds to the priest. The priest should first present the bird that will offer as a purifying sacrifice. He should break its neck and twist its head by pinching the bird behind its neck. However, the priest should not remove the head completely.</i>

(There are no questions for this verse)

Leviticus 5:9

ULT	UST
<i>And he shall sprinkle some of the blood of the sin offering on the side of the altar. And the remainder in the blood he shall squeeze out toward the base of the altar. It {is} a sin offering.</i>	<i>Then the priest should splatter some of the blood of this first bird on the side of the altar. Next, the priest should wring out any remaining blood of the bird on the base of the altar. This is the way to offer a bird as a purifying sacrifice.</i>

(There are no questions for this verse)

Leviticus 5:10

ULT	UST
<i>And the second one he shall make a burnt offering, according to the regulation. And the priest shall make atonement for him from his sin that he sinned, and it will be forgiven to him.</i>	<i>Then the priest should prepare the second bird as a wholly burned sacrifice, according to the instructions that I have commanded. When this happens, the priest will have offered a sacrifice that I, Yahweh, will accept for the sake of the individual. I will remove from him the guilt that the individual acquired through the wrongdoing that he has done, and I will forgive that individual for his wrongdoing.</i>

(There are no questions for this verse)

Leviticus 5:11

ULT	UST
<i>But if his hand does not reach two doves or two sons of a pigeon, then he shall bring his offering that he sinned, a tenth of an ephah of flour for a sin offering. He shall not place oil on it, and he shall not place incense on it, for it {is} a sin offering.</i>	<i>But if the individual cannot afford the two doves or the two pigeons, then he should bring about two liters of wheat flour as his offering for the wrongdoing that he committed. This offering of wheat flour will serve as a restoring sacrifice. The individual should not pour any oil onto it, nor should he put a lump of incense on it, because it is intended to be a purifying sacrifice.</i>

If he could not afford two doves or two pigeons, what could he bring for his sin offering?

If he could not afford two doves or two young pigeons for his restoring sacrifice, he could bring a tenth of an ephah of fine flour without any oil or incense on it.

Leviticus 5:12

ULT	UST
<i>And he shall bring it to the priest, and the priest shall grab from it, {with} the fullness of his handful, its memorial portion. And he shall cause {it} to become smoke on the altar, above the gifts of Yahweh. It {is} a sin offering.</i>	<i>The individual should bring the wheat flour to the priest. Then, taking as large a handful as he is able, the priest should scoop out of the offering the portion that he will burn. The priest should then burn that portion on the altar, on top of the other gifts that individuals have offered to me, Yahweh, doing it in a way that causes smoke to go up. This is the way to offer wheat flour as a purifying sacrifice.</i>

(There are no questions for this verse)

Leviticus 5:13

ULT	UST
<i>And the priest shall make atonement for him, for his sin that he sinned from one of these, and it will be forgiven to him. And it shall be for the priest, like the grain offering.’”</i>	<i>When this happens, the priest will have offered a sacrifice that I, Yahweh, will accept for the sake of the individual. I will remove the guilt of the individual’s wrongdoing from him that he acquired through the wrongdoing that he committed regarding these specific situations. Then, I will forgive the individual for his wrongdoing. The portion of the wheat flour that is not burned completely on the altar belongs to the priest {for food} just like the remaining portions of grain offerings.”</i>

(There are no questions for this verse)

Leviticus 5:14

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Then Yahweh told Moses,</i>

(There are no questions for this verse)

Leviticus 5:15

ULT	UST
<i>“A person, when he trespasses a trespass and he sins by mistake from the holy {things} of Yahweh, then he shall bring his guilt to Yahweh, a perfect ram from the flock, in your valuation, silver shekels, in the shekel of the Holy {Place}, for a guilt offering.</i>	<i>“It may happen that someone breaks one of the commandments that I have given to the people of Israel and unintentionally desecrates the sacred space where I live or the sacred items that are devoted to me, Yahweh. If that happens, that individual should bring the required penalty for his guilt to me, Yahweh. {He should bring} a totally healthy goat as a restoring sacrifice. The individual should determine the worth of the goat in silver according to the official standard for the weight of silver that priests dedicate to me in the sacred tent.</i>

What offering must be brought if anyone breaks a commandment and unintentionally desecrates the sacred space where Yahweh lives or the sacred items that are devoted to Yahweh?

This guilt offering must be a perfect ram from the flock.

Leviticus 5:16

ULT	UST
<i>And that which he sinned from the holy {thing} he shall restore, and a fifth of it he shall add to it, and he shall give it to the priest. And the priest shall make atonement for him with the ram of the guilt offering, and it will be forgiven to him.</i>	<i>The individual should also repay the value of the sacred item that he desecrated. He should add one-fifth of the value of that sacred object to his sacrifice and give the full amount of silver to the priest. When this happens, the priest will be able to offer the ram that the individual is offering as a restoring sacrifice. The priest will offer this sacrifice in a way that I will accept for the sake of the individual. And I will remove the guilt of the individual's wrongdoing from him. I will also forgive the individual for his unintentional wrongdoing.</i>

(There are no questions for this verse)

Leviticus 5:17

ULT	UST
<i>And if a person, when he sins and he does one {thing} from all the commands of Yahweh which shall not be done, but he does not know, then he becomes guilty, and he shall bear his iniquity.</i>	<i>Or it may happen that someone does wrong against me and does something that I, Yahweh, specifically commanded that my people not to do. Even if the individual did not know that he had done wrong, nonetheless, he has become legally guilty. He is responsible for his guilt.</i>

(There are no questions for this verse)

Leviticus 5:18

ULT	UST
<i>And he shall bring a perfect ram from the flock, in your valuation, to the priest for a guilt offering. And the priest shall make atonement for him for his mistake that he mistook (but he himself did not know), and it will be forgiven to him.</i>	<i>The individual should bring a totally healthy male goat to the priest in order to offer a restoring sacrifice. He should also determine its value in silver. When this happens, the priest will be able to offer a sacrifice that I will accept for the sake of the individual. I will remove the guilt of the individual's unintentional wrongdoing that he committed (even though he himself did not know that he had done wrong). Then, I will forgive the individual for his wrongdoing.</i>

(There are no questions for this verse)

Leviticus 5:19

ULT	UST
<i>It {is} a guilt offering; being guilty, he is guilty to Yahweh.”</i>	<i>This is how an individual should offer a restoring sacrifice. That person is certainly legally guilty in my eyes.”</i>

(There are no questions for this verse)

Leviticus 6

Leviticus 6:1

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Then Yahweh told Moses,</i>

What did one have to do if he sinned against his neighbor? (6:1-5)

If a person sinned against his neighbor, on the day that he recognizes his guilt, he must restore whatever he took or the lost thing that he had found and add a fifth more value to what he restores or returns.

Leviticus 6:2

ULT	UST
<i>“A person, when he sins and he trespasses a trespass against Yahweh, and he denies his fellow citizen with a deposit or with a pledge of a hand, or with robbery, or he extorts his fellow citizen,</i>	<i>“It may happen that a person does wrong and breaks one of the commandments that I, Yahweh, have given to the people of Israel. He might deceive another Israelite by failing to fulfill an oath that he swore he would keep by receiving a deposit or a pledge. Or {he might deceive another Israelite} by stealing his property or by extorting money from him.</i>

(There are no questions for this verse)

Leviticus 6:3

ULT	UST
<i>or he finds lost property and he denies it or he swears upon falsehood regarding one {thing} from all that which humanity does to sin by them—</i>	<i>Or {he might mistreat another Israelite} by finding someone’s lost property and then lying about it. If someone does any of these various things that people do wrong, he has taken an oath falsely.</i>

(There are no questions for this verse)

Leviticus 6:4

ULT	UST
<i>then it shall be, when he sins and he becomes guilty, then he shall return the robbery that he robbed or the extortion that he extorted or the deposit that was deposited with him or the lost property that he found</i>	<i>If this happens, when the person does wrong in any of these ways and becomes guilty, then he should first return the property that he stole or repay the money that he extorted from another Israelite. Or {if he received a deposit,} he should return the deposit that another Israelite gave to him as a sign that he would fulfill the oath between them. Or {if he found someone's lost property,} he should return the lost property.</i>

(There are no questions for this verse)

Leviticus 6:5

ULT	UST
<i>or from all that he swore concerning it as a lie, then he shall restore it in its principal, and he shall add the fifth of it to it. To whomever it {is} to him, he shall give it on the day of his guilt.</i>	<i>This same principle applies for any other way in which a person might swear an oath falsely. That person should restore the full monetary value of whatever he has stolen or found or the amount that he withheld. Moreover, he should add a fifth of that monetary value to the total amount. He should give the money to whomever the amount properly belongs on the day that he recognizes that he is guilty of wrongdoing.</i>

What must one do who swore falsely about any matter?

If one swore concerning something as a lie, he must restore the full value and add one-fifth of its value to it.

Leviticus 6:6

ULT	UST
<i>And he shall bring his guilt to Yahweh, a perfect ram from the flock, in your valuation, for a guilt offering, to the priest.</i>	<i>Then, to the precincts of the sacred tent where I, Yahweh, live among the Israelites, that individual should bring an animal to sacrifice. He should offer the animal as a purifying sacrifice. To offer this sacrifice, he should bring a totally healthy male ram to the priest from the flock animals that he owns. He should also determine its monetary value in silver.</i>

What should someone bring to the priest for a guilt offering if he is guilty of the sins above?

If one is guilty of the sins above, he must bring a purifying offering, a perfect ram from the flock.

Leviticus 6:7

ULT	UST
<i>And the priest shall make atonement for him to the face of Yahweh, and it will be forgiven to him, concerning one {thing} from all that he does to {his} guilt with it."</i>	<i>When this happens, the priest will be able to offer in my presence a sacrifice that I, Yahweh, will accept for the sake of the individual. And I will remove the guilt of the individual's wrongdoing. I will also forgive the individual for whatever way he becomes guilty out of all the ways that people acquire guilt."</i>

(There are no questions for this verse)

Leviticus 6:8

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Then Yahweh told Moses,</i>

(There are no questions for this verse)

Leviticus 6:9

ULT	UST
<i>“Command Aaron and his sons, saying, ‘This {is} the law of the burnt offering: It {is} the burnt offering on the hearth, on the altar, all night until the morning. And the fire of the altar shall be made to burn on it.</i>	<i>“Make sure that Aaron and his sons know that this is the way that a person should offer a wholly burned sacrifice. This kind of sacrifice must remain on the burning fire that is on the altar throughout the entire night. You should make sure that the fire on the altar is always burning.</i>

How long must the burnt offering remain on the altar?

The burnt offering must remain burning on the altar all night, until the morning.

Leviticus 6:10

ULT	UST
<i>And the priest shall wear his linen robe, and the undergarments of linen he shall wear on his flesh. And he shall raise up the fatty ash, where the fire consumes the burnt offering on the altar, and he shall put it beside the altar.</i>	<i>{In the morning,} make sure that the priest puts on his linen coat and that he wears his linen undergarments on his bare skin. Then he should remove the ashes from the fat of other sacrifices that have accumulated where the fire has totally burned the sacrifices that are left on the altar. The priest should put the ashes in a pile beside the altar.</i>

What must the priest wear to remove the fatty ash from the altar?

The priest must put on his linen robe and underclothes to remove the ashes from the altar.

Leviticus 6:11

ULT	UST
<i>And he shall take off his clothes and shall wear other clothes. And he shall take the fatty ash out to {a place} on the outside of the camp, to a clean place.</i>	<i>After he has done this, the priest should remove those sacred linen clothes and put on other, everyday clothes. Then he should take the ashes outside of the camp and dispose of them in a place that is ceremonially clean. {This is so that the impurities of these parts of the animal do not cause the people to become impure accidentally}.</i>

What must the priest do before carrying the ashes outside the camp?

The priest had to take off his linen clothes and put on other clothes before taking the fatty ash outside of the camp.

Leviticus 6:12

ULT	UST
<i>But the fire on the altar shall be made to burn on it. It shall not go out, and the priest shall burn wood on it, in the morning, in the morning. And he shall arrange the burnt offering on it and he shall cause the fat of the peace offerings to become smoke on it.</i>	<i>Now, make sure that the fire on the altar is always burning. It must never go out. Rather, each and every morning, the priest should put more firewood on the fire. Then he should arrange more offerings on the fire. He should burn the fat of the fellowship sacrifices on that fire, doing it in a way that causes smoke to go up.</i>

What must be kept going at all times? (6:12-13)

The fire on the altar must be made to burn on the altar; it must not go out.

Leviticus 6:13

ULT	UST
<i>Fire shall be made to burn continually on the altar. It shall not go out.</i>	<i>Make sure that the fire on the altar is continually burning. Remember, it must never go out!</i>

(There are no questions for this verse)

Leviticus 6:14

ULT	UST
<i>And this {is} the law of the grain offering: Present it, sons of Aaron, to the face of Yahweh, toward the face of the altar.</i>	<i>And this is the way a person should offer a grain offering. The descendants of Aaron who are priests should present this kind of sacrifice in the precincts of the sacred tent where I, Yahweh, live among the Israelites, in front of the altar {that is at the entrance of the sacred tent}.</i>

(There are no questions for this verse)

Leviticus 6:15

ULT	UST
<i>And he shall raise up from it with his handful some of the flour of the grain offering and some of its oil and all of the incense that {is} on the grain offering. And he shall cause to become smoke {on} the altar; a scent of pleasing, its memorial portion, to Yahweh.</i>	<i>Then, with as large a handful as he can pick up, the priest should scoop out of the offering a handful of the wheat flour with its olive oil, as well as all the incense that is on the offering. The priest should burn the portion of the offering that he scooped out with his hand. He should burn it in a way that causes smoke to go up on the altar. I, Yahweh, will enjoy the smell of the smoke of the offering.</i>

(There are no questions for this verse)

Leviticus 6:16

ULT	UST
<i>And the remainder from it Aaron and his sons shall eat: unleavened bread shall be eaten in a holy place; in the courtyard of the tent of meeting, they shall eat it.</i>	<i>Aaron and his sons who are priests may eat the rest of the grain offerings that you offer to me, to Yahweh. They should eat any unleavened loaf of bread in a sacred place, inside the courtyard of the sacred tent.</i>

What should the priests to do with the leftover unleavened bread?

In a holy place; in the courtyard of the tent of meeting, Aaron and his sons should eat the unleavened bread.

Leviticus 6:17

ULT	UST
<i>It shall not be baked {with} leaven. Their portion, I have given it from my gifts. It {is} a holy thing of holy things, like the sin offering and like the guilt offering.</i>	<i>Make sure that no one offers a grain offering that consists of a loaf of bread that he made with leaven. I have given this part of the grain offerings to the priests as their portion of the gifts that people offer to me. Out of all those gifts, the portion of the sacrifice that the priests keep for themselves for food is specially set apart. It is separated from all the sacred gifts that people offer to me, just like the priests' portions of the purifying sacrifices and the priests' portions of the restoring sacrifices.</i>

(There are no questions for this verse)

Leviticus 6:18

ULT	UST
<i>Every male among the sons of Aaron will eat it, an enduring portion for your generations, from the gifts of Yahweh. Anything that touches them will be holy.’”</i>	<i>Any male descendant of Aaron may eat these portions of the sacrifices. In fact, this practice is a permanent and enduring part of the portion of the gifts that people offer to me, to Yahweh, which belongs to the priests for every generation of the people of Israel. {These gifts are so sacred that} whoever or whatever touches them becomes just as sacred as the gifts themselves.”</i>

(There are no questions for this verse)

Leviticus 6:19

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Then Yahweh told Moses,</i>

(There are no questions for this verse)

Leviticus 6:20

ULT	UST
<i>“This {is} the offering of Aaron and his sons, which they shall present to Yahweh on the day of his being anointed: a tenth of an ephah of flour, a continual grain offering, half of it in the morning and half of it in the evening.</i>	<i>“On the day when one of the male descendants of Aaron is consecrated as a priest, this is what he should offer. He should present to me, to Yahweh, about two liters of wheat flour, constituting a grain offering that will always be in my presence. {He should bring} half of the wheat flour in the morning and half of the wheat flour in the evening.</i>

What do the sons of Aaron have to do when their sons are anointed?

The sons of Aaron must present a grain offering of a tenth part of an ephah of fine flour, half in the morning and half in the evening.

Leviticus 6:21

ULT	UST
<i>It shall be made on a griddle in oil. Mixed, you shall bring it; broken parts of a grain offering of pieces you shall present, a scent of pleasing to Yahweh.</i>	<i>The priest who offers the grain offering should pan-fry the wheat flour on a griddle in olive oil after having combined it with the oil. He should then offer the broken pieces of the offering. {He should burn them on the altar in a way that causes smoke to go up so that} I, Yahweh, will enjoy the smell of the smoke of the offering.</i>

How must this grain offering be prepared?

This grain offering must be combined with oil and made on a griddle in oil.

Leviticus 6:22

ULT	UST
<i>And the anointed priest under him from his sons shall do it. A statute of eternity: to Yahweh, a whole {offering} shall be made to become smoke.</i>	<i>The high priest who is in line to succeed the current high priest should perform the grain offering in this way. These instructions are a permanent and enduring regulation. Make sure that the priests burn these kinds of sacrifices in their entirety in a way that causes smoke to go up to me, to Yahweh.</i>

Who would offer this grain offering?

The priest who is in line to succeed the current high priest should perform the grain offering in this way.

Leviticus 6:23

ULT	UST
<i>And every grain offering of the priest shall be a whole {offering}. It shall not be eaten."</i>	<i>The priests should offer every part of these grain offerings. No priest should eat any portion of this particular sacrifice."</i>

(There are no questions for this verse)

Leviticus 6:24

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Then Yahweh told Moses</i>

(There are no questions for this verse)

Leviticus 6:25

ULT	UST
<i>“Speak to Aaron and to his sons, saying, ‘This {is} the law of the sin offering: in the place where the burnt offering is slaughtered, the sin offering shall be slaughtered to the face of Yahweh. It {is} a holy thing of holy things.</i>	<i>to tell Aaron and his sons, “This is the way a person should offer a purifying sacrifice. The individual should kill the animal that an individual selects for this kind of sacrifice at the same place where individuals kill the animals that someone might offer as a wholly burned sacrifice. This location is within the precincts of the sacred tent where I, Yahweh, live among the Israelites. Aaron and his descendants should consider this kind of sacrifice as specially set apart for the priests among all the sacred offerings that people offer to me that are set apart for me.</i>

(There are no questions for this verse)

Leviticus 6:26

ULT	UST
<i>The priest who presents it for a sin offering, he shall eat it. In a holy place, it shall be eaten, in the courtyard of the tent of meeting.</i>	<i>The priest who performs the purifying sacrifice may eat its meat. However, the priest should only eat it in the place in the courtyard of the sacred tent that the priests have set apart for such sacred acts.</i>

According to the law of the sin offering, what did the priest have to do to the offering?

The priest had to eat the sin offering in the courtyard of the tent of meeting.

Leviticus 6:27

ULT	UST
<i>Everything that touches its flesh will be holy. And whoever sprinkles some of the blood on the clothing, wherever he sprinkles on it, you shall wash in a holy place.</i>	<i>{The meat of these sacrifices is so sacred that} whoever or whatever touches the meat of the sacrifice becomes just as sacred as the meat itself. And whoever splatters the blood of the purifying sacrifice on any clothing should wash the spots where the blood came into contact with the clothing. They should wash their clothing in a location that the priests have set apart for such sacred acts.</i>

**What had to be done with the clay pot in which the meat was boiled?
(6:27-28)**

The clay pot in which the meat was boiled had to be shattered.

Leviticus 6:28

ULT	UST
<i>And a container of earthenware, which it is boiled in it, shall be shattered. But if it is boiled in a container of bronze, then it shall be scoured and it shall be rinsed with water.</i>	<i>If the priest boils the meat of the purifying sacrifice in a pot made from clay, the priest must smash the pot afterward. However, if the priest boils the meat in a bronze pot, the priest may thoroughly scrub the pot with scalding water and rinse the pot with water.</i>

(There are no questions for this verse)

Leviticus 6:29

ULT	UST
<i>Every male among the priests may eat it. It {is} a holy thing of holy things.</i>	<i>Any male in a priest's family may eat the boiled meat of the purifying sacrifice. The people should consider that meat to be especially set apart for the priests out of all the gifts that people offer to me, to Yahweh, which are set apart for me.</i>

(There are no questions for this verse)

Leviticus 6:30

ULT	UST
<i>But every sin offering that some of its blood is brought into the tent of meeting to make atonement in the Holy Place, it shall not be eaten. It shall be burned with fire.</i>	<i>But there is one kind of sacrifice that neither the priests nor their family members should eat. Instead, the priests should completely burn such a sacrifice over the fire. They should not eat any purifying sacrifice that requires the priest to bring some of the blood of the animal into the sacred tent. The priest does this in the sacred space that priests have set apart for such sacred acts in order to offer a sacrifice that I will accept for the sake of an individual.</i>

What part of the sin offering was not to be eaten?

No part of the sin offering was to be eaten from which blood was brought into the tent of meeting to make atonement in the holy place.

Leviticus 7

Leviticus 7:1

ULT	UST
<i>And this {is} the law of the guilt offering. It {is} a holy thing of holy things.</i>	<i>This is the way a person should offer the restoring sacrifice. The people of Israel should consider this kind of sacrifice as especially set apart among all the sacred offerings that people offer to me that are set apart for me.</i>

(There are no questions for this verse)

Leviticus 7:2

ULT	UST
<i>In the place where they will slaughter the burnt offering, they shall slaughter the guilt offering. And its blood he shall splash on the altar all around.</i>	<i>The people who offer this kind of sacrifice should kill the animal they are presenting in the same place where people might kill the animals people offer as wholly burned sacrifices. Then {after catching the animal's blood in a bowl, the priest} should splatter the blood onto every side of the altar.</i>

(There are no questions for this verse)

Leviticus 7:3

ULT	UST
<i>And all its fat he shall present from it: the fatty tail and the fat covering the innards</i>	<i>The individual should present all of the fat that he removed from the animal: the entire portion of the tail fat, the caul fat that covers all the internal organs,</i>

(There are no questions for this verse)

Leviticus 7:4

ULT	UST
<i>and the two kidneys and the fat that {is} on them that {is} by the loins and the lobe on the liver (he shall remove it with the kidneys).</i>	<i>both kidneys, and the suet fat that is attached to them near the loin cuts. He should also present the lobes of the lamb's liver, and the kidneys (which the individual should also remove).</i>

(There are no questions for this verse)

Leviticus 7:5

ULT	UST
<i>And the priest shall cause them to become smoke on the altar; a gift to Yahweh. It {is} a guilt offering.</i>	<i>Then the priest should burn all these portions of fat and internal organs on the altar in a way that causes smoke to go up. Once burned, the fat and the internal organs will become gifts to me, to Yahweh. This is how an individual should offer a restoring sacrifice</i>

(There are no questions for this verse)

Leviticus 7:6

ULT	UST
<i>Every male among the priests shall eat it. In a holy place, it shall be eaten. It {is} a holy thing of holy things.</i>	<i>Any male descendant of Aaron may eat the meat that comes from this sacrifice. However, he should eat it in a place set apart for such purposes. The people of Israel should consider this kind of sacrifice as especially set apart for the priests among all the sacred offerings that people offer to me that are set apart for me.</i>

(There are no questions for this verse)

Leviticus 7:7

ULT	UST
<i>As the sin offering, so the guilt offering. The law is one for them. The priest who makes atonement with it, it shall be for him.</i>	<i>The instructions for the restoring sacrifice are just the same as the instructions for the purifying sacrifice. There is one set of instructions for both of them. The meat of the sacrifice belongs to the priest who offers the sacrifice that I will accept for the sake of the individual so that I will remove the individual's sins from him and forgive him for his wrongdoing.</i>

What offering was like the sin offering?

The guilt offering was like the sin offering.

Leviticus 7:8

ULT	UST
<i>And the priest, the one who presents a burnt offering of a man, the skin of the burnt offering that he presents {is} for the priest. It shall be for him.</i>	<i>As for the priest who offers a wholly burned sacrifice for someone, the skin of the animal that the individual offered belongs to the priest.</i>

What belongs to the priest from anyone's burnt offering?

The skin of the burnt offering that anyone presents belongs to the priest who offers the offering.

Leviticus 7:9

ULT	UST
<i>And every grain offering that is baked in an oven and everything made in a pan or on a griddle {is} for the priest who presents it. It shall be for him.</i>	<i>Every grain offering that someone bakes in an oven, and every sacrifice that someone prepares by deep-frying in a pan or by pan-frying on a griddle also belongs to the priest who offered it for food. It will be his food.</i>

Which offering belonged to the priests? (7:9-10)

Every grain offering belonged to all the sons of Aaron.

Leviticus 7:10

ULT	UST
<i>And every grain offering, mixed with oil or dry, shall be for all the sons of Aaron, each one as his brother.</i>	<i>Likewise, both the grain offering with olive oil and those without any olive oil belong to every male descendant of Aaron. Every priest is alike in this regard.</i>

(There are no questions for this verse)

Leviticus 7:11

ULT	UST
<i>And this {is} the law of the sacrifice of the peace offerings that he will present to Yahweh.</i>	<i>This is how someone should offer any fellowship sacrifice that he wants to offer to me.</i>

(There are no questions for this verse)

Leviticus 7:12

ULT	UST
<i>If he will present it for thanksgiving, then he shall present with the sacrifice of thanksgiving loaves of unleavened bread mixed with oil, and biscuits of unleavened bread anointed with oil, and mixed flour loaves mixed with oil.</i>	<i>Someone might want to offer a fellowship sacrifice to express gratitude to me. If so, he should present unleavened loaves of bread that someone made from flour that he mixed with olive oil or unleavened loaves of bread that someone made from fine wheat flour that he mixed with olive oil and coated with oil, a cake soaked with oil. He should present those loaves in addition to the animal sacrifices that accompany the fellowship sacrifices that express gratitude to me.</i>

(There are no questions for this verse)

Leviticus 7:13

ULT	UST
<i>With loaves of bread {with} leaven, he shall present his offering with the sacrifice of thanksgiving of his peace offerings.</i>	<i>Along with those leavened loaves of bread and the animal sacrifices that regularly accompany any fellowship sacrifice for the purpose of expressing gratitude to me, the individual should offer this grain offering.</i>

(There are no questions for this verse)

Leviticus 7:14

ULT	UST
<i>And he shall present from it one from each offering as a contribution to Yahweh. For the priest, the one splashing the blood of the peace offerings, it shall be for him.</i>	<i>And from those portions of the sacrifice, the individual should offer a portion of the whole sacrifice as a special contribution to me, to Yahweh. These portions will belong to the priest who splatters the blood of the fellowship sacrifice. It will be his food.</i>

(There are no questions for this verse)

Leviticus 7:15

ULT	UST
<i>And the meat of the sacrifice of thanksgiving of his peace offerings shall be eaten on the day of his offering. He shall not leave some of it until morning.</i>	<i>As for the meat of the fellowship sacrifice that someone offers for the purpose of expressing gratitude to me, the priests should eat the meat on the same day that the individual offers it. The priests must not allow any of the meat to remain until the next morning.</i>

(There are no questions for this verse)

Leviticus 7:16

ULT	UST
<i>And if the sacrifice of his offering {is} a vow or a freewill offering, it shall be eaten on the day of his presenting his sacrifice. Also from tomorrow, the remainder of it may be eaten.</i>	<i>Someone might want to offer a fellowship sacrifice because of a vow that he made to me. Or someone might also want to bring a fellowship sacrifice freely and unprompted. In either case, the priests should eat the meat of the sacrifice on the day that the individual offers the sacrifice. The priests may also eat the remaining meat of the sacrifice throughout the next day.</i>

(There are no questions for this verse)

Leviticus 7:17

ULT	UST
<i>But the remainder from the flesh of the sacrifice shall be burned with fire on the third day.</i>	<i>However, the priests must completely burn any remaining meat from the sacrifice on the third day.</i>

By the third day, what must be done with the remaining meat of the sacrifice?

The meat of the sacrifice that remains uneaten must be burned on the third day.

Leviticus 7:18

ULT	UST
<i>And if some of the meat of the sacrifice of his peace offering is eaten, being eaten on the third day, the person who presented it will not be accepted; it will not be accounted to him. It will be defiled. And the person, the one eating from it, he will bear his iniquity.</i>	<i>If, for whatever reason, anyone ever eats the meat from a fellowship sacrifice on the third day after an individual offered it, I will no longer accept whatever sacrifice the individual offered. As for the person who offered the sacrifice, I will not forgive him, because the meat is now considered desecrated. Whoever eats that meat must now be held responsible for addressing his wrongdoing.</i>

(There are no questions for this verse)

Leviticus 7:19

ULT	UST
<i>And the meat that touches any unclean {thing} shall not be eaten. It shall be burned with fire. But the meat—any clean {person} will eat meat.</i>	<i>No one should ever eat any meat that comes into contact with anything unclean. The people of Israel should always completely burn contaminated meat. However, anyone who is able to remain clean can eat clean meat.</i>

(There are no questions for this verse)

Leviticus 7:20

ULT	UST
<i>And the person who eats meat from the sacrifice of the peace offerings that {are} for Yahweh, and his uncleanness {is} on him, then that person shall be cut off from his people.</i>	<i>Anyone who has not been able to remain ceremonially clean and still, nonetheless, eats the meat of a fellowship sacrifice, that meat that belongs to me, to Yahweh, alone, that person is now an outcast. The people of Israel should no longer consider that person to be one of my people.</i>

(There are no questions for this verse)

Leviticus 7:21

ULT	UST
<i>And a person, when he touches any unclean {thing}, the uncleanness of a man or an unclean livestock or any unclean detestable thing, and he eats some of the meat of a sacrifice of the peace offerings that {are} for Yahweh, that person shall be cut off from his people.’”</i>	<i>Likewise, anyone who comes into contact with anything impure, whether an impure person or an impure domesticated animal or anything impure that I consider to be disgusting and, nonetheless, eats some of the meat of a fellowship sacrifice, the meat that belongs to me, to Yahweh, alone, that person is now an outcast. The people of Israel should no longer consider that person to be one of my people.”</i>

(There are no questions for this verse)

Leviticus 7:22

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Then Yahweh told Moses</i>

(There are no questions for this verse)

Leviticus 7:23

ULT	UST
<i>“Speak to the sons of Israel, saying, ‘You shall not eat any of the fat of an ox or a sheep or a goat.</i>	<i>to say to the Israelite people, “The people of Israel should never eat any of the fat of bovines or sheep or goats.</i>

(There are no questions for this verse)

Leviticus 7:24

ULT	UST
<i>And the fat of a carcass or the fat of a torn animal shall be made for any work, but you shall certainly not eat it.</i>	<i>As for the fat from an animal’s corpse or the fat from an animal that wild animals killed and someone later found it dead, anyone may use these portions of fat for various purposes. However, no one should ever eat this fat.</i>

(There are no questions for this verse)

Leviticus 7:25

ULT	UST
<i>When anyone is eating fat from the livestock that he presents from it {as} a gift to Yahweh, then the person, the one eating it, shall be cut off from his people.</i>	<i>If ever anyone eats the fat from these domesticated animals that people use to offer gifts to me, to Yahweh, that person who ate the fat is now an outcast. The people of Israel should no longer consider that person to be one of my people.</i>

What had to be done to anyone who is eating fat from an animal or blood from a bird or an animal? (7:25-26)

Anyone who is eating fat from the livestock or blood from a bird or livestock must be cut off from his people.

Leviticus 7:26

ULT	UST
<i>And you shall not eat any blood in any of your dwelling places, of the bird or of the livestock.</i>	<i>And wherever you happen to live, no one should ever eat any blood, whether from a bird or from a domesticated animal.</i>

(There are no questions for this verse)

Leviticus 7:27

ULT	UST
<i>Any person who eats any blood, that person shall be cut off from his people. ’’</i>	<i>If ever any individual eats any blood, that person is now an outcast. The people of Israel should no longer consider that person to be one of my people. ’’</i>

(There are no questions for this verse)

Leviticus 7:28

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Then Yahweh told Moses,</i>

(There are no questions for this verse)

Leviticus 7:29

ULT	UST
<i>“Speak to the sons of Israel, saying, ‘The person presenting the sacrifice of his peace offerings to Yahweh shall bring his offering to Yahweh from the sacrifice of his peace offerings.</i>	<i>to say to the Israelite people, “Anyone who offers a fellowship sacrifice to me, to Yahweh, should bring part of that sacrifice directly to my presence.</i>

(There are no questions for this verse)

Leviticus 7:30

ULT	UST
<i>His hands shall bring Yahweh’s gift: the fat on the breast. He shall bring the breast to raise it {as} a raised offering to the face of Yahweh.</i>	<i>He himself should bring the gift that he is offering to me. He should bring the fat along with the meat of the animal’s breast in order to fan it in my presence as a special contribution to me.</i>

(There are no questions for this verse)

Leviticus 7:31

ULT	UST
<i>And the priest shall cause the fat to become smoke on the altar; and the breast shall be for Aaron and for his sons.</i>	<i>Then the priest should burn the fat of the animal's breast meat on the altar in a way that causes smoke to go up. However, the breast meat itself belongs to Aaron and to his male descendants for food.</i>

What has to be given to the priest after the fat is burned on the altar and the breast is given to Aaron and for his sons? (7:31-32)

After the fat is burned on the altar and the breast is given to Aaron and for his sons, the right thigh must be given to the priest who performs the sacrifice of your peace offerings.

Leviticus 7:32

ULT	UST
<i>And the right thigh you shall give {as} a contribution to the priest from the sacrifices of your peace offerings.</i>	<i>And, as a special contribution, the person offering the fellowship sacrifice should give the animal's right thigh to the priest who performed the sacrifice.</i>

(There are no questions for this verse)

Leviticus 7:33

ULT	UST
<i>The person from the sons of Aaron presenting the blood of the peace offerings and the fat, the right thigh shall be for him for a portion.</i>	<i>The right thigh belongs to whichever priest, being a male descendant of Aaron, presented the blood and the fat of the fellowship sacrifice. It is his share of food.</i>

(There are no questions for this verse)

Leviticus 7:34

ULT	UST
<i>For I took the breast of the raised offering and the thigh of the contribution from the sons of Israel from the sacrifices of their peace offerings, and I gave them to Aaron the priest and to his sons as an enduring portion from the sons of Israel.'"</i>	<i>For, by instructing the people of God to offer sacrifices in this manner, I have taken the breast meat of the sacrifice that the priest fans in my presence and the special contribution of the right thigh from the people of Israel, from their fellowship sacrifices, and I have given these special portions to Aaron the priest and to his male descendants. These instructions teach that the people of Israel should always provide portion of food for the priests."</i>

(There are no questions for this verse)

Leviticus 7:35

ULT	UST
<i>This {is} the allotment of Aaron and the allotment of his sons from the gifts of Yahweh, on the day he presented them as priests to Yahweh,</i>	<i>Those are the allotments that belong to Aaron and the allotments that belong to his male descendants from the gifts that people offer to Yahweh. Yahweh commanded these instructions on the day that Moses presented Aaron and his sons to serve as priests to Yahweh.</i>

(There are no questions for this verse)

Leviticus 7:36

ULT	UST
<i>which Yahweh commanded to give to them on the day of his anointing them from the people of Israel, an enduring statute for their generations.</i>	<i>Yahweh made sure to give these instructions and regulations to the priests on the day that Moses anointed them and set them apart from the people of Israel. These portions of the sacrifices are a permanent and enduring regulation that the people of Israel and all their descendants should always observe.</i>

(There are no questions for this verse)

Leviticus 7:37

ULT	UST
<i>This {is} the law of the burnt offering, of the grain offering and of the sin offering and of the guilt offering and of the ordination offering and of the sacrifice of the peace offerings,</i>	<i>So, those are the ways in which people should offer the wholly burned sacrifices, the grain offerings, the purifying sacrifices, the restoring sacrifices, the appointing sacrifices, and the fellowship sacrifices.</i>

(There are no questions for this verse)

Leviticus 7:38

ULT	UST
<i>which Yahweh commanded Moses on Mount Sinai on the day of his commanding the sons of Israel to present their offerings to Yahweh in the wilderness of Sinai.</i>	<i>Yahweh made sure that Moses received all these instructions and regulations on Mount Sinai on the day that Yahweh commanded the people of Israel to begin offering their sacrifices to Yahweh in the desert wilderness around Sinai.</i>

(There are no questions for this verse)

Leviticus 8

Leviticus 8:1

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Then Yahweh told Moses,</i>

What did Yahweh tell Moses to do with Aaron and his sons? (8:1-3)

Yahweh told Moses to take Aaron and his sons, their special clothes and the anointing oil, the bull, two rams, and the basket of unleavened bread to the entrance to the tent of meeting.

Leviticus 8:2

ULT	UST
<i>“Take Aaron and his sons with him and the clothes and the oil of anointing and the bull of the sin offering and two rams and a basket of unleavened bread.</i>	<i>“Bring Aaron and his sons, their special clothes, the oil that you will use to anoint them, the bull that you will offer as a purifying offering, the two rams that you will also offer, and a basket that contains some bread that you have baked without leaven.</i>

(There are no questions for this verse)

Leviticus 8:3

ULT	UST
<i>And assemble the whole congregation at the entrance of the tent of meeting.”</i>	<i>Then gather all the people together at the entrance to the sacred tent.”</i>

Who did Yahweh tell Moses to call to the entrance of the tent of meeting?

Yahweh told Moses to assembly all the people at the entrance of the tent of meeting.

Leviticus 8:4

ULT	UST
<i>And Moses did just as Yahweh commanded him. And the congregation assembled at the entrance of the tent of meeting.</i>	<i>Moses did exactly what Yahweh told him to do, and all the people gathered together at the entrance of the sacred tent.</i>

(There are no questions for this verse)

Leviticus 8:5

ULT	UST
<i>And Moses said to the congregation, “This {is} the thing that Yahweh commanded to do.”</i>	<i>Then Moses said to the whole people, “This is what Yahweh has told us to do.”</i>

(There are no questions for this verse)

Leviticus 8:6

ULT	UST
<i>Moses presented Aaron and his sons, and he washed them with water.</i>	<i>Moses then brought forth Aaron and his sons, and he washed them thoroughly.</i>

(There are no questions for this verse)

Leviticus 8:7

ULT	UST
<i>And he put the tunic on him, and he wrapped him with the sash, and he clothed him {with} the robe, and he put the ephod on him. And he wrapped him with the finely woven waistband of the ephod, and he fastened {the ephod} on him with it.</i>	<i>Moses put the embroidered tunic on Aaron, tied the waistband around him, and clothed him with the outer garment and the priests’ sacred apron. He tied the carefully woven belt of the sacred apron around him, and so, clothed him in the priests’ sacred clothing.</i>

What clothing did Moses put on Aaron?

Moses put the embroidered tunic on Aaron, tied the waistband around him, and clothed him with the outer garment and the priests’ sacred apron.

Leviticus 8:8

ULT	UST
<i>And he put the breastplate on him, and he put the Urim and the Thummim on the breastplate.</i>	<i>He placed the chest pouch that attaches to the apron on Aaron’s chest and put into it the {two stones called} the Urim and the Thummim.</i>

What did Moses place on the breastplate?

Moses put the Urim and the Thummim on the breastplate.

Leviticus 8:9

ULT	UST
<i>And he placed the turban on his head, and he placed on the turban—to the front of its face—the flower of gold, the crown of holiness, just as Yahweh commanded Moses.</i>	<i>Then Moses wrapped the turban around Aaron's head and fastened the golden flower-shaped plate, that sacred crown that demonstrates that Aaron serves Yahweh alone, to the front of the turban, exactly as Yahweh told Moses to do.</i>

What was the crown of holiness?

The holy crown was the golden flower-shaped plate fastened to the front of the turban.

Leviticus 8:10

ULT	UST
<i>And Moses took the oil of anointing, and he anointed the Dwelling and all that {was} in it. And he consecrated them.</i>	<i>Then Moses took the olive oil that he was to use for dedicating people and objects to Yahweh, and he poured it out on the sacred tent and everything that was in it. By doing this, he set the entire space and everything in it apart and dedicated them wholly to Yahweh and his purposes.</i>

What did Moses anoint with the anointing oil?

Moses anointed the sacred tent and everything in it with the anointing oil, making them holy.

Leviticus 8:11

ULT	UST
<i>And he sprinkled some of it on the altar seven times, and he anointed the altar and all its utensils and the basin and its base to consecrate them.</i>	<i>Then Moses flicked some of the sacred oil on the altar seven times. He anointed the altar and all the tools that accompanied the altar; its washbasin, and its stand so that he could dedicate them wholly to Yahweh and his purposes.</i>

(There are no questions for this verse)

Leviticus 8:12

ULT	UST
<i>And he poured some of the oil of anointing on the head of Aaron, and he anointed him to consecrate him.</i>	<i>He poured out on Aaron's head some of the sacred olive oil that he was to use to dedicate people and objects wholly to Yahweh and so, he anointed him in order to set him apart and dedicate him wholly to Yahweh and to his purposes.</i>

How did Moses consecrate Aaron?

Moses consecrated Aaron by pouring some of the oil of anointing on the head of Aaron.

Leviticus 8:13

ULT	UST
<i>And Moses presented the sons of Aaron, and he clothed them {with} tunics, and he wrapped them {with} sashes, and he bound headbands on them, just as Yahweh commanded Moses.</i>	<i>Then Moses brought forth Aaron's sons, and he clothed them with the embroidered tunics, tied the waistbands around them, and wrapped the headbands on their heads, exactly as Yahweh told Moses to do.</i>

(There are no questions for this verse)

Leviticus 8:14

ULT	UST
<i>And he brought the bull of the sin offering near. And Aaron and his sons laid their hands on the head of the bull of the sin offering.</i>	<i>Then Moses brought into the sacred tent the bull that he would offer as a purifying offering. Aaron and his sons placed their hands on the animal's head.</i>

What did Moses do with the blood of the bull that was brought for the sin offering? (8:14-15)

Moses took the blood and put it on the horns of the altar with his finger. He then poured out the blood at the base of the altar.

Leviticus 8:15

ULT	UST
<i>And he slaughtered {it}, and Moses took the blood, and he put {it} on the horns of the altar all around with his finger. And he purified the altar, and he poured out the blood at the base of the altar. And he made it holy to make atonement on it.</i>	<i>Then Aaron and his sons killed the bull, {and, after collecting some of its blood in a bowl,} Moses took the blood, and, using his finger, put some of it on every one of the four projected corners of the altar. By doing this, Moses purified the altar from the impurity of sin. The rest of the blood Moses poured out on the base of the altar, and so, he set the altar apart and dedicated it as a suitable place on which to offer sacrifices that would remove people's sins from them and restore them to relationship with Yahweh.</i>

(There are no questions for this verse)

Leviticus 8:16

ULT	UST
<i>And he took all the fat that {was} on the innards and the lobe of the liver and the two kidneys and their fat, and Moses caused {them} to become smoke on the altar.</i>	<i>Then Moses took all the visceral fat that was attached to the internal organs, the lobes of the bull's liver, the two kidneys, and their suet fat. He completely burned these internal organs and fat portions on the altar in a way that caused smoke to go up.</i>

(There are no questions for this verse)

Leviticus 8:17

ULT	UST
<i>But the bull and its skin and its meat and its dung he burned with fire on the outside of the camp, just as Yahweh commanded Moses.</i>	<i>Another Israelite then completely burned the rest of the bull that Aaron and his sons had killed, including its skin, its other internal organs, and its excrement at a {clean place} outside the camp, exactly as Yahweh told Moses to do.</i>

(There are no questions for this verse)

Leviticus 8:18

ULT	UST
<i>And he presented the ram of the burnt offering. And Aaron and his sons laid their hands on the head of the ram.</i>	<i>Then Moses presented the ram that he was going to offer as a wholly burned sacrifice, and Aaron and his sons placed their hands on its head.</i>

What did Moses do with the blood from the ram used for the burnt offering? (8:18-19)

Moses splashed its blood against every side of the altar.

Leviticus 8:19

ULT	UST
<i>And he slaughtered {it}, and Moses splashed the blood on the altar all around.</i>	<i>Then, Aaron and his sons killed the ram, and Moses, {after collecting some of the ram's blood in a bowl,} flicked some of the blood on every side of the altar.</i>

(There are no questions for this verse)

Leviticus 8:20

ULT	UST
<i>And he cut the ram into its pieces, and Moses caused the head and the pieces and the suet to become smoke.</i>	<i>After Aaron and his sons cut the ram into its appropriate portions, Moses burned the head, the portions of meat, and all the suet of the bull on the altar in a way that caused smoke to go up.</i>

(There are no questions for this verse)

Leviticus 8:21

ULT	UST
<i>But the innards and the legs he washed with water. And Moses caused the whole ram to become smoke on the altar. It {was} a burnt offering for a scent of pleasing. It {was} a gift to Yahweh, just as Yahweh commanded Moses.</i>	<i>But the internal organs and the legs of the bull Aaron and his sons thoroughly washed before Moses also burned these on the altar in the same manner. In doing so, Moses fulfilled the requirements for offering a wholly burned sacrifice. Yahweh enjoyed the smell of the smoke, and he considered the sacrifice to be a gift, exactly as he had told Moses to do.</i>

(There are no questions for this verse)

Leviticus 8:22

ULT	UST
<i>And he presented the second ram, the ram of the ordination offering. And Aaron and his sons laid their hands on the head of the ram.</i>	<i>Then Moses presented the second ram, the one that Moses would offer to appoint the priests and dedicate them as priests to Yahweh, and Aaron and his sons placed their hands on its head.</i>

(There are no questions for this verse)

Leviticus 8:23

ULT	UST
<i>And he slaughtered {it}, and Moses took some of its blood, and he put {it} on the earlobe of the right ear of Aaron and on the thumb of his right hand and on the big toe of his right foot.</i>	<i>Aaron and his sons slaughtered the ram. After Moses {caught some of its blood in a bowl,} he took the blood and daubed some of it on Aaron —on the lobe of his right ear, the thumb of his right hand, and the big toe of his right foot.</i>

What did Moses do with some of the blood from the second ram, the ram of consecration?

Moses took some of the blood from the ram of consecration and placed it on the lobe of Aaron's right ear, the thumb of his right hand, and the big toe on his right foot.

Leviticus 8:24

ULT	UST
<i>And he presented the sons of Aaron, and Moses put some of the blood on the earlobe of their right ear and on the thumb of their right hand and on the big toe of their right foot. And Moses splashed the blood on the altar all around.</i>	<i>Moses then took Aaron's sons and did the same, daubing blood on them as well. {He did this to set their ears, their hands, and their feet apart for service to Yahweh alone.} Then Moses splashed the remaining blood on every side of the altar.</i>

(There are no questions for this verse)

Leviticus 8:25

ULT	UST
<i>And he took the fat and the fatty tail and all the fat that {was} on the innards and the lobe of the liver and the two kidneys and their fat and the right thigh.</i>	<i>Moses took the intestinal fat of the ram, including the tail fat and all the visceral that was attached to the intestines. He also took the lobes of the ram's liver, the two kidneys and their suet fat, and the right thigh.</i>

(There are no questions for this verse)

Leviticus 8:26

ULT	UST
<i>And from the basket of the unleavened bread that {was} to the face of Yahweh, he took one loaf of unleavened bread and one loaf of bread of oil and one wafer; and he placed them on the fat and on the right thigh.</i>	<i>Then Moses took a loaf of unleavened bread, a loaf of unleavened bread that he had covered in olive oil, and a cracker from the basket that was in Yahweh's presence. He put these items on the fat portions and the right thigh of the ram that Aaron and his sons had killed.</i>

(There are no questions for this verse)

Leviticus 8:27

ULT	UST
<i>And he put the whole on the palms of Aaron and on the palms of his sons, and he raised them {as} a raised offering to the face of Yahweh.</i>	<i>Moses placed all of these sacrifices into the upturned, open hands of Aaron and his sons, who held them up and moved them about in Yahweh's presence.</i>

(There are no questions for this verse)

Leviticus 8:28

ULT	UST
<i>And Moses took them from on their hands, and he caused {them} to become smoke on the altar, on the burnt offering. They {were} an ordination offering for a scent of pleasing. It {was} a gift to Yahweh.</i>	<i>Then Moses took all those things from the upturned, open hands of Aaron and his sons, and completely burned them on the altar, on top of the sacrifices that Moses was already burning, in a way that caused smoke to go up. By offering these items in this way, the sacrifice fulfilled the requirements for the appointing sacrifice. Yahweh enjoyed the smell of the smoke, and he considered this sacrifice to be a gift to him.</i>

(There are no questions for this verse)

Leviticus 8:29

ULT	UST
<i>And Moses took the breast, and he raised it {as} a raised offering to the face of Yahweh from the ram of the ordination offering. It {was} for Moses for a portion, just as Yahweh commanded Moses.</i>	<i>Moses then also took the breast meat from the second ram that Aaron and his sons offered as an appointing sacrifice. He held it up and moved it about in Yahweh's presence in the precincts of the sacred tent as a special contribution to Yahweh. The breast meat belonged to Moses as his allotted share of food, exactly as Yahweh told Moses.</i>

(There are no questions for this verse)

Leviticus 8:30

ULT	UST
<i>And Moses took some of the oil of anointing and some of the blood that {was} on the altar, and he sprinkled {them} on Aaron, on his clothes, and on his sons, and on the clothes of his sons with him. And he consecrated Aaron, his clothes, and his sons, and the clothes of his sons with him.</i>	<i>Next, Moses took some of the olive oil that he used for anointing Aaron and his sons, and some of the blood that he had previously placed on the altar. He flicked both the blood and the olive oil on Aaron and his sons and on all their clothes {in order to cleanse them from the impurity of sin}. By doing this, he set apart Aaron, his sons, and all their clothing for service to Yahweh and dedicated them wholly to Yahweh.</i>

(There are no questions for this verse)

Leviticus 8:31

ULT	UST
<i>And Moses said to Aaron and to his sons, “Boil the meat at the entrance of the tent of meeting, and there you shall eat it and the bread that {is} in the basket of the ordination offering, just as I commanded, saying, ‘Aaron and his sons shall eat it.’”</i>	<i>Then Moses said to Aaron and his sons, “Boil the meat of the second ram at the entrance of the sacred tent. You should eat it there with the bread that is in the basket that you are using for the appointing sacrifice, exactly as I told you to do when I said that Aaron and his sons should eat the bread and the meat of the ram.</i>

(There are no questions for this verse)

Leviticus 8:32

ULT	UST
<i>But the remainder among the meat and among the bread you shall burn in the fire.</i>	<i>Make sure you completely burn any of the meat and bread that remains after you are finished eating.</i>

(There are no questions for this verse)

Leviticus 8:33

ULT	UST
<i>And you shall not go out from the entrance of the tent of meeting {for} seven days, until the day of the filling of the days of your ordination, because {for} seven days, he will fill your hand.</i>	<i>You should not leave the entrance of the sacred tent for seven days, until the day when your appointing ceremony is over. You should do this because Yahweh will give you the responsibilities of the priesthood over the course of the seven-day period.</i>

(There are no questions for this verse)

Leviticus 8:34

ULT	UST
<i>Just as he did on this day, Yahweh commanded to do, to make atonement for you.</i>	<i>Yahweh told you to do all these things exactly as you have done them today in order to restore you to relationship with Yahweh.</i>

(There are no questions for this verse)

Leviticus 8:35

ULT	UST
<i>And at the entrance of the tent of meeting, you shall stay day and night {for} seven days, and you shall keep the watch of Yahweh, and you will not die, because thus I have been commanded.”</i>	<i>Again, make sure you remain in the entrance of the sacred tent from day to night for an entire week and carefully avoid exactly what Yahweh has told you to avoid. If you are careful to do this, Yahweh will not kill you, because Yahweh himself told me to do these things.”</i>

How long were the priests to remain at the entrance to the tent of meeting?

The priests were to remain at the entrance to the tent of meeting for seven days and seven nights.

Leviticus 8:36

ULT	UST
<i>And Aaron and his sons did all the things that Yahweh commanded by the hand of Moses.</i>	<i>So, Aaron and his sons did everything that Yahweh told them through Moses.</i>

What was Aaron and his sons’ response to what Yahweh had ask them to do?

They did all the things God had commanded them through Moses.

Leviticus 9

Leviticus 9:1

ULT	UST
<i>And it happened on the eighth day, Moses called to Aaron and to his sons and to the elders of Israel.</i>	<i>Eight days later, Moses summoned Aaron, his sons, and the oldest and most respected people of Israel.</i>

On what day did Moses call to Aaron and his sons and the elders of Israel?

Moses called to Aaron and his sons and the elders of Israel on the eighth day.

Leviticus 9:2

ULT	UST
<i>And he said to Aaron, "Take for yourself a calf, a son of the cattle, for a sin offering, and a ram for a burnt offering, perfect, and present {them} to the face of Yahweh.</i>	<i>He said to Aaron, "Take a totally healthy calf from the domesticated bulls that you own and offer it as a purifying sacrifice along with a totally healthy ram that you will offer as a wholly burned sacrifice. Present these animals to Yahweh.</i>

What two animals did Moses ask Aaron and his sons to bring to offer to Yahweh?

Moses ask Aaron to take a calf from the bulls for a sin offering and a perfect ram for a burnt offering to Yahweh.

Leviticus 9:3

ULT	UST
<i>And to the sons of Israel, you will speak, saying, 'Take a buck of the goats for a sin offering and a calf and a lamb, perfect sons of a year, for a burnt offering,</i>	<i>Then tell the Israelite people to take a male goat and offer it as a purifying sacrifice, along with a calf and a lamb that they will offer as a wholly burned sacrifice. Tell them to make sure that both animals are a year old and totally healthy.</i>

What animals did Moses ask Aaron to tell the people of Israel to bring to offer to Yahweh? (9:3-4)

Moses asked Aaron to tell the people to bring a male goat, a calf, a lamb, an ox, and a ram to offer to Yahweh.

Leviticus 9:4

ULT	UST
<i>and an ox and a ram for peace offerings to sacrifice to the face of Yahweh, and a grain offering mixed with oil, for today Yahweh will appear to you. ”</i>	<i>Also tell the Israelite people to take an ox and a ram and offer them as fellowship sacrifices when they sacrifice in Yahweh’s presence. They should offer these animals along with a grain offering that consists of wheat flour that they have combined with olive oil. Tell them that they should bring these offerings because Yahweh himself is going to appear to them today. ”</i>

(There are no questions for this verse)

Leviticus 9:5

ULT	UST
<i>And they brought that which Moses commanded to the face of the tent of meeting. And the whole congregation presented {them}, and they stood to the face of Yahweh.</i>	<i>{After Aaron relayed these instructions to the Israelite people,} the people brought before the sacred tent everything that Moses told them to bring. Then all the people presented the animals and the offerings, and they stood together in Yahweh’s presence.</i>

(There are no questions for this verse)

Leviticus 9:6

ULT	UST
<i>And Moses said, “This {is} the thing that Yahweh commanded you will do, and the glory of Yahweh will appear to you.”</i>	<i>Then Moses said, “This is exactly what Yahweh told you to do. Now you will see how glorious he is.”</i>

Why had Yahweh commanded them to do this?

Yahweh commanded them to do this and they would see how glorious Yahweh is.

Leviticus 9:7

ULT	UST
<i>And Moses said to Aaron, “Draw near to the altar and make your sin offering and your burnt offering and make atonement for the benefit of yourself and for the benefit of the people. And make the offering of the people and make atonement for their benefit, just as Yahweh commanded.”</i>	<i>Then Moses said to Aaron, “Approach the altar and perform the purifying sacrifice and the wholly burned sacrifice that Yahweh told you to offer. Do this so that Yahweh will remove your sins from you and restore you and the people to relationship with him. Then perform the sacrifices that Yahweh told the people to offer. Do this so that Yahweh will remove the peoples’ sins from them and restore them to relationship with him. Perform these sacrifices exactly as Yahweh instructed.”</i>

(There are no questions for this verse)

Leviticus 9:8

ULT	UST
<i>And Aaron drew near to the altar; and he slaughtered the calf of the sin offering, which {was} for himself.</i>	<i>So Aaron approached the altar and killed the calf that he would offer as a purifying sacrifice {to cleanse the holy space dedicated to Yahweh from the impurity of his own sin}.</i>

(There are no questions for this verse)

Leviticus 9:9

ULT	UST
<i>And the sons of Aaron presented the blood to him, and he dipped his finger in the blood, and he put {it} on the horns of the altar. And the blood he poured out at the base of the altar.</i>	<i>Then, {after they collected some of the calf’s blood in a bowl,} Aaron’s sons presented the blood to their father. Aaron dipped one of his fingers into the blood and applied some of it to the four projections on the corners of the altar. He poured the rest of the blood onto the base of the altar.</i>

(There are no questions for this verse)

Leviticus 9:10

ULT	UST
<i>And the fat and the kidneys and the lobe from the liver from the sin offering he caused to become smoke on the altar, just as Yahweh commanded Moses.</i>	<i>He then burned the calf’s fat, including the kidneys and the lobe of the liver of the calf that Aaron sacrificed as a purifying sacrifice, on the altar in a way that caused smoke to go up. Aaron did this exactly as Yahweh told Moses.</i>

(There are no questions for this verse)

Leviticus 9:11

ULT	UST
<i>But the meat and the skin he burned with fire on the outside of the camp.</i>	<i>But someone else completely burned the rest of the calf's meat and its skin {at a clean place} outside of the camp.</i>

(There are no questions for this verse)

Leviticus 9:12

ULT	UST
<i>And he slaughtered the burnt offering. And the sons of Aaron brought the blood to him, and he splashed it on the altar all around.</i>	<i>Then Aaron killed the ram that he was going to offer as a wholly burned sacrifice. {After collecting some of the blood of the ram,} his sons brought him some of the blood, and he splattered it on every side of the altar.</i>

(There are no questions for this verse)

Leviticus 9:13

ULT	UST
<i>And the burnt offering they brought to him in its pieces and the head, and he caused {them} to become smoke on the altar.</i>	<i>Then, {after cutting the ram into its appropriate portions,} Aaron's sons brought him the appropriate portions of the ram's meat, fat, and internal organs, including the animal's head. Aaron burned them on the altar in a way that caused smoke to go up.</i>

(There are no questions for this verse)

Leviticus 9:14

ULT	UST
<i>And he washed the innards and the legs and he caused {them} to become smoke on the burnt offering, on the altar.</i>	<i>Then Aaron washed the ram's intestines and legs, and he burned them on the altar in a way that caused smoke to go up. He placed them on top of the other portions of the sacrifices that he was already burning on the altar.</i>

(There are no questions for this verse)

Leviticus 9:15

ULT	UST
<i>And he presented the offering of the people. And he took the goat of the sin offering that {was} for the people and he slaughtered it and he offered it as a sin offering, like the first.</i>	<i>Then Aaron brought the animals that the Israelite people offered to Yahweh. He took the goat that the people required for their purifying sacrifice, and he killed it. By offering it, Aaron cleansed the people from the impurity of their sin, just as he had done with the goat that he offered for himself.</i>

(There are no questions for this verse)

Leviticus 9:16

ULT	UST
<i>And he presented the burnt offering and he did it according to the regulation.</i>	<i>In this way, he presented the animal that the people required for their sacrifice. Aaron offered this sacrifice in the way that Yahweh had instructed Moses.</i>

(There are no questions for this verse)

Leviticus 9:17

ULT	UST
<i>And he presented the grain offering, and he filled his palm from it, and he caused {it} to become smoke on the altar in addition to the burnt offering of the morning.</i>	<i>Then Aaron presented the offering that consisted of a sacrifice of harvested grain. He took a handful of it and burned it on the altar in a way that caused smoke to go up, in addition to the animal sacrifices that he had prepared and completely burned on the altar in the morning.</i>

(There are no questions for this verse)

Leviticus 9:18

ULT	UST
<i>And he slaughtered the ox and the ram of the sacrifice of the peace offerings that {were} for the people. And the sons of Aaron brought the blood to him, and he splashed it on the altar all around.</i>	<i>Then Aaron killed the ox and the ram that the Israelite people required for their sacrifice that promised friendship with Yahweh. {After catching some of the blood of the animals,} his sons brought him the blood, and he flicked the blood against every side of the altar.</i>

(There are no questions for this verse)

Leviticus 9:19

ULT	UST
<i>And the fat from the bull and from the ram, the fatty tail and that which covers {the innards} and the kidneys and the lobe of the liver—</i>	<i>He took the fat portions from the ox and the ram, including their fatty tails, their visceral fat that was attached to the animals' internal organs, their kidneys, and the lobes of their livers.</i>

(There are no questions for this verse)

Leviticus 9:20

ULT	UST
<i>they put the fat on the breasts, and he caused the fat portions to become smoke on the altar.</i>	<i>Then his sons placed all these portions of fat and internal organs on top of the breast meat of those animals, and Aaron burned these portions on the altar in a way that caused smoke to go up.</i>

(There are no questions for this verse)

Leviticus 9:21

ULT	UST
<i>And the breasts and the right thigh, Aaron raised {as} a raised offering to the face of Yahweh, just as Moses had commanded.</i>	<i>Next, Aaron fanned the breast meat and the right thigh of those animals in Yahweh's presence, exactly as Yahweh told Moses.</i>

(There are no questions for this verse)

Leviticus 9:22

ULT	UST
<i>And Aaron lifted his hands toward the people, and he blessed them. And he came down from making the sin offering and the burnt offering and the peace offerings.</i>	<i>When he had finished offering all the sacrifices, Aaron lifted his hands over the people, and he asked Yahweh to bless them. Then, he came down from the altar where he had offered the purifying sacrifices, the wholly burned sacrifices, and the fellowship sacrifices that he and the people had required.</i>

After Aaron made the offerings as Moses had said, what did Aaron do for the people?

After Aaron made the offerings, he lifted up his hands toward the people and he blessed them.

Leviticus 9:23

ULT	UST
<i>And Moses and Aaron came into the tent of meeting, and they went out, and they blessed the people. And the glory of Yahweh appeared to all the people.</i>	<i>Then Moses and Aaron entered into the Holy Place in the sacred tent. When they came out later, they asked Yahweh to bless the people again. When they did this, all the people saw how glorious Yahweh was.</i>

(There are no questions for this verse)

Leviticus 9:24

ULT	UST
<i>And fire went forth before the face of Yahweh, and it consumed the burnt offering and the fat on the altar. And all the people saw, and they shouted, and they fell on their faces.</i>	<i>Fire came out from the sacred precincts, where Yahweh lived among the Israelites, and completely burned everything that was on the altar, including the wholly burned offerings and all the portions of fat. When all the people saw this happen, they shouted joyfully and bowed themselves down on the ground to worship Yahweh.</i>

What happened when the glory of Yahweh appeared to the people?

When the glory of Yahweh appeared to the people, fire went forth before the face of Yahweh and consumed the burnt offering and fat on the altar.

What did the people do when the fire came from Yahweh?

When the fire came out from Yahweh, the people shouted and fell on their faces.

Leviticus 10

Leviticus 10:1

ULT	UST
<i>And the sons of Aaron, Nadab and Abihu, each took his censer, and they gave fire in them, and they put incense on it. And they offered to the face of Yahweh strange fire that he did not command them.</i>	<i>Two of Aaron's sons, Nadab and Abihu, took the pans in which they burned incense. They put some burning coals in them and put incense on top of the coals. They offered this fire {and incense} to Yahweh, {but the fire was not acceptable to Yahweh because} it was not the kind that he had commanded them to burn.</i>

Who offered unacceptable fire to Yahweh?

Nadab and Abihu, sons of Aaron, offered strange fire to Yahweh that he did not command them.

Leviticus 10:2

ULT	UST
<i>And fire went forth from before the face of Yahweh, and it consumed them. And they died to the face of Yahweh.</i>	<i>Flames shot out from the precincts of the sacred tent where Yahweh lived among the Israelites, and the fire burned up Aaron's two sons, Nadab and Abihu. The fire killed them right in Yahweh's presence.</i>

What happened to these two men as a result of this act?

Fire shot out from Yahweh and consumed them. They died in Yahweh's presence.

Leviticus 10:3

ULT	UST
<i>And Moses said to Aaron, "This is what Yahweh spoke, saying, 'Among those who draw near to me, I will show myself to be holy. And on the faces of all the people, I will be honored.'" And Aaron was silent.</i>	<i>Moses turned and said to Aaron, "These events are exactly what Yahweh spoke of when he said, 'In the presence of the holy priests who draw near to me, I will demonstrate that I am set apart from everything else; in the sight of everyone, I will demonstrate that I should always be honored and worshiped.'" But Aaron was silent and said nothing.</i>

(There are no questions for this verse)

Leviticus 10:4

ULT	UST
<i>And Moses called to Mishael and to Elzaphan, the sons of Uzziel the uncle of Aaron. And he said to them, “Present {yourselves and} lift your brothers from the face of the Holy Place to {a place} on the outside of the camp.”</i>	<i>So Moses summoned Mishael and Elzaphan, Aaron’s cousins, the sons of Aaron’s uncle, Uzziel. Moses said to them, “Offer yourselves for service and carry the corpses of your relatives from the front of the Holy Place in the sacred tent. Bring them to a place outside the camp.”</i>

Who was called upon by Moses to carry the bodies out of the tabernacle?

Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron, were called by Moses to carry the corpses outside the camp.

Leviticus 10:5

ULT	UST
<i>And they presented {themselves}, and they lifted them by their tunics to {a place} on the outside of the camp, just as Moses had spoken.</i>	<i>So Aaron’s cousins stepped forward and carried the two corpses of Aaron’s sons in the folds of their embroidered tunics. They carried them to a place outside the camp, exactly as Moses told them to do.</i>

(There are no questions for this verse)

Leviticus 10:6

ULT	UST
<i>And Moses said to Aaron and to Eleazar and to Ithamar, his sons, “Do not let your heads be loose and do not tear your clothes, so that you will not die and against all the congregation he will {not} be angry. But your brothers, all of the house of Israel, shall weep {for} the burning that Yahweh has burned.</i>	<i>Then Moses said to Aaron and his two remaining sons, Eleazar and Ithamar, “Do not mourn for your brothers as is customary. You should not allow your hair to hang down, nor should you tear your clothing. If you do, Yahweh may also kill you, and his anger may extend to the whole congregation as well. However, your fellow Israelites, every single person, should mourn because Yahweh is angry with his priests, as his burning fire has demonstrated.</i>

(There are no questions for this verse)

Leviticus 10:7

ULT	UST
<i>And from the entrance of the tent of meeting, you shall not go out, lest you die, for the oil of the anointing of Yahweh {is} on you.” And they did according to the word of Moses.</i>	<i>However, make sure that you do not leave the entrance of the sacred tent. If you do so, Yahweh will kill you too. You should not forget that when I poured Yahweh’s holy oil on your heads, Yahweh set you apart to serve him here.” So, Aaron and his remaining sons did everything that Moses told them to do.</i>

What did Moses say to Aaron and his sons?

Moses said to them that they should not go out of the tent of meeting or they would die.

Leviticus 10:8

ULT	UST
<i>And Yahweh spoke to Aaron, saying,</i>	<i>Then Yahweh said to Aaron,</i>

(There are no questions for this verse)

Leviticus 10:9

ULT	UST
<i>“Wine or beer do not drink, you or your sons with you, when you go into the tent of meeting, so you will not die—a statute of eternity throughout your generations—</i>	<i>“You and your two sons who are still alive should not drink wine or beer before you enter the sacred tent. If you drink alcohol before you enter the sacred precincts where Yahweh lives among the Israelites, Yahweh will kill you. This practice is a permanent and enduring instruction for how the priests should behave, which applies to every generation of the people of Israel.</i>

What did Yahweh say to Aaron and his sons about what they should not drink?

Yahweh told Aaron and his sons that they should not drink wine or beer before entering the tent of meeting.

Leviticus 10:10

ULT	UST
<i>and to separate between the holy and between the common and between the unclean and between the clean,</i>	<i>As priests, you should learn how to distinguish what is set apart for Yahweh and his purposes from that which you may use for everyday, common purposes. You will also be able to distinguish what is unacceptable to Yahweh and unclean from that which is acceptable to Yahweh and clean.</i>

(There are no questions for this verse)

Leviticus 10:11

ULT	UST
<i>and to teach the sons of Israel all the statutes that Yahweh has spoken to them by the hand of Moses.”</i>	<i>By learning how to distinguish these things from one another, the whole people of Israel will learn how to follow all the instructions that I told Moses, who then told them to you.”</i>

(There are no questions for this verse)

Leviticus 10:12

ULT	UST
<i>And Moses spoke to Aaron, and to Eleazar and to Ithamar, his remaining sons, “Take the grain offering, the remainder from the gifts of Yahweh, and eat it unleavened beside the altar, for it is a holy thing of the holy things.</i>	<i>Moses then said to Aaron and his remaining two sons, Eleazar and Ithamar, “Take whatever grain offering now remains after Aaron has burned the gifts that he offered to Yahweh on the altar and eat the unleavened loaves of bread next to the altar. You should eat it here because these leftovers are set apart for the priests among all the gifts that people offer to Yahweh and that are set apart for him.</i>

(There are no questions for this verse)

Leviticus 10:13

ULT	UST
<i>And you shall eat it in a holy place because it {is} your portion and the portion of your sons from the gifts of Yahweh, because thus I have been commanded.</i>	<i>Make sure that you eat these leftovers in the place that priests have dedicated for such purposes. You should do this because these leftovers are the food that Yahweh has provided for you and for your children from all the gifts that people offer to Yahweh that are also set apart for himself. It is so because Yahweh has told me that this is what you should do.</i>

(There are no questions for this verse)

Leviticus 10:14

ULT	UST
<i>And the breast of the raised offering and the thigh of the contribution you shall eat in a clean place, you and your sons and your daughters with you, for they are given {as} your portion and the portion of your sons from the sacrifices of the peace offerings of the sons of Israel.</i>	<i>You and your children may eat the breast meat that was held up and moved about in Yahweh's presence and the meat of the right thigh that people have offered as a special contribution to Yahweh. You and your children should eat these portions of meat in any place that the priests have set apart for such holy purposes. Yahweh has given them to you and to your children as your portion of food that comes from the fellowship sacrifices that people offer to Yahweh.</i>

(There are no questions for this verse)

Leviticus 10:15

ULT	UST
<i>The thigh of the contribution and the breast of the raised offering, in addition to the gifts of the fat portions, they shall bring to raise {as} a raised offering to the face of Yahweh. And it shall be for you and for your sons with you as an enduring portion, just as Yahweh commanded."</i>	<i>In addition to the other fat portions that people offer to Yahweh, the priests should bring the meat of the right thigh that people have offered as a special contribution to Yahweh and the breast meat to hold them up and move them about in Yahweh's presence. Remember that these portions of meat are food for you and for your children. These instructions should be perpetual and enduring, exactly as Yahweh has told you to do."</i>

(There are no questions for this verse)

Leviticus 10:16

ULT	UST
<i>And the goat of the sin offering Moses, searching, searched for. But look! It had been burned up! And he was angry with Eleazar and with Ithamar, the remaining sons of Aaron, saying,</i>	<i>After asking about the location of the goat that the priests had offered as a purifying sacrifice, Moses diligently looked for it. He discovered that the priests had mistakenly burned it completely on the altar when they ought to have eaten it. So Moses was very angry with Aaron's two remaining sons, Eleazar and Ithamar, and asked them,</i>

Why was Moses angry with Eleazar and Ithamar, the remaining sons of Aaron?

Moses was angry with Eleazar and Ithamar because they had let the goat for the sin offering burn up instead of eating it.

Leviticus 10:17

ULT	UST
<i>“Why have you not eaten the sin offering in the Holy Place, for it is a holy thing of holy things? And he gave it to you to bear the iniquity of the congregation, to make atonement for them to the face of Yahweh.</i>	<i>“Why did you not eat the meat of the purifying sacrifice in a location that the priests have set apart for such holy purposes? You should have considered that meat to be specifically dedicated for you among all the gifts that people offer to Yahweh that are also set apart for him! Yahweh gave that meat to you not only so that you could eat it, but also so that it would address the wrongdoing of the whole congregation. When you ate that meat in Yahweh’s presence, he was going to forgive the whole congregation for their sins and restore their relationship with him!</i>

(There are no questions for this verse)

Leviticus 10:18

ULT	UST
<i>Behold, its blood was not brought into the inner Holy Place. Eating, you shall eat it in the Holy Place, just as I commanded!”</i>	<i>Consider this: the sacrifice was not the type of purifying sacrifice that required the priest to bring any blood into the inner portion of the Holy Place in the sacred tent! You should certainly have eaten it in the place that the priests have set apart for such holy purposes, exactly as I told you to do!”</i>

(There are no questions for this verse)

Leviticus 10:19

ULT	UST
<i>And Aaron spoke to Moses, “Behold, today they presented their sin offering and their burnt offering to the face of Yahweh, and it has happened to me according to these things. But {if} I ate the sin offering today, would it have been good in the eyes of Yahweh?”</i>	<i>But Aaron replied, “Consider this: today, my sons brought their purifying sacrifices and their wholly burned sacrifices to Yahweh in the precincts where he lives among the Israelite people. Yet, nonetheless, these horrible things have happened to me! Even if I myself had eaten the meat of the purifying sacrifice today, would Yahweh have approved of everything that has happened here today, even the death of my sons?”</i>

(There are no questions for this verse)

Leviticus 10:20

ULT	UST
<i>And Moses heard, and it was good in his eyes.</i>	<i>When Moses heard Aaron's response, he was satisfied and said nothing further.</i>

(There are no questions for this verse)

Leviticus 11

Leviticus 11:1

ULT	UST
<i>And Yahweh spoke to Moses and to Aaron, saying to them,</i>	<i>Then Yahweh spoke to Aaron and Moses. He said,</i>

(There are no questions for this verse)

Leviticus 11:2

ULT	UST
<i>“Speak to the sons of Israel, saying, ‘This {is} the living thing that you shall eat from all the beasts that {are} on the earth.</i>	<i>“Tell the people of Israel that, out of all the animals that live on dry land, the following animals are the ones that they may eat.</i>

(There are no questions for this verse)

Leviticus 11:3

ULT	UST
<i>Anything dividing a hoof and splitting the cleft of hooves, making the cud go up among the livestock—you shall eat it.</i>	<i>{This is the rule:} any animal that has hooves (and those hooves are completely cloven) and also rechews partially digested food—these are the types of animals that are acceptable to eat.</i>

What living things that live on the earth did Yahweh tell Moses and Aaron the people of Israel could eat?

Yahweh told Moses and Aaron to tell the people of Israel they could eat any livestock that completely cloven hooves and rechews partially digested food.

Leviticus 11:4

ULT	UST
<i>However, this you shall not eat from the ones that are making the cud go up or from the ones that are dividing a hoof: the camel, because it is making the cud go up, but a hoof it is not dividing. It {is} unclean to you.</i>	<i>However, there are some animals that have one of these traits but not both. These types of animals are not acceptable to eat. For example, camels {are not acceptable to eat} because, while they chew the cud, they do not have a completely cloven hoof. The people of Israel should consider any animal like this to be impure and unacceptable for eating.</i>

Was an animal acceptable to eat if it only had a split hoof or if it only chewed the cud?

If an animal possessed only one of the two traits, it was not acceptable to eat.

Leviticus 11:5

ULT	UST
<i>And the rock badger, because it is making the cud go up but it does not divide a hoof, it {is} unclean to you.</i>	<i>Likewise, rock badgers are not acceptable to eat because, while they rechew partially digested food, they do not have completely cloven hooves, {because they do not have hooves at all}. The people of Israel should also consider any animal like this to be impure and unacceptable to eat.</i>

(There are no questions for this verse)

Leviticus 11:6

ULT	UST
<i>And the rabbit, because it is making the cud go up, but it does not divide a hoof, it {is} unclean to you.</i>	<i>Rabbits also are unacceptable to eat because, while they rechew partially digested food, they do not have completely cloven hooves, {because they also do not have hooves at all}. The people of Israel should also consider any animal like a rabbit to be impure and unacceptable to eat.</i>

(There are no questions for this verse)

Leviticus 11:7

ULT	UST
<i>And the pig, because it is dividing a hoof and splitting the cleft of a hoof, but it itself does not ruminate the cud, it {is} unclean to you.</i>	<i>Pigs are likewise unacceptable to eat because, while they have hooves (and those hooves are completely cloven), they do not bring up the cud. Because of this, the people of Israel should also consider any animal like a pig to be impure and not acceptable to eat.</i>

(There are no questions for this verse)

Leviticus 11:8

ULT	UST
<i>You shall not eat from their meat and you shall not touch their carcasses. They {are} unclean to you.</i>	<i>No Israelite should ever eat any meat from these animals. They should not even touch their dead bodies. Rather, the people of Israel should consider all of these types of animals to be impure and unacceptable to eat.</i>

(There are no questions for this verse)

Leviticus 11:9

ULT	UST
<i>This you shall eat from everything that is in the water: everything that is to it fins and scales in the water, in the seas, and in the rivers—they you shall eat.</i>	<i>Now, out of all the types of creatures that live in water, these are the ones that the people of Israel may eat. {This is the rule:} The people of Israel may eat anything that lives in water that has both fins and scales, whether in the ocean or in a freshwater stream.</i>

What animals living in the water may be eaten by the people of Israel?

The people of Israel may eat anything that lives in the water and has both fins and scales.

Leviticus 11:10

ULT	UST
<i>But everything that there is not to it fins and scales in the seas or in the rivers, from every swarming thing of the water and from every life of a living thing that is in the water—they are a detestable thing to you.</i>	<i>However, there are many animals that live in the ocean or in freshwater streams but do not have both fins and scales. Whether they are smaller, swarming creatures or larger ones, these types of creatures should disgust the people of Israel. They should consider them to be completely unacceptable to eat.</i>

(There are no questions for this verse)

Leviticus 11:11

ULT	UST
<i>And they shall be a detestable thing to you. You shall not eat from their meat, and you shall detest their carcasses.</i>	<i>Because these creatures should disgust the people of Israel, the people of Israel should never eat meat from any of these creatures. Their dead bodies should also disgust them.</i>

(There are no questions for this verse)

Leviticus 11:12

ULT	UST
<i>Everything that there is not to it fins or scales in the water—it {is} a detestable thing to you.</i>	<i>Once again, {this is the rule:} the people of Israel should consider any creature that lives in the water but does not have both fins and scales to be disgusting. They should consider this kind of animal to be completely unacceptable to eat.</i>

(There are no questions for this verse)

Leviticus 11:13

ULT	UST
<i>And these you shall detest from the bird. They shall not be eaten; they {are} a detestable thing: the eagle and the vulture and the buzzard</i>	<i>Now, these are some examples of the types of birds that should disgust the people of Israel. They should never eat these birds but rather consider them disgusting. These birds include predatory birds of large to medium size that sometimes eat dead animals. (vv13-14)</i>

What kind of birds did Yahweh say the people of Israel should detest and not eat? (11:13-16)

Yahweh said that the people of Israel should detest and not eat eagles, falcons, hawks, vultures and ravens, owls ostriches and even bats.

Leviticus 11:14

ULT	UST
<i>and the kite and the falcon of its kind,</i>	<i>Now, these are some examples of the types of birds that should disgust the people of Israel. They should never eat these birds but rather consider them disgusting. These birds include predatory birds of large to medium size that sometimes eat dead animals. (vv13-14)</i>

(There are no questions for this verse)

Leviticus 11:15

ULT	UST
<i>any raven of its kind</i>	<i>In addition to those types of birds of prey, such as hawks {the people of Israel should consider disgusting} all birds that inhabit desolate places. These might include birds such as owls, ostriches, and even bats. Likewise, the people of Israel should avoid certain waterbirds of large to medium size, specifically those that wade or hunt in water. Finally, any birds that occupy or hunt near excrement, such as hoopoes, should disgust the people of Israel. {These are the types of birds that the people of Israel should consider completely unacceptable for eating.} (vv15-19)</i>

(There are no questions for this verse)

Leviticus 11:16

ULT	UST
<i>and the daughter of clamor and the owl and the gull and the hawk of its kind</i>	<i>In addition to those types of birds of prey, such as hawks {the people of Israel should consider disgusting} all birds that inhabit desolate places. These might include birds such as owls, ostriches, and even bats. Likewise, the people of Israel should avoid certain waterbirds of large to medium size, specifically those that wade or hunt in water. Finally, any birds that occupy or hunt near excrement, such as hoopoes, should disgust the people of Israel. {These are the types of birds that the people of Israel should consider completely unacceptable for eating.} (vv15-19)</i>

(There are no questions for this verse)

Leviticus 11:17

ULT	UST
<i>and the little owl and the cormorant and the big owl</i>	<i>In addition to those types of birds of prey, such as hawks {the people of Israel should consider disgusting} all birds that inhabit desolate places. These might include birds such as owls, ostriches, and even bats. Likewise, the people of Israel should avoid certain waterbirds of large to medium size, specifically those that wade or hunt in water. Finally, any birds that occupy or hunt near excrement, such as hoopoes, should disgust the people of Israel. {These are the types of birds that the people of Israel should consider completely unacceptable for eating.} (vv15-19)</i>

(There are no questions for this verse)

Leviticus 11:18

ULT	UST
<i>and the waterhen and the pelican and the ibis</i>	<i>In addition to those types of birds of prey, such as hawks {the people of Israel should consider disgusting} all birds that inhabit desolate places. These might include birds such as owls, ostriches, and even bats. Likewise, the people of Israel should avoid certain waterbirds of large to medium size, specifically those that wade or hunt in water. Finally, any birds that occupy or hunt near excrement, such as hoopoes, should disgust the people of Israel. {These are the types of birds that the people of Israel should consider completely unacceptable for eating.} (vv15-19)</i>

(There are no questions for this verse)

Leviticus 11:19

ULT	UST
<i>and the stork, the heron of its kind and the hoopoe and the bat.</i>	<i>In addition to those types of birds of prey, such as hawks {the people of Israel should consider disgusting} all birds that inhabit desolate places. These might include birds such as owls, ostriches, and even bats. Likewise, the people of Israel should avoid certain waterbirds of large to medium size, specifically those that wade or hunt in water. Finally, any birds that occupy or hunt near excrement, such as hoopoes, should disgust the people of Israel. {These are the types of birds that the people of Israel should consider completely unacceptable for eating.} (vv15-19)</i>

(There are no questions for this verse)

Leviticus 11:20

ULT	UST
<i>Every swarming thing of the wing, the one walking on four—it {is} a detestable thing to you.</i>	<i>The people of Israel should also consider any kind of flying insect that swarms and has four legs to be disgusting and completely unacceptable to eat.</i>

(There are no questions for this verse)

Leviticus 11:21

ULT	UST
<i>However, this you shall eat from every swarming thing of the wing, the one walking on four: that which to it {are} legs from above to its feet to jump with them on the earth.</i>	<i>However, the people of Israel may eat any flying insect that both swarms and has four legs, if its legs are jointed and the insect jumps about on the ground.</i>

What kinds of insects could be eaten by the people?

Insects that walk on legs above their feet, which they use to leap on the ground, may be eaten by the people.

Leviticus 11:22

ULT	UST
<i>These from them you shall eat: the locust of its kind and the bald locust of its kind and the cricket of its kind and the grasshopper of its kind.</i>	<i>For example, these are some examples of the types of insects that the people of Israel may eat. They may eat any kind of locust, any kind of bald locust, any kind of cricket, and any kind of grasshopper.</i>

(There are no questions for this verse)

Leviticus 11:23

ULT	UST
<i>But every swarming thing of the wing that to it {are} four feet—it {is} a detestable thing to you.</i>	<i>But the people of Israel should consider any other winged insect that swarms and also has four legs to be disgusting and completely unacceptable to eat.</i>

What should the people do to four-legged insects that fly?

The people should consider any four-legged insect that swarms to be disgusting and completely unacceptable to eat.

Leviticus 11:24

ULT	UST
<i>And by these, you will make yourselves unclean. Anyone who touches their carcasses will become unclean until the evening,</i>	<i>These types of unacceptable and impure animals and insects will make the people of Israel impure. Anyone who touches their dead bodies will make themselves impure {so that they cannot touch sacred objects or enter into holy space} until the evening of the day when they touched one of these animals or insects.</i>

(There are no questions for this verse)

Leviticus 11:25

ULT	UST
<i>and anyone lifting {one} of their carcasses shall wash his clothes, and he will be unclean until the evening.</i>	<i>Anyone who picks up one of their dead bodies should wash his clothes to purify himself from the impurity of the dead animal or insect. That person will be impure {and should not touch sacred objects or enter into holy space} until the evening of the day when he touched the dead animal or insect.</i>

(There are no questions for this verse)

Leviticus 11:26

ULT	UST
<i>To any livestock that it {is} dividing the hoof, but it is not splitting the cleft, and it is not making the cud go up—they {are} unclean to you. Anyone who touches them will become unclean.</i>	<i>Remember, the people of Israel should consider impure and unacceptable any animal that, while having hooves, does not have completely cloven hooves or does not also chew the cud. Anyone who touches one of these animals will make themselves impure as well.</i>

(There are no questions for this verse)

Leviticus 11:27

ULT	UST
<i>And anything walking on its palms among any living thing, the ones walking on four—they {are} unclean to you. Anyone who touches their carcasses will become unclean until the evening.</i>	<i>Likewise, out of all the animals that have four legs, the people of Israel should consider any animal that has paws to be impure and unacceptable to eat. Anyone who touches the dead body of one of these animals will make themselves impure {and should not touch any other person or any sacred object or enter into any sacred space} until the evening of the day when he touched the dead animal.</i>

(There are no questions for this verse)

Leviticus 11:28

ULT	UST
<i>And the one who lifts their carcasses shall wash his clothes and he will become unclean until the evening. They {are} unclean to you.</i>	<i>Anyone who picks up one of the dead bodies of any of these animals should wash his clothes {to purify themselves from the impurity of the animal's dead body}. That person will be impure {and so should not touch other people or sacred objects or enter into any sacred space} until the evening of the day when they touched the animal's dead body. For this reason, the people of Israel should consider these animals to be impure and not acceptable to eat.</i>

(There are no questions for this verse)

Leviticus 11:29

ULT	UST
<i>And these {are} unclean to you among the swarming things, the ones that swarm on the earth: the rat and the mouse and the large lizard of its kind</i>	<i>Out of all the animals that swarm on the ground, these are the ones that the people of Israel should consider to be impure: rats, mice, any kind of large lizard,</i>

What animals that swarm on the ground should the people of Israel consider to be unclean? (11:29-30)

The weasel, the rat, every kind of large lizard, the gecko, the monitor lizard, the lizard, the skink, and the chameleon are unclean.

Leviticus 11:30

ULT	UST
<i>and the gecko and the monitor lizard and the lizard and the skink and the chameleon.</i>	<i>geckos, spotted lizards, newts, skinks, and chameleons.</i>

(There are no questions for this verse)

Leviticus 11:31

ULT	UST
<i>These {are} unclean to you among all the swarming things. Anyone who touches them when they are dead will become unclean until the evening.</i>	<i>Remember, out of all the animals that swarm, the people of Israel should consider these types of animals to be impure and unacceptable to eat. Anyone who touches one of them after it has died will make themselves impure {so that person should not touch anyone else or any sacred object or enter into any sacred space} until the evening of the day when he touched the animal's dead body.</i>

(There are no questions for this verse)

Leviticus 11:32

ULT	UST
<i>And anything on which {one} from them falls when they are dead will become unclean, from any vessel of wood or cloth or leather or sackcloth—any vessel that work is done with them shall be brought into the water, and it will be unclean until the evening. Then it will be clean.</i>	<i>Likewise, it may happen that one of these impure animals or insects falls onto something after it has died. If this happens, that object will become impure. Whether it is wood, cloth, leather, or burlap, if it is something that the people of Israel use for domestic purposes, whoever owns the object should soak it in water. The people of Israel should consider the object to be impure until the evening of the day on which the animal's dead body fell onto it. After that evening, whoever owns the object should consider it be to clean {and acceptable to use for its intended purpose}.</i>

(There are no questions for this verse)

Leviticus 11:33

ULT	UST
<i>And any vessel of clay that {one} from them falls into its midst—everything that {is} in its midst will become unclean, and you shall break it.</i>	<i>It may happen that one of these impure animals or insects falls into a clay pot. If this happens, the people of Israel should consider everything in the pot to be impure. Whoever owns the pot should shatter it.</i>

(There are no questions for this verse)

Leviticus 11:34

ULT	UST
<i>Any food that is eaten that {such} water comes onto, it will become unclean. And any drink that is drunk from any vessel will become unclean,</i>	<i>It may also happen that the water from a clay pot into which an impure animal or insect has fallen happens to come into contact with anything edible. If this happens, that food will also be impure {and no one should eat it}. This is because once an impure animal or insect comes into contact with any drinkable liquid that is in a pot, that liquid also becomes impure.</i>

(There are no questions for this verse)

Leviticus 11:35

ULT	UST
<i>and anything on which {one} of their carcasses falls will become unclean. An oven or stove shall be smashed. They {are} unclean and they shall be unclean to you.</i>	<i>Any object onto which the dead body of any of these impure animals or insects falls will also become impure. Whether the dead body falls onto an oven or a small stove, whoever owns the object should smash it to pieces. The people of Israel should consider that object to be impure and unacceptable for its original intended purpose. It will not cease to be impure but will remain impure.</i>

What happens to anything that an unclean animal touches?

Anything upon which the body of an unclean animal falls shall be unclean.

Leviticus 11:36

ULT	UST
<i>Nevertheless, a spring or a cistern, a collection of water, shall be clean, but the one touching their carcass will become unclean.</i>	<i>However, {it may happen that the dead body of one of these impure animals or insects falls into} a spring or any large system for collecting and storing water. If this happens, the water that comes out of it is still pure. {The people of Israel may drink it}. Nonetheless, anyone who touches one of those dead bodies will still become impure.</i>

(There are no questions for this verse)

Leviticus 11:37

ULT	UST
<i>But when {part} of their carcass falls on any seed, a sown seed that will be sown, it {is} clean.</i>	<i>Likewise, it may happen that the dead body of one of these impure animals or insects happens to fall onto any plantable seeds that someone was going to plant. If this happens, those seeds are still pure. {Whoever owns them may still plant them.}</i>

(There are no questions for this verse)

Leviticus 11:38

ULT	UST
<i>But when water is put on seed, and {a} carcass of theirs falls onto it, it {is} unclean to you.</i>	<i>Alternatively, it may happen that the dead body of one of these impure animals or insects falls on those seeds after whoever planted the seeds has watered them. If this happens, then the people of Israel could consider those seeds to be impure and unacceptable.</i>

(There are no questions for this verse)

Leviticus 11:39

ULT	UST
<i>But when {one} from the livestock that it {is} to you to eat dies, the one touching its carcass will become unclean until the evening.</i>	<i>It may happen that an animal that the people of Israel may eat dies and someone touches it. If this happens, whoever has touched it has made himself impure {so that he should not touch another person or any sacred object or enter into any sacred space} until the evening of the day when he touched the animal's dead body.</i>

(There are no questions for this verse)

Leviticus 11:40

ULT	UST
<i>And the one eating from its carcass shall wash his clothes, and he will be unclean until the evening. And the one lifting its carcass shall wash his clothes, and he will be unclean until the evening.</i>	<i>Furthermore, anyone who eats any meat from the animal's dead body should wash his clothes {to purify them}. He has made himself impure until the evening of the day when he ate the animal's meat. Likewise, anyone who carries the animal's dead body should wash his clothes {to purify them}. He has made himself impure until the evening of the day when he carried the animal's dead body.</i>

(There are no questions for this verse)

Leviticus 11:41

ULT	UST
<i>And every swarming thing, the one swarming on the ground—it {is} a detestable thing. It shall not be eaten.</i>	<i>The Israelite people should consider any animals or insects that swarm on the ground to be disgusting and completely unacceptable to eat. No Israelite should ever eat these animals.</i>

(There are no questions for this verse)

Leviticus 11:42

ULT	UST
<i>Everything going on a belly and anything walking on four up to anything multiplying feet, of any swarming thing, the one swarming on the earth, you shall not eat them, because they {are} a detestable thing.</i>	<i>This means that no Israelite should ever eat any animal that crawls on its belly and also has four legs or any animal that has many legs, like a swarming ground-dwelling insect. This is because the Israelite people should consider these animals and insects to be disgusting and completely unacceptable to eat.</i>

What does Yahweh say about things that crawl on the ground?

All the animals that crawl upon the ground on four or more legs are to be considered disgusting and unacceptable to eat.

Leviticus 11:43

ULT	UST
<i>You shall not make your lives detestable with any swarming thing, the one swarming. And you shall not make yourselves unclean with them and be made unclean by them.</i>	<i>The Israelite people should never make themselves disgusting by eating or touching any of these swarming insects or animals. Neither should they make themselves impure or defile themselves by touching or eating them.</i>

(There are no questions for this verse)

Leviticus 11:44

ULT	UST
<i>For I {am} Yahweh your God. And you shall make yourselves holy, and you shall be holy {people}, because I {am} holy. And you shall not make your lives unclean with any swarming thing, the one crawling on the earth.</i>	<i>Remember who I am: I am Yahweh your God, and I am holy. The people of Israel must likewise be holy people because I am holy. Do not cause yourselves to become impure by eating or touching swarming animals or insects that crawl along the ground.</i>

(There are no questions for this verse)

Leviticus 11:45

ULT	UST
<i>For I {am} Yahweh, the one bringing you up from the land of Egypt to be God for you. And you shall be holy {people}, for I {am} holy.</i>	<i>Remember that I, Yahweh, freed the Israelite people when they were slaves in Egypt. I did this so that I could be their God. Therefore, because I am holy, they should be holy people.</i>

Why did Yahweh say that the people of Israel must be holy?

Yahweh said that the people must be holy because he is holy.

Leviticus 11:46

ULT	UST
<i>This {is} the law of the livestock and the bird and every life of the living thing, the ones swarming in the water; and of every life, the ones crawling on the earth,</i>	<i>These are the instructions for how the people of Israel should handle domestic animals, birds, any swarming fish that live in water, or any swarming insects or animals that live on dry land.</i>

(There are no questions for this verse)

Leviticus 11:47

ULT	UST
<i>to separate between the unclean and between the clean and between the living thing, the one being eaten, and between the living thing that shall not be eaten. ”</i>	<i>The people of Israel should learn to distinguish what is unacceptable to me and impure from that which is acceptable to me and pure. This means that they should also learn to distinguish those living creatures that are acceptable to eat from those that are unacceptable to eat. ”</i>

(There are no questions for this verse)

Leviticus 12

Leviticus 12:1

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Then Yahweh told Moses</i>

(There are no questions for this verse)

Leviticus 12:2

ULT	UST
<i>“Speak to the sons of Israel, saying, ‘A woman, if she produces seed and bears a male, then she shall be unclean for seven days. Like the days of the menstruation of her menstruating, she shall be unclean.</i>	<i>“Tell the people of Israel that when a woman is pregnant and gives birth to a boy, she has become impure for seven days. This is just like when she becomes impure from her regular menstruation; she has become impure.</i>

What did Yahweh say to Moses about women who give birth to a male child?

Yahweh said to Moses that a woman who gives birth to a male child would be unclean for seven days.

Leviticus 12:3

ULT	UST
<i>And on the eighth day, the flesh of his foreskin shall be circumcised.</i>	<i>She should make sure that the priests circumcise her baby boy eight days after he is born.</i>

(There are no questions for this verse)

Leviticus 12:4

ULT	UST
<i>And thirty days and three days she shall stay in the blood of her purification. Any holy thing she shall not touch, and into the holy place she shall not go until the days of her purification are full.</i>	<i>Then the woman should wait about a month in the impurity of the blood she bled from giving birth. During this time, she should not touch sacred objects or enter into holy space, like the sacred tent, until that time is over.</i>

What was a woman required to do following her being unclean?

She must wait about a month in the impurity of the blood she bled from giving birth. She must not enter the tabernacle or touch anything holy until that time is over.

Leviticus 12:5

ULT	UST
<i>But if she bears a female, then she will be unclean {for} two sets of seven {days}, like her menstruation. And sixty days and six days she shall stay in the blood of her purification.</i>	<i>But if a woman gives birth to a baby girl, she has become impure for two weeks. This is just like when she is menstruating each month. The woman should wait about two months in the impurity of the blood she bled when she gave birth to the baby.</i>

What was a woman required to do differently if she gave birth to a female child?

If a woman gives birth to female child, she will be unclean for two weeks. The woman should wait about two months in the impurity of the blood she bled when she gave birth to the baby.

Leviticus 12:6

ULT	UST
<i>And when the days of her purification are full, for a son or for a daughter, she shall bring a lamb, a son of its year, as a burnt offering, and a son of a pigeon or dove as a sin offering, to the entrance of the tent of meeting, to the priest.</i>	<i>After the time in which she is waiting to purify herself is over, that woman should bring a one-year-old lamb to the priest at the entrance of the sacred tent. She should do this whether she gives birth to a baby boy or a baby girl. The priest should offer the lamb as a wholly burned sacrifice. The woman should also bring a dove or a pigeon to the priest. He should offer it as a purifying sacrifice. {This will purify her and allow her to be pure again before me.}</i>

What was a woman required to do at the end of her purification?

At the end of her purification, a woman should bring a one-year-old lamb for a burnt offering and a pigeon or dove for a sin offering to the priest at the entrance of the tent of meeting.

Leviticus 12:7

ULT	UST
<i>And he shall present it to the face of Yahweh, and he shall make atonement for her. And she will be purified from the flow of her blood. This {is} the law of the {woman} who bears a male or a female.</i>	<i>The priest should offer these animals in my presence in the sacred tent. When this happens, I will accept her again and purify her from the impurity of the blood that she bled when she gave birth to the baby. This is the way that women who give birth, whether to a baby boy or girl, should offer sacrifices to purify themselves from the impurity of the blood that they bleed when they give birth to their children.</i>

(There are no questions for this verse)

Leviticus 12:8

ULT	UST
<i>And if her hand does not find enough {for} a sheep, then she shall take two turtledoves or two young doves, one for a burnt offering and one for a sin offering. And the priest shall make atonement for her, and she will be pure.'"</i>	<i>However, if any woman cannot afford a lamb, then she may bring two pigeons or two doves. The priest should offer one of the birds as a wholly burned sacrifice and the other as a purifying sacrifice. When the priest offers these birds, I will accept the woman again, and I will purify her from the impurity of the blood that she bled when she gave birth to her children."</i>

What if the woman who gives birth to a child cannot afford a lamb?

If the woman cannot afford a lamb, she must bring two pigeons or two doves for the burnt and sin offerings.

What would happen to the woman after she did these things?

The woman will be clean after the priest makes atonement for her.

Leviticus 13

Leviticus 13:1

ULT	UST
<i>And Yahweh spoke to Moses and to Aaron, saying,</i>	<i>Then Yahweh told Aaron and Moses,</i>

(There are no questions for this verse)

Leviticus 13:2

ULT	UST
<i>“A man, when he has on the skin of his flesh a swelling or a scab or a bright spot, and it becomes on the skin of his flesh an infection of skin disease, then he shall be brought to Aaron the priest or to one from his sons the priests.</i>	<i>“It may happen that someone finds a raised area, a protective crust, or a discolored spot on their skin. If their skin looks infected, like it may be an infectious skin disease, then someone should bring the infected person to Aaron the priest or to one of his sons or descendants, who are also priests.</i>

What did Yahweh should happen if someone has on his skin a swelling, scab, or bright spot that becomes infected?

Yahweh said that anyone who has a skin infection must be brought to Aaron or to one of his sons, the priests.

Leviticus 13:3

ULT	UST
<i>And the priest shall see the infection on the skin of the flesh, and {if} the hair on the infection has turned white, and the appearance of the infection {is} deeper than the skin of his flesh, it {is} an infection of skin disease. And the priest shall see it, and he shall pronounce him unclean.</i>	<i>The priest should examine the person’s infected skin. The priest should look to see if the hair on the infection is white and if the infection itself appears to be under their skin. If it is, then that infection is a symptom of an infectious skin disease. When the priest sees this kind of infection, he should judge the infected person to be impure. {The impure person should not touch other people or sacred objects or enter sacred space.}</i>

(There are no questions for this verse)

Leviticus 13:4

ULT	UST
<i>And if it {is} a white bright spot on the skin of his flesh, and deep is not the appearance of it from the skin, and its hair has not turned white, then the priest shall separate the infection {for} seven days.</i>	<i>However, the priest might see that the discolored spot on the person's skin is white. He may also see that the infection is only skin-deep, and the hair on the infected spot is not white. If the priest sees this kind of infection, then he should quarantine the person with the infection for one week.</i>

What must be done if the priest determines that the swelling, scab, or bright spot may not be infectious?

If the priest cannot determine that the swelling, scab, or bright spot is infectious, the priest must quarantine the person for one week.

Leviticus 13:5

ULT	UST
<i>And the priest shall see it on the seventh day, and behold, the infection stands in his eyes; the infection has not spread on the skin. Then the priest shall separate him {for} a second seven days.</i>	<i>On the last day of that week, the priest should examine the infected person again. Indeed, if the priest can see that the infection is still there, but it has not spread on the person's skin, then the priest should quarantine the infected person for another week.</i>

(There are no questions for this verse)

Leviticus 13:6

ULT	UST
<i>And the priest shall see him on the second seventh day, and behold, the infection has faded, and the infection has not spread on the skin. Then the priest shall pronounce him clean. It {is} a scab, and he shall wash his clothes, and he will be clean.</i>	<i>On the last day of that second week, the priest should examine the infected person again. This time, he should look to see if the infection has spread on the skin. If it has not, but rather the infection has receded and is now fainter in color, then the priest should judge the infected person to be pure. {That person may now touch other people and sacred objects and enter sacred space.} The infection is just a benign scab. The person with the infection should wash and clean his clothes, and then he will be pure.</i>

What if the swelling, scab, or bright spot proves not to be infectious?

If the swelling, scab, or bright spot is not infectious, the priest will pronounce him clean and he must wash his clothes, and he will be clean.

Leviticus 13:7

ULT	UST
<i>But if, spreading, the scab spreads on the skin after his appearing to the priest for his being pronounced clean, then he shall appear to the priest a second {time}.</i>	<i>However, it may happen that the scab spreads aggressively on the skin after the priest has examined the infected person and judged them to be pure. If this happens, then the person with the infection must go and show himself to the priest again.</i>

(There are no questions for this verse)

Leviticus 13:8

ULT	UST
<i>And the priest shall see, and behold, the scab has spread on the skin. Then the priest shall pronounce him unclean. It {is} a skin disease.</i>	<i>The priest should then examine the person with the infection. The priest should determine that the scab has really spread on the infected person's skin. If it has, then the priest should judge that person to be impure. The person has become impure because the scab is actually a symptom of an infectious skin disease.</i>

(There are no questions for this verse)

Leviticus 13:9

ULT	UST
<i>An infection of skin disease, when it is on a man, then he shall be brought to the priest.</i>	<i>It may also happen that someone develops an infection because of an infectious skin disease. In this case, the person with the infection should go to the priest.</i>

What are the three conditions that the swelling, scab, or bright spot may show if it is to be declared infectious? (13:9-10)

The three conditions which the swelling, scab, or bright spot may show to be pronounced infectious are white swelling in the skin, the hair has turned white, and there is raw flesh in the swelling.

Leviticus 13:10

ULT	UST
<i>And the priest shall see, and behold, a white swelling {is} on the skin, and it has turned the hair white, and a preservation of living flesh {is} on the swelling.</i>	<i>When the priest examines him, the priest should look to see if there is a white swelling on the skin that has caused the hair on the infected spot to become white. If the priest also sees that the skin on the swelling is raw,</i>

(There are no questions for this verse)

Leviticus 13:11

ULT	UST
<i>It {is} a reoccurring skin disease on the skin of his flesh, and the priest shall pronounce him unclean. He shall not separate him, because he {is} unclean.</i>	<i>then this infection on the person's skin is actually a symptom of a chronic, infectious skin disease. The priest should judge the person to be impure. {The impure person should not touch other people or sacred objects or enter into sacred space.} In this case, because the person with the infection is impure, the priest should not merely quarantine the person temporarily.</i>

If the priest determines that this is a chronic skin disease, what must the priest do?

If the priest determines that this is a chronic skin disease, he must pronounce the person unclean, but the priest does not isolate him.

Leviticus 13:12

ULT	UST
<i>But if, breaking out, the skin disease breaks out on the skin, and the skin disease covers all the skin of the infection, from his head and to his feet, to the whole vision of the eyes of the priest,</i>	<i>Alternatively, {when the priest examines the person with the infection, he might see that} the infectious skin disease has broken out aggressively on the person's skin such that, as far as the priest can see, it now covers the infected person's entire body, from head to toe.</i>

If the skin disease covers the person's entire body and living flesh can be seen, what is the person declared to be? (13:12-14)

If the skin disease covers the person's entire body and living flesh can be seen, the person is declared to be unclean.

Leviticus 13:13

ULT	UST
<i>then the priest shall see, and behold, the skin disease has covered his whole flesh. Then he shall pronounce the infection clean. All of it has turned white; he {is} clean.</i>	<i>If this happens, then the priest should look to see whether the infectious skin disease has really covered the infected person's entire body. If this happens, {and the infected skin has turned white,} the priest should judge the person with the infection to be pure. Because the infection has turned entirely white, the person is pure, {and the infection is not a symptom of an infectious skin disease.}</i>

(There are no questions for this verse)

Leviticus 13:14

ULT	UST
<i>And on the day of the appearing of living flesh on him, he will be unclean.</i>	<i>However, whenever a person sees that there is raw skin on their infection, that person has become impure. {The impure person should not touch other people or sacred objects or enter into sacred space.}</i>

(There are no questions for this verse)

Leviticus 13:15

ULT	UST
<i>And the priest shall see the living flesh, and he shall pronounce him unclean. The living flesh, it {is} unclean. It {is} a skin disease.</i>	<i>Whenever the priest sees raw skin on an infection, he should judge the person to be impure. {The person is impure because} there is raw skin on their infection. This demonstrates that the infection is actually a symptom of an infectious disease.</i>

(There are no questions for this verse)

Leviticus 13:16

ULT	UST
<i>Or when the living flesh returns, and it is turned to white, then he shall go to the priest.</i>	<i>But it may happen that the raw skin of the person with the infection changes and once again becomes white. If this happens, he should go to the priest.</i>

How may the unclean person become clean again? (13:16-17)

The unclean person may become clean again if the infection has been turned to white; the priest shall pronounce him clean.

Leviticus 13:17

ULT	UST
<i>And the priest shall see him, and behold, the infection has been turned to white. Then the priest shall pronounce the infection clean. He {is} clean.</i>	<i>The priest should examine him. This time, the priest should look to see if the infection has really become white. If it has, then the priest should judge the person with the infection to be pure. {Because the infection is white,} he is now pure. {The infection is not a symptom of an infectious disease.}</i>

(There are no questions for this verse)

Leviticus 13:18

ULT	UST
<i>But flesh, when it has on it, on his skin, a boil, and it has been healed,</i>	<i>It may also happen that someone has a boil on their skin, but the boil eventually healed.</i>

What must a priest do if he examines a person who had a boil but now has a swelling or bright spot that appears deeper under the skin where the boil was, and the hair there has turned white? (13:18-20)

The priest must pronounce that person unclean.

Leviticus 13:19

ULT	UST
<i>and a white swelling or a white-reddish bright spot is in the place of the boil, then he shall show himself to the priest.</i>	<i>It may be that, where the boil used to be, there is now a white swelling or a discolored spot on the skin that is reddish in color. If there is, then that person must go and show himself to the priest.</i>

(There are no questions for this verse)

Leviticus 13:20

ULT	UST
<i>And the priest shall see, and behold, the appearance {is} deeper than the skin, and its hair has turned white. Then the priest shall pronounce him unclean. It {is} an infection of skin disease; it has broken out in the boil.</i>	<i>The priest should examine the person's skin. The priest should look to see if the discolored or swollen spot of skin seems to be under the skin or if the hair on that spot has become white. These things are symptoms of an infectious skin disease that has broken out where the boil used to be. Therefore, the priest should judge the person to be impure.</i>

(There are no questions for this verse)

Leviticus 13:21

ULT	UST
<i>And if the priest sees it, and behold, there is no white hair on it, and lower it is not than the skin, and it has faded, then the priest shall separate him {for} seven days.</i>	<i>Alternatively, the priest might examine the person's skin and see that there is no white hair on the discolored or swollen spot of skin. If, instead, the spot is only skin-deep, and it has receded and is now fainter in color, then the priest should quarantine the person with the infection for one week.</i>

(There are no questions for this verse)

Leviticus 13:22

ULT	UST
<i>But if, spreading, it spreads on the skin, then the priest shall pronounce him unclean. It {is} an infection.</i>	<i>If, after a week, the swollen or discolored spot of skin has spread aggressively on the skin, then the priest should judge the person to be impure. That spot of skin is actually an infection.</i>

(There are no questions for this verse)

Leviticus 13:23

ULT	UST
<i>But if the bright spot stands under it (it has not spread), it {is} the scar of the boil. And the priest shall pronounce him clean.</i>	<i>But if that discolored spot of skin has stayed where it was and has not spread, then it is merely a scar from the boil. The priest should judge the person to be pure again. {The pure person can touch other people and sacred objects and enter into sacred space once again.}</i>

(There are no questions for this verse)

Leviticus 13:24

ULT	UST
<i>Or flesh, when it has a burn of fire on his skin, and the preservation of the burn has become a reddish-white or white spot,</i>	<i>It might also happen that a person has a burn from a fire on his skin. The raw skin from the burn may be discolored and reddish-white or pure white in color.</i>

(There are no questions for this verse)

Leviticus 13:25

ULT	UST
<i>then the priest shall see it, and behold, the hair has been turned white on the bright spot, and the appearance of it {is} deeper than the skin; it {is} a skin disease. It has broken out on the burn. And the priest shall pronounce him unclean. It {is} an infection of skin disease.</i>	<i>If this happens, then the priest should examine the person who has the burn. The priest should look to see if the hair on the discolored spot of skin has become white or if the discolored spot seems to be under the skin. If the priest sees these things, then the discolored spot of skin is a symptom of an infectious skin disease that has broken out on the burn. Because the discolored skin from the burn is an infection and a symptom of an infectious skin disease, the priest should declare the person with the burn to be impure.</i>

(There are no questions for this verse)

Leviticus 13:26

ULT	UST
<i>But if the priest sees it, and behold, there is no white hair on the spot, and deeper it is not than the skin, but it {is} faded, then the priest shall separate him {for} seven days.</i>	<i>Alternatively, the priest might examine the person's skin and see that there is no white hair on the discolored spot of skin, that the discolored spot is only skin-deep, and that the spot has receded and is now fainter in color. If the priest sees this, then he should quarantine the person with the burn for one week.</i>

(There are no questions for this verse)

Leviticus 13:27

ULT	UST
<i>And the priest shall see him on the seventh day. If, spreading, it has spread on the skin, then the priest shall pronounce him unclean. It {is} an infection of skin disease.</i>	<i>On the last day of the week-long quarantine, the priest should examine the person with the burn again. If the discolored spot of skin has spread aggressively on the skin, then the priest should judge the person to be impure. The discolored spot is actually an infection and a symptom of an infectious skin disease.</i>

(There are no questions for this verse)

Leviticus 13:28

ULT	UST
<i>But if the bright spot stands under it—it has not spread on the skin but it {is} faded—it {is} the swelling of the burn. And the priest shall pronounce him clean, because it {is} the scar of the burn.</i>	<i>However, the priest might see that the discolored spot of skin has stayed where it was and has not spread on the skin but, instead, it has receded and is now fainter in color. If the priest sees this, then the discolored spot of skin is only swelling from the burn. Because the discolored spot of skin is actually just a scar from the burn, the priest should judge the person with the burn to be pure again.</i>

(There are no questions for this verse)

Leviticus 13:29

ULT	UST
<i>And a man or a woman, when he has an infection on him, on a head or in a beard,</i>	<i>It may also happen that a man or a woman has an infection in any place where hair might grow, either on the head or on the lower portion of the face.</i>

What kind of infectious disease may cause one to be unclean if it is found on the head or chin? (13:29-30)

A scall, a skin disease of the head or the beard, may cause one to be unclean if it is found.

Leviticus 13:30

ULT	UST
<i>then the priest shall see the infection. And behold, the appearance of it {is} deeper than the skin, and on it {is} yellow, thin hair. Then the priest shall pronounce him unclean. It {is} a scall. It {is} a skin disease of the head or the beard.</i>	<i>If this happens, the priest should examine the person with the infection. The priest should look to see if the infection is under the skin or if the hair on the infection has become bright yellow in color and has thinned out. If the priest sees these things, then he should judge the person to be impure. The infection is actually an itchy and contagious skin infection that has come from an infectious skin disease on the head or on the lower portion of the face.</i>

(There are no questions for this verse)

Leviticus 13:31

ULT	UST
<i>But when the priest sees the infection of the scall, and behold, the appearance of it is not deeper than the skin, and there is no black hair on it. Then the priest shall separate the infection of the scall {for} seven days.</i>	<i>However, when the priest examines the person with the infection that appears to be an itchy, contagious skin infection, he might see that the infection does not seem to be under the skin and that there is no normal hair on the infection. If the priest sees these things, then he should quarantine the person with the infection for one week.</i>

(There are no questions for this verse)

Leviticus 13:32

ULT	UST
<i>And the priest shall see the infection on the seventh day. And behold, the scall has not spread, and yellow hair is not on it, and the appearance of the scall is not deeper than the skin.</i>	<i>On the last day of the week-long quarantine, the priest should examine the person with the infection again. The priest should look to see if the spot that looks like it might be an itchy, contagious skin infection has spread. If the hair on the infection is not bright red in color and the spot does not appear to be under the skin,</i>

(There are no questions for this verse)

Leviticus 13:33

ULT	UST
<i>Then he shall shave himself, but the scall shall not be shaved. And the priest shall separate the scall {for} a second seven days.</i>	<i>the person with the infection should shave all of his or her hair. However, that person should not shave the hair that is near the spot that looks like it might be an itchy, contagious skin infection. Then the priest should quarantine the person for another week.</i>

(There are no questions for this verse)

Leviticus 13:34

ULT	UST
<i>And the priest shall see the scall on the seventh day. And behold, the scall has not spread on the skin, and the appearance of it is not deeper than the skin. Then the priest shall pronounce him clean. And he shall wash his clothes, and he will be clean.</i>	<i>On the last day of the week-long quarantine, the priest should again examine the person who has the infection that looks like it might be an itchy, contagious skin infection. If the infection has not spread on the skin, and it appears to only be skin-deep, then the priest should judge the person to be pure. The person should wash his clothes, and then he will be pure once again.</i>

(There are no questions for this verse)

Leviticus 13:35

ULT	UST
<i>But if, spreading, the scall has spread on the skin after his cleansing,</i>	<i>However, it may happen that the spot that looked like it might have been an itchy, contagious skin infection later aggressively spreads on the person's skin after the priest judged the person to be pure.</i>

(There are no questions for this verse)

Leviticus 13:36

ULT	UST
<i>then the priest shall see him. And behold, the scall has spread on the skin. The priest shall not seek for yellow hair; he {is} unclean.</i>	<i>If this happens, then the priest should examine him again. The priest should look to see if the spot has spread on the skin. If it has, then the priest need not look for hair that is bright red in color. The person that has the infection that has spread has become impure.</i>

(There are no questions for this verse)

Leviticus 13:37

ULT	UST
<i>But if, in his eyes, the scall stands, and black hair has sprouted on it, the scall has been healed. He {is} clean, and the priest shall pronounce him clean.</i>	<i>However, if, as far as the priest can see, the spot is unchanged and the hair growing on the infected area is healthy, then the infection has healed. {Because it has healed and is not a symptom of an infectious skin disease,} the person is now pure again. So the priest should judge the person to be pure.</i>

(There are no questions for this verse)

Leviticus 13:38

ULT	UST
<i>And a man or a woman, when he has on the skin of their flesh bright spots, white bright spots,</i>	<i>It may also happen that a man or a woman finds very white spots on their skin.</i>

(There are no questions for this verse)

Leviticus 13:39

ULT	UST
<i>then the priest shall see. And behold, the bright spots on the skin of their flesh {are} dull white; it {is} a rash. It has broken out on the skin. He {is} clean.</i>	<i>The priest should examine that person. Indeed, if the priest sees that the shiny spots on their skin are a faded white in color. Then it is a benign rash that has broken out on the skin. {The discolored skin is not a symptom of an infectious skin disease.} The person is still pure.</i>

(There are no questions for this verse)

Leviticus 13:40

ULT	UST
<i>And a man, when his head is made bare, he {is} bald. He {is} clean.</i>	<i>It may happen to some men that the hair on the crown of his head starts to thin. If this happens, he is simply balding. He is still pure.</i>

What would a man who lost his hair be pronounced?

A man whose head is made bare is clean. He is bald.

Leviticus 13:41

ULT	UST
<i>And if his head is made bare from the corners of his face, he {is} balding. He {is} clean.</i>	<i>The same is true if the hair at the front of his head starts to thin. He is simply developing a receding hairline. He is still pure.</i>

(There are no questions for this verse)

Leviticus 13:42

ULT	UST
<i>But when there is on the {back} bald spot or on the {front} balding spot a reddish-white infection, it {is} a skin disease, breaking out on his {back} bald spot or on his {front} balding spot.</i>	<i>However, it may happen that such a man discovers an infection that is reddish-white in color on his balding head, whether his crown is balding or he is developing a receding hairline. If this happens, then the infection is a symptom of an infectious skin disease that has broken out on his balding head, no matter the way in which he is balding.</i>

(There are no questions for this verse)

Leviticus 13:43

ULT	UST
<i>Then the priest shall see him. And behold, the swelling of the infection is reddish-white on his {back} bald spot or on his {front} balding spot, like the appearance of the skin disease of the skin of the flesh.</i>	<i>The priest should examine the balding man who has the infection. The priest should look to see if the swollen infection on his balding head—no matter the way in which he is balding—is reddish-white in color, like the way that an infectious skin disease looks on a person's skin.</i>

What one condition on a man's bald head would result in the man being pronounced unclean? (13:43-44)

If the bald man's head has reddish-white sores that appear like a skin disease, the priest should pronounce him unclean.

Leviticus 13:44

ULT	UST
<i>He {is} a man of a skin disease; he {is} unclean. Being unclean, the priest shall pronounce him unclean on his head of his infection.</i>	<i>If the man's infection looks like this, then he has an infectious skin disease and he is impure. Because the infection on his head has the appearance that it does, the priest surely must judge the man to be impure.</i>

(There are no questions for this verse)

Leviticus 13:45

ULT	UST
<i>But the person with a skin disease, who {has} on him the infection, on his clothes, they shall be torn, and his head shall be unbound, and he shall cover over the mustache, and 'Unclean, unclean!' he shall call out.</i>	<i>Anyone who has an infectious skin disease that develops an infection should tear his clothes and let his long hair hang down disheveled. He should also show his shame by covering his upper lip and crying out, 'I am impure! I have a contagious skin disease! Do not come near me!'</i>

**What must the unclean person do to let others know that he is unclean?
(13:45-46)**

The unclean person must tear his clothes, let his long hair hang down disheveled, cover his upper lip, and shout "Unclean, unclean" when in the presence of others. He must also live alone, outside the camp.

Leviticus 13:46

ULT	UST
<i>All the days that the infection {is} on him he will be unclean. He {is} unclean. He shall dwell alone; his dwelling {shall be} outside the camp.</i>	<i>As long as he has the infection, he is impure. Because he is impure, he should live alone in a residence outside of the area where everyone else lives.</i>

(There are no questions for this verse)

Leviticus 13:47

ULT	UST
<i>But the clothing, when it has on it the infection of disease, on clothing of wool or on clothing of linen,</i>	<i>Likewise, it might happen that a piece of clothing has on it an infection that is a symptom of an infectious disease. The infection might be on a piece of woolen or linen clothing</i>

(There are no questions for this verse)

Leviticus 13:48

ULT	UST
<i>or in the warp or in the woof of the linen or of the wool, or on leather, or on any work of leather,</i>	<i>or on any linen or woolen material that someone is weaving together. Alternatively, the infection might be on a scrap piece of leather or on something that is made of leather.</i>

(There are no questions for this verse)

Leviticus 13:49

ULT	UST
<i>and the infection is yellowish-green or reddish on the clothing or on the leather or in the warp or in the woof or on any article of leather, it {is} an infection of disease. And the priest shall be made to see {it}.</i>	<i>If the infection on any of these fabrics is greenish or reddish in color, then the infection is a symptom of an infectious disease. Whoever owns the infected piece of clothing must show it to a priest.</i>

(There are no questions for this verse)

Leviticus 13:50

ULT	UST
<i>And the priest shall see the infection, and he shall separate the infection {for} seven days.</i>	<i>The priest should examine the infected piece of fabric. If it is indeed infected, then he should quarantine it for one week.</i>

(There are no questions for this verse)

Leviticus 13:51

ULT	UST
<i>And he shall see the infection on the seventh day. If the infection has spread on the clothing or in the warp or in the woof or on the leather —of any equipment into which the leather was made—the infection {is} a malignant disease. It {is} unclean.</i>	<i>On the last day of the week-long quarantine, the priest should examine the infected fabric again. Whenever the infected spot spreads, the infection is actually a symptom of an infectious, malignant disease. This is true whether the fabric is part of a piece of clothing, two threads that the person is weaving together, or a scrap piece of leather (no matter what the person is making from the leather). The piece of fabric is now impure.</i>

(There are no questions for this verse)

Leviticus 13:52

ULT	UST
<i>And he shall burn the clothing or the warp or the woof, on wool or on linen or any equipment of leather, whatever has on it the infection, because it {is} a malignant disease. It shall be burned with fire.</i>	<i>Whoever owns the impure item that has the infection on it should burn the item, no matter what fabric or material it is. Because the infection is a symptom of an infectious malignant disease, he must burn it completely.</i>

(There are no questions for this verse)

Leviticus 13:53

ULT	UST
<i>But if the priest sees, and behold, the infection has not spread on the clothing or in the warp or in the woof or on any equipment of leather,</i>	<i>Alternatively, the priest might examine the infected fabric, and he might see that the infected spot has not spread on it—whether it is a piece of clothing, two threads that someone was weaving together, or anything that someone made from leather.</i>

(There are no questions for this verse)

Leviticus 13:54

ULT	UST
<i>then the priest shall command, and they shall wash that which the infection {was} on it. And he shall separate it {for} a second seven days.</i>	<i>If the priest sees that the fabric is indeed infected, then he should tell whoever owns it to wash the thing that has the infection on it and put the entire item in a separate place for another week.</i>

(There are no questions for this verse)

Leviticus 13:55

ULT	UST
<i>And the priest shall see after the infection has been washed, and behold, the infection has not turned its eye and the infection has not spread. It {is} unclean. You shall burn it with fire. It {is} a rot, on its bare back side or on its bare front side.</i>	<i>The priest should examine the item a week after the owner has washed the infected fabric. Indeed, if the infection remains unchanged in color, even if it has not spread, the fabric is impure and should not be used. Because the infection is actually a rotting fungus, whether on the back or front side of the item, the owner should completely burn the entire item.</i>

(There are no questions for this verse)

Leviticus 13:56

ULT	UST
<i>But if the priest sees, and behold, the infection has faded after it was washed, then he shall tear it from the clothing or from the leather or from the warp or from the woof.</i>	<i>However, when the priest examines the infected fabric after the owner has washed it, indeed, he may see that the infection has receded and is now fainter in color. If this has happened, the owner should tear the infected portion of fabric out from the item, whether it is an article of clothing or of leather or of weaving.</i>

(There are no questions for this verse)

Leviticus 13:57

ULT	UST
<i>And if it still appears on the clothing or in the warp or in the woof or on any article of leather, it is breaking out. You shall burn it with fire—that which {has} the infection on it.</i>	<i>The infection may reappear on the fabric, regardless of what type of item is infected. If this happens, the rotting fungus is spreading. This time, the owner of the infected fabric must completely burn the entire item.</i>

What must the owner do with any garment of wool or linen or leather or anything made of leather that was found to be infected with a rotting fungus?

If any garment of wool or leather or anything made from leather is found to be infected with a rotting fungus, the owner must burn it completely.

Leviticus 13:58

ULT	UST
<i>But the clothing or the warp or the woof or any article of leather that you washed and the infection turned aside from them, it shall be washed a second {time}, and it will be clean.</i>	<i>However, if, after the owner washes the item, the infection disappears, the owner should wash it a second time, and then it will be pure.</i>

(There are no questions for this verse)

Leviticus 13:59

ULT	UST
<i>This {is} the law of the infection of disease of clothing of wool or linen or warp or woof or any article of leather to pronounce it clean or to pronounce it unclean.”</i>	<i>This is the way that the people of Israel should handle infections that come from infectious diseases that appear on woolen or linen clothing or on a woven article or on a piece of leather. The people of Israel should use these instructions to determine whether something is pure or impure.”</i>

(There are no questions for this verse)

Leviticus 14

Leviticus 14:1

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Then Yahweh said to Moses,</i>

(There are no questions for this verse)

Leviticus 14:2

ULT	UST
<i>“This will be the law of the person with a skin disease on the day of his cleansing. And he shall be brought to the priest.</i>	<i>“This is what an Israelite should do to be judged pure when he or she has had an infectious skin disease. The individual should first go to the priest.</i>

(There are no questions for this verse)

Leviticus 14:3

ULT	UST
<i>And the priest shall go out to {a place} on the outside of the camp and the priest shall see. And behold, the infection of the skin disease was healed from the person with the skin disease.</i>	<i>The priest should meet the person with the infectious skin disease at a location outside the camp and there the priest should examine him. The priest should look to see if the infection is fully healed and no longer contagious.</i>

Where must the priest examine the diseased person on the day of his cleansing?

The priest must examine the diseased person at a place on the outside of the camp to see if the infection is healed.

Leviticus 14:4

ULT	UST
<i>Then the priest shall command, and he shall take for the person who is being cleansed two live, clean birds and wood of cedar and scarlet of worm and hyssop.</i>	<i>If it is, then the priest should tell the person who desires to be clean to bring two living birds that are acceptable to eat, some cedar wood, crimson thread, and some hyssop branches.</i>

What must the priest command the diseased person to bring for the pronouncement of his cleansing?

The priest should command the person to bring two live clean birds, cedar wood, scarlet yarn, and hyssop.

Leviticus 14:5

ULT	UST
<i>And the priest shall command, and he shall slaughter one bird into a container of clay, over living water.</i>	<i>Next, the priest should tell the infected person to kill one of the birds while he suspends it over a clay pot that contains fresh water.</i>

After the priest sprinkled the mixture of blood, water, cedar wood and hyssop over the diseased person seven times, what did he do with the remaining bird? (14:5-7)

After the priest sprinkled the mixture over the diseased person seven times, he released the living bird to fly into the fields.

Leviticus 14:6

ULT	UST
<i>The live bird, he shall take it and the wood of cedar and the scarlet of worm and the hyssop, and he shall dip them and the live bird in the blood of the bird, the slaughtered one, over the living water.</i>	<i>Then the priest should grab the bird that is still living, along with the cedar, the crimson thread, and the hyssop branches. The priest should dip all of these items, including the living bird, into the water that now also contains blood from the bird that the person killed.</i>

(There are no questions for this verse)

Leviticus 14:7

ULT	UST
<i>And he shall sprinkle on the person who is being cleansed from the skin disease seven times, and he shall pronounce him clean. And he will send the live bird over the face of the field.</i>	<i>The priest should then flick some of the water and blood on the previously infected person whom the priest now intends to cleanse. The priest must flick the blood and water on him seven times. Then the priest should declare that the person is pure {and that he may be with other people again.} Finally, the priest should release the living bird and allow it to fly away toward the open field.</i>

(There are no questions for this verse)

Leviticus 14:8

ULT	UST
<i>And the person who is being cleansed shall wash his clothes, and he shall shave all his hair; and he shall bathe in the water, and he will be clean. And afterward, he shall enter into the camp, and he shall dwell in {a place} outside of his tent {for} seven days.</i>	<i>Then the person whom the priest judged to be pure should go and wash his clothes, shave off all of his hair, and bathe himself thoroughly. When he has done these things, the people of Israel should know that he is pure; he may return to the camp, but he should remain outside his tent for a full week.</i>

What must the person being cleansed do after the priest has pronounced him clean? (14:8-9)

The person being cleansed must wash his clothes, shave all of his hair, bathe himself in the water, and remain outside his tent for seven days.

Leviticus 14:9

ULT	UST
<i>And it will be, on the seventh day, he shall shave all his hair. His head and his beard and the brows of his eyes, and all his hair he shall shave. And he shall wash his clothes, and he shall bathe his flesh in the water. And he will be clean.</i>	<i>On the last day of that week-long period, that person should shave off all his hair once again, including his head, beard, and eyebrows. He should wash his clothes once again and thoroughly bathe himself. After he does these things, the people of Israel should consider him to be completely pure. {He may be with other people again.}</i>

On the eighth day, what animals should the person being cleansed bring to the priest? (14:9-10)

On the eighth day, the person being cleansed must take to the priest two perfect male lambs and one perfect female lamb a year old.

Leviticus 14:10

ULT	UST
<i>And on the eighth day, he shall take two perfect {male} lambs and one {female} lamb, a perfect daughter of her year, and three tenth parts of flour, a grain offering mixed with oil, and one log of oil.</i>	<i>The very next day, that person should acquire two totally healthy male lambs and a totally healthy, year-old female lamb. He should also acquire about seven liters of wheat flour and mix it with olive oil in order to present it as a grain offering. Finally, he should acquire about a half of a liter of olive oil.</i>

(There are no questions for this verse)

Leviticus 14:11

ULT	UST
<i>And the priest, the one pronouncing clean, shall make the man, the one being cleansed, and them stand to the face of Yahweh {at} the entrance of the tent of meeting.</i>	<i>The priest who judged the person to be pure should make the person whom he is cleansing, along with all of the required items and animals, stand in my presence at the entrance of the sacred tent.</i>

(There are no questions for this verse)

Leviticus 14:12

ULT	UST
<i>And the priest shall take one lamb, and he shall present it as a guilt offering, and the log of oil. And he shall raise them {as} a raised offering to the face of Yahweh.</i>	<i>Then the priest should take one of the male lambs and present it to me to show that he will offer it as a restoring sacrifice. He should also do this with the olive oil. Then priest should lift the lamb and show off the olive oil in my presence in order to demonstrate that he will offer them as a presentation sacrifice.</i>

(There are no questions for this verse)

Leviticus 14:13

ULT	UST
<i>And he shall slaughter the lamb in the place where one slaughters the sin offering and the burnt offering, in the Holy Place, for the guilt offering {is} like the sin offering; it {is} for the priest. It {is} a holy thing of holy things.</i>	<i>Then that person should kill the lamb in the same location in which people regularly kill the purifying and wholly burned sacrifices. This location should be somewhere that the priests have set apart for such sacred purposes. The person should kill the lamb here because the restoring sacrifice is like the purifying sacrifice in this regard: it belongs to the priest for his portion of food. Out of all the gifts that people offer to me, the portion of the sacrifice that the priests keep for themselves for food is specially set apart.</i>

(There are no questions for this verse)

Leviticus 14:14

ULT	UST
<i>And the priest shall take some of the blood of the guilt offering, and the priest shall put {it} on the lobe of the right ear of the person who is being cleansed and on the thumb of his right hand and on the big toe of his right foot.</i>	<i>{After catching some of the lamb's blood in a bowl,} the priest should take the blood of the restoring sacrifice and place some of it on the person whom the priest is cleansing—on the lobe of his right ear, the thumb of his right hand, and the big toe of his right foot.</i>

(There are no questions for this verse)

Leviticus 14:15

ULT	UST
<i>And the priest shall take some of the measure of oil, and he shall pour {it} on the left palm of the priest.</i>	<i>Then the priest should take some of the olive oil and pour it into the palm of his own left hand.</i>

(There are no questions for this verse)

Leviticus 14:16

ULT	UST
<i>And the priest shall dip his right finger {in} some of the oil that {is} on his left palm, and he shall sprinkle some of the oil with his finger seven times to the face of Yahweh.</i>	<i>The priest should then dip his right forefinger into the oil on his left palm and flick that oil seven times with his forefinger toward my presence in the Holy Place where I, Yahweh, live among the Israelites.</i>

(There are no questions for this verse)

Leviticus 14:17

ULT	UST
<i>And the priest shall put some of the remainder of the oil that {is} on his palm on the lobe of the right ear of the person being cleansed and on the thumb of his right hand and on the big toe of his right foot, on the blood of the guilt offering.</i>	<i>Whatever oil is left on the priest's palm he should smear on the lobe of the right ear of the person whom the priest is cleansing, the thumb of his right hand, and the big toe of his right foot. The priest should put the oil on top of the blood of the purifying sacrifice that he previously put on the person's extremities.</i>

(There are no questions for this verse)

Leviticus 14:18

ULT	UST
<i>And the remainder of the oil that {is} on the palm of the priest he shall put on the head of the person being cleansed. And the priest shall make atonement for him to the face of Yahweh.</i>	<i>The priest should place whatever oil remains on his palm onto the head of the person whom he is cleansing. When the priest has done this, he will have cleansed the person in my presence in the sacred tent. {I will restore the person and remove the impurity he acquired from his infectious skin disease.}</i>

(There are no questions for this verse)

Leviticus 14:19

ULT	UST
<i>And the priest shall make the sin offering, and he shall make atonement for the person being cleansed from his uncleanness. And after, he shall slaughter the burnt offering.</i>	<i>Then the priest should prepare the purifying sacrifice so that he might make a sacrifice that I will accept on behalf of the person whom the priest judged to be clean. If he does this, I will fully cleanse the individual from the impurity that he acquired from his infection. After the priest has offered the purifying sacrifice, the individual whom the priest is cleansing should kill the other lamb so that the priest can begin to prepare the wholly burned sacrifice.</i>

(There are no questions for this verse)

Leviticus 14:20

ULT	UST
<i>And the priest shall make the burnt offering and the grain offering go up on the altar. And the priest shall make atonement for him, and he will be clean.</i>	<i>The priest should make the wholly burned sacrifice and the grain offering go up to me in heaven by burning them on the altar in a way that causes smoke to go up. If he does this, the priest will have offered a sacrifice that I will accept on behalf of the individual whom the priest is cleansing. I will remove the impurity of his infection from him so that he will be pure once again.</i>

(There are no questions for this verse)

Leviticus 14:21

ULT	UST
<i>But if he {is} poor and his hand is not reaching, then he shall take one lamb {as} a guilt offering to raise, to make atonement for him, and one tenth of flour mixed with oil as a grain offering, and a log of oil</i>	<i>However, if the person whom the priest is cleansing is poor and cannot afford the two lambs, then he should acquire one lamb for the priest to offer as a restoring sacrifice by lifting it high to me. The individual should offer this lamb so that I might accept him and remove the impurity of his infection from him. In addition to the lamb, the individual should also acquire about two liters of wheat flour that he has mixed with olive oil and can offer as a grain offering. He should also acquire an additional half of a liter of olive oil.</i>

If the person being cleansed is poor and cannot afford these sacrifices, what must he bring?

If the person being cleansed is poor and cannot afford the lambs, he must bring one lamb, one tenth of an ephah of fine flour mixed with oil, and a log of oil.

Leviticus 14:22

ULT	UST
<i>and two doves or two sons of a pigeon that his hand reaches. And one will be a sin offering and one a burnt offering.</i>	<i>He should also acquire two doves or two pigeons—whichever he can afford. He should offer one of these birds as a purifying sacrifice and the other as a wholly burned sacrifice.</i>

(There are no questions for this verse)

Leviticus 14:23

ULT	UST
<i>And on the eighth day, he shall bring them for his cleansing to the priest, to the entrance of the tent of meeting, to the face of Yahweh.</i>	<i>Seven days after the priest judged him to be pure, the individual should bring the animals, the flour, and olive oil to the priest at the entrance of the sacred tent, where he may offer them in my presence. He should bring them all so that I may fully cleanse him from the impurity of his infection.</i>

(There are no questions for this verse)

Leviticus 14:24

ULT	UST
<i>And the priest shall take the lamb of the guilt offering and the log of oil. And the priest shall raise them {as} a raised offering to the face of Yahweh.</i>	<i>Then the priest should take the lamb that the individual is offering as a restoring sacrifice. He should also take the olive oil. He should raise them up to show me that these are sacrifices that the individual will offer in my presence.</i>

(There are no questions for this verse)

Leviticus 14:25

ULT	UST
<i>And he shall slaughter the lamb of the guilt offering. And the priest shall take some of the blood of the guilt offering, and he shall put {it} on the lobe of the right ear of the person being cleansed and on the thumb of his right hand and on the big toe of his right foot.</i>	<i>Then the individual should kill the lamb that he is offering as a purifying sacrifice {and catch some of its blood in a bowl.} The priest should take some of the lamb's blood and place it on the lobe of the right ear of the person whom the priest is cleansing, the thumb of his right hand, and the big toe of his right foot.</i>

(There are no questions for this verse)

Leviticus 14:26

ULT	UST
<i>And some of the oil the priest shall pour on the left palm of the priest.</i>	<i>Then the priest should take some of the olive oil and pour it into the palm of his own left hand.</i>

(There are no questions for this verse)

Leviticus 14:27

ULT	UST
<i>And the priest shall sprinkle with his right finger some of the oil that {is} on his left palm seven times to the face of Yahweh.</i>	<i>The priest {should then dip his right forefinger into the oil on his left palm and} flick that oil seven times toward my presence in the Holy Place where I, Yahweh, live among the Israelites.</i>

(There are no questions for this verse)

Leviticus 14:28

ULT	UST
<i>And the priest shall put some of the oil that {is} on his palm on the lobe of the right ear of the person being cleansed and on the thumb of his right hand and on the big toe of his right foot, on the place of the blood of the guilt offering.</i>	<i>Whatever oil is left on the priest's palm he should put on the lobe of the right ear of the person whom the priest is cleansing, the thumb of his right hand, and the big toe of his right foot. The priest should put the oil on top of the blood of the restoring sacrifice that he previously put on the person's extremities.</i>

Where does the priest place the oil that is used in the cleansing? (14:28-29)

The priest places the oil on the lobe of the right ear and on the right thumb and on the right big toe. The remainder he should put on the head of the one being cleansed.

Leviticus 14:29

ULT	UST
<i>And the remainder of the oil that {is} on the palm of the priest he shall put on the head of the person being cleansed, to make atonement for him to the face of Yahweh.</i>	<i>The priest should pour whatever oil remains on his palm onto the head of the person whom the priest is cleansing. When the priest has done this, I will have cleansed the person in his presence. {I will restore the person and remove the impurity he acquired from his infectious skin disease.}</i>

(There are no questions for this verse)

Leviticus 14:30

ULT	UST
<i>And he shall make one from the doves or from the sons of the pigeon, from whatever his hand reaches—</i>	<i>Then the priest should take one of the birds that the person has been able to afford—whichever type, the dove or the pigeon—and prepare it for the sacrifice.</i>

(There are no questions for this verse)

Leviticus 14:31

ULT	UST
<i>whatever his hand reaches, one {as} a sin offering and one {as} a burnt offering, with the grain offering. And the priest shall make atonement for the person being cleansed to the face of Yahweh.</i>	<i>{The priest should kill the birds that the person acquired and butcher them in the usual way.} He should offer one as a purifying sacrifice and the other as a wholly burned sacrifice. The priest should do this by placing them on the altar so that he might offer in my presence a sacrifice that I will accept on behalf of the person whom the priest has judged to be clean. I will restore the individual and remove the impurity of his infection from him.</i>

(There are no questions for this verse)

Leviticus 14:32

ULT	UST
<i>This {is} the law of whoever {has} on him an infection of skin disease whose hand does not reach his cleansing.”</i>	<i>This is what the person with an infectious skin disease, and who is also poor and cannot afford the usual offerings, should do so that I can cleanse him from the impurity of his infection.”</i>

(There are no questions for this verse)

Leviticus 14:33

ULT	UST
<i>And Yahweh spoke to Moses and to Aaron, saying,</i>	<i>Then Yahweh said to Aaron and Moses,</i>

(There are no questions for this verse)

Leviticus 14:34

ULT	UST
<i>“When you enter into the land of Canaan, which I am giving to you as a possession, and I put an infection of a disease in a house of the land of your possession,</i>	<i>“I am about to give the people of Israel the land of Canaan, which will belong to them permanently. When the people enter that land, it may happen that I cause an infectious mildew to appear in or on one of the people’s family homes.</i>

(There are no questions for this verse)

Leviticus 14:35

ULT	UST
<i>then he who the house {is} to him shall come, and he shall inform the priest, saying, ‘{Something} like an infection has appeared to me in the house.’</i>	<i>Whenever that happens, the owner of the house should go and inform the priest that there is something in his house that looks like mildew.</i>

(There are no questions for this verse)

Leviticus 14:36

ULT	UST
<i>The priest shall command, and they shall empty the house before the priest comes to see the infection, and everything that {is} in the house will not be pronounced unclean. And after thus, the priest shall come to see the house.</i>	<i>The priest should tell him to take everything out of the house before the priest comes to examine the mildew. If the owner does not do this, the priest should judge everything and everyone in the house to be impure. However, if the person does what the priest asks, then the priest should enter the house to examine it.</i>

(There are no questions for this verse)

Leviticus 14:37

ULT	UST
<i>And he shall see the infection and behold, the infection in the walls of the house {is} greenish or reddish eruptions, and their appearance {is} deeper than the wall.</i>	<i>The priest should then inspect the house for mildew. Specifically, he should look to see if the mildew has broken out into spots that are greenish or reddish in color on the plaster on the walls. He should also look to see if the mildew appears to be deeper than the surface of the plaster.</i>

(There are no questions for this verse)

Leviticus 14:38

ULT	UST
<i>Then the priest shall go out from the house to the entrance of the house, and he shall shut up the house {for} seven days.</i>	<i>If the priest sees these things, then he should immediately leave the house through the front door and quarantine the house for a full week.</i>

(There are no questions for this verse)

Leviticus 14:39

ULT	UST
<i>And the priest shall return on the seventh day, and he shall see, and, look, the infection has spread in the walls of the house.</i>	<i>On the last day of that week-long quarantine, the priest should return to the house and inspect it again. He should look to see if the mildew on the plaster of the walls has spread.</i>

(There are no questions for this verse)

Leviticus 14:40

ULT	UST
<i>And the priest shall command, and they shall pull out the stones that the infection {is} on them, and they shall cast them to {a place} on the outside of the city, to an unclean place.</i>	<i>If it has, then the priest should tell the owner and residents of the house to tear out every stone in the wall that bears the mildew and cast the infected stones wherever people dispose of impure items outside of the city</i>

(There are no questions for this verse)

Leviticus 14:41

ULT	UST
<i>And he shall have the house scraped, inside the house all around. And they shall pour out the mortar that they scrape off outside of the city, at an unclean place.</i>	<i>After the owner has removed all the infected stones, he must scrape all around the inside of the house. The owner must dispose of all the plaster that he scrapes off in the same location where people dispose of impure items outside of the city</i>

(There are no questions for this verse)

Leviticus 14:42

ULT	UST
<i>And they shall take other stones and they shall bring {them} in the place of the stones, and he shall take other {mortar} and he shall plaster the house.</i>	<i>Then the owner of the house should acquire new stones to replace the ones that bear the mildew. He should also acquire new plaster and replaster the stones in the walls of the house.</i>

(There are no questions for this verse)

Leviticus 14:43

ULT	UST
<i>But if the infection returns and it breaks out in the house after the pulling out of the stones and after the scraping off of the house and after the plastering,</i>	<i>It may happen that the mildew returns and spreads on the walls of the house after the owner of the house has removed the infected stones, scraped the walls clean, and replastered them.</i>

(There are no questions for this verse)

Leviticus 14:44

ULT	UST
<i>then the priest shall come, and he shall see. And, behold, the infection has spread in the house; it {is} a malignant infection in the house. It {is} unclean.</i>	<i>If this has happened, then the priest should go to the house and examine it again. He should look to see if the mildew has spread on the plaster of the walls of the house. If it has, then the mildew is actually a malignant mold. The priest should judge the house to be impure {and no one should live in it.}</i>

What must happen to the house if the infection is a malignant mold that spreads? (14:44-45)

The owner must tear down the house and dispose of everything outside of the city if the infection is a malignant mold that spreads.

When must a priest pronounce a house to be unclean?

A priest house must pronounce a house unclean if a malignant infection has spread in the house.

Leviticus 14:45

ULT	UST
<i>Then he shall tear down the house—its stones and its wood and all the mortar of the house. And he shall take {them} out to {a place} on the outside of the city, to an unclean place.</i>	<i>The owner of the house must completely tear it down. He should remove the stones, the timber, and all the plaster. The owner of the house should dispose of everything wherever people dispose of impure items outside of the city.</i>

(There are no questions for this verse)

Leviticus 14:46

ULT	UST
<i>And the person entering into the house all of the days of {the priest's} shutting it up will be unclean until the evening.</i>	<i>Suppose someone goes into that house during the quarantine. Then the priest must declare that this person will be impure until the evening of the day on which he entered the house.</i>

(There are no questions for this verse)

Leviticus 14:47

ULT	UST
<i>And the person dwelling in the house shall wash his clothes. And the person eating in the house shall wash his clothes.</i>	<i>Anyone who sleeps in that house or eats in it during that time must wash and clean his clothes.</i>

(There are no questions for this verse)

Leviticus 14:48

ULT	UST
<i>But if, coming, the priest comes, and he sees, and behold, the infection has not spread in the house after the plastering of the house, then the priest shall pronounce the house clean, because the infection was healed.</i>	<i>Alternatively, whenever the priest comes to examine the house after the owner has replastered it, the priest may determine that the mildew has not spread on the walls. If it has not, then, because the cleaning process has stopped the mold, the priest should judge the house to be pure again.</i>

(There are no questions for this verse)

Leviticus 14:49

ULT	UST
<i>And he shall take two birds and wood of cedar and scarlet of worm and hyssop to cleanse the house.</i>	<i>For the priest to purify the house, he will need two birds, some cedar wood, crimson thread, and some hyssop branches.</i>

(There are no questions for this verse)

Leviticus 14:50

ULT	UST
<i>And he shall slaughter one bird into a vessel of clay, over living water.</i>	<i>The owner of the house should kill one of the birds while suspending it over a clay pot containing fresh water.</i>

(There are no questions for this verse)

Leviticus 14:51

ULT	UST
<i>And he shall take the wood of cedar and the hyssop and the scarlet of worm and the live bird, and he shall dip them in the blood of the bird, the one that was slaughtered, and in the living water, and he shall sprinkle {them} on the house seven times.</i>	<i>Then the priest should take the cedar wood, the hyssop branches, the crimson thread, and the bird which is still alive. He should dip them into the mixture of the blood of the bird, which the owner of the house has just killed, and the fresh water. He should flick some of that blood and water onto the house seven times.</i>

(There are no questions for this verse)

Leviticus 14:52

ULT	UST
<i>And he shall purify the house with the blood of the bird and with the living water and with the live bird and with the wood of cedar and with the hyssop and with the scarlet of worm.</i>	<i>By doing this with the blood of the bird, the fresh water, the living bird, the cedar wood, the hyssop branches, and the crimson thread, the priest will be able to purify the house.</i>

How can the house be pronounced clean if the infection is stopped?

The priest will be able to purify the house with the blood of the bird, the fresh water, the live bird, the cedar wood, the hyssop branches, and the crimson thread.

Leviticus 14:53

ULT	UST
<i>And he shall send the live bird to {a place} on the outside of the city, to the face of the field. And he shall make atonement for the house, and it will be clean.</i>	<i>The priest should release the bird that is still alive and allow it to fly away outside the city toward an open field. By doing this, he will have asked me to accept the house and remove from it the impurity that the house acquired from the infectious mold. When I do this, the house will be pure once again.</i>

(There are no questions for this verse)

Leviticus 14:54

ULT	UST
<i>This {is} the law of every infection of the skin disease and of the scall</i>	<i>So, those are the instructions for handling any infections that are symptoms of infectious skin diseases, itchy skin irritations,</i>

(There are no questions for this verse)

Leviticus 14:55

ULT	UST
<i>and of a disease of clothing and of the house</i>	<i>infections in fabric or in a house,</i>

(There are no questions for this verse)

Leviticus 14:56

ULT	UST
<i>and of the swelling and of the rash and of the bright spot,</i>	<i>and swellings, rashes, or discolored spots on someone's skin.</i>

(There are no questions for this verse)

Leviticus 14:57

ULT	UST
<i>in order to teach on the day of uncleanness or on the day of cleanness. This {is} the law of the skin disease.”</i>	<i>These instructions will teach the priests and the people of Israel how to determine when something or someone is impure and when they are pure. These are the instructions for handling various types of infectious diseases.”</i>

(There are no questions for this verse)

Leviticus 15

Leviticus 15:1

ULT	UST
<i>And Yahweh spoke to Moses and to Aaron, saying,</i>	<i>Then Yahweh said to Moses and Aaron,</i>

(There are no questions for this verse)

Leviticus 15:2

ULT	UST
<i>“Speak to the sons of Israel, and you shall say to them, ‘A man, a man, when he is flowing from his flesh, his flow—it {is} unclean.</i>	<i>“Tell the people of Israel that any man might have a discharge coming from his genitals. Whenever this happens, the people of Israel should consider this discharge to be impure.</i>

What did Yahweh say to Moses and Aaron was the condition of a man who has a flow of from his flesh? (15:2-3)

Yahweh said to Moses and Aaron that any man who has a discharge coming from his genitals is impure.

Leviticus 15:3

ULT	UST
<i>And this is his uncleanness in his flow: {whether} his flesh secretes his flow or his flesh blocks his flow, it {is} his uncleanness.</i>	<i>Now, this is how the people of Israel should deal with these types of discharges that have the potential to make people impure. It does not matter whether the man’s genitals have secreted the discharge or whether there is a blockage in the man’s genitals; the people of Israel should consider this man to be impure.</i>

(There are no questions for this verse)

Leviticus 15:4

ULT	UST
<i>Any bed on which the {one} flowing lies shall be unclean, and any furniture on which he sits shall be unclean.</i>	<i>The people should consider any bed on which the man who has had a discharge lies to also be impure. Additionally, they should consider any furniture on which the man sits to be impure.</i>

(There are no questions for this verse)

Leviticus 15:5

ULT	UST
<i>And a man who touches his bed shall wash his clothes. And he shall bathe with water, and he shall be unclean until the evening.</i>	<i>Anyone who touches that man's bed should wash and clean his clothes and bathe thoroughly. That person should consider himself to be impure until the evening of the day on which he touched the man's bed.</i>

(There are no questions for this verse)

Leviticus 15:6

ULT	UST
<i>And the person who sits on the furniture on which the {one} flowing sat shall wash his clothes, and he shall bathe with water, and he shall be unclean until the evening.</i>	<i>Anyone who sits on any furniture on which the man who has had a discharge has sat should also wash his clothes and bathe thoroughly. That person should likewise consider himself to be impure until the evening of the day on which he sat on the impure man's furniture.</i>

(There are no questions for this verse)

Leviticus 15:7

ULT	UST
<i>And the person who touches the flesh of the {one} flowing shall wash his clothes. And he shall bathe with water, and he shall be unclean until the evening.</i>	<i>In the same way, anyone who touches the man who has had a discharge should wash his clothes and bathe thoroughly. The person should also consider himself to be impure until the evening of the day on which he touched the impure man.</i>

What happens to the person who touches the person who is unclean because he had a discharge?

Anyone who touches the unclean person will be unclean himself and must bathe in water and wash his clothes, and he is unclean until evening.

Leviticus 15:8

ULT	UST
<i>And when the {one} flowing spits on a person who is clean, then he shall wash his clothes and he shall bathe with water, and he shall be unclean until the evening.</i>	<i>It may happen that the man who has had a discharge spits on someone who is still pure. If this occurs, the person on whom the impure man spat should wash his clothes and bathe thoroughly. He should consider himself to be impure until the evening of the day on which the impure man spat on him.</i>

(There are no questions for this verse)

Leviticus 15:9

ULT	UST
<i>And any means of riding on which the flowing {man} rides shall be unclean.</i>	<i>The people of Israel should also consider any clothing or saddle on which the man who has had a discharge rides to be just as impure.</i>

(There are no questions for this verse)

Leviticus 15:10

ULT	UST
<i>And any person who touches anything that was under him shall be unclean until the evening. And the one who lifts them shall wash his clothes, and he shall bathe with water, and he shall be unclean until the evening.</i>	<i>Anyone who touches anything that was under him while he rode should also consider himself to be impure until the evening of the day on which he touched the impure man's clothing or saddle on which he rode. Likewise, anyone who picks up or carries whatever was under him while he rode should wash his clothes and bathe thoroughly. He should also consider himself to be impure until the evening of the day on which he lifted or carried the impure man's means of riding.</i>

(There are no questions for this verse)

Leviticus 15:11

ULT	UST
<i>And anyone whom the {one} flowing touches and he does not rinse his hands in water, then he shall wash his clothes, and he shall bathe in water, and he shall be unclean until the evening.</i>	<i>It may happen that the man who has had a discharge touches someone without first washing his hands. If this happens, the person he touched should wash his clothes and bathe thoroughly. That person should also consider himself to be impure until the evening of the day on which the impure man touched him.</i>

(There are no questions for this verse)

Leviticus 15:12

ULT	UST
<i>And a vessel of clay that the {one} flowing touches shall be broken, and every vessel of wood shall be rinsed with water.</i>	<i>It may happen that the man who has had a discharge touches a clay pot. If this happens, whoever owns the pot should shatter it. However, if the man touches a wooden utensil, whoever owns the utensil must rinse it with water.</i>

(There are no questions for this verse)

Leviticus 15:13

ULT	UST
<i>And when the {one} flowing cleanses from his flow, then he shall count for himself seven days for his cleansing. And he shall wash his clothes, and he shall bathe his flesh in living water. And he will be clean.</i>	<i>It may happen that a man who has had a discharge recovers and no longer experiences any discharge. If this happens, the man should remain as he is for one full week in order to prepare for the day when I will cleanse him from his impurity. During this time, he should wash his clothes and make sure to bathe and clean his genitals with fresh water. If he does this, he can consider himself to be pure once again.</i>

In what kind of water must the person being cleansed from an infected flow of fluid bathe?

The person being cleansed from an infected flow of fluid must bathe in fresh water.

Leviticus 15:14

ULT	UST
<i>And on the eighth day, he shall take for himself two doves or two sons of a pigeon and he shall come to the face of Yahweh at the entrance of the tent of meeting. And he shall give them to the priest.</i>	<i>On the last day of that week, he should acquire two doves or two pigeons and come into my presence at the entrance of the sacred tent. There, the man should give the birds he acquired to the priest.</i>

What must the unclean man present to the priest for a sin offering and for a burnt offering? (15:14-15)

The unclean man must present to the priest two doves or two pigeons, one for a sin offering and one for a burnt offering.

Leviticus 15:15

ULT	UST
<i>And the priest shall make them, one {as} a sin offering and one {as} a burnt offering. And the priest shall make atonement for him to the face of Yahweh for his flow.</i>	<i>The priest should prepare the birds as sacrifices to me. One of the birds should be a purifying sacrifice and the other should be a wholly burned sacrifice. When the priest offers these sacrifices in my presence, I will accept them and restore the man. I will remove from the man the impurity he acquired from his impure discharge.</i>

(There are no questions for this verse)

Leviticus 15:16

ULT	UST
<i>And a man, when a lying of seed goes out from him, then he shall bathe all his flesh with water. And he shall be unclean until the evening.</i>	<i>It may also happen that a man experiences a seminal emission. When this happens, the man should bathe his whole body, including his genitals, thoroughly. The man should consider himself to be impure until the evening of the day on which he experienced the emission.</i>

What is the condition of anything or any person that has contact with a man's semen? (15:16-18)

They must be washed in water and will be unclean until evening.

Leviticus 15:17

ULT	UST
<i>And any clothing and any leather on which is a lying of seed—and it shall be washed in water. And it shall be unclean until the evening.</i>	<i>The man who had the emission should thoroughly wash any clothing or leather that came into contact with the semen. He should consider that piece of clothing or leather to be impure until the evening of the day on which they came into contact with the semen.</i>

(There are no questions for this verse)

Leviticus 15:18

ULT	UST
<i>And a woman, when a man lies with her, a lying down of seed, then they shall bathe with water, and they shall be unclean until the evening.</i>	<i>It may happen that a man has sexual relations with a woman and experiences a seminal emission. When this happens, both the man and the woman should bathe themselves thoroughly. They should consider themselves to be impure until the evening of the day on which they had sexual relations.</i>

(There are no questions for this verse)

Leviticus 15:19

ULT	UST
<i>And a woman, when she is flowing—blood is her flow in her flesh—{for} seven days, she will be in her menstruation. And any person who touches her shall be unclean until the evening.</i>	<i>Similarly, it may happen that a woman experiences her menstrual period, such that blood discharges from her genitals. When this happens, she should remain as she is for a full week. During this period, whoever touches the menstruating woman should consider himself to be impure until the evening of the day on which he touched her.</i>

How long will woman be impure as she menstruates?

She will be impure for seven days.

Leviticus 15:20

ULT	UST
<i>And anything on which she lies in her menstruation shall be unclean. And anything on which she sits shall be unclean.</i>	<i>The people of Israel should consider any furniture on which the menstruating woman lies or sits to be impure.</i>

(There are no questions for this verse)

Leviticus 15:21

ULT	UST
<i>And any person who touches her bed shall wash his clothes, and he shall bathe with water. And he shall be unclean until the evening.</i>	<i>Anyone who touches a menstruating woman's bed should wash and clean his clothes and bathe thoroughly. That person should consider himself to be impure until the evening of the day on which he touched the menstruating woman's bed.</i>

(There are no questions for this verse)

Leviticus 15:22

ULT	UST
<i>And any person who touches any furniture on which she sits shall wash his clothes, and he shall bathe with water. And he shall be unclean until the evening.</i>	<i>Anyone who touches any furniture on which a menstruating woman has sat should also wash his clothes and bathe thoroughly. That person should likewise consider himself to be impure until the evening of the day on which he touched the menstruating woman's bed or her furniture.</i>

(There are no questions for this verse)

Leviticus 15:23

ULT	UST
<i>But if it {is} on the bed or on furniture on which she is sitting, when he touches it, he shall be unclean until the evening.</i>	<i>It may happen that there was something on the menstruating woman's bed or on a piece of furniture on which the menstruating woman sat. When someone touches that object, he should consider himself to be unclean until the evening of the day on which he touched that object.</i>

(There are no questions for this verse)

Leviticus 15:24

ULT	UST
<i>And if, lying, a man lies with her, and her menstruation is on him, then he shall be unclean {for} seven days, and every bed on which he lies shall be unclean.</i>	<i>It may occasionally happen that a man has sexual relations with a menstruating woman such that he comes into contact with her menstrual blood. If this happens, he should consider himself to be impure for a full week. The people of Israel should consider any bed on which that man lies to be impure as well.</i>

How long will a man be unclean if he sleeps with a woman who is menstruating, and her flow touches him?

He shall be unclean for seven days, and every bed on which he lies shall be unclean.

Leviticus 15:25

ULT	UST
<i>And a woman, when a flow of her blood flows {for} many days when {it is} not the time of her menstruation, or when she flows beyond her menstruation, all the days of the flow of her uncleanness shall be like the days of her menstruation. She {is} unclean.</i>	<i>It may also happen that a woman experiences an extended discharge of blood when she is not normally menstruating, or her discharge continues for an inordinate amount of time. If this happens, as long as she experiences a discharge of blood, she should consider herself to be impure, just as when she experiences her normal menstruation.</i>

(There are no questions for this verse)

Leviticus 15:26

ULT	UST
<i>Every bed on which she lies all the days of her flow shall be to her like the bed of her menstruation. And any furniture on which she sits shall be unclean, like the uncleanness of her menstruation.</i>	<i>As long as the woman experiences this type of unusual bloody discharge, the people of Israel should consider any bed on which she lies or any furniture on which she sits to be impure, just as is the case when women normally menstruate and become temporarily impure.</i>

(There are no questions for this verse)

Leviticus 15:27

ULT	UST
<i>And any person who touches them shall be unclean. And he shall wash his clothes, and he shall bathe with water, and he shall be unclean until the evening.</i>	<i>Anyone who touches the woman's bed or furniture should consider himself to be unclean. He should wash and clean his clothes and bathe thoroughly. That person should consider himself to be impure until the evening of the day on which he touched the woman's bed or furniture.</i>

(There are no questions for this verse)

Leviticus 15:28

ULT	UST
<i>But if she becomes clean from her flow, then she shall count for herself seven days and, afterward, she shall be clean.</i>	<i>It may happen that a woman who has experienced an unusual bloody discharge recovers and no longer experiences any discharge. If this happens, the woman should remain as she is for one full week in order to prepare for the day when I will cleanse her from her impurity. After this time, she should consider herself to be pure once again.</i>

(There are no questions for this verse)

Leviticus 15:29

ULT	UST
<i>And on the eighth day, she shall take for herself two doves or two sons of a pigeon and she shall bring them to the priest, to the entrance of the tent of meeting.</i>	<i>On the last day of that week, the woman should acquire two doves or two pigeons and bring them to the priest at the entrance of the sacred tent.</i>

What is a woman to bring as a sacrifice on the eight day after her flow of blood stops?

She is to bring to the priest, to the entrance of the tent of meeting, two doves or two pigeons.

Leviticus 15:30

ULT	UST
<i>And the priest shall make one {as} a sin offering and one {as} a burnt offering. And the priest shall make atonement for her to the face of Yahweh from the flow of her uncleanness.</i>	<i>The priest should prepare the birds as sacrifices to me. One of the birds should be a purifying sacrifice and the other should be a wholly burned sacrifice. When the priest offers these sacrifices in my presence, I will accept them and restore the woman. I will remove from her the impurity she acquired from her impure bloody discharge.</i>

(There are no questions for this verse)

Leviticus 15:31

ULT	UST
<i>And you shall hold back the sons of Israel from their uncleanness, and they will not die by their uncleanness, by their defiling my Dwelling, which {is} in their midst.</i>	<i>The people of Israel must follow these instructions in order to distinguish themselves from that which is impure among them. If they are able to do this, they will not desecrate the sacred place in which I live among them and so I will not kill them. {But if they continue to make themselves impure, I will kill them when they desecrate the sacred place in which I live among them.}</i>

(There are no questions for this verse)

Leviticus 15:32

ULT	UST
<i>This {is} the law of the flowing {person} and of him from whom a layer of seed goes out to become unclean by it</i>	<i>So, this is what the people of Israel should do when someone experiences a discharge— whenever a man has a seminal emission and so becomes impure,</i>

(There are no questions for this verse)

Leviticus 15:33

ULT	UST
<i>and of {the woman} who is sick in her menstruation and of the flowing of his flow, whether male or female, and of the man who lies with an unclean {woman}. ”</i>	<i>whenever any woman menstruates, whenever anyone, whether a man or a woman, has a bodily discharge, or whenever a man has sexual relations with a woman during her menstrual period.”</i>

(There are no questions for this verse)

Leviticus 16

Leviticus 16:1

ULT	UST
<i>And Yahweh spoke to Moses after the death of the two sons of Aaron, when they presented {themselves} to the face of Yahweh and they died.</i>	<i>After Aaron's two sons died when they approached Yahweh, Yahweh spoke to Moses.</i>

(There are no questions for this verse)

Leviticus 16:2

ULT	UST
<i>And Yahweh said to Moses, "Speak to Aaron your brother, and he shall not enter at all times into the Holy Place inside of the curtain, to the face of the atonement lid that {is} on the Box, and he will not die. For I will appear in a cloud over the atonement lid.</i>	<i>Yahweh said to Moses, "Tell your brother Aaron not to enter into the Most Holy Place inside the curtain where the Sacred Chest and its Lid are located, because I am present in that place in a cloud that hovers over the Lid of the Sacred Chest. If Aaron goes into that room at any time I have not commanded him to go in, he will die.</i>

What did Yahweh tell Moses to warn Aaron not to do regarding entering into the Most Holy Place inside the curtain?

Yahweh told Moses to warn Aaron not to enter into the Most Holy Place, where Yahweh is present inside the curtain at just any time, so that Aaron will not die.

Leviticus 16:3

ULT	UST
<i>In this {way}, Aaron shall enter into the Holy Place: with a bull, a son of the cattle, as a sin offering, and a ram as a burnt offering.</i>	<i>But when it is time for Aaron to enter the Most Holy Place in the sacred tent, this is how he should do it. He should acquire a bull from the people's livestock and a ram. He should select the bull to offer as a purifying sacrifice and the ram as a wholly burned sacrifice.</i>

What must Aaron bring with him when he enters the Most Holy Place?

Aaron must bring with him a bull for a sin offering and a ram as a burnt offering.

Leviticus 16:4

ULT	UST
<i>He shall wear a holy linen tunic, and the undergarments of linen shall be on his flesh, and he shall tie the linen sash, and he shall wrap the linen turban. They are clothes of holiness. And he shall bathe his flesh in the water, and he shall wear them.</i>	<i>Aaron should first wash himself thoroughly and then put on the sacred articles of clothing. He should make sure that the linen undergarments are on his bare skin. Aaron should then put on the sacred linen embroidered tunic, and he should tie the linen waistband around himself. Likewise, he should wrap the linen turban around his head. These are Aaron's sacred articles of clothing that he is to wear.</i>

What must Aaron do before he puts on the priestly garments?

Aaron must wash himself in water before putting on the priestly garments.

Leviticus 16:5

ULT	UST
<i>And from the congregation of the sons of Israel he shall take two bucks of goats as a sin offering and one ram as a burnt offering.</i>	<i>Then Aaron should acquire two male goats and a ram from the flocks of the Israelite community. He should select the goats to offer as purifying sacrifices and the ram as a wholly burned sacrifice.</i>

From whom must Aaron acquire two male goats and one ram?

Aaron should take two male goats and a ram from the flocks of the Israelite community.

Leviticus 16:6

ULT	UST
<i>And Aaron shall present the bull of the sin offering, which {is} for himself. And he shall make atonement on his behalf and on behalf of his house.</i>	<i>Then Aaron should present the bull as a purifying sacrifice for his own sake. When he does this, I will remove Aaron's sins and the sins of his family from them.</i>

(There are no questions for this verse)

Leviticus 16:7

ULT	UST
<i>And he shall take the two goats, and he shall make them stand to the face of Yahweh at the entrance of the tent of meeting.</i>	<i>Then Aaron should bring the two goats, and he should make them stand in my presence in the entrance of the sacred tent.</i>

(There are no questions for this verse)

Leviticus 16:8

ULT	UST
<i>And Aaron shall cast lots concerning the two goats—one lot for Yahweh, and one lot for the scapegoat.</i>	<i>Aaron should then roll a pair of small stones on the ground to determine which goat the priests should sacrifice to Yahweh and which goat the priests should send off into the wilderness.</i>

Why must Aaron cast lots for the goats?

Aaron casts lots for the goats to choose which one to offer to Yahweh and which one to be the scapegoat.

Leviticus 16:9

ULT	UST
<i>And Aaron shall present the goat on which the lot to Yahweh went up, and he shall make it a sin offering.</i>	<i>Then he should offer the goat that the stones designated belonged to me, to Yahweh. He should prepare it as a purifying sacrifice.</i>

(There are no questions for this verse)

Leviticus 16:10

ULT	UST
<i>But the goat on which the lot for the scapegoat went up shall be made to stand, living, to the face of Yahweh to make atonement on it by sending it away as the scapegoat, to the wilderness.</i>	<i>As for the goat that the stones determined that the priests should send off into the wilderness, Aaron should make it stand in my presence alive so that I can use the goat to remove the people's sins from them by sending the goat off into the desert wilderness.</i>

What happens to the goat to which the lot falls to be the scapegoat?

The goat that the stones determine to be the scapegoat must be presented before Yahweh to make atonement by sending it away into the desert.

Leviticus 16:11

ULT	UST
<i>And Aaron shall present the bull of the sin offering that {is} for himself. And he shall make atonement on his behalf and on behalf of his house. And he shall slaughter the bull of the sin offering that {is} for himself.</i>	<i>Aaron should then present the bull that he selected for himself to be a purifying sacrifice. By presenting it, Aaron will ensure that I will remove his sins and the sins of his family from them. Once he has presented it to me, Aaron should kill the bull {and drain off some of its blood in a bowl.}</i>

For whom does Aaron present the bull?

Aaron presents the bull as a sin offering for himself and his family.

Leviticus 16:12

ULT	UST
<i>And he shall take the fullness of a censer, coals of fire, from on the altar from before the face of Yahweh, and the fullness of his {two} hands, thin incense of spices, and he shall bring {them} inside of the curtain.</i>	<i>Then he should take a tray and fill it with burning coals from the altar outside the sacred tent where I, Yahweh, live among the Israelites. He should also grab two handfuls of sweet-smelling, finely ground incense and bring both the incense and the burning coals inside the sacred curtain.</i>

(There are no questions for this verse)

Leviticus 16:13

ULT	UST
<i>And he shall put the incense on the fire to the face of Yahweh. And the cloud of the incense will cover the atonement lid that {is} over the {Box of the} Testimony, and he will not die.</i>	<i>Then Aaron should place the incense over the burning coals in Yahweh's presence. As it burns, the incense will produce a smoke cloud that will obscure the Lid that sits on the Sacred Chest. The cloud of incense will ensure that Aaron will not see my presence in that place so that he will not die.</i>

What must cover the atonement lid of the Box of the Testimony so that Aaron will not die?

A cloud of incense must cover the atonement lid so that Aaron will not die.

Leviticus 16:14

ULT	UST
<i>And he shall take some of the blood of the bull, and he shall sprinkle {it} with his finger on the face of the atonement lid to the east. And to the face of the atonement lid, he shall sprinkle some of the blood with his finger seven times.</i>	<i>Aaron should also take the bull's blood and, with his finger, he should flick the blood onto the front of the Lid of the Sacred Chest (on the eastern side) seven times.</i>

(There are no questions for this verse)

Leviticus 16:15

ULT	UST
<i>And he shall slaughter the goat of the sin offering that {is} for the people, and he shall bring its blood to inside of the curtain. And he shall make its blood just as he did to the blood of the bull. And he shall sprinkle it on the atonement lid and to the face of the atonement lid.</i>	<i>{Aaron should then leave the sacred tent.} He should kill the goat that he selected to offer as a purifying sacrifice {and drain off some of its blood into a bowl}. He should offer the goat as a sacrifice on the people's behalf. Aaron should then bring the goat's blood inside the sacred curtain and do with the goat's blood exactly what he did with the blood of the bull. He should flick the goat's blood onto the front side of the Lid of the Sacred Chest {seven times}.</i>

(There are no questions for this verse)

Leviticus 16:16

ULT	UST
<i>And he shall make atonement for the Holy Place from the uncleanness of the sons of Israel and from their rebellion, {in regard} to all their sins. And thus he shall do to the tent of meeting, the one dwelling with them in the midst of their uncleanness.</i>	<i>By doing this, I will purify the Most Holy Place from anything that the people of Israel have done to cause it to become impure and defiled. I will also purify it from any wrongdoing that the people of Israel may have done, even if they have openly defied what I have told my people to do. Regardless, Aaron should do these things so that Yahweh can purify his sacred tent that is located in the midst of the people of Israel who are often impure and do wrong.</i>

(There are no questions for this verse)

Leviticus 16:17

ULT	UST
<i>And every man shall not be in the tent of meeting when he enters to make atonement in the Holy Place until his going out. And he shall make atonement on his behalf and on behalf of his house and on behalf of the whole congregation of Israel.</i>	<i>No one else may enter the sacred tent the whole time Aaron is inside the sacred tent doing these things in the Most Holy Place so that I will remove the people's sins from them. I will remove Aaron's sins, the sins of his family, and the sins of the entire Israelite community from them.</i>

Who else must be in the tent with Aaron when he makes atonement in the most holy place?

No one else must be in the tent when Aaron makes atonement in the most holy place.

Leviticus 16:18

ULT	UST
<i>And he shall go out to the altar that {is} to the face of Yahweh, and he shall make atonement for it. And he shall take some of the blood of the bull and some of the blood of the goat and put {it} on the horns of the altar all around.</i>	<i>Aaron should then go out of the Most Holy Place to the altar that is in the sacred precincts of the sacred tent where I, Yahweh, live among the Israelites. To purify the altar, he should take some of the blood of both the bull and the goat and daub it onto the four projected corners on every side of the altar.</i>

(There are no questions for this verse)

Leviticus 16:19

ULT	UST
<i>And he shall sprinkle some of the blood on it with his finger seven times. And he shall cleanse it and make it holy from the uncleanness of the sons of Israel.</i>	<i>Aaron should also flick some of the animal's blood onto the altar seven times with his finger. By doing this, he will cleanse the altar from anything that the people of Israel have done to make it impure, and he will set it apart for my purposes alone.</i>

(There are no questions for this verse)

Leviticus 16:20

ULT	UST
<i>And he shall finish from making atonement {for} the Holy Place and the tent of meeting and the altar, and he shall present the living goat.</i>	<i>When Aaron has finished purifying the Most Holy Place, the sacred tent, and the altar, he should present the goat that is still alive.</i>

(There are no questions for this verse)

Leviticus 16:21

ULT	UST
<i>And Aaron shall lay two of his hands on the head of the living goat, and he shall confess over it all the iniquity of the sons of Israel and all their rebellion, to all their sins. And he shall put them on the head of the goat, and he shall send {it} away by the hand of a timely man to the wilderness.</i>	<i>Aaron should place both of his hands on the head of the living goat. He should then say loudly all the ways the people of Israel have done wrong intentionally, all the ways they have openly defied what I have told my people to do, and any other ways that they have done wrong. By this, Aaron will place the guilt for these actions onto the goat's head. Then Aaron should send the goat off into the desert wilderness by handing it off to a person who is standing by ready to lead the goat away.</i>

What must Aaron do when he places his hands on the head of the living goat?

Aaron must confess over the living goat all the iniquity of the people of Israel, all their rebellion and all their sins.

Leviticus 16:22

ULT	UST
<i>And the goat shall bear on itself all their iniquity to an inaccessible land. And he shall send the goat away into the wilderness.</i>	<i>The goat will carry all of the guilt for the ways the people of Israel have done wrong into a place in the wilderness that no one will be able to access. He must send it away to the wilderness!</i>

(There are no questions for this verse)

Leviticus 16:23

ULT	UST
<i>And Aaron shall enter into the tent of meeting, and he shall remove the linen clothing that he wore when he entered into the Holy Place. And he shall place them there.</i>	<i>Then Aaron should go back into the sacred tent and remove the sacred linen clothing that he was wearing when he first entered the Most Holy Place. He should leave all those articles of special clothing in the sacred tent.</i>

What is Aaron to do with the priestly garments?

Aaron is to take off the priestly garments and leave them in the tent of meeting.

Leviticus 16:24

ULT	UST
<i>And he shall bathe his flesh in the water in a holy place, and he shall wear his clothes. And he shall go out, and he shall make his burnt offering and the burnt offering of the people. And he shall make atonement on behalf of himself and on behalf of the people.</i>	<i>Aaron should then bathe himself thoroughly in a place that the priests have set apart for such sacred purposes. He should then put on his everyday clothes and go out of the sacred tent. Then Aaron should prepare the animals that he has selected to offer as wholly burned offerings for himself and for the people. When Aaron offers these animals, I will remove Aaron's sins and the sins of all the people from them.</i>

(There are no questions for this verse)

Leviticus 16:25

ULT	UST
<i>And the fat of the sin offering he shall cause to become smoke on the altar.</i>	<i>To do this, Aaron should burn the fat portions of the purifying sacrifice on the altar in such a way that it causes smoke to go up.</i>

(There are no questions for this verse)

Leviticus 16:26

ULT	UST
<i>And the person sending away the goat as scapegoat shall wash his clothes, and he shall bathe his flesh in the water. And after {doing} thus, he shall enter into the camp.</i>	<i>The person who leads the goat away into the wilderness where the goat demon Azazel lives should return, wash his clothes, and bathe himself thoroughly. After he has done this, he may enter the camp again.</i>

(There are no questions for this verse)

Leviticus 16:27

ULT	UST
<i>And the bull of the sin offering and the goat of the sin offering, whose blood was brought to make atonement into the Holy Place, shall be brought out to {a place} outside of the camp. And they shall burn with fire their skins and their flesh and their dung.</i>	<i>But, because Aaron brought their blood into the Most Holy Place so that I might remove the peoples' sins from them, someone else must remove the remains of the bull that Aaron selected to offer as a purifying sacrifice and of the male goat that he selected to offer as a wholly burned sacrifice and take them outside of the camp. There, he should burn them completely—their skin and all their other meat, including the meat on the animals' heads, their legs below the knee, their other internal organs, and any excrement.</i>

(There are no questions for this verse)

Leviticus 16:28

ULT	UST
<i>And the person burning them shall wash his clothes, and he shall bathe his flesh in the water: And after {doing} thus, he shall enter into the camp.</i>	<i>The person who burns the remains of the animals should wash his clothes and bathe his body thoroughly. After he has done this, he may enter the camp again.</i>

(There are no questions for this verse)

Leviticus 16:29

ULT	UST
<i>And it will be for you an enduring statute: in the seventh month on the tenth day of the month, you shall humble your lives, and you shall not do any work—the native-born {person} and the sojourner, the one sojourning among you—</i>	<i>This should be a permanent and enduring practice for the people of Israel: on the tenth day of the seventh month of the year, the people of Israel must participate in activities that practice submitting themselves to me. Neither the native-born Israelite nor the immigrant living among them should do any work.</i>

**When did Yahweh say the day for making atonement should take place?
(16:29-30)**

On the tenth day of the seventh month, he will make atonement for you to cleanse you from all your sins.

Leviticus 16:30

ULT	UST
<i>for on this day, he will make atonement for you to cleanse you from all your sins; to the face of Yahweh, you will be clean.</i>	<i>This is because, on this day, I will remove the sins of the people from them in order to cleanse them from all the ways that they do wrong and the people will be pure in my presence.</i>

(There are no questions for this verse)

Leviticus 16:31

ULT	UST
<i>It {is} a sabbath of sabbaths for you, and you shall humble your spirits—an enduring statute.</i>	<i>The people of Israel should consider this day to be the most important Sabbath day. They must participate in activities that practice submitting themselves to me. The people should always remember to observe this practice.</i>

(There are no questions for this verse)

Leviticus 16:32

ULT	UST
<i>And the priest whom he anoints him and whom he fills his hand to be priest under his father shall make atonement. And he shall wear his linen clothes, the clothes of holiness.</i>	<i>Only the priest whom I appoint and give the responsibilities of the priesthood to succeed his father as the high priest should offer the sacrifices that I will accept so that I will remove the people's sins from them. That priest should make sure to wear the sacred linen clothing when he performs this practice.</i>

(There are no questions for this verse)

Leviticus 16:33

ULT	UST
<i>And he shall make atonement {for} the Holy Place of holiness, and he shall make atonement {for} the tent of meeting and the altar. And he shall make atonement for the priests and for all the people of the assembly.</i>	<i>By doing all these practices, the priest will ensure that I will purify the Most Holy Place, the sacred tent, and the altar. He will also ensure that I will remove from them the sins of the entire priesthood and the entire community of Israel.</i>

(There are no questions for this verse)

Leviticus 16:34

ULT	UST
<i>And this will be for you an enduring statute to make atonement for the sons of Israel from all their sins, once in the year." And he did just as Yahweh commanded Moses.</i>	<i>This should be a permanent and enduring practice for the people of Israel. Doing these things will ensure that I will remove from them all of their wrongdoings every year at this time." Moses did exactly as Yahweh told him to do.</i>

(There are no questions for this verse)

Leviticus 17

Leviticus 17:1

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Then Yahweh said to Moses,</i>

(There are no questions for this verse)

Leviticus 17:2

ULT	UST
<i>“Speak to Aaron and to his sons and to all the sons of Israel, and you shall say to them, ‘This {is} the thing that Yahweh commanded, saying,</i>	<i>“Speak to Aaron, his living sons, and all the people of Israel. Tell them that I, Yahweh, am giving them the following instructions:</i>

(There are no questions for this verse)

Leviticus 17:3

ULT	UST
<i>“A man, a man from the house of Israel who slaughters an ox or a lamb or a goat in the camp or who slaughters {it} outside of the camp,</i>	<i>‘This is forbidden: No Israelite should ever kill an ox, a lamb, or a goat either inside or outside of the camp where the Israelites live.</i>

If a man kills an ox, lamb, or goat without bringing it to the entrance of the tent of the assembly to offer it as a sacrifice to Yahweh, of what sin is he guilty? (17:3-4)

The man who kills an ox, lamb, or goat without bringing it to the entrance of the tent of the assembly to offer it as a sacrifice to Yahweh is guilty of shedding innocent blood and must be cut off from his people.

Leviticus 17:4

ULT	UST
<i>but to the entrance of the tent of meeting he does not bring it to present an offering to Yahweh to the face of the Dwelling of Yahweh—blood will be reckoned to that man. He has shed blood, and that man shall be cut off from the midst of his people</i>	<i>This is because when they do this, they have not brought their animals into my presence in the sacred tent. They should offer their animals to me, to Yahweh, in the place where I live among the Israelites. But because they kill the animals somewhere else, they have shed innocent blood. I, Yahweh, will demand that blood from them. I will make the person who does this an outcast and remove him from my people.</i>

(There are no questions for this verse)

Leviticus 17:5

ULT	UST
<i>so that the sons of Israel will bring their sacrifices that they are sacrificing on the face of the field and bring them to Yahweh at the entrance of the tent of meeting, to the priest, and sacrifice them {as} sacrifices of peace offerings to Yahweh.</i>	<i>The people of Israel should do this so that they will no longer offer any sacrifices in the open fields. Instead, they must offer those sacrifices to me by bringing them to the priest who is at the entrance to the sacred tent. There they can offer their animals as fellowship offerings to me, to Yahweh.</i>

What was the purpose of this command?

The purpose of this command was to get the people to offer their sacrifices to Yahweh in front of the tent of meeting instead of in the open fields.

Leviticus 17:6

ULT	UST
<i>And the priest shall splash the blood on the altar of Yahweh at the entrance of the tent of meeting. And he will cause the fat to become smoke as a scent of pleasing to Yahweh.</i>	<i>{After the priest kills whatever animal the people of Israel bring,} he should splatter some of its blood against the altar that belongs to me alone, the one that is located at the entrance to the sacred tent. There the priest should burn the animal's fat in a way that causes smoke to go up, and I will enjoy the smell of the smoke.</i>

(There are no questions for this verse)

Leviticus 17:7

ULT	UST
<i>And they shall no longer sacrifice their sacrifices to goat demons, after whom they are prostituting themselves. This will be an enduring statute for them for their generations.”</i>	<i>Let me be clear: The people of Israel have been unfaithful to me by sacrificing to goat demons that they consider to be gods. They should never again sacrifice animals to these demons and supposed gods. These instructions are permanent and enduring; the people of Israel and all their descendants should always observe them.</i>

What would this statute end?

This statute would stop the people from offering sacrifices to the goat idols.

Leviticus 17:8

ULT	UST
<i>And you shall say to them, 'A man, a man from the house of Israel or from the sojourner who sojourns in their midst, who makes a burnt offering or a sacrifice go up,</i>	<i>You should also tell Aaron and his sons that this is also forbidden: no native-born Israelite or immigrant who lives among the Israelites should offer wholly burned offerings or any sacrifices</i>

(There are no questions for this verse)

Leviticus 17:9

ULT	UST
<i>but to the entrance of the tent of meeting, he does not bring it to make it to Yahweh, then that man shall be cut off from his people.</i>	<i>without first bringing his animal into my presence in the sacred tent to offer it to me. I, Yahweh, will make the person who does this an outcast from my people.</i>

(There are no questions for this verse)

Leviticus 17:10

ULT	UST
<i>And a man, a man from the house of Israel or from the sojourner sojourning in their midst, who eats any blood, then I will set my face against the person having eaten blood, and I will cut him off from the midst of his people.</i>	<i>I will oppose any person, whether a native-born Israelite or an immigrant who lives among the Israelites, who consumes any blood. I will make the person who does this an outcast and remove him from my people.</i>

(There are no questions for this verse)

Leviticus 17:11

ULT	UST
<i>For the life of the flesh, it is in the blood, and I myself have given it to you on the altar to make atonement for your lives. For the blood, it makes atonement with the life.</i>	<i>For the life of every living thing resides in its blood. I myself have specially provided this blood for my people so that I can remove their sins from them when the blood touches the altar. It is through the blood that I am able to accomplish this, because of the life of the animal that is in its blood.</i>

What does Yahweh say makes atonement?

Yahweh says that the blood makes atonement.

Leviticus 17:12

ULT	UST
<i>Therefore, I said to the sons of Israel, "Every person among you shall not eat blood. And the sojourner, the one sojourning in your midst shall not eat blood."</i>	<i>It is for this reason that I have told the people of Israel that nobody, including the immigrant who lives with the people of Israel, may ever consume blood.</i>

(There are no questions for this verse)

Leviticus 17:13

ULT	UST
<i>And a man, a man from the sons of Israel or from the sojourner, the one sojourning in their midst, who hunts a game of animal or wing that will be eaten, then he shall pour out its blood, and he shall cover it with soil,</i>	<i>Now it may be that a native-born Israelite or an immigrant who is living with the people of Israel goes hunting and kills wild game or a bird. Provided that whatever they kill is pure and acceptable for eating, whoever killed it should first drain out its blood. Then he should make sure to cover the blood with dirt.</i>

What does Yahweh say must be done to any animal or bird that is killed to eat by any of the people of Israel or any foreigner who lives among them?

Yahweh says that any of the people of Israel or a foreigner living among them who kills an animal or bird to eat must pour the blood from it and cover the blood with soil.

Leviticus 17:14

ULT	UST
<i>for the life of all flesh, its blood, its life is in it. And I said to the sons of Israel, "The blood of any flesh you shall not eat, for the life of all flesh, it is its blood. All who eat it shall be cut off."</i>	<i>The life of every living thing resides in its blood. Its blood is its life! That is why I have told the people of Israel that nobody may consume the blood of any living thing. Let me be clear: the life of every living thing resides in its blood. I will make whoever consumes blood an outcast and remove him from my people.</i>

(There are no questions for this verse)

Leviticus 17:15

ULT	UST
<i>And any person who eats an {animal} carcass or a torn animal among the native-born or among the sojourner, then he shall wash his clothes, and he shall bathe in the water, and he will be unclean until the evening. Then he will be clean.</i>	<i>Anyone in Israel, including foreigners, who eats any of the meat of any creature that is found dead, or that had been killed by wild animals, must wash his clothes and bathe. Then he {must not touch anyone} until that evening because he is impure until then.</i>

What must he do if he does not wash his clothes and bathe himself in water? (17:15-16)

If he does not wash his clothes and bathe himself in water, then he is now responsible for addressing his wrongdoing.

What must a person do who has eaten an animal that has died or been torn apart by animals?

A person who has eaten an animal that has died or has been torn apart by animals must wash his clothes and bathe in water, and he will remain unclean until evening.

Leviticus 17:16

ULT	UST
<i>But if he does not wash or his flesh he does not bathe, then he shall bear his iniquity. ”</i>	<i>But if the person does not wash his clothes or bathe himself, he is now responsible for addressing his wrongdoing. ”</i>

(There are no questions for this verse)

Leviticus 18

Leviticus 18:1

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Then Yahweh said to Moses,</i>

(There are no questions for this verse)

Leviticus 18:2

ULT	UST
<i>“Speak to the sons of Israel, and you shall say to them, ‘I {am} Yahweh your God.</i>	<i>“Make sure to speak to the people of Israel and remind them that I am Yahweh their God.</i>

(There are no questions for this verse)

Leviticus 18:3

ULT	UST
<i>According to the work of the land of Egypt in which you dwelt, you shall not do. And according to the work of the land of Canaan to which I am bringing you, you shall not do. And you shall not walk in their statutes.</i>	<i>The people of Israel must not behave like the Egyptians, in whose land they used to live. Neither should they behave like the Canaanites, whose land I am giving to them. The people of Israel should not live in a way that emulates any of the practices that these people do.</i>

What two places did Yahweh tell the people they could not behave like the people there?

Yahweh told the people of Israel they could not behave like the Egyptians or Canaanites.

Leviticus 18:4

ULT	UST
<i>My customs you shall do, and my statutes you shall keep, to walk in them. I {am} Yahweh your God.</i>	<i>Instead, the people of Israel should obey my laws and be very careful to do everything that I tell them. They should live this way, because I am Yahweh their God.</i>

(There are no questions for this verse)

Leviticus 18:5

ULT	UST
<i>And you shall keep my statutes and my customs, which the man shall do them and he shall live by them. I {am} Yahweh.</i>	<i>The people of Israel should live in such a way that they make a habit of obeying my laws and doing everything that I tell them. When people do this, they truly live. This is because I am Yahweh.</i>

(There are no questions for this verse)

Leviticus 18:6

ULT	UST
<i>A man, a man, you shall not draw near to any body of his flesh to uncover nakedness. I am Yahweh.</i>	<i>So, remember: no Israelite should approach any of his close relatives to have sexual relations with them and so shame them. I am Yahweh!</i>

What is one group of people with whom God forbade Israelites to have sexual relations?

Yahweh told the people they could not have sexual relations with any close relative.

Leviticus 18:7

ULT	UST
<i>The nakedness of your father and the nakedness of your mother you shall not uncover. She {is} your mother; you shall not uncover her nakedness.</i>	<i>No one should have sexual relations with his mother and so shame her. She is his mother! He should absolutely not shame her or his father in this way.</i>

(There are no questions for this verse)

Leviticus 18:8

ULT	UST
<i>The nakedness of the wife of your father you shall not uncover. It {is} the nakedness of your father.</i>	<i>Likewise, no one should have sexual relations with any of his father's other wives and so shame them. {Not only would this shame them,} it would also shame his father.</i>

(There are no questions for this verse)

Leviticus 18:9

ULT	UST
<i>The nakedness of your sister, the daughter of your father or the daughter of your mother, born of {the same} house or born outside {it}, you shall not uncover their nakedness.</i>	<i>No one should have sexual relations with his sister and shame her, whether she is his father's or his mother's daughter or whether she was born in the same household or somewhere else.</i>

(There are no questions for this verse)

Leviticus 18:10

ULT	UST
<i>The nakedness of the daughter of your son or the daughter of your daughter—you shall not uncover their nakedness, for they {are} your nakedness.</i>	<i>No one should have sexual relations with his own grandchildren and shame them. In doing so, the person who does this would absolutely shame himself.</i>

(There are no questions for this verse)

Leviticus 18:11

ULT	UST
<i>The nakedness of the daughter of the wife of your father, the one born of your father, she {is} your sister. You shall not uncover her nakedness.</i>	<i>No one should have sexual relations with his half-sister and shame her. She is his sister!</i>

(There are no questions for this verse)

Leviticus 18:12

ULT	UST
<i>The nakedness of the sister of your father, you shall not uncover. She is the flesh of your father.</i>	<i>No one should have sexual relations with his father's sister and shame her. She is his father's close relative!</i>

(There are no questions for this verse)

Leviticus 18:13

ULT	UST
<i>The nakedness of the sister of your mother, you shall not uncover, for she is the flesh of your mother.</i>	<i>Neither should anyone have sexual relations with his mother's sister and shame her. She is his mother's close relative!</i>

(There are no questions for this verse)

Leviticus 18:14

ULT	UST
<i>The nakedness of the brother of your father, you shall not uncover; to his wife you shall not draw near. She is your aunt.</i>	<i>No one should have sexual relations with his aunt and so shame her and your uncle. No one should approach his aunt to have sexual relations with her. She is his aunt!</i>

(There are no questions for this verse)

Leviticus 18:15

ULT	UST
<i>The nakedness of your daughter-in-law, you shall not uncover. She is the wife of your son. You shall not uncover her nakedness.</i>	<i>No one should have sexual relations with his daughter-in-law and so shame her. She is his son's wife! He should absolutely not shame her in this way.</i>

(There are no questions for this verse)

Leviticus 18:16

ULT	UST
<i>The nakedness of the wife of your brother, you shall not uncover. She is the nakedness of your brother.</i>	<i>No one should have sexual relations with his sister-in-law and so shame her. The person who does this would shame both her and his brother.</i>

(There are no questions for this verse)

Leviticus 18:17

ULT	UST
<i>The nakedness of a woman and her daughter, you shall not uncover. The daughter of her son or the daughter of her daughter, you shall not take to uncover her nakedness. They are flesh. It is depravity.</i>	<i>No one should have sexual relations with both a woman and her daughter. This also means that no one should attempt to marry a woman and her granddaughter so that he can have sexual relations with her. They are her close relatives! These kinds of behaviors are utterly depraved—they transgress the way Yahweh intended for family members to relate to one another and only brings shame to everyone involved.</i>

(There are no questions for this verse)

Leviticus 18:18

ULT	UST
<i>And a woman to her sister, you shall not take to be a concubine to uncover her nakedness on her in her life.</i>	<i>No one should attempt to marry his wife's sister so that he can have sexual relations with her while his wife is still living. To do so would only make his sister-in-law a concubine and rival wife.</i>

(There are no questions for this verse)

Leviticus 18:19

ULT	UST
<i>And to a woman in the menstruation of her uncleanness, you shall not draw near to uncover her nakedness.</i>	<i>No one should approach a woman who is menstruating and so is impure in order to have sexual relations with her.</i>

Why is a man not to have sexual relations with a woman during her menstruation?

A man may not have sexual relations with a woman during her menstruation, because during that time she is unclean.

Leviticus 18:20

ULT	UST
<i>And to the wife of your fellow citizen, you shall not give your lying of seed to become unclean with her.</i>	<i>No man should have sexual relations and have a seminal emission with a fellow Israelite's wife. If he does this, he will become impure.</i>

(There are no questions for this verse)

Leviticus 18:21

ULT	UST
<i>And from your seed, you shall not give {them} to cause {them} to pass over to Molech. And you shall not profane the name of your God. I am Yahweh.</i>	<i>No one should sacrifice their children to the god Molech by burning them alive. Doing so would profane and dishonor my reputation as your God. Remember: I am Yahweh!</i>

What may the people not sacrifice to Molech?

The people may not sacrifice their children to Molech.

Leviticus 18:22

ULT	UST
<i>And you shall not lie with a male {as} the lyings of a woman. It is an abomination.</i>	<i>No man should have sexual relations with another man as he would have with a woman. This behavior is utterly abominable; it transgresses the way Yahweh intended for people to behave and only brings shame to everyone involved.</i>

What two sexual relations do verses 22 and 23 forbid? (18:22-23)

Verses 22 and 23 forbid sexual relations with other men or animals.

Leviticus 18:23

ULT	UST
<i>And with any animal you shall not give your lying to become unclean by it. And a woman shall not stand to the face of an animal to mate with it. It {is} perversion.</i>	<i>Likewise, no one should have sexual relations with any animal. This means that no woman should give herself to an animal to copulate with it. Doing so would make the person who does this impure. This behavior is utterly perverse—it transgresses the way Yahweh intended for people to behave and only brings shame to everyone involved.</i>

(There are no questions for this verse)

Leviticus 18:24

ULT	UST
<i>Do not make yourselves unclean in any of these ways, for in all these ways the nations that I am sending out from your faces make themselves unclean.</i>	<i>The people of Israel must not make themselves impure by doing any of these things, because by doing these things, the people who currently live in the land of Canaan have made themselves impure. I am removing them from the land so that you can live there.</i>

(There are no questions for this verse)

Leviticus 18:25

ULT	UST
<i>And the land became unclean, and I visited its iniquity on it. And the land vomited out the ones dwelling {in} it.</i>	<i>In fact, the people who currently live in the land of Canaan have even made the land itself impure. Because of this, I have brought against the land the punishment for the guilt that the land has acquired because of their wrongdoing. I am removing the people who did these things in the land as if the ground itself is throwing them up and rejecting them.</i>

(There are no questions for this verse)

Leviticus 18:26

ULT	UST
<i>And you yourselves shall keep my statutes and my customs. And you shall not do any of these abominations—the native-born nor the sojourner, the one sojourning in your midst—</i>	<i>But my people, both the native-born Israelite and the immigrant who is living with the people of Israel, must all be careful to do everything that I have told them, including my laws and my customs. They should never do all of these abominable behaviors that the people who live in the land practice,</i>

(There are no questions for this verse)

Leviticus 18:27

ULT	UST
<i>for all these abominations the men of the land who {were} to your faces have done, and the land became unclean.</i>	<i>because the people who currently live in the land of Canaan have done all of these abominable behaviors. As a consequence, they have made the land itself impure.</i>

(There are no questions for this verse)

Leviticus 18:28

ULT	UST
<i>And the land will not vomit you out in your making it unclean, just as it vomited out the nation that {was} to your faces.</i>	<i>Just as I am removing the people who currently live in the land as if the land itself is throwing them up and rejecting them, if the people of Israel do the same thing, I will also remove them in the same manner.</i>

What happened to the people who lived in the land before the people of Israel?

The people, those who lived in the land before the people of Israel, defiled the land, and the land vomited them out.

Leviticus 18:29

ULT	UST
<i>For anyone who does any of these abominations—the people who do will be cut off from the midst of their people.</i>	<i>I will remove the people of Israel because I will make any person who does any of these abominable practices an outcast. I, Yahweh, will remove him from my people.</i>

What will happen to any of the people or the foreigners who live among them who do any of these detestable things?

God will remove from his people any of the people who do any of these abominable practices.

Leviticus 18:30

ULT	UST
<i>And you shall keep my watch not to do the statutes, the abominations that are done to your faces, and you shall not make yourselves unclean by them. I {am} Yahweh your God.”</i>	<i>So, the people of Israel should be very careful to do everything that I have told them. If they are careful, they will not do the abominable practices that the people who currently live in the land do. The people of Israel will avoid making themselves impure. Remember: I am Yahweh your God!”</i>

(There are no questions for this verse)

Leviticus 19

Leviticus 19:1

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Then Yahweh said to Moses,</i>

(There are no questions for this verse)

Leviticus 19:2

ULT	UST
<i>“Speak to all the congregation of the sons of Israel, and you shall say to them, ‘You shall be holy, for I, Yahweh your God, {am} holy.</i>	<i>“Make sure to tell the entire people of Israel that they must be set apart, because I, Yahweh their God, am set apart from wrongdoing and impurity of the world. {I want my people to be like me.}</i>

(There are no questions for this verse)

Leviticus 19:3

ULT	UST
<i>A man, his mother and his father, you shall fear; and my sabbaths you shall keep. I {am} Yahweh your God.</i>	<i>Everyone should show respect to their parents. Likewise, everyone should practice the Sabbath days and honor them. Remember: I am Yahweh your God!</i>

What two things did Yahweh tell the people they must do? (19:3-4)

Yahweh told the people that they must respect their father and mother, and everyone should practice the Sabbath days and honor them.

Leviticus 19:4

ULT	UST
<i>You shall not turn to idols, and gods of cast metal you shall not make for yourselves. I {am} Yahweh your God.</i>	<i>No one should ever abandon me to worship worthless idols. Neither should anyone fashion for themselves idol statues out of cast metal. Remember: I alone am Yahweh your God!</i>

(There are no questions for this verse)

Leviticus 19:5

ULT	UST
<i>And when you sacrifice a sacrifice of peace offerings to Yahweh, you shall sacrifice it for your acceptance.</i>	<i>Whenever someone wants to sacrifice a fellowship sacrifice to me, to Yahweh, he should offer it in a way that I will accept.</i>

(There are no questions for this verse)

Leviticus 19:6

ULT	UST
<i>On the day of your sacrifice, it shall be eaten, or from tomorrow. And the remainder until the third day shall be burned with fire.</i>	<i>The people of Israel may eat the meat that comes from such a fellowship sacrifice on the day that he offers the sacrifice and on the following day. However, on the third day after he offered the sacrifice, the person who offered the fellowship sacrifice should completely burn the remaining meat.</i>

(There are no questions for this verse)

Leviticus 19:7

ULT	UST
<i>But if, eating, it is eaten on the third day, it {is} defiled. It will not be accepted.</i>	<i>If anyone ever eats the meat from a fellowship sacrifice on the third day after an individual offered it, I will no longer accept whatever sacrifice the individual offered. The meat is now considered desecrated.</i>

(There are no questions for this verse)

Leviticus 19:8

ULT	UST
<i>And the person eating it shall bear his iniquity because he profaned the holiness of Yahweh. And that person shall be cut off from his people.</i>	<i>The people of Israel must hold responsible for addressing his wrongdoing whoever eats that meat because he has defiled what is set apart for my purposes alone. I, Yahweh, will make the person who does this an outcast. The people of Israel should no longer consider that person to be one of my people.</i>

(There are no questions for this verse)

Leviticus 19:9

ULT	UST
<i>And in your harvesting the harvest of your land, you shall not complete the edge of your field to harvest, and the gleaning of your harvest you shall not glean.</i>	<i>Whenever the people of Israel gather in the harvest of their fields during harvest time, they should leave the corners of the fields unharvested. They should also refrain from picking up anything that they drop while harvesting.</i>

(There are no questions for this verse)

Leviticus 19:10

ULT	UST
<i>And your vineyard you shall not strip, and the {fallen} grapes of your vineyard you shall not glean. For the poor and for the sojourner you shall leave them. I {am} Yahweh your God.</i>	<i>Likewise, when the people of Israel harvest the grapes from their vineyards, they should not pick every single grape, nor should they go back a second time to pick up the grapes that they have accidentally dropped. They should leave the unharvested corners of their fields and the dropped grapes to provide food for the poor and the immigrants. Remember, they should do this because I am Yahweh their God!</i>

Why did Yahweh tell the people to leave the corners of their fields unharvested and to leave some of the grapes on the vine or on the ground?

The unharvested grain and grapes must be left for the poor and the immigrants.

Leviticus 19:11

ULT	UST
<i>You shall not steal, and you shall not deny, and you shall not lie—a man with his fellow citizen.</i>	<i>Here is how the people of Israel should treat one another: No one should steal, deceive, or lie to his fellow Israelite.</i>

(There are no questions for this verse)

Leviticus 19:12

ULT	UST
<i>And you shall not swear by my name to a lie and profane the name of your God. I {am} Yahweh.</i>	<i>No one should call on me to be a false witness in order to acquit himself from the guilt of his wrongdoing. Doing so would dishonor me and associate the God of Israel with the impurity that comes from wrongdoing. Remember: I am Yahweh!</i>

(There are no questions for this verse)

Leviticus 19:13

ULT	UST
<i>You shall not extort your neighbor, and you shall not rob. You shall not retain the wages of a hired {person} with you until morning.</i>	<i>No one should extort the people close to him or steal anything from them. Neither should anyone withhold any wages from hired workers until the next day.</i>

(There are no questions for this verse)

Leviticus 19:14

ULT	UST
<i>You shall not curse a deaf {person}, and to the face of a blind {person}, you shall not provide a hindrance. And you shall fear your God. I {am} Yahweh.</i>	<i>No one should ever pronounce a curse against someone who is deaf or intentionally do something that would cause someone who is blind to trip and fall. Instead, the people of Israel must fearfully recognize the power and authority of their God and act accordingly. Remember: I am Yahweh!</i>

(There are no questions for this verse)

Leviticus 19:15

ULT	UST
<i>You shall not do injustice with judgment. You shall not lift the face of an insignificant {person}, and you shall not honor the face of a great {person}. In righteousness, you shall judge your fellow citizen.</i>	<i>No one should ever unjustly judge someone. This means that no judge should give special treatment to someone who is poor and seemingly insignificant; neither should they favor someone who is wealthy and seemingly important. Rather, judges should always execute judgment fairly and ethically for the people of Israel.</i>

To whom should the people not show favoritism?

The people should not show favoritism to someone because he is poor or rich, but instead judge the neighbor righteously.

Leviticus 19:16

ULT	UST
<i>You shall not walk {as} a slanderer among your people. You shall not stand against the blood of your neighbor. I {am} Yahweh.</i>	<i>No one should go about spreading false rumors about people. Neither should anyone act in such a way as to oppose the life of someone who is close to him {by giving false testimony in court that might lead to someone's execution}. Remember: I am Yahweh!</i>

(There are no questions for this verse)

Leviticus 19:17

ULT	UST
<i>You shall not hate your brother with your heart. Reproving, you shall reprove your fellow citizen, and you shall not lift sin on him.</i>	<i>No one should continue hating someone who is close to him. Clearly admonish your fellow Israelite when he sins so that you will not become guilty as well.</i>

(There are no questions for this verse)

Leviticus 19:18

ULT	UST
<i>You shall not avenge, and you shall not guard the sons of your people, but you shall love your neighbor as yourself. I {am} Yahweh.</i>	<i>No one should try to get revenge against another person or be inordinately angry with one of his own people. Instead, the people of Israel should act lovingly to those who are closest to them. They should treat one another as they treat themselves. Remember: I am Yahweh!</i>

What are the people to do instead of taking vengeance or holding a grudge?

Instead of taking vengeance or holding a grudge, the people are to love their neighbor as themselves.

Leviticus 19:19

ULT	UST
<i>My statutes you shall keep. Your livestock—you shall not copulate {two} different kinds. Your field—you shall not sow {two} different kinds; and clothing of two different kinds—mixed material shall not go up on you.</i>	<i>The Israelites should be very careful to do what I have told them. They should not breed two kinds of animals that they own, nor should they sow two kinds of seeds in the same field. Likewise, they should not wear clothing that they have made from mixed fabrics.</i>

What must the people do when planting seeds in the field?

When planting in the field, the people must not plant two kinds of seed in the same field.

Leviticus 19:20

ULT	UST
<i>And a man, when he lies with a woman, a lying of seed, but she is a {female} slave, a {woman} being assigned to a man, but, being redeemed, she has not been redeemed or freedom has not been given to her; recompense shall occur. They shall not be executed because she had not been freed.</i>	<i>Now, it may happen that a man has sexual relations with a woman and experiences a seminal emission. However, it may be that this woman was a female slave whose master had given her to be another man's wife, but the woman's master had not first paid for her bride price (which would secure her freedom) or outright freed her. If this is the case, then the woman's owner should pay a sum of money for the wrong he has done. The people of God must execute neither person who has sexual relations because she was not a free woman (and, therefore, her master had not properly given her to the man whom she was to marry) when the man had sexual relations with her.</i>

(There are no questions for this verse)

Leviticus 19:21

ULT	UST
<i>And he shall bring his guilt to Yahweh, to the entrance of the tent of meeting—a ram of a guilt offering.</i>	<i>However, the man who had sexual relations with the slave woman should bring the required penalty for his guilt to me, to Yahweh, at the entrance of the sacred tent. Specifically, he should offer a goat as a restoring sacrifice.</i>

(There are no questions for this verse)

Leviticus 19:22

ULT	UST
<i>And the priest will make atonement for him with the ram of the guilt offering to the face of Yahweh for his sin that he sinned. And it will be forgiven to him from his sin that he sinned.</i>	<i>When this happens, the priest will offer the goat as a restoring sacrifice in my presence, so that I, Yahweh, will remove the guilt that the man acquired because of the wrongdoing that he has done. Then I, Yahweh, will forgive the man of the wrongdoing he has done.</i>

(There are no questions for this verse)

Leviticus 19:23

ULT	UST
<i>And when you enter into the land, and you plant every tree of food, then you shall leave uncircumcised {as} its foreskin its fruit. Three years it shall be uncircumcised to you. It shall not be eaten.</i>	<i>When the people of Israel enter the land that I have promised to give to them, they should plant various kinds of trees that produce fruit. However, for three years, the people of Israel should consider the fruit of these trees to be forbidden, as if they were a person's uncircumcised foreskin. During this time, no one should eat this fruit.</i>

(There are no questions for this verse)

Leviticus 19:24

ULT	UST
<i>And in the fourth year, all of its fruit shall be holy; praise offerings to Yahweh.</i>	<i>The next year, all the fruit of the trees the people of Israel have planted should be considered set apart for me. The people of Israel should offer them as special offerings of praise to me, to Yahweh.</i>

(There are no questions for this verse)

Leviticus 19:25

ULT	UST
<i>And in the fifth year, you shall eat its fruit to increase its yield for yourselves. I {am} Yahweh your God.</i>	<i>But in the fifth year, the people of Israel may eat the fruit of the trees that they have planted, so that their yield of fruit increases every year. Remember: I am Yahweh your God!</i>

How long must a planter of a fruit tree wait before he can eat the fruit?

A planter of a fruit tree must wait until the fifth year before he can eat the fruit of the tree.

Leviticus 19:26

ULT	UST
<i>You shall not eat with the blood. You shall not practice divination, and you shall not practice soothsaying.</i>	<i>No one should eat any meat that still has the animal's blood in it. Also, no one should use magic to try to know or control the future.</i>

(There are no questions for this verse)

Leviticus 19:27

ULT	UST
<i>You shall not round off the corners of your head, and you shall not ruin the corners of your beard.</i>	<i>{The people of Israel should not mourn for their dead as the people of the surrounding nations do.} They should not shave the hairs of their heads, nor should they trim the corners of their beards.</i>

What were the people told not to do?

The people were told not to shave the corners of their heads and or trim the corners of their beards.

Leviticus 19:28

ULT	UST
<i>And a cut for the spirit you shall not put on your flesh, and a writing of a tattoo you shall not put on yourselves. I {am} Yahweh.</i>	<i>The people of Israel should not cut their bodies when they mourn for people who have died. Likewise, they should not tattoo themselves. Remember: I am Yahweh!</i>

(There are no questions for this verse)

Leviticus 19:29

ULT	UST
<i>You shall not profane your daughter by making her practice prostitution, and the land shall not practice prostitution, or the land will fill {itself with} depravity.</i>	<i>The people of Israel should never disgrace the value of their daughters by forcing them to become prostitutes. If they do so, soon prostitutes will be so numerous that it will be as if the land itself is a prostitute. The land will be filled with all other kinds of depraved behavior.</i>

(There are no questions for this verse)

Leviticus 19:30

ULT	UST
<i>My sabbaths you shall keep, and my holy place you shall fear. I {am} Yahweh.</i>	<i>Honor my sacred festivals by celebrating them. Honor the place where you worship me. Remember: I am Yahweh.</i>

(There are no questions for this verse)

Leviticus 19:31

ULT	UST
<i>You shall not turn to the mediums, and to the spiritists, you shall not seek to become unclean by them. I {am} Yahweh your God.</i>	<i>No one should ever abandon me by inquiring of someone who speaks to the dead, nor should anyone seek the advice of someone who inquires of dead family members. Doing so will only make the people of Israel impure. Remember: I am Yahweh your God!</i>

(There are no questions for this verse)

Leviticus 19:32

ULT	UST
<i>From the face of gray hair, you shall rise, and you shall honor the face of an elderly {person}. You shall fear your God. I {am} Yahweh.</i>	<i>The people of Israel should respect elderly people by standing up when they enter the room. They should also honor the elderly. The people of Israel must fearfully recognize the power and authority of their God and act accordingly. Remember, I am Yahweh!</i>

Whom did Yahweh tell the people to arise before and honor?

Yahweh told the people to rise before a person with gray hair and honor elderly people.

Leviticus 19:33

ULT	UST
<i>And when a sojourner sojourns with you in your land, you shall not oppress him.</i>	<i>When immigrants live among the people of Israel in their land, the people of Israel must not mistreat them.</i>

(There are no questions for this verse)

Leviticus 19:34

ULT	UST
<i>Like the native-born from you shall be to you the sojourner, the one sojourning with you. And you shall love him as yourself because you were sojourners in the land of Egypt. I {am} Yahweh your God.</i>	<i>The people of Israel must treat immigrants who live with them like they treat the native-born person. Indeed, the people of Israel should act lovingly toward them, just as if they were their own bodies. This is because the people of Israel were once immigrants in Egypt. Remember, I am Yahweh your God!</i>

Why did Yahweh say that the people of Israel should love the immigrants as they love themselves?

Yahweh told the people to love the foreigner because the people of Israel were once foreigners in the land of Egypt.

Leviticus 19:35

ULT	UST
<i>You shall not do injustice with judgment, in measure, in weight, or in volume.</i>	<i>No one should ever unjustly judge someone with regards to how long something is, how much it weighs, or its volume.</i>

(There are no questions for this verse)

Leviticus 19:36

ULT	UST
<i>Scales of righteousness, stones of righteousness, an ephah of righteousness, and a hin of righteousness shall belong to you. I {am} Yahweh your God, who is bringing you from the land of Egypt.</i>	<i>This is because the people of Israel should always be using honest measuring sticks, weights on the scales, and measuring baskets. Remember: I am Yahweh your God, who is bringing the people of Israel out of Egypt.</i>

(There are no questions for this verse)

Leviticus 19:37

ULT	UST
<i>And you shall keep all my statutes and all my customs, and you shall do them. I {am} Yahweh. ”</i>	<i>The people of Israel should always be careful to do everything that I have told them to do and should obey my customs. Remember, I am Yahweh!”</i>

(There are no questions for this verse)

Leviticus 20

Leviticus 20:1

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Then Yahweh said to Moses,</i>

(There are no questions for this verse)

Leviticus 20:2

ULT	UST
<i>“And to the sons of Israel, you shall say, ‘A man, a man from the sons of Israel or from the sojourner, the one sojourning in Israel, who gives from his seed to Molech—dying, he shall be executed. The people of the land shall stone him with the rock.</i>	<i>“Be sure to tell the people of Israel that any Israelite or any foreigner who is living in Israel who sacrifices any of his children to the false god Molech should certainly die. The people living in Israel should kill such a person by throwing stones at him.</i>

What would happen to anyone among the people of Israel who gives their child to Molech?

Anyone who gives their child to Molech the people living in Israel should kill by throwing stones at him.

Leviticus 20:3

ULT	UST
<i>And I myself will set my face against that man, and I will cut him off from among his people, for he gave his seed to Molech, to make my Holy Place unclean and to profane my holy name.</i>	<i>I will personally punish such a person. I will make the person who does this an outcast and remove him from my people. I will do this because he has given his child to the false god Molech and so defiled my holy space and tainted my reputation.</i>

What would Yahweh do to the man if the people did not put him to death?

If the people do not put him to death, Yahweh says he will cut him off from his people.

Leviticus 20:4

ULT	UST
<i>And if, hiding, the people of the land hide their eyes from that man when he gives his seed to Molech, so as not to execute him,</i>	<i>But it may happen that the people who live in Israel ignore that person when he sacrifices one of his children to the false idol Molech, and they do not execute that person.</i>

(There are no questions for this verse)

Leviticus 20:5

ULT	UST
<i>then I myself will set my face against that man and his clan. And I will cut him off and all the people who practice prostitution after him, by prostituting after Molech, from the midst of their people.</i>	<i>If that happens, I will personally punish that person and his family unit. I will remove that person from my people—him and anyone else who acts unfaithfully in the same manner by worshiping the false idol Molech.</i>

(There are no questions for this verse)

Leviticus 20:6

ULT	UST
<i>And the person who turns to the mediums or to the spiritists to practice prostitution after them—I will set my face against that person. And I will cut him off from among his people.</i>	<i>I will punish those who abandon me by inquiring of someone who speaks to the dead or someone who inquires of dead family members. In doing these things, the people of Israel act unfaithfully. I will make the person who does this an outcast and remove him from my people.</i>

To whom did Yahweh tell the people not to turn?

Yahweh told the people not to turn to the mediums and spiritists, those who talk to the dead.

Leviticus 20:7

ULT	UST
<i>So you shall make yourselves holy and you shall be holy {people}, because I {am} Yahweh your God.</i>	<i>The people of Israel must be careful to keep themselves set apart for me and to be holy people. They should do this because I am Yahweh their God.</i>

(There are no questions for this verse)

Leviticus 20:8

ULT	UST
<i>And you shall keep my statutes, and you shall do them. I {am} Yahweh, the one making you holy.</i>	<i>The Israelites should habitually obey my laws and live by them. Remember: I am Yahweh, the one who sets you apart from the other people.</i>

(There are no questions for this verse)

Leviticus 20:9

ULT	UST
<i>When a man, a man who curses his father or his mother; dying—he shall be executed. His father and his mother he has cursed; his blood {is} on him.</i>	<i>The people of Israel must execute anyone who curses his father or his mother. He has caused his own death by cursing his father and mother.</i>

(There are no questions for this verse)

Leviticus 20:10

ULT	UST
<i>And a man who commits adultery {with} the wife of a man, who commits adultery {with} the wife of his neighbor—dying, the adulterer and the adulteress shall be executed.</i>	<i>It may happen that a man commits adultery with another man's wife. If this happens, the people of Israel must execute both the man and the woman.</i>

(There are no questions for this verse)

Leviticus 20:11

ULT	UST
<i>And a man who lies with the wife of his father—he has uncovered the nakedness of his father. Dying, both of them shall be executed; their blood {is} on them.</i>	<i>A man who has sexual relations with one of his father's wives has shamed his father. The people of Israel must execute both that man and woman. They will be responsible for their own deaths.</i>

(There are no questions for this verse)

Leviticus 20:12

ULT	UST
<i>And a man who lies with his daughter-in-law—dying, both of them shall be executed. They have done perversion; their blood {is} on them.</i>	<i>The people of Israel must execute a man who has sexual relations with his daughter-in-law. They must execute both that man and the woman. They have done something that is utterly perverse. They will be responsible for their own deaths.</i>

(There are no questions for this verse)

Leviticus 20:13

ULT	UST
<i>And a man who lies with a male, lying as a woman, both of them have done an abomination. Dying, they shall be executed; their blood {is} on them.</i>	<i>If a man has sexual relations with another man, as he would with a woman, they both have done something that is utterly abominable. The people of Israel must execute both men. They will be responsible for their own deaths.</i>

What was the result of a man having sexual relations with another man?

A man who has sexual relations with another man has done something abominable and both must be executed.

Leviticus 20:14

ULT	UST
<i>And a man who takes a wife and her mother—this {is} depravity. They shall burn him and them with fire, and depravity will not be in your midst.</i>	<i>A man who marries both a woman and her mother has done something utterly depraved. The people of Israel must burn all three of them to death so that no one among the people of Israel will continue to commit such a depraved action.</i>

(There are no questions for this verse)

Leviticus 20:15

ULT	UST
<i>And a man who gives his layer in a livestock—dying, he shall be executed, and you shall kill the livestock.</i>	<i>The people of Israel must execute a man who has sexual relations with an animal. They must also kill the animal.</i>

**If a woman has sexual relations with an animal, what must be done?
(20:15-16)**

The woman and the animal must be executed.

Leviticus 20:16

ULT	UST
<i>And a woman who draws near to any livestock to mate with it—then you shall kill the woman and the livestock. Dying, they must be executed; their blood {is} on them.</i>	<i>Likewise, the people of Israel must kill a woman who gives herself to an animal to copulate with it. They must execute both her and that animal. They will be responsible for their own deaths.</i>

(There are no questions for this verse)

Leviticus 20:17

ULT	UST
<i>And a man who takes his sister, the daughter of his father or the daughter of his mother, and he sees her nakedness, and she herself sees his nakedness—it {is} a disgrace. And they shall be cut off in the eyes of the sons of their people. The nakedness of his sister he has uncovered; he shall bear his iniquity.</i>	<i>If a man sleeps with his sister, whether she is his father's or his mother's daughter, and they see one another naked, they have done something disgraceful. Because the man has shamed his sister, I will remove them from among my people so that the people of Israel no longer see them. The people of Israel should hold him responsible for his wrongdoing.</i>

(There are no questions for this verse)

Leviticus 20:18

ULT	UST
<i>And a man who lies with a sick woman—and he has uncovered her nakedness; he has exposed her flow, and she herself has uncovered the flow of her blood. And {the} two of them shall be cut off from among their people.</i>	<i>If a man sleeps with a woman during her menstrual period, they have both revealed her flowing blood and brought shame on the woman. I will make both of them outcasts and remove them from my people.</i>

(There are no questions for this verse)

Leviticus 20:19

ULT	UST
<i>And the nakedness of the sister of your mother or the sister of your father, you shall not uncover because he would expose his body. They shall carry their iniquity.</i>	<i>No man should have sexual relations with his aunt and shame her, whether she is his mother's or his father's sister. In so doing, he would disgrace a close relative. The people of Israel should hold both of them responsible for their wrongdoing.</i>

(There are no questions for this verse)

Leviticus 20:20

ULT	UST
<i>And a man who lies with his aunt, he has uncovered the nakedness of his uncle. They will bear their sin; they will die childless.</i>	<i>A man who has sexual relations with his uncle's wife has shamed his uncle. I will punish both of them by causing them to die without having any children.</i>

(There are no questions for this verse)

Leviticus 20:21

ULT	UST
<i>And a man who takes the wife of his brother, it is menstruation {impurity}. He has uncovered the nakedness of his brother; they will be childless.</i>	<i>If a man has sex with his brother's wife {while his brother is still living}, that is disgraceful. He has dishonored his brother; and they both will die without having any children.</i>

(There are no questions for this verse)

Leviticus 20:22

ULT	UST
<i>And you shall keep all my statutes and all my judgments. And you shall do them, and the land that I am bringing you there to dwell in it will not vomit you out.</i>	<i>The people of Israel should habitually obey all my laws and customs and do everything that I tell them. If they do this, I will not reject and remove them from the land to which I am bringing them to live.</i>

(There are no questions for this verse)

Leviticus 20:23

ULT	UST
<i>And you shall not walk in the statutes of the nation that I am sending out from before your face, for they do all these things, and I loathe them.'</i>	<i>Likewise, the people of Israel must not practice the laws and customs of the people who currently live in the land. I am removing them from the places in which they live because they have done all of these practices. For this reason, I abhor them.</i>

(There are no questions for this verse)

Leviticus 20:24

ULT	UST
<i>And I said to you, 'You yourselves will inherit their land, and I will give it to you to inherit it: a land flowing {with} milk and honey. I am Yahweh your God, who separates you from the peoples.'</i>	<i>But I told the people of Israel, 'You will take their land from them as if you were inheriting it from your father. I will give it to you personally to be your family's possession. The soil in that land is very fertile and produces good crops abundantly. Remember: I am Yahweh your God, who has set you apart from the other people who live around you.'</i>

How did Yahweh describe the land that he had given the people of Israel?

Yahweh called the land “a land flowing with milk and honey.”

Leviticus 20:25

ULT	UST
<i>And you shall separate between the clean animal and the unclean, and between the unclean bird and the clean. And you shall not make your lives detestable with an animal or with a bird or with anything that crawls on the ground, which I separated from you to {be} unclean.</i>	<i>So the people of Israel should learn to distinguish which animals and birds are acceptable to me and pure from those that are unacceptable to me and impure. By doing so, they will not defile themselves by eating unacceptable animals, birds, or other creatures that crawl along on the ground. These animals I have set apart as those which make the people of Israel impure and unable to enter into holy space.</i>

(There are no questions for this verse)

Leviticus 20:26

ULT	UST
<i>And you shall be holy {people} for me, because I Yahweh am holy, and I separate you from the peoples to be for me.</i>	<i>In this way, the people of Israel must belong to me, Yahweh, as a people who are set apart and noticeably different from the people who live around them. This is because I am Yahweh, and I am also set apart from every created thing. In the same way, I have set the people of Israel apart from the people of other nations. They belong to me uniquely.</i>

(There are no questions for this verse)

Leviticus 20:27

ULT	UST
<i>And a man or woman, when there is among them a medium or spiritist—dying, they shall be executed. They must stone them with stones. Their blood {is} on them.”</i>	<i>But the people of Israel must execute anyone among them who speaks to the dead or inquires of dead family members. The people of Israel must kill them by throwing stones at them. Such people are responsible for their own deaths.”</i>

(There are no questions for this verse)

Leviticus 21

Leviticus 21:1

ULT	UST
<i>And Yahweh said to Moses, “Say to the priests, the sons of Aaron, and you shall say to them, ‘For a {dead} person, he shall not make himself unclean among his people,</i>	<i>Then Yahweh said to Moses, “Speak to the priests, the sons of Aaron, and tell them that, as long as they live among the people of Israel, they must not make themselves impure by touching a dead body.</i>

For the death of which person must a priest make himself unclean? (21:1-3)

A priest should make himself unclean for the death of a very close relative.

Leviticus 21:2

ULT	UST
<i>except for his flesh, the one close to him, for his mother or for his father or for his son or for his daughter or for his brother</i>	<i>However, they may touch the dead bodies of their close relatives, such as their mother, father, son, daughter, or brother.</i>

(There are no questions for this verse)

Leviticus 21:3

ULT	UST
<i>or for his virgin sister, the one close to him, who does not have a husband, for her, he shall make himself unclean.</i>	<i>They may also touch the dead body of a sister if she is an unmarried virgin and has been living in their house, because she has no husband to bury her. For the sake of burying such a sister, the priests may become impure.</i>

(There are no questions for this verse)

Leviticus 21:4

ULT	UST
<i>He shall not make himself unclean {as} a husband among his people, to profane himself.</i>	<i>However, as long as they live among the people of Israel, the priests must not cause themselves to become impure by touching the dead bodies of his in-laws. Doing so would dishonor the priesthood and associate the God of Israel with impurity.</i>

(There are no questions for this verse)

Leviticus 21:5

ULT	UST
<i>They shall not bald a bald patch on their heads, and the edges of their beard they shall not shave, and they shall not cut a cut in their flesh.</i>	<i>The priests of Israel must not participate in the mourning rituals of the nations who live around Israel. This means that they must not shave their heads or trim the edges of their beards or slash their bodies in grief.</i>

What restrictions were placed on the priests concerning their hair and beards?

Priests were not allowed to shave their heads or the edges of their beards.

Leviticus 21:6

ULT	UST
<i>They shall be holy {people} to their God, and they shall not profane the name of their God, for they are presenting gifts of Yahweh, the bread of their God, and they shall be holy.</i>	<i>The priests of Israel must be people who are set apart to me, their God. They must not disgrace and tarnish my reputation, because they are the ones who present the gifts of food that the people of Israel will offer to Yahweh. For this reason, the priests of Israel must be set apart in their behavior.</i>

(There are no questions for this verse)

Leviticus 21:7

ULT	UST
<i>He shall not take a prostituting or profaned woman, and he shall not take a woman divorced from her husband, for he {is} holy to his God.</i>	<i>The priests of Israel must not marry a prostitute who has defiled herself or a woman who has divorced her husband, because the priests are set apart for God.</i>

(There are no questions for this verse)

Leviticus 21:8

ULT	UST
<i>And you shall make him holy, for he is the one presenting the bread of your God. He shall be holy for you, because holy {am} I, Yahweh, the one making you holy.</i>	<i>You, Moses, should make sure that the priests of Israel are set apart to worship and serve me because they are the ones who present the food offerings to me, their God. You, Moses, should think of the priests as belonging to me, because I, Yahweh, am the one who set the priests apart to serve and worship me. I, Yahweh, am set apart from the impurity of the world.</i>

(There are no questions for this verse)

Leviticus 21:9

ULT	UST
<i>And a daughter of a man, a priest, when she is profaned by prostituting—she is profaning her father. She must be burned with fire.</i>	<i>If a daughter of a priest disgracefully becomes a prostitute she also disgraces her father. The Israelites must burn her to death.</i>

What would happen to a priest's daughter who defiled herself by becoming a prostitute?

A priest's daughter who disgraces her father by becoming a prostitute must be burned.

Leviticus 21:10

ULT	UST
<i>And the great priest from his brothers, on whose head the oil of anointing was poured and whose hand is filled to wear the clothing, his head he shall not let be unbound, and his clothes he shall not tear.</i>	<i>The high priest is the one among his relatives whom I have appointed for his work by pouring on his head the sacred olive oil that the priests use to dedicate people and objects wholly to Yahweh. The high priest is also the one whom God has given the responsibility of wearing the special clothes. He must not allow his hair to be uncombed, nor should he tear his clothes when he is mourning for a dead relative.</i>

What must a high priest avoid even if the dead person is his father or mother? (21:10-11)

A high priest must not make himself unclean by entering a place where there is a dead body, even if his father or mother has died.

Leviticus 21:11

ULT	UST
<i>And near any dead person, he shall not go, for his father or for his mother. He shall not make himself unclean.</i>	<i>The high priest of Israel must not enter any place where there is a dead body. To do so would cause him to become impure and unable to perform his work. He should not touch a dead body, even if his father or his mother has died.</i>

(There are no questions for this verse)

Leviticus 21:12

ULT	UST
<i>And he shall not go out from the Holy Place, and he shall not profane the Holy Place of his God, for the crown of the oil of the anointing of his God {is} on him. I {am} Yahweh.</i>	<i>When one of his close relatives dies, the high priest must not leave the sacred tent to join those who are mourning because the sacred olive oil that you, Moses, have poured on his head has set him apart to serve and worship me. Leaving and mourning would cause him to become impure and unfit for his work and would also defile my sacred tent. Remember: I am Yahweh your God!</i>

(There are no questions for this verse)

Leviticus 21:13

ULT	UST
<i>And he himself shall take a wife in her virginity.</i>	<i>Remember, the priests of Israel should only marry women who have never had sexual relations.</i>

(There are no questions for this verse)

Leviticus 21:14

ULT	UST
<i>A widow or a divorced {woman} or a profaned prostituting {woman}, these he shall not take. But rather, a virgin from his people he shall take {as} a wife.</i>	<i>The priests of Israel should not marry widows or divorced women or defiled prostitutes. Rather, they must only marry young, unmarried Israelite women.</i>

What kind of woman must the priest not marry?

The priest must not marry a widow, a divorced woman, or a woman who is a prostitute.

Leviticus 21:15

ULT	UST
<i>And he shall not profane his seed among his people. For I {am} Yahweh, the one making him holy.’”</i>	<i>If they do, their children will remain pure and able to be priests among the people of Israel. Remember: I am Yahweh, and I set the priests apart to serve and worship me.”</i>

(There are no questions for this verse)

Leviticus 21:16

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Then Yahweh said to Moses,</i>

(There are no questions for this verse)

Leviticus 21:17

ULT	UST
<i>“Speak to Aaron, saying, ‘A man from your seed to their generations on whom is a blemish shall not draw near to present the bread of his God.</i>	<i>“Tell Aaron that no one of his descendants who suffers from a deformity or disability should ever present the food gifts that people offer to me, their God.</i>

(There are no questions for this verse)

Leviticus 21:18

ULT	UST
<i>For any man on whom {is} a blemish shall not draw near: a man blind or lame or mutilated or extended</i>	<i>In fact, no one who suffers from a deformity or disability may approach my holy space and offer a sacrifice. This includes anyone who is blind, lame, whose face is disfigured, whose legs are of unequal lengths,</i>

What kind of man did Yahweh not want to approach him to perform the offerings? (21:18-20)

Yahweh did not want any man with a bodily defect to approach him.

Leviticus 21:19

ULT	UST
<i>or a man on whom {is} a broken foot or a broken hand</i>	<i>anyone who suffers from a disability in their feet or hands,</i>

(There are no questions for this verse)

Leviticus 21:20

ULT	UST
<i>or a hunchback or a dwarf or one with a defect in his eye or a scab or a rash or a crushed testicle.</i>	<i>anyone who has a misshapen back, anyone who is abnormally short, has defective sight, has a skin disease of any kind, or whose genitals have been damaged.</i>

(There are no questions for this verse)

Leviticus 21:21

ULT	UST
<i>Any man on whom {is} a blemish from the seed of Aaron the priest shall not approach to present the gift of Yahweh. A blemish {is} on him. He shall not approach to present the bread of his God.</i>	<i>No descendant of Aaron, the first high priest, who suffers from any disability or deformity should ever approach my altar to present the food gifts that the people of Israel offer to me, Yahweh. This is because he suffers from a disability or deformity. He must never present the food gifts that the people of Israel offer to me, their God.</i>

(There are no questions for this verse)

Leviticus 21:22

ULT	UST
<i>The bread of his God, from the holy things of the holy things and from the holy things, he may eat.</i>	<i>However, priests who suffer from disabilities or deformities may still eat any of the sacred food that I have set apart for the priests to eat.</i>

(There are no questions for this verse)

Leviticus 21:23

ULT	UST
<i>However, he shall not enter into the curtain, and he shall not draw near to the altar, for a blemish {is} on him. And he shall not profane my Holy Place, for I {am} Yahweh, the one making them holy. '''</i>	<i>Despite this, because of their disabilities or deformities, such priests must not pass through the special curtain in the sacred tent or approach my altar. If they did that, they would cause my sacred tent to become impure and unfit for my presence. Remember: I am Yahweh, and I set these places apart for myself. '''</i>

(There are no questions for this verse)

Leviticus 21:24

ULT	UST
<i>And Moses spoke to Aaron and to his sons and to all the sons of Israel.</i>	<i>So Moses spoke to Aaron, his sons, and all the Israelites.</i>

(There are no questions for this verse)

Leviticus 22

Leviticus 22:1

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Then Yahweh said to Moses,</i>

(There are no questions for this verse)

Leviticus 22:2

ULT	UST
<i>“Speak to Aaron and to his sons, and they shall be separated from the holy things of the sons of Israel, which they {are} making holy to me, and they shall not profane the name of my holiness. I {am} Yahweh.</i>	<i>“Instruct Aaron and his sons to carefully honor the holy sacrifices that the Israelites bring to me. The priests represent my holy reputation, they must not dishonor it. {Remember:} I am Yahweh!</i>

Who does Yahweh he will cut off from before his face? (22:2-3)

Yahweh says that no priest, while he is impure, should ever approach the sacred altar to present a sacrifice. If he does, that person shall be cut off from before Yahweh’s face.

Leviticus 22:3

ULT	UST
<i>Say to them, ‘To your generations, any man who draws near from all your seed to the holy things that the sons of Israel have made holy to Yahweh and his uncleanness {is} on him, that person shall be cut off from before my face. I {am} Yahweh.</i>	<i>Tell them that, while he is impure, no priest should ever approach my sacred altar to present a sacrifice that the people of Israel have set aside to belong to me, Yahweh. This applies to every descendant of Aaron who serves as a priest for as long as there are priests in Israel. If this ever happens, I will make the priest who does this an outcast and remove him from my presence. Remember: I am Yahweh!</i>

(There are no questions for this verse)

Leviticus 22:4

ULT	UST
<i>A man, a man from the seed of Aaron, and he {is} skin diseased or flowing, he shall not eat of the holy things until he is clean. And the one touching anything unclean of a person or a man who has go out from him a lying of seed</i>	<i>Until the priests declare him to be pure once again, no descendant of Aaron who suffers from an infectious skin disease or a flowing discharge may eat the special food that I have set aside from the food gifts that the people of Israel offer to me for the priests to eat. This rule also applies to any priest who touches a dead body, which is impure, or who experiences an abnormal genital discharge,</i>

(There are no questions for this verse)

Leviticus 22:5

ULT	UST
<i>or a man who touches any swarming {thing} that makes him unclean or a person who makes him unclean, whatever his uncleanness,</i>	<i>or who touches any creature that swarms and crawls along the ground and becomes unclean or who touches a person who is currently impure—no matter the reason for which that person is impure.</i>

(There are no questions for this verse)

Leviticus 22:6

ULT	UST
<i>the person who touches it will be unclean until the evening. And he shall not eat from the holy things unless he washes his body with the water.</i>	<i>Remember: any priest who touches anything or anyone impure should consider himself to be impure until the evening of that day. The priest must not eat any of the special food that I have set aside from my food gifts for the priests to eat unless the priest first bathes himself.</i>

What must a priest do when he touches anything that makes him unclean?

He must consider himself to be unclean until the evening, and he must not eat any of the special food set aside for the priests unless he first bathes himself.

Leviticus 22:7

ULT	UST
<i>And the sun will go, and he will be clean. And afterward, he may eat from the holy things, because it {is} his bread.</i>	<i>After the sun sets, the priest should consider himself to be pure once again. He may eat the special food that I have set apart from my food gifts for the priests to eat, because I have made provision for the priests by giving them this food.</i>

(There are no questions for this verse)

Leviticus 22:8

ULT	UST
<i>An {animal} carcass or a torn {animal} he shall not eat, to become unclean by it. I {am} Yahweh.</i>	<i>But no priest should eat the meat from an animal's corpse or from an animal that wild animals killed and someone later found dead. If a priest does this, he makes himself impure and unfit to serve or worship me. Remember: I am Yahweh.</i>

(There are no questions for this verse)

Leviticus 22:9

ULT	UST
<i>And they shall keep my watch, and they shall not bear sin with regard to it and die by it, because they profaned it. I {am} Yahweh, the one making them holy.</i>	<i>The priests must carefully avoid exactly what I, Yahweh, have told them to avoid. If they do not, they will have shown me disrespect and defiled the sacred food gifts that the people of Israel have offered to me. I will hold them responsible for their wrongdoing and kill them. Remember: I am Yahweh, and I have set the priests apart to serve and worship me.</i>

What will happen to priests who do not follow Yahweh's instructions?

Yahweh says that he will hold them responsible for their wrongdoing and kill them.

Leviticus 22:10

ULT	UST
<i>But any stranger may not eat the holy thing. A dweller of the priest or a hired {person} may not eat the holy thing.</i>	<i>No one outside of the priest's immediate family may eat the sacred food that I have set apart for the priests to eat. This includes any passing guest that a priest hosts in his home or any hired laborer.</i>

Who are the only people who may eat the sacred food? (22:10-11)

The only persons who may eat anything that is holy are the priest and his family and slaves he bought or who were born in his household.

Leviticus 22:11

ULT	UST
<i>But a priest, when he buys a person, the property of his silver, he himself may eat it. And one born of his house, they themselves may eat his bread.</i>	<i>However, a slave that a priest has bought with his own money may eat this special food. Likewise, any slave that is born into a priest's household is welcome to eat the sacred food that I, Yahweh, have set apart for the priests to eat.</i>

(There are no questions for this verse)

Leviticus 22:12

ULT	UST
<i>And a daughter of a priest, when she becomes the wife of a stranger, she herself may not eat the contribution of the holy things.</i>	<i>However, when a priest's daughter marries a man who is not a priest, she may no longer eat the sacred foods that the people of Israel have presented to Yahweh as a special contribution of food for the priests to eat.</i>

(There are no questions for this verse)

Leviticus 22:13

ULT	UST
<i>But the daughter of a priest, when she becomes a widow or a divorced {woman}, and there is no seed for her, and she returns to the house of her father as her youth—she may eat from the bread of her father. And any stranger may not eat it.</i>	<i>It may happen that a priest's daughter becomes a widow or divorces from her husband and yet has no children. If this happens, and the woman returns to her father's household to live there as she did when she was young, she may eat the special food that I have set apart for the priests to eat. However, no one outside of the priest's immediate family may ever eat this sacred food.</i>

Can a priest's daughter who has married someone who is not a priest eat the holy food?

She may not eat the holy food unless she is divorced or widowed without children and returns to live in her father's house.

Leviticus 22:14

ULT	UST
<i>And a man, when he eats a holy thing by mistake, then he shall add its fifth on it, and he shall give the holy thing to the priest.</i>	<i>It may happen that a person who is not a priest mistakenly eats the special food that I, Yahweh, have set aside for the priests to eat. If this happens, the person who ate the food must repay the full value of the food that he ate, plus an additional one-fifth of its value, and give the money to the priest to whom the food belonged.</i>

What must a man do who eats holy food by mistake?

If a man eats holy food by mistake, he must repay the priest to whom the food belonged and add one-fifth to the value of it.

Leviticus 22:15

ULT	UST
<i>And they shall not profane the holy things of the sons of Israel, that which they raise to Yahweh,</i>	<i>By practicing these rules, the priests will not disrespect and profane the sacred food that the people of Israel have offered as their sacrifice to me, Yahweh.</i>

(There are no questions for this verse)

Leviticus 22:16

ULT	UST
<i>or they shall cause themselves to bear the iniquity of guilt by their eating their holy things. For I {am} Yahweh, the one making them holy. ’’</i>	<i>However, if the priests fail to do this, and they eat the special food when they are impure or anyone outside of the priest’s immediate family eats the special food, I will hold both the priests and the people of Israel responsible for the guilt of their wrongdoing. I will do this because I am Yahweh, and I have set the priests apart to serve and worship me.”</i>

(There are no questions for this verse)

Leviticus 22:17

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Then Yahweh said to Moses,</i>

(There are no questions for this verse)

Leviticus 22:18

ULT	UST
<i>“Speak to Aaron and to his sons and to all the sons of Israel, and you shall say to them, ‘A man, a man from the house of Israel or from the sojourner in Israel, who presents his offering, for any of their vows or for any of their freewill offerings, which they present to Yahweh as a burnt offering,</i>	<i>“Tell Aaron, his sons, and all the people of Israel that any Israelite or non-Israelite living among the people of Israel may present wholly burned sacrifices to me, Yahweh. They may present sacrifices because of a vow that they make to me, or freely and unprompted.</i>

What kind of animal would be accepted as a sacrifice? (22:18-19)

It must be a male animal without blemish from the cattle, sheep, or goats.

Leviticus 22:19

ULT	UST
<i>for your acceptance, a perfect male among the cattle, among the sheep, or among the goats.</i>	<i>However, for me to accept such sacrifices, whoever offers a sacrifice that the priest completely burns on the altar must present a totally healthy male animal, whether a bovine, sheep, or goat.</i>

(There are no questions for this verse)

Leviticus 22:20

ULT	UST
<i>Anything on which {is} a blemish you shall not present, because it will not be acceptable for you.</i>	<i>This means that no one should ever offer to me an animal that suffers from disabilities or defects. I will not accept these animals for the people of Israel.</i>

What is the most important requirement for any animal that is to be sacrificed to Yahweh?

Any animal sacrificed to Yahweh must be unblemished.

Leviticus 22:21

ULT	UST
<i>And a man, when he presents a sacrifice of peace offerings to Yahweh to fulfill a vow or as a freewill offering among the cattle or among the flock, it shall be perfect for acceptance. Any blemish shall not be on it:</i>	<i>Any animal that someone presents to me, Yahweh, as a fellowship sacrifice must be totally healthy for me to accept the sacrifice. Whether a person presents it to fulfill an extraordinary vow that he made to me or whether the person offers the sacrifice freely and unprompted, whether bovine or flock animals: no animal presented as a sacrifice to me, Yahweh, must suffer from a disability or deformity.</i>

(There are no questions for this verse)

Leviticus 22:22

ULT	UST
<i>blindness or being broken or being maimed or {having} a running {sore} or a scab or a sore—these you shall not present to Yahweh. And a gift you shall not give from them on the altar to Yahweh.</i>	<i>This includes animals that are blind, have broken bones, are maimed, or any animals that suffer from running sores or any visible infectious skin disease. The people of Israel must never present any animal in this condition to me, Yahweh, as a sacrifice. The priests must not burn even a piece of such an animal on my altar.</i>

(There are no questions for this verse)

Leviticus 22:23

ULT	UST
<i>But an ox or a lamb, extended or stunted, you may make it {as} a freewill offering, but it will not be accepted for a vow.</i>	<i>However, the people of Israel may present to me an ox or a sheep that has misshapen or stunted limbs, if they intend the sacrifice to be a voluntary offering. Nevertheless, I will not accept such animals for a sacrifice that someone intends to fulfill a promise that he made to me.</i>

(There are no questions for this verse)

Leviticus 22:24

ULT	UST
<i>But bruised or crushed or torn or cut you shall not present to Yahweh, and in your land, you shall not do.</i>	<i>Particularly, the people of Israel should never offer to me a bovine or flock animal whose owner has crushed, pulverized, torn off, or removed its testicles. As long as they live in the land of Canaan, the people of Israel must not present such animals as sacrifices to me.</i>

(There are no questions for this verse)

Leviticus 22:25

ULT	UST
<i>And from the hand of a son of a foreigner, you shall not present the bread of your God from any of these because their being ruined is on them and a blemish is on them. They will not be accepted for you.”</i>	<i>The people of Israel must not offer such animals as food gifts to me, their God, even if they have purchased the animal from a non-Israelite, because these animals suffer from disabilities and deformities. I consider such animals as unacceptable sacrifices from you.”</i>

(There are no questions for this verse)

Leviticus 22:26

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Then Yahweh said to Moses,</i>

(There are no questions for this verse)

Leviticus 22:27

ULT	UST
<i>“An ox or a lamb or a goat, when it is born, then it shall be seven days under its mother. And from the eighth day and beyond, it may be accepted as an offering, a gift to Yahweh.</i>	<i>“A newborn calf or lamb or goat must remain with its mother for a week after its mother has given birth to it. After that week has passed, I, Yahweh, will accept the young animal as a sacrifice and food gift to me.</i>

How old must a calf, sheep, or goat be to be offered as a sacrifice to Yahweh?

A calf, sheep, or goat must be at least eight days old to be offered as a sacrifice to Yahweh.

Leviticus 22:28

ULT	UST
<i>But an ox or a flock {animal}, it and its son you shall not slaughter on one day.</i>	<i>However, make sure that the people of Israel do not slaughter a fully grown bovine or flock animal and its young on the same day.</i>

(There are no questions for this verse)

Leviticus 22:29

ULT	UST
<i>And when you sacrifice a sacrifice of thanks to Yahweh, you shall sacrifice it for your acceptance.</i>	<i>The people of Israel may sacrifice an animal to thank me for what I have done for them. When they do this, they should present it in such a way that I will accept the sacrifice for the one presenting it.</i>

(There are no questions for this verse)

Leviticus 22:30

ULT	UST
<i>On that day, it shall be eaten; you must not leave some of it until morning. I {am} Yahweh.</i>	<i>This means that the people who will eat the meat of such a sacrifice must do so on the same day that the individual offers the sacrifice. He should make sure that he does not leave any of the meat of the sacrifice until the next morning. {Remember:} I am Yahweh!</i>

When must a thank offering be eaten?

It must be eaten on the same day that it is sacrificed.

Leviticus 22:31

ULT	UST
<i>And you shall keep my commandments, and you shall do them. I {am} Yahweh.</i>	<i>The people of Israel must make a habit of doing everything that I have commanded them to do. Remember: I am Yahweh!</i>

(There are no questions for this verse)

Leviticus 22:32

ULT	UST
<i>And you shall not profane the name of my holiness, but I will show myself to be holy in the midst of the sons of Israel. I {am} Yahweh, the one making you holy,</i>	<i>This means that the people of Israel should not profane and dishonor my reputation as their God by disobeying what I have told them to do. Instead, the people of Israel should behave in a way that demonstrates that I am set apart from impurity and wrongdoing and that I, Yahweh, live in their midst. Remember: I am Yahweh, and I have set my people apart to serve and worship me!</i>

(There are no questions for this verse)

Leviticus 22:33

ULT	UST
<i>the one bringing you out of the land of Egypt to be your God: I {am} Yahweh.”</i>	<i>I am the one who rescued the people of Israel from their slavery in Egypt so that I could be their God. Remember: I am Yahweh!”</i>

(There are no questions for this verse)

Leviticus 23

Leviticus 23:1

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Yahweh spoke to Moses,</i>

(There are no questions for this verse)

Leviticus 23:2

ULT	UST
<i>“Speak to the sons of Israel, and you shall say to them, ‘The appointed times of Yahweh, which you shall proclaim them {as} assemblies of holiness, these {are} them, my appointed times.</i>	<i>“Tell the Israelite people: I have appointed these sacred festivals. You must announce when the people should gather together to worship me.</i>

(There are no questions for this verse)

Leviticus 23:3

ULT	UST
<i>Six days work shall be done, and on the seventh day {is} a sabbath of sabbaths, an assembly of holiness. You shall not do any work. It {is} a sabbath to Yahweh in all your dwellings.</i>	<i>You may work for six days, but the seventh day is a special day of complete rest. You must gather together to worship me. You must not do any work on that day. This is a Sabbath to honor Yahweh wherever you live.</i>

What does Yahweh say about work and the Sabbath?

Yahweh says that people may work for six days, but the seventh day, the Sabbath, is to be a day of rest.

Leviticus 23:4

ULT	UST
<i>These {are} the appointed times of Yahweh, assemblies of holiness which you shall proclaim them in their appointed times.</i>	<i>These are the special times that I have chosen, the holy gatherings that you must announce at their proper times.</i>

(There are no questions for this verse)

Leviticus 23:5

ULT	UST
<i>In the first month, on {day} 14 of the month, between the evenings, {is} the Passover to Yahweh.</i>	<i>In the first month, on the fourteenth day at twilight, {you must celebrate} the Passover to {honor} Yahweh.</i>

What festival is to be celebrated on the fourteenth day of the first month?

The Passover to honor Yahweh is to be celebrated in the first month on the fourteenth day.

Leviticus 23:6

ULT	UST
<i>And on day 15 of this month {is} the Festival of Unleavened Bread to Yahweh. Seven days you shall eat unleavened bread.</i>	<i>On the fifteenth day of this same month is the Festival of Unleavened Bread to {honor} Yahweh. For seven days you must eat bread {that you made} without yeast.</i>

What festival follows Passover on the fifteenth day of the first month?

The Festival of Unleavened Bread follows Passover on the fifteenth day of this month.

Leviticus 23:7

ULT	UST
<i>On the first day there shall be an assembly of holiness for you. You shall not do any work of labor.</i>	<i>On the first day you must gather together for a holy meeting. You must not do any regular work.</i>

(There are no questions for this verse)

Leviticus 23:8

ULT	UST
<i>And you shall present a gift to Yahweh {for} seven days. On the seventh day {is} an assembly of holiness. You shall not do any work of labor.”</i>	<i>For seven days you must bring offerings to Yahweh. On the seventh day you must gather again for a holy meeting. You must not do any regular work.”</i>

(There are no questions for this verse)

Leviticus 23:9

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Yahweh spoke to Moses,</i>

(There are no questions for this verse)

Leviticus 23:10

ULT	UST
<i>“Speak to the sons of Israel, and you shall say to them, ‘When you enter into the land that I am giving to you and you harvest its harvest, then you shall bring a sheaf of the first of your harvest to the priest.</i>	<i>“Tell the Israelite people: When you enter the land that I am giving you and harvest your crops, you must bring a bundle of the first grain you harvest to the priest.</i>

What must the people bring to the priest after the first harvest in the land that Yahweh is going to give them?

The people must bring to the priest a sheaf of the first of your harvest in the land that Yahweh is going to give them.

Leviticus 23:11

ULT	UST
<i>And he shall wave the sheaf to the face of Yahweh for your acceptance. On the day after the Sabbath the priest shall wave it.</i>	<i>The priest will lift up the bundle {to present it} to Yahweh so that Yahweh will accept your gift. The priest must do this on the day after the Sabbath.</i>

(There are no questions for this verse)

Leviticus 23:12

ULT	UST
<i>And on the day you raise the sheaf, you shall offer a perfect lamb, a son of its year, as a burnt offering to Yahweh.</i>	<i>On the day you present the bundle of grain, you must also sacrifice a one-year-old male lamb that has no defects as a burnt offering to Yahweh.</i>

(There are no questions for this verse)

Leviticus 23:13

ULT	UST
<i>And its grain offering {shall be} two-tenths {of an ephah} of flour mixed with oil, a gift to Yahweh, a scent of pleasing, and its drink offering {shall be} wine, a fourth of a hin.</i>	<i>With it {you must also bring} a grain offering of four liters of fine flour mixed with olive oil as an offering to Yahweh. It will make an aroma he enjoys. {You must also bring} one liter of wine as a drink offering.</i>

(There are no questions for this verse)

Leviticus 23:14

ULT	UST
<i>And bread and roasted grain and fresh grain you shall not eat until this same day, until you bring the offering of your God. {It is} a statute of eternity for your generations in all your dwellings.</i>	<i>On that day, you must not eat any bread, roasted grain, or fresh grain until you have brought this offering to your God. This is a rule that will continue forever for all your descendants, wherever you live.</i>

(There are no questions for this verse)

Leviticus 23:15

ULT	UST
<i>And you shall count for yourselves from the day after the sabbath, from the day you brought the sheaf of the raised offering, seven sabbaths shall be complete.</i>	<i>Count seven full weeks from the day after the Sabbath when you brought the bundle of grain as an offering.</i>

(There are no questions for this verse)

Leviticus 23:16

ULT	UST
<i>Until the day after the seventh sabbath you shall count 50 days, and you shall present a new grain offering to Yahweh.</i>	<i>Count fifty days until the day after the seventh Sabbath. Then bring a new grain offering to Yahweh.</i>

(There are no questions for this verse)

Leviticus 23:17

ULT	UST
<i>From your dwellings you shall bring bread of raising, two {loaves} of two-tenths {of an ephah}. They shall be {of} flour. They shall be baked {with} leaven, first fruits to Yahweh.</i>	<i>At home, {each family must} bake two loaves of bread using yeast and four liters of fine flour. {Take them to the priest} and he will lift them up high to dedicate them to Yahweh. This will be the first offering to Yahweh from your harvest.</i>

(There are no questions for this verse)

Leviticus 23:18

ULT	UST
<i>And you shall present with the bread seven perfect male lambs, sons of a year; and one bull, a son of cattle, and two rams. They shall be a burnt offering to Yahweh, and their grain offering and their drink offerings, a gift, a scent of pleasing to Yahweh.</i>	<i>Along with the bread, present seven one-year-old male lambs with no defects, one young bull, and two rams. Burn them completely {on the altar} to Yahweh. They and the grain offering and drink offerings are a present for Yahweh and will make a pleasing aroma for Yahweh.</i>

(There are no questions for this verse)

Leviticus 23:19

ULT	UST
<i>And you shall offer one male goat as a sin offering and two lambs, sons of a year, as a sacrifice of peace offerings.</i>	<i>You must also offer one male goat as a purifying sacrifice and two one-year-old male lambs as a fellowship sacrifice.</i>

(There are no questions for this verse)

Leviticus 23:20

ULT	UST
<i>And the priest shall raise them with the bread of the first fruits {as} a raised offering to the face of Yahweh, with the two lambs. They shall be holy to Yahweh for the priest.</i>	<i>The priest will lift up these two lamb offerings {high to dedicate them} to Yahweh. He will also offer the loaves of bread that were baked from the first wheat that you harvest. Those offerings are sacred to Yahweh, but they are for the priests {to eat}.</i>

(There are no questions for this verse)

Leviticus 23:21

ULT	UST
<i>And you shall proclaim on this same day: it shall be an assembly of holiness for you. You shall not do any work of labor. {It is} a statute of eternity in all your dwellings for your generations.</i>	<i>On that same day announce that the people must gather together for a holy meeting. You must not do any regular work. This is a rule that will continue forever for all your descendants, wherever you live.</i>

(There are no questions for this verse)

Leviticus 23:22

ULT	UST
<i>And when you harvest the harvest of your land, you shall not finish the edge of your field in your harvesting, and you shall not glean the gleanings of your harvest. For the poor and for the foreigner you shall leave them. I {am} Yahweh your God. ”</i>	<i>When you harvest your crops, do not harvest all the way to the edges of your fields. Do not pick up the grain that falls on the ground. Leave it for poor people and foreigners. Remember: I am Yahweh your God. ”</i>

(There are no questions for this verse)

Leviticus 23:23

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Yahweh spoke to Moses,</i>

(There are no questions for this verse)

Leviticus 23:24

ULT	UST
<i>“Speak to the sons of Israel, saying, ‘In the seventh month, on {day} one of the month, there shall be for you a rest, a memorial of a loud blast, an assembly of holiness.</i>	<i>“Tell the Israelite people: On the first day of the seventh month, you must have a special day of rest. You must gather together for a holy meeting {when you hear} the trumpet blast.</i>

(There are no questions for this verse)

Leviticus 23:25

ULT	UST
<i>You shall not do any work of labor, and you shall present a gift to Yahweh. ”</i>	<i>You must not do any regular work {on that day}. Instead you must bring a present to Yahweh. ”</i>

(There are no questions for this verse)

Leviticus 23:26

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Yahweh spoke to Moses,</i>

(There are no questions for this verse)

Leviticus 23:27

ULT	UST
<i>“Surely on the tenth of this seventh month, it is the Day of Atonement. It shall be an assembly of holiness for you, and you shall humble your souls, and you shall present a gift to Yahweh.</i>	<i>“On the tenth day of this seventh month you must gather together for a holy meeting. Show that you are sorry for sinning {by not eating}. Bring a food present to Yahweh. This will be a special day for asking Yahweh to forgive you for the sins that you have committed.</i>

What date did Yahweh set for the Day of Atonement?

Yahweh set the tenth day of the seventh month as the Day of Atonement.

Leviticus 23:28

ULT	UST
<i>And you shall not do any work on this same day, for it {is} a Day of Atonement, to make atonement for you to the face of Yahweh your God.</i>	<i>Because on that day {the priests} will offer sacrifices to Yahweh your God to ask him to forgive your sins, you must not do any work all day.</i>

(There are no questions for this verse)

Leviticus 23:29

ULT	UST
<i>For any person who is not humbled on this same day shall be cut off from his people.</i>	<i>You must expel from your group and from the Israelite nation anyone who does not show that he is sorry for sinning {by not eating} on that day.</i>

(There are no questions for this verse)

Leviticus 23:30

ULT	UST
<i>And any person who does any work on this same day, I will destroy that person from among his people.</i>	<i>I will kill anyone who does any work on that day, right in the middle of his family!</i>

(There are no questions for this verse)

Leviticus 23:31

ULT	UST
<i>You shall not do any work. {It is} a statute of eternity for your generations in all your dwellings.</i>	<i>You must not work at all! You and all your descendants must always obey these commands, wherever you live.</i>

What must the people not do on the Day of Atonement?

The people must not do any work on the Day of Atonement.

Leviticus 23:32

ULT	UST
<i>It {is} a sabbath of sabbaths for you, and you shall humble your souls. On {day} nine of the month in the evening, from evening until evening, you shall observe your sabbath.”</i>	<i>That day you must all rest completely. Also, you must {not eat} to show that you are sorry for having sinned. Rest from the evening of the ninth day of the month until the evening of the tenth day of the month.”</i>

(There are no questions for this verse)

Leviticus 23:33

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Yahweh spoke to Moses,</i>

(There are no questions for this verse)

Leviticus 23:34

ULT	UST
<i>“Speak to the sons of Israel, saying, ‘On day 15 of this seventh month {is} the Feast of Booths {for} seven days to Yahweh.</i>	<i>“Tell the Israelite people: On the fifteenth day of this seventh month is the Festival of Shelters. This festival to honor Yahweh will last for seven days.</i>

What festival did Yahweh say would take place on the fifteenth day of the seventh month?

Yahweh said that the Festival of Shelters for Yahweh would take place on the fifteenth day of the seventh month.

Leviticus 23:35

ULT	UST
<i>On the first day is an assembly of holiness. You shall not do any work of labor.</i>	<i>On the first day you must gather together for a holy meeting. You must not do any regular work.</i>

(There are no questions for this verse)

Leviticus 23:36

ULT	UST
<i>{For} seven days you shall present a gift to Yahweh. On the eighth day there shall be an assembly of holiness for you, and you shall present a gift to Yahweh. It is a holiday. You shall not do any work of labor.</i>	<i>On each of the seven days of this festival, you must bring food presents to Yahweh. On the eighth day you must gather together again for a holy meeting and bring another food present to Yahweh. This is a special gathering. You must not do any regular work.</i>

(There are no questions for this verse)

Leviticus 23:37

ULT	UST
<i>These {are} the appointed times of Yahweh which you shall proclaim {as} assemblies of holiness, to present a gift to Yahweh: a burnt offering and a grain offering, a sacrifice and drink offerings, the thing of a day on its day,</i>	<i>(To summarize, these are the festivals that Yahweh has appointed. You must announce that these are holy meetings in order to give presents to Yahweh. You will bring these: animal presents that you will burn completely, presents you make from flour; presents {to promise friendship with Yahweh}, and presents of wine. Bring each present on the day that Yahweh commanded.</i>

(There are no questions for this verse)

Leviticus 23:38

ULT	UST
<i>besides the sabbaths of Yahweh and besides your gifts and besides all your vows and besides all your freewill offerings that you give to Yahweh.</i>	<i>You must celebrate these festivals in addition to worshiping Yahweh on the Sabbath days. You must give Yahweh all those offerings in addition to his regular presents, the presents that people give when they solemnly promise to do something, and any presents that people give to Yahweh voluntarily.)</i>

(There are no questions for this verse)

Leviticus 23:39

ULT	UST
<i>Surely on day 15 of the seventh month, when you gather the produce of the land, you shall celebrate the feast of Yahweh {for} seven days. On the first day {shall be} a sabbath, and on the eighth day {shall be} a sabbath.</i>	<i>On the fifteenth day of the seventh month, after you have harvested your crops, be sure to celebrate the Festival of Shelters to honor Yahweh for seven days. Rest completely on the first day and on the eighth day.</i>

(There are no questions for this verse)

Leviticus 23:40

ULT	UST
<i>And you shall take for yourselves on the first day the fruit of majestic trees, branches of palm trees, and boughs of leafy trees and willows of the river, and you shall rejoice to the face of Yahweh your God {for} seven days.</i>	<i>On the first day, take the best fruit from your trees, palm branches, leafy branches, and willow branches from the riverbank. Celebrate with joy before Yahweh your God for seven days.</i>

What must the people use to rejoice during the Festival of Shelters for Yahweh?

The people must use the best fruit from their trees, branches of palm trees, boughs of leafy trees, and willows from riverbanks to rejoice before Yahweh for seven days.

Leviticus 23:41

ULT	UST
<i>And you shall celebrate it {as} a feast to Yahweh {for} seven days in the year. {It is} a statute of eternity for your generations. In the seventh month you shall celebrate it.</i>	<i>Celebrate this festival to honor Yahweh for seven days each year. You must celebrate it in the seventh month. You and all your descendants must always obey these commands.</i>

(There are no questions for this verse)

Leviticus 23:42

ULT	UST
<i>You shall dwell in booths {for} seven days. All the native-born in Israel shall dwell in booths,</i>	<i>During the seven days of that festival, all of you people who have been Israelites all of your lives must live in shelters.</i>

Where were the people of Israel to live during the Festival of Shelters?

The people of Israel were to live in small shelters for the seven days of the Festival of Shelters.

Leviticus 23:43

ULT	UST
<i>so that your generations may know that I made the sons of Israel dwell in booths when I brought them out from the land of Egypt. I {am} Yahweh your God. ”</i>	<i>That will remind your descendants that I made their ancestors live in shelters after I rescued them from Egypt. Do not forget that I, Yahweh your God, {am the one who is commanding this}.</i> ”

(There are no questions for this verse)

Leviticus 23:44

ULT	UST
<i>And Moses declared the appointed times of Yahweh to the sons of Israel.</i>	<i>So Moses told the Israelites about all these special times that Yahweh had chosen.</i>

(There are no questions for this verse)

Leviticus 24

Leviticus 24:1

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Yahweh also said to Moses,</i>

(There are no questions for this verse)

Leviticus 24:2

ULT	UST
<i>“Command the sons of Israel, and they shall bring to you pure oil of olive, beaten, for the light, to make a lamp go up continually.</i>	<i>“Command the Israelite people to constantly bring you clear oil made from pressed olives. This is to burn in the lamps {in the sacred tent} in order that those lamps will be lit all the time.</i>

(There are no questions for this verse)

Leviticus 24:3

ULT	UST
<i>From outside of the curtain of the testimony in the tent of meeting, Aaron shall arrange it from evening until morning to the face of Yahweh continually. {It is} a statute of eternity for your generations.</i>	<i>Aaron must take care of the lamps in Yahweh’s presence continually, so that they will burn all night long. You must obey this rule forever. Outside the curtain of the very holy place which is in the sacred tent</i>

What must Aaron do with the pure oil the people are to bring him?

Aaron must keep a lamp burning outside of the curtain of the testimony in the tent of meeting from evening until morning continually.

Leviticus 24:4

ULT	UST
<i>On the pure lampstand he shall arrange the lamps to the face of Yahweh continually.</i>	<i>on the lampstand that is dedicated to Yahweh, he must constantly take care of the lamps that burn in Yahweh’s presence.</i>

(There are no questions for this verse)

Leviticus 24:5

ULT	UST
<i>And you shall take flour and you shall bake it {into} 12 loaves. Two-tenths {of an ephah} shall be the one loaf.</i>	<i>Also, each week you must take some fine flour and bake twelve loaves of bread, using four and one-half liters of flour for each loaf.</i>

What must the priest place in two rows of six each Sabbath? (24:5-6)

Each Sabbath, the priest must place on the gold table twelve loaves of bread in two rows of six.

Leviticus 24:6

ULT	UST
<i>And you shall place them {in} two rows, six {in} the row, on the pure table to the face of Yahweh.</i>	<i>Put the loaves in two rows, with six loaves in each row, on the table covered with pure gold in Yahweh's presence.</i>

(There are no questions for this verse)

Leviticus 24:7

ULT	UST
<i>And you shall put on the row pure frankincense, and it shall be for the bread as a memorial portion, a gift to Yahweh.</i>	<i>Along each row, place on {the gold table} some pure incense. It will represent the bread, and {the priest will burn} it as a present for Yahweh instead of the bread.</i>

(There are no questions for this verse)

Leviticus 24:8

ULT	UST
<i>On the day of the sabbath, on the day of the sabbath, he shall arrange it to the face of Yahweh continually from the sons of Israel, a covenant of eternity.</i>	<i>The priests must put new loaves of bread on the table each Sabbath day. You Israelites continually offering this gift to me, Yahweh, represents the never-ending covenant between us.</i>

(There are no questions for this verse)

Leviticus 24:9

ULT	UST
<i>And it shall be for Aaron and for his sons, and they shall eat it in a holy place, for it {is} a holy of holies for him from the gifts of Yahweh, a statute of eternity.”</i>	<i>When they remove the loaves from the table, they will belong to Aaron and his descendants. They must eat them in a sacred place set aside for this purpose, because they are a very sacred part of the presents to Yahweh. This food will always be for the priestly family.”</i>

Who is allowed to eat the offering of the twelve loaves?

Aaron and his sons must eat it in the holy place.

Leviticus 24:10

ULT	UST
<i>And a son of an Israelite woman (and he {was} a son of an Egyptian man) went out among the sons of Israel. And they fought in the camp, the son of the Israelite woman and the Israelite man.</i>	<i>There was a man who had an Israelite mother and an Egyptian father. His mother’s name was Shelomith. Her father was Dibri from the tribe of Dan. One day the half-Israelite man was walking in the Israelite camp, and he and an Israelite man started fighting there in the camp. While they were fighting, the half-Israelite man said bad things about Yahweh and cursed Yahweh. Then some people took the half-Israelite man to Moses. (vv10-11)</i>

(There are no questions for this verse)

Leviticus 24:11

ULT	UST
<i>And the son of the Israelite woman blasphemed the Name and cursed. And they brought him to Moses. And the name of his mother {was} Shelomith, daughter of Dibri, of the tribe of Dan.</i>	<i>There was a man who had an Israelite mother and an Egyptian father. His mother’s name was Shelomith. Her father was Dibri from the tribe of Dan. One day the half-Israelite man was walking in the Israelite camp, and he and an Israelite man started fighting there in the camp. While they were fighting, the half-Israelite man said bad things about Yahweh and cursed Yahweh. Then some people took the half-Israelite man to Moses. (vv10-11)</i>

(There are no questions for this verse)

Leviticus 24:12

ULT	UST
<i>And they placed him in custody to declare to them according to the mouth of Yahweh.</i>	<i>Moses had some people guard him until they could find out from Yahweh what they should do to him.</i>

(There are no questions for this verse)

Leviticus 24:13

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Then Yahweh said to Moses,</i>

(There are no questions for this verse)

Leviticus 24:14

ULT	UST
<i>“Bring out the curser to outside of the camp, and all the hearers shall lay their hands on his head, and all the congregation shall stone him.</i>	<i>“Take the man who cursed me outside the camp. There all those who heard what he said must put their hands on his head {to indicate that he is guilty}. Then all the people must kill him by throwing stones at him.</i>

What were the people of Israel told to do to the man who blasphemed Yahweh?

Yahweh told the people of Israel to take the man outside the camp, place their hands on him, and stone him to death.

Leviticus 24:15

ULT	UST
<i>And to the sons of Israel you shall speak, saying, ‘A man, a man if he curses his God, then he shall bear his sin.</i>	<i>Tell the Israelites, ‘If anyone curses God, you must punish him for sinning.</i>

(There are no questions for this verse)

Leviticus 24:16

ULT	UST
<i>And the blasphemer {of} the name of Yahweh—dying, he shall be executed. Stoning, all the congregation shall stone him. As {for} the sojourner, as {for} the native-born, when he blasphemes the Name, he shall be executed.</i>	<i>So you must surely execute anyone who curses Yahweh. All the people must throw stones at him until he is dead. It does not matter if he is a foreigner or an Israelite from birth. You must surely execute anyone who curses Yahweh.</i>

(There are no questions for this verse)

Leviticus 24:17

ULT	UST
<i>And a man, when he strikes any life of a man—dying, he shall be executed.</i>	<i>Also, if anyone murders another person, the people must surely execute him.</i>

What must happen to a man who kills another man?

He must certainly be put to death.

Leviticus 24:18

ULT	UST
<i>And a striker of the life of a livestock shall restore it, a life for a life.</i>	<i>And anyone who kills another person's animal must give that person a live animal to replace the one that he killed.</i>

(There are no questions for this verse)

Leviticus 24:19

ULT	UST
<i>And a man, when he gives a blemish to his fellow citizen, just as he did, thus it shall be done to him:</i>	<i>If one Israelite injures another Israelite, injure the person who caused the injury in the same way as the injury he caused.</i>

What did Yahweh say must be done to anyone who causes death or injury to another person? (24:19-20)

Yahweh said to the people that what they have done to another should be done to them; an eye for an eye, a tooth for a tooth.

Leviticus 24:20

ULT	UST
<i>fracture for fracture, eye for eye, tooth for tooth. Just as he gives a blemish in the man, thus it shall be given to him.</i>	<i>If someone breaks one of another person's bones, break the same bone of the person who caused the injury. If someone injures another person's eye, injure his eye. If someone knocks out another person's tooth, knock out one of his teeth. Do to the offender the same as what he did to the other person.</i>

(There are no questions for this verse)

Leviticus 24:21

ULT	UST
<i>And a striker of livestock shall restore it, but a striker of a man shall be executed.</i>	<i>Whoever kills another person's animal must give that person a live animal to replace the one that he killed, but the people must execute anyone who murders another person.</i>

(There are no questions for this verse)

Leviticus 24:22

ULT	UST
<i>One judgment shall be for you. As {for} the sojourner, as {for} the native-born it shall be, for I {am} Yahweh your God. '''</i>	<i>You Israelites and foreigners who live among you must all have that same law. Remember: I am Yahweh your God. '''</i>

(There are no questions for this verse)

Leviticus 24:23

ULT	UST
<i>And Moses spoke to the sons of Israel, and they brought out the curser to outside of the camp, and they stoned him {with} stone. And the sons of Israel did just as Yahweh commanded Moses.</i>	<i>Then Moses told the Israelites everything Yahweh had said. So they took the man who had cursed Yahweh outside the camp and killed him by throwing stones at him. The Israelites did exactly what Yahweh commanded them to do through Moses.</i>

(There are no questions for this verse)

Leviticus 25

Leviticus 25:1

ULT	UST
<i>And Yahweh spoke to Moses on Mount Sinai, saying,</i>	<i>Yahweh said to Moses on Mount Sinai,</i>

(There are no questions for this verse)

Leviticus 25:2

ULT	UST
<i>“Speak to the sons of Israel, and you shall say to them, ‘When you come to the land which I {am} giving to you, then the land shall rest {as} a sabbath to Yahweh.</i>	<i>“Tell the Israelites this: When you enter the land that I am about to give you, you must {regularly} let the ground rest for a Sabbath to {honor me,} Yahweh.</i>

(There are no questions for this verse)

Leviticus 25:3

ULT	UST
<i>Six years you shall sow your field, and six years you shall prune your vineyard, and you shall gather its produce.</i>	<i>For six years plant crops in your fields, prune your grapevines, and harvest your crops.</i>

(There are no questions for this verse)

Leviticus 25:4

ULT	UST
<i>But in the seventh year there shall be a sabbath of sabbaths for the land, a sabbath to Yahweh. Your field you shall not sow, and your vineyard you shall not prune.</i>	<i>But during the seventh year you must allow your fields to rest completely as a Sabbath {to honor me,} Yahweh. Do not plant seeds in your fields or prune your grapevines during the seventh year.</i>

What did Yahweh say should be done after the fields and vineyards are planted, pruned, and harvested for six years?

Yahweh said that after six years of planting, pruning, and harvesting the fields and vineyards, in the seventh year there should be a Sabbath rest for the fields and vineyards.

Leviticus 25:5

ULT	UST
<i>The self-grown {produce} of your harvest you shall not reap, and the grapes of your untrimmed {vines} you shall not gather. It shall be a year of sabbath for the land.</i>	<i>Do not organize harvesting grain or gathering grapes that grow on their own without your planting or pruning. You must allow the land to rest for that one year.</i>

(There are no questions for this verse)

Leviticus 25:6

ULT	UST
<i>And the sabbath of the land shall be for food for you: for you, and for your male servant, and for your female servant, and for your hired worker, and for your temporary resident who sojourns with you,</i>	<i>But even while it is resting, the land will provide you with food. You, your male and female servants, workers whom you have hired, and people who are living among you temporarily—you all may eat those things.</i>

(There are no questions for this verse)

Leviticus 25:7

ULT	UST
<i>and for your cattle, and for the animals that {are} in your land. All its produce shall be to eat.</i>	<i>Your livestock and other animals on your land are also permitted to eat whatever the land produces during that year.</i>

(There are no questions for this verse)

Leviticus 25:8

ULT	UST
<i>And you shall count for yourself seven sabbaths of years, seven years seven times, and they shall be for you the days of seven sabbaths of years: 49 years.</i>	<i>Count how many rest years you have had. After seven rest years, that is after seven times seven years (which is 49 years),</i>

(There are no questions for this verse)

Leviticus 25:9

ULT	UST
<i>And you shall cause a horn of loud blast to pass through in the seventh month, on the tenth of the month. On the Day of Atonement you shall cause a horn to pass through in all your land.</i>	<i>blow trumpets everywhere on the tenth day of the seventh month of the next year. These trumpets will announce the Day of Atonement throughout the land.</i>

What must be done on the forty-ninth year, the tenth day of the seventh month?

A loud trumpet must be blown everywhere during the forty-ninth year, on the tenth day of the seventh month.

Leviticus 25:10

ULT	UST
<i>And you shall consecrate the year, the fiftieth year, and you shall proclaim liberty in the land to all its inhabitants. It shall be a jubilee for you, and you shall return, each to his possession, and each to his family you shall return.</i>	<i>Make this 50th year a special celebration and announce that everyone in the country is free. This is the year for restoring! {(When you come into the land, Yahweh will give each family some land that is to be theirs permanently.)} You must give back any of that land {that they have had to sell because of debts}. You must also free and send any Israelites who had to become slaves {because of debts} back to their families.</i>

What will the fiftieth year be called?

The fiftieth year will be called a year of jubilee.

What significant event must take place during a jubilee year?

During the jubilee year, property and slaves should be freed and returned to their families.

Leviticus 25:11

ULT	UST
<i>A Jubilee it shall be, the year, the fiftieth year, for you. You shall not sow, and you shall not reap its self-grown {produce}, and you shall not gather from its untrimmed {vines}.</i>	<i>The fiftieth year will be a year for restoring. During that year do not plant anything, and do not harvest in your usual manner the crops or grapes that have grown by themselves.</i>

(There are no questions for this verse)

Leviticus 25:12

ULT	UST
<i>For it {is} a jubilee. Holy it shall be to you. From the field you shall eat its produce.</i>	<i>Because it is a time of restoring, you will treat it as sacred and eat only what you take directly from the fields.</i>

What should be eaten during the jubilee year?

Only the food that grows by itself should be eaten during the jubilee year.

Leviticus 25:13

ULT	UST
<i>In this Year of Jubilee you shall return, each to his possession.</i>	<i>In that year of restoring, everyone should return to his own inherited property.</i>

(There are no questions for this verse)

Leviticus 25:14

ULT	UST
<i>And when you sell something to your fellow or buy from the hand of your fellow, each {of} you shall not oppress his brother.</i>	<i>If you sell some {of your land} to a fellow Israelite or if you buy {some land} from one of them, you must treat that person fairly because he is your fellow Israelite.</i>

(There are no questions for this verse)

Leviticus 25:15

ULT	UST
<i>According to the number of years after the Jubilee you shall buy from your fellow. According to the number of years of crops he shall sell to you.</i>	<i>Pay another Israelite for his land an amount depending on the number of years since the last celebration of restoring. He should sell it for an amount based on how many years that you can harvest until the next time for restoring.</i>

What must the people consider when buying or selling land? (25:15-16)

People should consider how many years there are to the next jubilee year. The more years there are, the more valuable is the land, because you are selling the number of crops you can harvest until the next jubilee.

Leviticus 25:16

ULT	UST
<i>To the mouth of the multitude of the years you shall increase its price, and to the mouth of the fewness of the years you shall decrease its price, for he is selling to you the number of crops.</i>	<i>If there will be many years before the next time for restoring, the price will be higher. If there will be only a few years until the next time for restoring, the price will be lower. He is really selling you the number of crops you can harvest before the next year of restoring.</i>

(There are no questions for this verse)

Leviticus 25:17

ULT	UST
<i>And you shall not oppress each his fellow citizen, but you shall fear from your God, for I {am} Yahweh your God.</i>	<i>Do not cheat each other. Instead, honor your God. Remember: I, Yahweh, am your God.</i>

(There are no questions for this verse)

Leviticus 25:18

ULT	UST
<i>And you shall do my statutes, and my judgments you shall keep and do them, and you shall dwell on the land in security.</i>	<i>Obey all my rules and instructions carefully. If you do that, you will continue to live safely in your country.</i>

(There are no questions for this verse)

Leviticus 25:19

ULT	UST
<i>And the land shall give its fruit, and you shall eat to satisfaction, and you shall dwell in security on it.</i>	<i>The crops will grow well on the land, you will have plenty to eat, and you will live safely in your country.</i>

(There are no questions for this verse)

Leviticus 25:20

ULT	UST
<i>And if you say, "What shall we eat in the seventh year? Look, we shall not sow and we shall not gather our produce."</i>	<i>But you may ask, 'If we do not plant or harvest our crops during the seventh year, what will we have to eat?'</i>

(There are no questions for this verse)

Leviticus 25:21

ULT	UST
<i>And I will command my blessing to you in the sixth year, and it shall make the produce for three years.</i>	<i>{Do not worry,} I will bless your crops very much during the sixth year. That year there will be enough crops to feed for you for three years.</i>

How will Yahweh take care of his people during the seventh year, the Sabbath year, when crops are not to be grown?

Yahweh told the people that the harvest the sixth year will be enough crops to feed for them for three years, so there would be food for the seventh year.

Leviticus 25:22

ULT	UST
<i>And you shall sow {in} the eighth year, and you shall eat from the old produce until the ninth year. Until its produce comes in, you shall eat the old.</i>	<i>You will be able to plant seed during the eighth year and wait for the crops to grow while still eating the food grown in the sixth year. You will continue to eat it until you harvest your crops in the ninth year.</i>

(There are no questions for this verse)

Leviticus 25:23

ULT	UST
<i>And the land shall not be sold in perpetuity, for the land {is} mine, for you {are} sojourners and temporary residents with me.</i>	<i>You must not sell any of your land to belong to someone else permanently, because the land is not yours. It is really mine, and you are only living on it temporarily like foreigners {and farming it} for me.</i>

What did Yahweh say to the people about permanent ownership of land?

Yahweh said the land must not be sold permanently to a new owner, because the land belonged to him.

Leviticus 25:24

ULT	UST
<i>And in all the land of your possession, you shall give redemption for the land.</i>	<i>Throughout the country that you will possess, you must remember that if someone sells some of his land to you, he is permitted to buy it back from you at any time.</i>

(There are no questions for this verse)

Leviticus 25:25

ULT	UST
<i>If your brother becomes poor and sells some of his possession, then his redeemer, the nearest to him, shall come and redeem the thing sold by his brother.</i>	<i>So if one of your fellow Israelites becomes poor and sells some of his property, his closest relative (that is, his redeemer) may come and buy that land back from you for the poor man.</i>

(There are no questions for this verse)

Leviticus 25:26

ULT	UST
<i>And a man, when there is not to him a redeemer, but his hand reaches and he finds enough {for} his redemption,</i>	<i>However, even if a man has no one to buy the land for him, he may prosper again and save enough money to buy that land back.</i>

(There are no questions for this verse)

Leviticus 25:27

ULT	UST
<i>then he shall calculate the years of its sale and return the excess to the man that he sold to him, and he shall return to his possession.</i>	<i>He must calculate how many years there will be until the next year of restoring. Then he must pay, to the man who bought the land, the money that the other man would have earned by growing crops on that land for those years. The buyer must sell it back to the original owner.</i>

(There are no questions for this verse)

Leviticus 25:28

ULT	UST
<i>But if his hand does not find enough to return to him, then his sold thing shall be in the hand of the one who bought it until the Year of Jubilee. And it shall go out in the Jubilee, and he shall return to his possession.</i>	<i>But if the original owner does not save enough money to buy back the land that he sold, it will continue to belong to the man who bought it until the next year of restoring. In that year the buyer must restore it to him, and the original owner will be able to farm it again.</i>

(There are no questions for this verse)

Leviticus 25:29

ULT	UST
<i>And a man, when he sells a house of dwelling in a walled city, then its redemption shall be until a year {from} its sale completes. Days shall be its redemption.</i>	<i>If someone sells a house in a city that has a wall around it, he may buy it back from the man who bought it for one year.</i>

(There are no questions for this verse)

Leviticus 25:30

ULT	UST
<i>And if it is not redeemed until a complete year fulfills for it, then the house which {is} in the city which {has} a wall to it {shall be} to the buyer {of} it in perpetuity, to his generations. It shall not go out in the Jubilee.</i>	<i>If he does not buy it back during that year, then the house in the walled city will belong permanently to the man who bought it, and to that man's descendants. He does not need to return it to the original owner in the year of restoring.</i>

What property is not to be returned during the jubilee year?

After a year, a house bought in a walled city will become permanent property of the man who bought it.

Leviticus 25:31

ULT	UST
<i>But houses of the villages which there {is} not a surrounding wall to them shall be counted on the field of the land. Redemption shall be to it, and in the Jubilee it shall go out.</i>	<i>But houses that are in villages without walls are considered to be as though they were in a field. So if someone sells one of those houses, he may buy it back at any time. And even if he does not buy it, he will take possession of it again at the year of restoring.</i>

(There are no questions for this verse)

Leviticus 25:32

ULT	UST
<i>And the cities of the Levites, the houses of the cities of their possession, a redemption of perpetuity shall be for the Levites.</i>	<i>The descendants of Levi are a special case however. If they sell their houses in the cities that belong to them, they may buy them back at any time.</i>

(There are no questions for this verse)

Leviticus 25:33

ULT	UST
<i>And whatever one from the Levites may redeem, and it shall go out in the Jubilee: the sale of house and city of his possession, for the houses of the cities of the Levites, it {is} their possession in the midst of the sons of Israel.</i>	<i>But even if they do not buy back those houses, they will become theirs again in the year of restoring because those houses are in their cities, on land that the other Israelites had given to them.</i>

(There are no questions for this verse)

Leviticus 25:34

ULT	UST
<i>And a field of the pastureland of their cities shall not be sold, for it {is} a possession of perpetuity for them.</i>	<i>But they may not sell the pastureland near their towns. It must belong to the original owners permanently.</i>

(There are no questions for this verse)

Leviticus 25:35

ULT	UST
<i>And if your brother becomes poor, and his hand wavers with you, then you shall strengthen him; and {as} a sojourner and temporary resident he shall live with you.</i>	<i>If one of your fellow Israelites becomes poor and is unable to buy what he needs, others of you must help him as you would help a foreigner who is living among you temporarily. You will help him stay living in your country.</i>

How are the people to treat a fellow countryman who becomes poor and can no longer provide for himself? (25:35-36)

The people are to help him and not charge him interest or try to profit from him in any way.

Leviticus 25:36

ULT	UST
<i>You shall not take from him interest or profit, but you shall fear from your God, and your brother shall live with you.</i>	<i>If you lend money to him, do not make him pay back more than he borrowed. Instead, show by what you do that you honor your God; you must help that Israelite in order that he will be able to continue to live among you.</i>

(There are no questions for this verse)

Leviticus 25:37

ULT	UST
<i>Your silver you shall not give to him with interest, and for profit you shall not give your food.</i>	<i>If you lend him money, do not make him pay back more than he borrowed. If you sell food to him, charge him only what you paid for it.</i>

(There are no questions for this verse)

Leviticus 25:38

ULT	UST
<i>I {am} Yahweh your God, who brought you out from the land of Egypt, to give to you the land of Canaan, to be God to you.</i>	<i>Remember: I am Yahweh your God. I brought you out of Egypt to be your God and to give you the land of Canaan.</i>

(There are no questions for this verse)

Leviticus 25:39

ULT	UST
<i>And if your brother with you becomes poor and sells himself to you, you shall not work him with the work of a slave.</i>	<i>If one of your fellow Israelites becomes poor and sells himself to you, do not force him to work like a slave.</i>

(There are no questions for this verse)

Leviticus 25:40

ULT	UST
<i>Like a hired worker, like a temporary resident he shall be with you; until the Year of Jubilee he shall work with you.</i>	<i>Treat him as you treat workers whom you hire or like someone who is living on your land temporarily. He must work for you only until the year of restoring.</i>

How should the people treat a fellow countryman who has sold himself as a slave?

A fellow countryman who has sold himself as a slave the people should treat as a hired servant, not made to work like a slave.

Leviticus 25:41

ULT	UST
<i>Then he shall go out from with you, he and his children with him, and he shall return to his family, and to the possession of his fathers he shall return.</i>	<i>During that year, you must free him and his children, and he may go back to his family and to the property that his ancestors owned.</i>

(There are no questions for this verse)

Leviticus 25:42

ULT	UST
<i>For they {are} my servants whom I brought them out from the land of Egypt. They shall not be sold {in} a sale of a slave.</i>	<i>You will do this because all the Israelites are my slaves. I freed them from being slaves in Egypt. So none of you should buy each other and make each other into slaves.</i>

(There are no questions for this verse)

Leviticus 25:43

ULT	UST
<i>You shall not rule over him with harshness, but you shall fear from your God.</i>	<i>And do not treat the Israelites whom you buy cruelly. Instead, honor your God.</i>

(There are no questions for this verse)

Leviticus 25:44

ULT	UST
<i>And your male slave and your female slave who are to you—from the nations who {are} around you, from them you may buy a male slave and a female slave.</i>	<i>If you want to have slaves, you may buy them from nearby people groups.</i>

(There are no questions for this verse)

Leviticus 25:45

ULT	UST
<i>And also from the sons of the temporary residents, the sojourners with you, from them you may buy, and from their clans who {are} with you, whom they bore in your land, and they shall be to you for a possession.</i>	<i>You may also buy some of the foreigners who are living temporarily among you, and members of their clans that were born in your country. You may own them</i>

(There are no questions for this verse)

Leviticus 25:46

ULT	UST
<i>And you may give them as an inheritance to your sons after you, to inherit {as} a possession. You may make them serve to perpetuity, but your brothers, the sons of Israel, a man with his brother, you shall not rule over him with harshness.</i>	<i>for the rest of your life. After you die, your children may own them. But you must not act in brutal ways toward your fellow Israelites, because they are your relatives.</i>

(There are no questions for this verse)

Leviticus 25:47

ULT	UST
<i>And if the hand of a sojourner or temporary resident with you reaches, and your brother with him becomes poor and sells himself to the sojourner (a temporary resident) with you, or to a member of the clan of a sojourner,</i>	<i>Suppose a foreigner who is living among you becomes rich, and a fellow Israelite becomes poor and sells himself to that foreigner or to a member of his clan.</i>

(There are no questions for this verse)

Leviticus 25:48

ULT	UST
<i>after he is sold, redemption may be to him. One from his brothers may redeem him,</i>	<i>Even after he sells himself, someone may pay back his debt so he can go free. One of his relatives may pay back his debt so he can go free.</i>

(There are no questions for this verse)

Leviticus 25:49

ULT	UST
<i>or his uncle or the son of his uncle may redeem him, or {someone} from the relatives of his flesh from his clan may redeem him, or if his hand reaches, then he may redeem himself.</i>	<i>An uncle or a cousin or another relative in his clan may pay back his debt so he can go free. Or, if he prospers and gets enough money, he may pay back his own debt so he can go free.</i>

(There are no questions for this verse)

Leviticus 25:50

ULT	UST
<i>And he shall calculate with his buyer from the year of his selling himself to him until the Year of Jubilee, and the silver of his sale shall be by the number of years. Like the days of a hired worker he shall be with him.</i>	<i>He and his master must count the number of years from when he sold himself to the next year of restoring. The price he pays to the man who bought him will depend on the standard pay that a master would give to a hired worker for that number of years.</i>

(There are no questions for this verse)

Leviticus 25:51

ULT	UST
<i>If {there are} still many in the years, to their mouth he shall pay back his redemption from the silver of his purchase.</i>	<i>If there are a lot of years that remain until the year of restoring, he must pay a larger amount of the money to go free.</i>

(There are no questions for this verse)

Leviticus 25:52

ULT	UST
<i>But if few remain in the years until the Year of Jubilee, then he shall calculate with him. According to the mouth of his years he shall pay back his redemption.</i>	<i>If there are only a few years that remain until the year of restoring, he and his master must agree on a smaller amount for him to go free.</i>

(There are no questions for this verse)

Leviticus 25:53

ULT	UST
<i>Like a hired worker year by year he shall be with him. He shall not rule over him with harshness before your eyes.</i>	<i>While he works for a foreign master, the master must treat him like he would treat an annual hired worker. All of you Israelites must make sure that the foreigner does not treat him cruelly.</i>

(There are no questions for this verse)

Leviticus 25:54

ULT	UST
<i>And if he is not redeemed by these {means}, then he shall go out in the Year of Jubilee, he and his sons with him.</i>	<i>And even if a fellow Israelite who has sold himself to a foreigner is not able to pay to go free by any of these ways, he and his children must go free in the year of restoring.</i>

(There are no questions for this verse)

Leviticus 25:55

ULT	UST
<i>For the sons of Israel {are} servants to me. They {are} my servants whom I brought them out from the land of Egypt. I {am} Yahweh your God.</i>	<i>This is because the Israelites are my slaves. I freed them from being slaves in Egypt to be my slaves. Remember: I am Yahweh your God.</i>

(There are no questions for this verse)

Leviticus 26

Leviticus 26:1

ULT	UST
<i>You shall not make for yourselves worthless little gods, and a carved image and a pillar you shall not raise up for yourselves, and a stone of imagery you shall not put in your land to bow down to it, for I {am} Yahweh your God.</i>	<i>Do not make idols because they are useless. Do not set up carved figures or sacred stones to worship {as if they were God}. Do not put on your property a stone that someone has carved so you can bow down to it. Worship only me, Yahweh your God.</i>

What does Yahweh tell the people they should not make?

Yahweh says to the people they should not make idols.

Leviticus 26:2

ULT	UST
<i>My Sabbaths you shall keep and my holy place you shall fear. I {am} Yahweh.</i>	<i>Honor my sacred festivals by celebrating them. Honor the place where you worship me. Remember: I am Yahweh.</i>

(There are no questions for this verse)

Leviticus 26:3

ULT	UST
<i>If you walk in my statutes and keep my commandments and do them,</i>	<i>If you carefully obey all my instructions,</i>

**What must the people do to make sure Yahweh sends rain and harvest?
(26:3-4)**

Yahweh says the people must walk in his laws and keep his commandments in order to receive his rain and harvest.

Leviticus 26:4

ULT	UST
<i>then I will give your rains in their time, and the land will give its produce, and the tree of the field will give its fruit.</i>	<i>I will send rain for you at the proper times in order that crops will grow on your land and there will be plenty of fruit on your trees.</i>

(There are no questions for this verse)

Leviticus 26:5

ULT	UST
<i>And threshing will reach grape harvest for you, and grape harvest will reach seed, and you will eat your bread to satisfaction, and you will dwell in security in your land.</i>	<i>You will continue harvesting and threshing grain until it is time to harvest grapes, and you will continue harvesting grapes until it is time to start planting things for the following year. You will have all the food that you want to eat, and you will live safely in your land.</i>

(There are no questions for this verse)

Leviticus 26:6

ULT	UST
<i>And I will give peace in the land, and you will lie down and there will be no one making {you} afraid. And I will remove harmful animals from the land, and a sword will not pass through in your land.</i>	<i>Furthermore, I will make you live peacefully in your country. When you go to sleep, you will not be afraid. I will get rid of the dangerous animals from your country. As for raids or wars, there will be none in your country.</i>

What will Yahweh do to make the people safe?

Yahweh will remove the dangerous animals and cause there to be no raids or wars in the land.

Leviticus 26:7

ULT	UST
<i>And you will pursue your enemies, and they will fall to your faces to the sword.</i>	<i>In fact, you will chase away your enemies and kill them with your weapons.</i>

(There are no questions for this verse)

Leviticus 26:8

ULT	UST
<i>And five from you will pursue a hundred, and a hundred from you will pursue ten thousand, and your enemies will fall to your faces to the sword.</i>	<i>Five of you will chase away a hundred of them, a hundred of you will chase away ten thousand of them, and you will kill them with your weapons.</i>

(There are no questions for this verse)

Leviticus 26:9

ULT	UST
<i>And I will turn to you and make you fruitful and multiply you, and I will establish my covenant with you.</i>	<i>What's more, I will bless you and cause you to have many children. And I will do what I said that I would do in the covenant that I made with you.</i>

(There are no questions for this verse)

Leviticus 26:10

ULT	UST
<i>And you will eat old {grain that is} getting old, and you will bring out the old from the face of the new.</i>	<i>While you are still eating food from last year's harvest, you will have to move some of it to make space to store the food from the current harvest.</i>

(There are no questions for this verse)

Leviticus 26:11

ULT	UST
<i>And I will put my dwelling place in your midst, and my soul will not reject you.</i>	<i>I will live with you, and I will never despise you.</i>

(There are no questions for this verse)

Leviticus 26:12

ULT	UST
<i>And I will walk in your midst and be God to you, and you will be a people to me.</i>	<i>I will always be among you and continue to be your God, and you will continue to be my people.</i>

If the people do what Yahweh tells them to do, what does he promise to do for them?

If the people do what Yahweh tells them to do, he promises to walk among them and be their God. They will continue to be his people.

Leviticus 26:13

ULT	UST
<i>I {am} Yahweh your God who brought you out from the land of Egypt from being slaves to them, and I broke the bars of your yoke and made you walk upright.</i>	<i>I am Yahweh your God, the one who brought you out of Egypt so that you would no longer be the Egyptians' slaves. When you were there, it was as though you were animals that were pulling plows for the people of Egypt, but I broke the bars of the yokes that they had put around your necks. I freed you so you could walk with your heads up.</i>

(There are no questions for this verse)

Leviticus 26:14

ULT	UST
<i>But if you will not listen to me and will not do all these commandments,</i>	<i>But suppose you pay no attention to me; suppose you refuse to obey what I have told you to do.</i>

(There are no questions for this verse)

Leviticus 26:15

ULT	UST
<i>and if you reject my statutes, and if your soul detests my judgments so as not to do all my commandments, {so} you break my covenant,</i>	<i>Suppose that you reject my decrees and despise my laws and do not obey me, but that instead you reject the covenant that I made with you.</i>

What kind of disease and fever does Yahweh say he will send on Israel if they do not obey his commandments? (26:15-16)

Yahweh says he will send disease and fever that would make them blind and slowly kill them if they did not obey his commandments.

Leviticus 26:16

ULT	UST
<i>{then} I also, I will do this to you: And I will appoint over you terror, the consumption and the fever, making eyes fail and causing life to pine away. And you shall sow your seed {in} vain, and your enemies shall eat it.</i>	<i>In that case, these are the things that I will personally do to you: I will suddenly send disasters that will ruin you. You will have diseases that cannot be cured and fevers that will cause you to become blind; these will slowly kill you. It will be useless for you to plant your fields, because your enemies will eat the crops that grow.</i>

(There are no questions for this verse)

Leviticus 26:17

ULT	UST
<i>And I will set my face against you, and you shall be struck down to the face of your enemies. And those who hate you shall rule over you, and you shall flee when no one pursues you.</i>	<i>I will reject you, so your enemies will conquer you. People who hate you will rule over you, and {you will be so frightened that} you will run away even if they are not chasing you.</i>

(There are no questions for this verse)

Leviticus 26:18

ULT	UST
<i>And if up to these {things} you will not listen to me, then I will continue to discipline you seven {times} for your sins.</i>	<i>But after all these things happen to you, if you still refuse to obey me, I will continue to punish you again and again for sinning {against me}.</i>

What did Yahweh say he would do to the weather if Israel did not obey his commandments? (26:18-19)

Yahweh said he would make the sky over them like iron (drought) and the land as hard as bronze.

What does Yahweh say he will do if the people refuse to obey his commandments and decrees?

Yahweh says if the people will not listen to him, he will punish them again and again for their sins.

Leviticus 26:19

ULT	UST
<i>Then I will break the pride of your strength, and I will make your heavens like iron and your land like bronze.</i>	<i>I will punish you so much that you will no longer be stubborn or proud. I will not let any rain fall in your land. It will be as though the sky were made of iron and the ground were as hard as bronze.</i>

(There are no questions for this verse)

Leviticus 26:20

ULT	UST
<i>And your strength shall be exhausted {in} vain, and your land shall not give its produce, and the tree of the land shall not give its fruit.</i>	<i>You will uselessly work very hard to plant seeds, because crops will not grow in the hard soil in your fields, and fruit will not grow on your trees.</i>

(There are no questions for this verse)

Leviticus 26:21

ULT	UST
<i>And if you walk with me {in} hostility and are not willing to listen to me, then I will add on you a plague seven {times} according to your sins.</i>	<i>If you stubbornly and hostilely continue disobeying me, I will send plague after plague on you to punish you for sinning against me like that.</i>

Yahweh said if Israel would not listen to him, he would send dangerous animals against them. What did Yahweh say those animals would do? (26:21-22)

Yahweh said those animals would kill their children, destroy their cattle and make them few in number.

Leviticus 26:22

ULT	UST
<i>And I will send the animal of the field against you, and it will bereave you, and it will cut off your cattle, and it will make you few, and your roads will be desolate.</i>	<i>I will send wild animals to attack you, and they will kill your little children and destroy your cattle. There will be very few of you who will remain alive, with the result that there will be very few people traveling about on the roads in your country.</i>

(There are no questions for this verse)

Leviticus 26:23

ULT	UST
<i>And if by these {things} you will not accept my discipline but walk with me {in} hostility,</i>	<i>When you experience those things that I do to punish you, if you still do not pay attention to me, and if you continue to act against me,</i>

(There are no questions for this verse)

Leviticus 26:24

ULT	UST
<i>then I myself will also walk with you in hostility, and I myself will also strike you seven {times} for your sins.</i>	<i>I myself will act against you, and I will punish you again and again for sinning against me.</i>

(There are no questions for this verse)

Leviticus 26:25

ULT	UST
<i>And I will bring upon you a sword avenging the vengeance of the covenant, and you will be gathered into your cities. And I will send pestilence into your midst, and you will be given into the hand of an enemy.</i>	<i>I will send armies to you to punish you for not doing the things that I commanded you to do in the covenant that I made with you. If you try to escape from your enemies by hiding behind your city walls, I will send plagues to you, and I will allow your enemies to capture you.</i>

(There are no questions for this verse)

Leviticus 26:26

ULT	UST
<i>When I break to you the staff of bread, then ten women will bake your bread in one oven, and they will return your bread by weight, and you will eat but not be satisfied.</i>	<i>When I destroy your supplies of food, there will be very little flour with which to make bread. As a result, ten women will be able to bake all their bread in only one oven. When the bread is baked, each woman will divide it among the members of her family, but there will be very little for each one, and when they have eaten all of it, they will still be hungry.</i>

(There are no questions for this verse)

Leviticus 26:27

ULT	UST
<i>And if in spite of this you will not listen to me but walk with me in hostility,</i>	<i>After all those things happen, if you still do not obey me, if you still act against me,</i>

(There are no questions for this verse)

Leviticus 26:28

ULT	UST
<i>then I will walk with you in the heat of hostility, and I myself will also discipline you seven {times} for your sins.</i>	<i>I will be very angry with you, and I will act against you. I myself will punish you again and again for sinning.</i>

(There are no questions for this verse)

Leviticus 26:29

ULT	UST
<i>And you will eat the flesh of your sons, and the flesh of your daughters you will eat.</i>	<i>You will be so hungry that you will kill your sons and daughters and eat their flesh.</i>

(There are no questions for this verse)

Leviticus 26:30

ULT	UST
<i>And I will destroy your high places, and I will cut down your incense altars, and I will pile your corpses on the corpses of your idols, and my soul will detest you.</i>	<i>I will destroy the places on high hills where you have worshiped idols. I will smash the altars where you burn incense to worship your gods. I will cause people to pile your dead bodies on the lifeless figures of your idols. I will detest you.</i>

(There are no questions for this verse)

Leviticus 26:31

ULT	UST
<i>And I will make your cities a waste, and I will make desolate your holy places, and I will not smell your pleasing aromas.</i>	<i>I will ruin your cities and empty the buildings that you built for worshiping your idols. If you burn offerings on an altar, I will refuse to enjoy their scents.</i>

(There are no questions for this verse)

Leviticus 26:32

ULT	UST
<i>And I, I will make the land desolate, and your enemies, the dwellers in it, will be appalled at it.</i>	<i>I will completely ruin your country. When your enemies capture it, they will be shocked at what happened.</i>

(There are no questions for this verse)

Leviticus 26:33

ULT	UST
<i>And you I will scatter among the nations, and I will draw out a sword after you, and your land will be a desolation, and your cities will be a waste.</i>	<i>I will enable your enemies to kill you with their swords. I will cause them to scatter the rest of you among other people groups. I will make sure that they ruin your country and destroy your cities.</i>

(There are no questions for this verse)

Leviticus 26:34

ULT	UST
<i>Then the land will enjoy its sabbaths all the days of its desolation, and you {will be} in the land of your enemies. Then the land will rest and enjoy its sabbaths.</i>	<i>After that happens, as long as you are living in your enemies' countries, no one will be in the land and it will finally be able to rest. During this time, the land will enjoy the sabbath rests it should have had.</i>

(There are no questions for this verse)

Leviticus 26:35

ULT	UST
<i>All the days of its desolation it will rest, what it did not rest in your sabbaths, when you dwelt on it.</i>	<i>During all the time that no one is in your land, it will rest—the rest that you never gave it during the sabbath rest years when you lived there.</i>

(There are no questions for this verse)

Leviticus 26:36

ULT	UST
<i>And the remaining in you, and I will bring faintness into their heart in the land of their enemies. And the sound of a driven leaf will chase them, and they will flee {as} fleeing from a sword, and they will fall when there is no pursuer.</i>	<i>As for you people who will remain alive in the countries to which your enemies will have taken you, I will make you very afraid, so when you hear the wind blowing leaves, you will run away. You will run like someone is trying to kill you, and you will fall down even though no one is chasing you.</i>

(There are no questions for this verse)

Leviticus 26:37

ULT	UST
<i>And they will stumble, one on his brother, as from the face of a sword but there is no pursuer, and to you there will be no power to stand to the face of your enemies.</i>	<i>You will run as if a man with a sword were chasing you, and you will fall down, even though no one is coming behind you. You will stumble over each other trying to flee. You will not be able to stand and fight your enemies.</i>

(There are no questions for this verse)

Leviticus 26:38

ULT	UST
<i>And you will perish in the nations, and the land of your enemies will consume you.</i>	<i>Many of you will die in your enemies' countries.</i>

(There are no questions for this verse)

Leviticus 26:39

ULT	UST
<i>And the remaining in you will rot away in their iniquity in the lands of your enemies, and also in the iniquities of their fathers they will rot away with them.</i>	<i>And those of you who remain alive will slowly die and rot in your enemies' countries because you and your ancestors all sinned so much.</i>

(There are no questions for this verse)

Leviticus 26:40

ULT	UST
<i>And they confess their iniquity and the iniquity of their fathers in their unfaithfulness which they were unfaithful to me, and also that they walked with me in hostility,</i>	<i>But if your descendants confess that they and their ancestors sinned against me, acted unfaithfully toward me, and were hostile to me —</i>

If the people do not obey Yahweh, have they lost all hope? (26:40-42)

No. Yahweh says that if the people will confess their sins, the sins of their fathers, and their unfaithfulness to Yahweh, and humbly admit they are guilty, he will keep the covenant he made with Jacob, Isaac, and Abraham.

Leviticus 26:41

ULT	UST
<i>(I also, I walked with them in hostility and brought them into the land of their enemies)—if then their uncircumcised heart is humbled, and they accept their iniquity,</i>	<i>because of that I became hostile to them and forced them to go to their enemies' countries—if if your descendants humble themselves, stop being very stubborn and admit that they are guilty,</i>

(There are no questions for this verse)

Leviticus 26:42

ULT	UST
<i>then I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham I will remember, and the land I will remember.</i>	<i>I will keep my promises about the land {of Canaan} that I made in the covenant that I made {with your ancestors} Abraham, Isaac, and Jacob.</i>

(There are no questions for this verse)

Leviticus 26:43

ULT	UST
<i>And the land will be deserted by them and will enjoy its sabbaths in its desolation from them. And they, they will accept their iniquity because, even because they rejected my judgments and their soul detested my statutes.</i>	<i>But before that happens, I will force my people to leave their land, with the result that the land will be able to rest while no one is in it, and while I am punishing the people for rejecting my laws and hating my decrees.</i>

(There are no questions for this verse)

Leviticus 26:44

ULT	UST
<i>And yet for all that, when they are in the land of their enemies, I will not reject them, nor will I detest them to destroy them completely, to break my covenant with them, for I {am} Yahweh their God.</i>	<i>But I will still not reject them or hate them and destroy them completely in their enemies' countries. I will not cancel the covenant that I made with them because I am still Yahweh their God.</i>

In spite of their sin, what does Yahweh promise to do?

Yahweh promises not to reject them or detest them so as to completely destroy them and do away with the covenant he made with them, because he is still Yahweh their God.

Leviticus 26:45

ULT	UST
<i>But I will remember for them the covenant of the first, whom I brought them out from the land of Egypt to the eyes of the nations to be God to them. I am Yahweh.”</i>	<i>I will keep the promises from the covenant that I made with your ancestors when I brought them out of Egypt, something that the people of all nations heard about. I did this so that I, Yahweh, would be your God.”</i>

(There are no questions for this verse)

Leviticus 26:46

ULT	UST
<i>These {are} the statutes and the judgments and the laws which Yahweh gave between him and between the sons of Israel on Mount Sinai by the hand of Moses.</i>	<i>Those are the commandments, the decrees, and the laws that Yahweh established on Mount Sinai between himself and the Israelite people by giving them to Moses to tell to them.</i>

(There are no questions for this verse)

Leviticus 27

Leviticus 27:1

ULT	UST
<i>And Yahweh spoke to Moses, saying,</i>	<i>Yahweh also said to Moses,</i>

(There are no questions for this verse)

Leviticus 27:2

ULT	UST
<i>“Speak to the sons of Israel and say to them, ‘A man when he makes extraordinary a vow, by your valuation of persons to Yahweh,</i>	<i>“Tell the Israelites these things for me: ‘If a man solemnly promises to set apart {another} person to {belong only to} Yahweh, {Yahweh will be willing to set that person free from having to do that if the responsible man} pays the priest an amount of money.</i>

What is the purpose of the standard value? (27:2-4)

The purpose of the standard value is to determine how much someone must pay to free another person from a vow to belong only to Yahweh.

Leviticus 27:3

ULT	UST
<i>and your valuation of the male from a son of 20 years and until a son of 60 years will be {thus}, and your valuation will be 50 shekels of silver by the shekel of the holy place.</i>	<i>The priest must calculate the amount of money in terms of the silver pieces that they use in Yahweh’s sacred tent. {You must pay:} 50 pieces of silver for men who are between 20 and 60 years old;</i>

What is the standard value of a man between the ages of twenty and sixty?

A man between the ages of twenty and sixty has a standard value of fifty shekels of silver.

Leviticus 27:4

ULT	UST
<i>And if {it is} a female, then your valuation will be 30 shekels.</i>	<i>30 pieces of silver for adult women who are between 20 and 60 years old;</i>

What is the standard value of a woman between the ages of twenty and sixty?

A woman between the ages of twenty and sixty has the standard value of thirty shekels.

Leviticus 27:5

ULT	UST
<i>And if {it is} from a son of five years and until a son of 20 years, then your valuation will be {for} the male 20 shekels, and for the female ten shekels.</i>	<i>20 pieces of silver for young men who are between 5 and 20 years old; 10 pieces of silver for young women who are between 5 and 20 years old;</i>

(There are no questions for this verse)

Leviticus 27:6

ULT	UST
<i>And if from a son of a month and until a son of five years, then your valuation will be {for} the male five shekels of silver, and for the female your valuation {will be} three shekels of silver.</i>	<i>5 pieces of silver for boys who are between 1 month and 5 years old; 3 pieces of silver for girls who are between 1 month and 5 years old;</i>

(There are no questions for this verse)

Leviticus 27:7

ULT	UST
<i>And if from a son of 60 years and upward, if a male, then your valuation will be 15 shekels, and for the female ten shekels.</i>	<i>15 pieces of silver for men who are more than 60 years old; and 10 pieces of silver for women who are more than 60 years old.</i>

(There are no questions for this verse)

Leviticus 27:8

ULT	UST
<i>And if he is too poor from your valuation, then he shall stand him before the face of the priest, and the priest shall value him. Upon the mouth of what the hand of the one vowing can reach, the priest shall value him.</i>	<i>If anyone who has made such a solemn promise is very poor and unable to pay to set free the person whom he has given to Yahweh, he must take that person to the priest. The priest will set the price for freeing him to an amount that the person can pay.</i>

What if the one making the vow is unable to afford the standard value of the person he had dedicated?

If the one making the vow is not able to afford the standard value, he must take that person to the priest and the priest will set the price for freeing him to an amount that the person can pay.

Leviticus 27:9

ULT	UST
<i>And if {it is} an animal which they will present from it an offering to Yahweh, all which he will give from it to Yahweh will be holy.</i>	<i>If someone solemnly promises Yahweh to give him an animal that is acceptable to him, that animal becomes very special to Yahweh; it belongs to him alone.</i>

(There are no questions for this verse)

Leviticus 27:10

ULT	UST
<i>He shall not exchange it and he shall not substitute it, good with bad or bad with good. And if substituting, he substitutes animal with animal, then it shall be {that} it and its substitute shall be holy.</i>	<i>The person who promised to give it must not give another animal instead of the one that he promised. He must not substitute a bad one for a good one or even a better one than the one offered. If he tries to do that, both animals will become dedicated to Yahweh.</i>

(There are no questions for this verse)

Leviticus 27:11

ULT	UST
<i>And if {it is} any unclean animal which they shall not present from it a present to Yahweh, then he shall stand the animal to the face of the priest,</i>	<i>If the animal that he wishes to give to Yahweh is a kind that is unacceptable as an offering, he must take the animal to the priest.</i>

What other things may the priest value that are to be presented to Yahweh? (27:11-16)

The priest may also value an animal to be presented for sacrifice, a man's house, or some of his land.

Leviticus 27:12

ULT	UST
<i>and the priest shall value it between good and between bad. According to your valuation, O priest, so it shall be.</i>	<i>The priest then will decide what its value is, according to the animal's quality. Whatever value the priest sets will be the value, and that is the price of the animal.</i>

(There are no questions for this verse)

Leviticus 27:13

ULT	UST
<i>And if redeeming he will redeem it, then he shall add its fifth upon your valuation.</i>	<i>If the man who gave the animal later decides that he wants to buy it back, he must pay to the priest that price plus an added one-fifth.</i>

(There are no questions for this verse)

Leviticus 27:14

ULT	UST
<i>And a man when he consecrates his house holy to Yahweh, then the priest will value it between good and between bad. Just as the priest will value it, so it will stand.</i>	<i>Similarly, if someone dedicates his house, setting it apart for the honor of Yahweh, the priest will decide how much it is worth, which will depend on the house's condition. Whatever the priest says that it is worth, that will be its value.</i>

(There are no questions for this verse)

Leviticus 27:15

ULT	UST
<i>And if the one consecrating would redeem his house, then he shall add a fifth of the silver of your valuation upon it, and it will be to him.</i>	<i>If a man sets apart his house for the honor of Yahweh, but later he wants to buy it back, he must pay that price plus an added one-fifth, and then the house will belong to him again.</i>

(There are no questions for this verse)

Leviticus 27:16

ULT	UST
<i>And if from the field of his possession a man consecrates to Yahweh, then your valuation will be to the mouth of its seed, seed of a homer of barley at 50 shekels of silver.</i>	<i>If someone sets apart some of the property that belongs to him and his family for the honor of Yahweh, its value will be determined by the quantity of seed that would be needed to sow that entire tract of land. It will be 50 pieces of silver for each 220 liters of seed.</i>

(There are no questions for this verse)

Leviticus 27:17

ULT	UST
<i>If from the year of the jubilee he consecrates his field, according to your valuation it will stand.</i>	<i>If he dedicates the field during the year for restoring, its value will be the full amount.</i>

(There are no questions for this verse)

Leviticus 27:18

ULT	UST
<i>But if after the jubilee he consecrates his field, then the priest shall calculate for him the silver upon the mouth of the years remaining until the year of the jubilee, and it shall be subtracted from your valuation.</i>	<i>But if he dedicates his field after the restoration year, the priest will calculate the remaining years to the next one and lower the price accordingly.</i>

(There are no questions for this verse)

Leviticus 27:19

ULT	UST
<i>And if redeeming he will redeem the field, the one consecrating it, then he shall add a fifth of the silver of your valuation upon it, and it will stand to him.</i>	<i>If the person who dedicated the field later wants to buy it back, he must pay back the field's price plus an added one-fifth. Then the field will belong to that man again.</i>

(There are no questions for this verse)

Leviticus 27:20

ULT	UST
<i>And if he does not redeem the field, and if he sells the field to another man, it shall not be redeemed again.</i>	<i>However, if he does not buy it back, or if he also sells it to someone else, he may never buy it back again.</i>

(There are no questions for this verse)

Leviticus 27:21

ULT	UST
<i>And the field shall be, in its going out in the Jubilee, holy to Yahweh, as a field of devotion. It shall be to the priest, his possession.</i>	<i>When the year for restoring comes, Yahweh will claim the field permanently as his holy property, and the priest will receive it.</i>

(There are no questions for this verse)

Leviticus 27:22

ULT	UST
<i>And if he consecrates to Yahweh a field of his purchase which {is} not from the field of his possession,</i>	<i>If someone dedicates some land that he has bought to Yahweh, land which is not part of the land that his family has always owned,</i>

(There are no questions for this verse)

Leviticus 27:23

ULT	UST
<i>then the priest shall calculate for him the amount of your valuation until the year of the jubilee, and he shall give your valuation in that day. {It shall be} holy to Yahweh.</i>	<i>the priest must count the number of years until the next year of restoring to determine how much it is worth. The man must pay that amount to the priest on that day. His payment is a holy gift to Yahweh.</i>

What must a man do with a field he has sanctified to Yahweh in the year of the jubilee?

When a man has sanctified a field to Yahweh and the year of the jubilee comes, the priest will figure the estimated value of the field up to the year of the jubilee and the man must pay its value on that day as a holy gift to Yahweh.

Leviticus 27:24

ULT	UST
<i>In the year of the jubilee the field will return to him from whom he bought it, to whom to him {is} the possession of the land.</i>	<i>However, in the year for restoring, he will restore the land to the person from whom he bought it, the person whose family had always owned that land.</i>

(There are no questions for this verse)

Leviticus 27:25

ULT	UST
<i>And all your valuation shall be by the shekel of the holy place; the shekel shall be 20 gerahs.</i>	<i>The priest must always calculate the amount of money in terms of the silver pieces called shekels that they use in Yahweh's sacred tent. One piece called a shekel is equal to 20 smaller pieces called gerahs.</i>

(There are no questions for this verse)

Leviticus 27:26

ULT	UST
<i>However, a firstborn (which firstborn {belongs} to Yahweh) among animals, a man shall not consecrate it, whether ox or sheep, it {belongs} to Yahweh.</i>	<i>Since firstborn animals already belong to Yahweh, no one may dedicate the firstborn of any cow or sheep for any purpose.</i>

Which of the animals belongs only to Yahweh?

The firstborn of all the animals belongs only to Yahweh.

Leviticus 27:27

ULT	UST
<i>And if {it is} among the unclean animals, then he shall ransom {it} by your valuation and add its fifth upon it. And if it is not redeemed, then it shall be sold at your valuation.</i>	<i>If someone gives Yahweh a {firstborn} animal that is not one of the acceptable kinds, he may buy it back by paying its standard price plus an added one-fifth of its value. If he does not buy it back, the priest must sell it for its standard price.</i>

(There are no questions for this verse)

Leviticus 27:28

ULT	UST
<i>However, any devoted thing which a man will devote to Yahweh from all which {belongs} to him, from man and animal and from field of his possession, it shall not be sold and it shall not be redeemed. Every devoted thing, it {is} a holy thing of holy things to Yahweh.</i>	<i>However, if someone permanently dedicates anything he owns like a person, animal, or family land to Yahweh, you must not restore it or sell it. Anything that you permanently dedicate becomes Yahweh's especially sacred property.</i>

What part of the things dedicated to Yahweh may be sold or redeemed?

Nothing dedicated to Yahweh may be sold or redeemed.

Leviticus 27:29

ULT	UST
<i>All devoted ones who are devoted to destruction from mankind shall not be ransomed; dying he shall be put to death.</i>	<i>You will not let anyone live from the people whom Yahweh has commanded you to completely destroy. You must execute them all.</i>

(There are no questions for this verse)

Leviticus 27:30

ULT	UST
<i>And all tithe of the land from the seed of the land, from the fruit of the tree, {belongs} to Yahweh. It {is} holy to Yahweh.</i>	<i>One tenth of all the crops and grain or fruit that is produced on anyone's land is sacred and belongs to Yahweh.</i>

(There are no questions for this verse)

Leviticus 27:31

ULT	UST
<i>And if redeeming, a man will redeem from his tithe, its fifth he shall add upon it.</i>	<i>If anyone wants to buy back any of that tenth, he must pay to the priest what it is worth plus an added one-fifth.</i>

If a man redeems any of his tithe, what must he add to it?

If a man redeems any of his tithe, he must add a fifth to its value.

Leviticus 27:32

ULT	UST
<i>And all tithe of cattle and flock, all which passes under the rod, the tenth will be holy to Yahweh.</i>	<i>One of every ten domestic animals belongs to Yahweh. When someone counts his cattle and sheep as they pass under his walking stick, he must set aside every tenth one for Yahweh.</i>

(There are no questions for this verse)

Leviticus 27:33

ULT	UST
<i>He shall not examine between good to bad, and he shall not substitute it. And if substituting, he substitutes it, then it shall be {that} it and its substitute shall be holy. It shall not be redeemed.'"</i>	<i>When he does that, he must not pick out the good ones or leave the bad ones or substitute bad ones for good ones. If he tries to substitute one animal for another, he must set aside both animals for Yahweh, and he may not buy them back.'"</i>

(There are no questions for this verse)

Leviticus 27:34

ULT	UST
<i>These {are} the commandments which Yahweh commanded Moses to the sons of Israel on Mount Sinai.</i>	<i>Those are the commands that Yahweh gave to Moses on Mount Sinai to tell to the Israelites.</i>

(There are no questions for this verse)