



Pastor Scott Velain

Leviticus Chapter 12 and 13

Clean and Unclean Continues

Welcome everyone to another study concerning our Father's Torah also known as his spoken word. This evening we're going to be taking a look at Leviticus chapters 12 and 13, and once again we're going to find some very eye-opening information in these two chapters that will help us to better understand what most of us have already read in the New Testament in the back of the book.

Over the past few weeks, we've talked about what it means to eat kosher, in other words, what it means to eat clean food that our Father in heaven calls clean as opposed to eating unclean food that our Father in heaven does not sanctify as food. And during our study into the 11th chapter of the book of Leviticus in the beginning of the book, we were able to see a multitude of commandments and directives and sanctification's that point to, and agree with, what we see in the back of the book also known as "the New Testament". And we even took a look at some Scripture that some of our brothers and sisters often times like to use to try and justify the idea that we can simply eat whatever it is that crawls upon the face of the earth.

As we saw in Leviticus chapter 11, our Father has laid out for us what he calls things that are clean versus things that are unclean. And just as we are told in second Corinthians chapter 6 verse 17 of the New Testament by the apostle Paul mind you... we are to touch no unclean thing. **Second Corinthians 6:17 (scrn 1)**

Touch No Unclean Thing! **New Testament**

2Co 6:17 Therefore go out from their midst, and be separate from them, says the Lord, and touch no unclean thing; then I will welcome you,

2Co 6:18 and I will be a father to you, and you shall be sons and daughters to me, says the Lord Almighty.”



It always amazes me how today's modern-day professing Christian who attends today's modern-day church will often times proclaim that the law of God is done away with, and that the first 39 books of the Bible are nothing more than blank white pages that we don't have to pay any attention to anymore when that is clearly not what we see in either the Old or the New Testaments when we read the book for ourselves. Clearly right here in second Corinthians chapter 6, the apostle Paul tells the assembly at Corinth to touch no unclean thing and then... then... if... we touch no unclean thing... Yehovah will be a Father to us and we shall be his sons and daughters says... the Lord Almighty who is Yehovah the one true Elohim of Abraham, Isaac, and Jacob.

There is absolutely nothing in the New Testament that tells us that the Old Testament has been done away with. There is absolutely nothing in the New Testament that tells us that we can completely ignore the appointments, and the precepts, and the commandments of our Father in heaven because we are once saved always saved. The idea that the first 39 books of the Bible have all been abolished is not found anywhere in the New Testament. And the idea that we are once saved always saved is not found anywhere in the New Testament. And yet... today's modern-day church by and large proclaims that both of these demonically inspired doctrines are true. Why? Because the devil would like nothing more than to have us believe what today's demonically inspired modern-day church is teaching. Because what today's demonically inspired modern-day church is teaching keeps us away from the truth of our Fathers God breathed Scripture that even the apostle Paul himself tells us in his letter to Timothy is indeed “*God breathed*”. Let's turn to examine exactly what the apostle Paul said about the Torah, the writings of the prophets, and the Psalms also known as “*the Old Testament*”.

All Scripture Is Breathed Out By God

2Ti 3:16 All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness,

2Ti 3:17 that the man of God may be complete, equipped for every good work.



According to the apostle Paul who wrote second Timothy, all Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, so that the man of God may be complete, and equipped for every good work. And this my friends comes from the apostle Paul himself. And any man of God worth a pound of salt will tell you that the apostle Paul was not talking about the New Testament when he was talking about “*all Scripture*” here in second Timothy chapter 3 verse 16. The New Testament had not even been written yet when Paul spoke these words. The New Testament was not written or canonized until at least 70 years after the death, burial, and resurrection of our Messiah. The New Testament was still being written at this point in time. Therefore... this Scripture that Paul is talking about here in second Timothy chapter 3 verse 16, is the Old Testament Scripture not the New Testament Scripture.

The apostle Paul is telling us right here in second Timothy chapter 3 verse 16 and 17, that all Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, so that the man of God may be completely equipped for every good work. Which means that the Old Testament is profitable for teaching, for reproof, for correction, and for training in righteousness so that the man of God may be complete and equipped for every good work.

Once again my friends, it does not take a rocket scientist to understand that the New Testament had not yet been written and that what the apostle Paul was talking about here is indeed the Old Testament. But because today’s modern-day church has built its house in the sand of the philosophy and the theologies, and the dogmas of men... they are completely blinded to the truth that the apostle Paul is speaking to us here in second Timothy chapter 3 verses 16 and 17. They cannot see it because they don’t want to see it. But anyone with an

ounce of good God-given common sense should be able to understand that because the New Testament had not been written at the time that Paul spoke these words, the only Scripture that Paul could have possibly been talking about are the Scriptures that were given to him and the apostles in the Torah, the writings of the prophets, and the Psalms which is... the Old Testament.

This alone should open the eyes of today's modern-day Christians who are blindly walking into the lion's den of today's modern-day church. But because the church itself has the dark power of the devil himself working through its denominational empires of men, the spell that has been cast upon today's Christian is a spell that is not easily broken.

And if this sounds harsh to hear, then I am glad! Because it's about time that someone stood up and called out this harlot for what she is. We are commanded in the book of Revelation at the end of the age to come out of this harlot lest we take part in her sins, lest we share in her plagues, for her sins are heaped as high as heaven, and God has remembered her iniquities. In all of her pomp and pageantry, and all the riches that she has amassed through her deception, she will indeed be forced to deal with the one true Elohim of Abraham, Isaac, and Jacob. And make no mistake about it my friends, those who teach such blasphemous things against the spoken word of Yahovah will indeed be held accountable by Yahovah. And it is written that those who teach his word are dealt with even more strictly than those who do not.

Our Messiah formed a whip out of cords and entered into his Father's house and he cracked that whip and he turned over those tables because they had turned his Father's house into a marketplace. And I would submit to you my friends that today's modern-day churches have by and large done the exact same thing. All they want to do is collect their 10% of your income that was meant for the Levitical priesthood. All they want to do is sell their audiobooks and their DVDs. All they want to do is teach you their traditions and their precepts. All they want to do is make void the word of God in order to hold onto their own traditions. And its past time that we as true God-fearing, Messiah following, cross bearing Christians stand up and kick the tables over in these temples, and wake our brothers and sisters up to the truth.

Keeping all of this in mind, I want us to think about what it is that we are about to read in Leviticus is chapter 12, because what we are about to read in Leviticus chapter 12 is very important for us to understand today in our time. The word of Yahovah does not return to him empty. There is a purpose for every spoken word that Yahovah ever spoke. He is indeed the creator of the heavens and the earth, he is the creator of mankind, he is the Potter and we indeed are the clay. This is something that today's modern-day church has by and large long ago forgotten.

Keeping all of this in mind, let's continue in our study into the book of Leviticus by reading Leviticus chapter 12 so that we can know exactly what it does say and just as importantly what it does not say. **Leviticus chapter 12 E1**

Lev 12:1 The LORD spoke to Moses, saying,

Lev 12:2 “Speak to the people of Israel, saying, If a woman conceives and bears a male child, then she shall be unclean seven days. As at the time of her menstruation, she shall be unclean.

Lev 12:3 And on the eighth day the flesh of his foreskin shall be circumcised.

Lev 12:4 Then she shall continue for thirty-three days in the blood of her purifying. She shall not touch anything holy, nor come into the sanctuary, until the days of her purifying are completed.

Lev 12:5 But if she bears a female child, then she shall be unclean two weeks, as in her menstruation. And she shall continue in the blood of her purifying for sixty-six days.

Lev 12:6 “And when the days of her purifying are completed, whether for a son or for a daughter, she shall bring to the priest at the entrance of the tent of meeting a lamb a year old for a burnt offering, and a pigeon or a turtledove for a sin offering,

Lev 12:7 and he shall offer it before the LORD and make atonement for her. Then she shall be clean from the flow of her blood. This is the law for her who bears a child, either male or female.

Lev 12:8 And if she cannot afford a lamb, then she shall take two turtledoves or two pigeons, one for a burnt offering and the other for a sin offering. And the priest shall make atonement for her, and she shall be clean.”

Here in Leviticus chapter 12 we have a lot to unpack. Even though Leviticus chapter 12 only contains eight verses, there is much for us to learn here within the proper context of these eight verses, and so let’s begin by understanding verse one.

Once again, according to verse one of Leviticus chapter 12, “*Yahovah spoke to Moses saying*”. The first thing that we see here in Leviticus is chapter 12 is that Yahovah personally spoke these things to Moses. And once again, that word “*LORD*” that we see in Leviticus chapter 12 verse one in capital letters is a blooper in your Bible. The word “*LORD*” when capitalized in your English translated Bible is actually covering up the very name of God in your Bible. And our Father in heaven wrote his name in our Bibles over 6519 times. His name is not “*God*”, his name is not “*Lord*”, his name is not “*Hashem*”, his name is not “*Adoni*”, his name is Yahovah and this is the name that he is to be remembered throughout all of our generations according to Yahovah and his spoken commandment found in Exodus chapter 3 verse 15.

Once again, this is something that today’s modern-day churchgoing Christian has no concept of because they don’t teach these things in today’s church. They serve milk and cookies in today’s church. They serve up a feel-good message to make everyone feel warm and cozy and pious just the way the devil wants them to feel so that they don’t go home and read the book for themselves.

And so, we have in Leviticus is chapter 12, a commandment that is given to Moses by

Yahovah the one true Most High Elohim of Abraham, Isaac, and Jacob. That alone should give us pause. That alone should make us sit up in our seats. That alone should cause us to listen intently. And what does Yahovah say to Moses? Yahovah explains that when a woman gives birth to a child she shall be unclean for a certain amount of days depending on whether she has a boy, or girl. And during this appointed time, she shall not touch anything holy, nor come into the sanctuary until the days of her purifying are completed.

Now, I want to stop right here for just a moment because this is important. We must understand what makes the woman unclean. The woman is not unclean because she is a woman. The woman is simply unclean because of her flow of blood. And we can clearly see that in verse seven where we are told and I quote, “*then she shall be clean from the flow of her blood*”.

In other words, the very reason that the woman is unclean at this point in time of giving birth is because of her flow of blood. But I want us to understand that any discharge that comes out of the body of either a woman or a man... is unclean in the eyes of Yahovah. Let me repeat that again... any discharge, that comes out of the body of a **woman** or a **man** is seen by Yahovah as unclean. Let's jump ahead a couple of chapters and take a sneak peak of Leviticus chapter 15.

Leviticus 15:1-5 E2

Lev 15:1 The LORD spoke to Moses and Aaron, saying,

Lev 15:2 “Speak to the people of Israel and say to them, When any man has a discharge from his body, his discharge is unclean.

Lev 15:3 And this is the law of his uncleanness for a discharge: whether his body runs with his discharge, or his body is blocked up by his discharge, it is his uncleanness.

Lev 15:4 Every bed on which the one with the discharge lies shall be unclean, and everything on which he sits shall be unclean.

Lev 15:5 And anyone who touches his bed shall wash his clothes and bathe himself in water and be unclean until the evening.

Clearly, we can see here in Leviticus chapter 15 verses one through five that when any man has a discharge from his body, his discharge is unclean. And this is very important for us to understand. When we get into Leviticus chapter 13, we're going to be talking about leprosy which is a disease that literally causes the body to disintegrate over a period of time. And this disease of leprosy was a disease that the house of Israel had to contend with back in their day. And we'll talk about that a little bit later on as we move forward in our study because it also has to do with being unclean, but for now, I want us to understand that any discharge that comes from either a **man** or a **woman** is indeed seen as unclean in the eyes of Yahovah. And if there is a discharge that comes from the body of a man or a woman, that person is to wash their clothes and bathe themselves in water and they will be considered unclean until the evening. Why the evening? Because the evening is when a new day begins. We must remember that our Father's days do not run like our modern-day Gentile days run from midnight to midnight. Our Father's days begin at sundown, and begin at sundown. Therefore, when we become unclean during any

specific day, once we wash our clothes and our bodies we are considered unclean for that day until the new day ends and a new day begins at sundown in the evening.

Why is this important to understand? It's important to understand because there are some people who will teach and preach that a woman is not as important as a man. There are some people who will wrongly teach and preach that a woman is to be silent in the church. There are some people who will wrongly preach and teach that a woman cannot be a judge, or profit that speak for Yahovah. There are some who wrongfully and shamefully teach and preach that a woman should wear a gag in the church. None of this is true in either the Old Testament or the New Testament. And yes, I know what the apostle Paul said about not suffering a woman to teach. But there is much to know about why the apostle Paul told us that he would not suffer a woman to teach, and when he spoke these things, and in what context the apostle Paul was speaking. And we must also know that it is not written anywhere in the Torah that a woman cannot teach or preach, or that she has no authority within the assembly. This has never been part of Yahovah's spoken word, and we'll get into that in just a little bit as we move forward here this evening.

But before we go any farther, I want to address why it is in Leviticus chapter 12 that a woman remains unclean for a longer period of time if she has a female child rather than a male child. It is written in Leviticus chapter 12 verse two that if a woman conceives and bears a male child... then she shall be unclean for seven days and that on the eighth day the flesh of the male child's foreskin shall be circumcised. And there is a whole teaching that can be done concerning circumcision that we won't get into right now for the sake of time.

But... If the woman bears a female child than she shall be unclean for two weeks and she shall continue in the blood of her purifying for 66 days. And so, the question then becomes, why is she unclean for twice as long a time if she bears a female child?

The answer to this question is not given here in Leviticus chapter 12, which leads man to consider all kinds of reasons as to why a woman would be considered to be unclean for twice as long a period if she bears a female child, then if she bears a male child. Some say, that a woman is to remain unclean if she bears a female child for twice as long as male child because it was the woman who originally sinned in the garden by being enticed by the serpent. And the apostle Paul seems to allude to this fact in **first Timothy 2:11-15 (scrn 2)**

The Apostle Paul Commands:

1Ti 2:11 Let a woman learn quietly with all submissiveness.

1Ti 2:12 I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet.

1Ti 2:13 For Adam was formed first, then Eve;

1Ti 2:14 and Adam was not deceived, but the woman was deceived and became a transgressor.

1Ti 2:15 Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.



This is the Scripture that leads many people to believe that a woman cannot teach or preach, or be a judge or be a prophet within the church. But I would submit to my friends that there was a reason that the apostle Paul taught these things during his time.

One of the first and foremost things that we need to understand about what Paul says here in first Timothy is that the Torah does indeed tell us that the woman was indeed deceived first, but the Torah also tells us that man (who is supposed to be the head of the woman) also was deceived. But what we do not see in the Torah... is that a woman is to remain quiet in the church, or that a woman cannot teach. This seems to be something new that the apostle Paul has added for one reason or another. The question then becomes why? Why would Paul have added this restriction to women in this particular assembly?

We must remember that women have been placed in authority by Yehovah himself on several occasions according to scripture. The woman Deborah, wife of Lapidoth is written about in the book of Judges as being a prophetess of Yehovah, and not only a prophetess... but the fourth Judge of Israel. The very first people who Yehshua revealed the good news of his resurrection to were both women, Mary Magdalene and his mother. And we also have the story of Anna who we are told was there when our Messiah was born, and who spoke, and taught of him to all who were waiting for the redemption of Jerusalem. **Luke 2:22-37 E3**

Luk 2:22 And when the time came for their purification according to the Law of Moses, they brought him up to Jerusalem to present him to the Lord

Luk 2:23 (as it is written in the Law of the Lord, “Every male who first opens the womb shall be called holy to the Lord”)

Luk 2:24 and to offer a sacrifice according to what is said in the Law of the Lord, “a

pair of turtledoves, or two young pigeons.”

Luk 2:25 Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him.

Luk 2:26 And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ.

Luk 2:27 And he came in the Spirit into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the Law,

Luk 2:28 he took him up in his arms and blessed God and said,

Luk 2:29 “Lord, now you are letting your servant depart in peace, according to your word;

Luk 2:30 for my eyes have seen your salvation

Luk 2:31 that you have prepared in the presence of all peoples,

Luk 2:32 a light for revelation to the Gentiles, and for glory to your people Israel.”

Luk 2:33 And his father and his mother marveled at what was said about him.

Luk 2:34 And Simeon blessed them and said to Mary his mother, “Behold, this child is appointed for the fall and rising of many in Israel, and for a sign that is opposed

Luk 2:35 (and a sword will pierce through your own soul also), so that thoughts from many hearts may be revealed.”

Luk 2:36 And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived with her husband seven years from when she was a virgin,

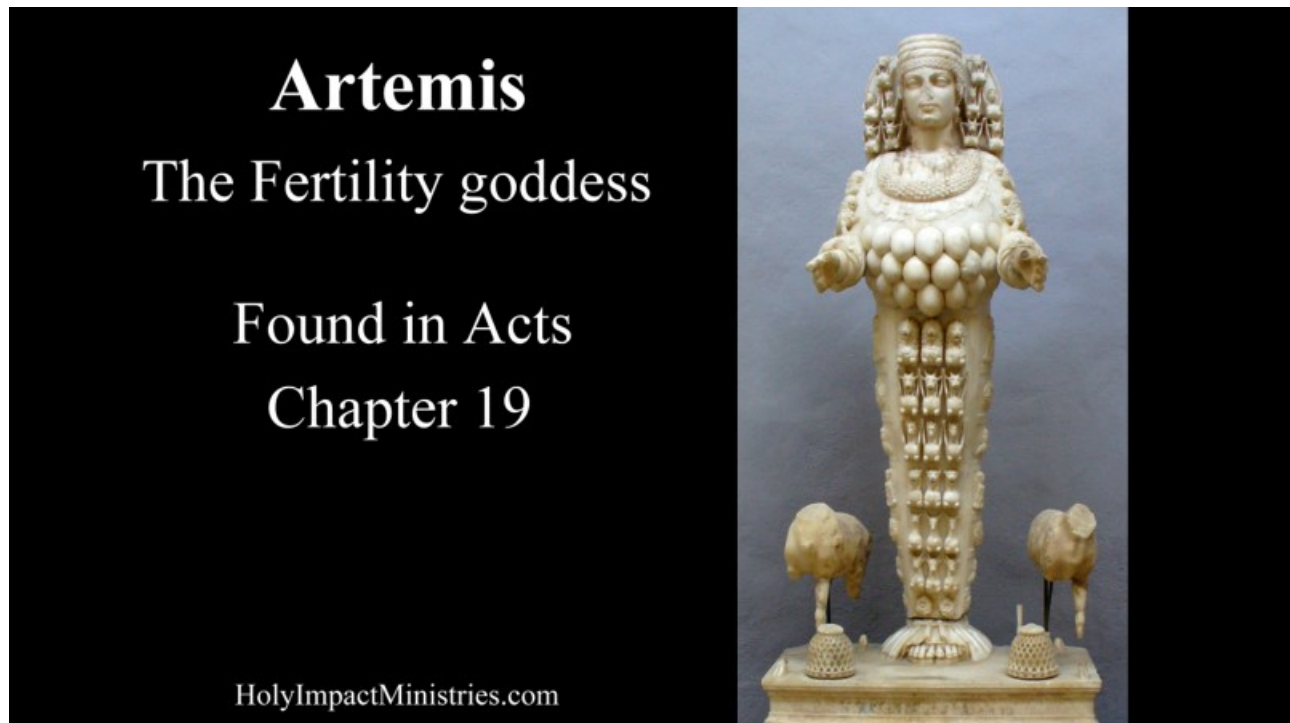
Luk 2:37 and then as a widow until she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day.

Luk 2:38 And coming up at that very hour she began to give thanks to God and to speak of him to all who were waiting for the redemption of Jerusalem.

Luk 2:39 And when they had performed everything according to the Law of the Lord, they returned into Galilee, to their own town of Nazareth.

And so, my point is that we should not think that women are exempt from teaching and preaching to men even though the Apostle Paul was right in that a woman should not have authority over her husband. It is written in 1st Corinthians that the head of every man is the Messiah, the head of a wife is her husband, and the head of the Messiah is Yehovah. But... we must also understand that Yehovah himself has granted women to be Prophets and Judges all throughout the scripture. Women have always been prophets and teachers and judges from the very beginning. And no matter whether the truth of Yah's word comes from the lips of a man... or a woman... the truth of Yah is still the truth of Yah, and no matter who's lips the truth comes from it must be obeyed and followed. The one speaking truth is the one who has true authority no matter whether they be a male or female. Truth is our authority. And it should be understood by all that many women speak with authority because what they speak is truth.

If both a man and a women proclaim our Messiah as the Son of Yehovah... neither the man nor the woman can, or should be denied that truth. If our Father can speak through Gentile kings and donkeys... he can surely speak through women, and as we have already shown... our Father has as an example already shown us through his God breathed scripture that he himself has at times chosen women to speak his word. And so, how then can we today be so presumptuous as to say that a women cannot preach or teach what is right in the eyes of our Father in heaven? (scrn 4)



The reason that the Apostle Paul most likely made the proclamation that he would not suffer a woman to teach or to preach in his day was most likely because back in the days of the Apostles women were often times worshiped as goddesses. There were all kinds of women goddesses that were very popular back in that day. Goddesses like Artemis, and Diana the Roman goddess of the moon and virginity, and Isis the Egyptian goddess of fertility all have to do with the Roman Catholic created pagan Easter celebration that the church celebrates today.

Her name was Artemis in Ephesus, but it was Astaroth in the Hebrew language, Astarte in the Phoenician language, Ishtar in the Akkadian language, Eostre in the Anglo-Saxon language, and Easter in the English language. And although these goddesses shared many different names throughout history the symbol of these goddesses was always the same no matter what name she was known by. These goddesses always had to do with rabbits and eggs and fertility and they were often times depicted with bare breasts hence the goddess of fertility theme that she carried with her throughout the ages.

And I assure you my friends, that the Roman Catholic created “*Easter*” which comes from the goddess “*Astarta*” is exactly why the very name “*Easter*” it is so despotic in the eyes of our

Father... but we won't get into that here today as we have plenty of teachings on this despotic Roman Catholic created festival at our website at HolyImpactMinistries.com.

But the point that I'm trying to make here is that this is most likely why the Apostle Paul was not suffering women at that time to teach and preach. Women were often times put upon a pedestal because of all of these different female goddesses that were so popular at that point in time. What's important to realize and understand is that Paul was doing his best to create a sense of peace and uniformity within the assemblies, and female goddess worship was something that he could not allow to persist within his congregation. Some of these Pagan goddess religions also had women priestesses who served at these Pagan temples and sex at the temple was even involved in the worship of some of these women goddesses.

So, we must understand what the Apostle Paul was up against in his time, and what some of the battles were that the Apostle Paul was fighting against in order to better understand why the Apostle Paul said some of the things that he did. Paul often times made decisions according to what he thought was best for that particular assembly. For example, listen closely to what the Apostle Paul says about marriage and divorce in **1st Cor 7:10-12: (scrn 5)**

I Say... Not The Lord Says Paul

1Co 7:10 To the married **I give this charge (not I, but the Lord):** the wife should not separate from her husband

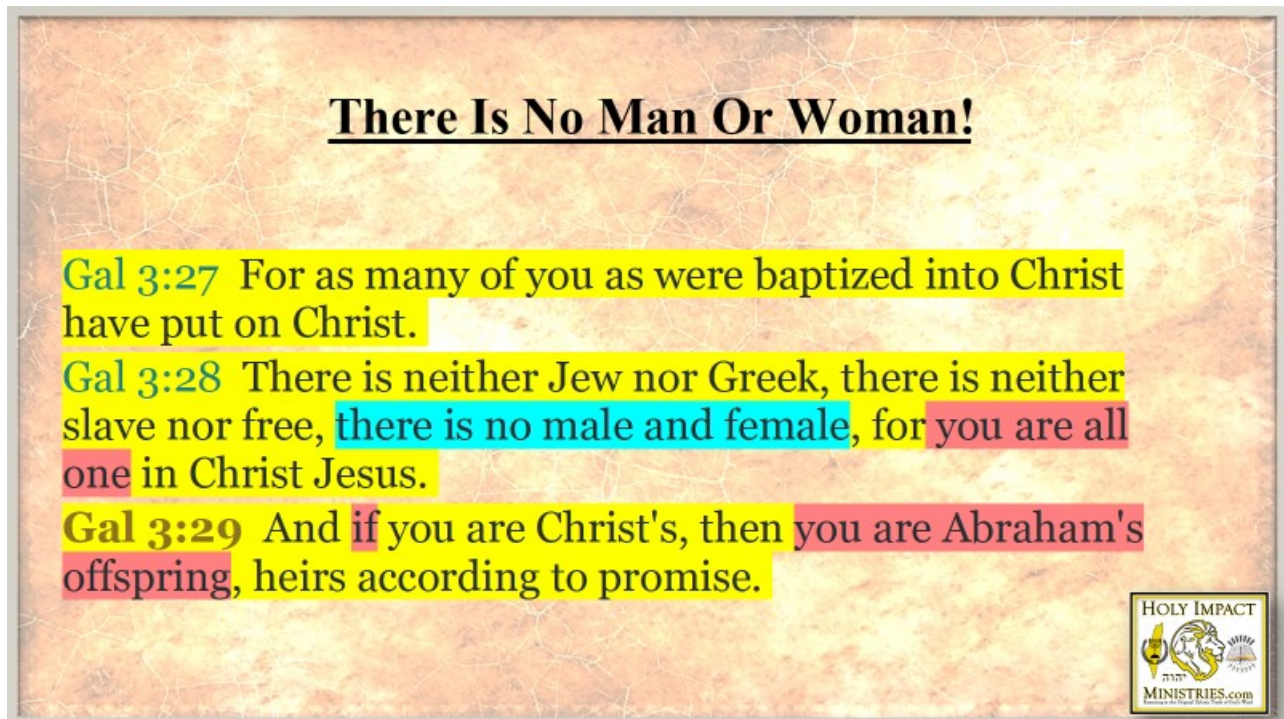
1Co 7:11 (but if she does, she should remain unmarried or else be reconciled to her husband), and the husband should not divorce his wife.

1Co 7:12 To the rest **I say (I, not the Lord)** that if any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her.



This is a perfect example of the Apostle Paul making a personal decision as to what he personally thought was right and just in the eyes of Yehovah, and we do not see Yehovah reprimanding Paul at any point in time for these personal decisions that Paul had made in order to keep peace within these first fledgling assemblies. A good article that I found concerning this topic was an article that was written by Lurie Kimmerle, and if you'd like to read it, I've put a link to it in the PDF file that goes along with this teaching, and you can once again find that at our website at HolyImpactMinistries.com **(include the link below)**

And so, I do not want any one of us to be led astray by the teachings of men who proclaim that a woman is any less than a man because she is a woman. We must always remember what the apostle Paul taught the assembly at Galatia about there being no man and no woman in the eyes of Yahovah. **Galatians 3:27-29 (scrn 6)**

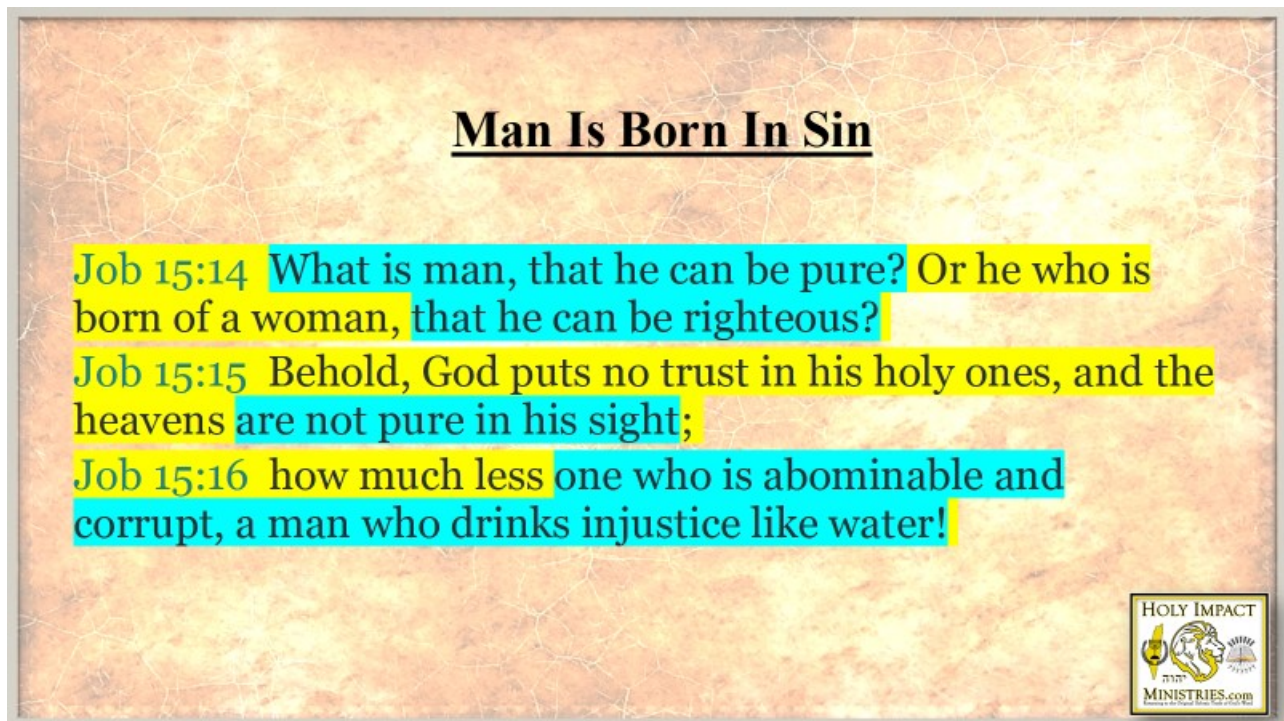


And so therefore, we must once again use all of the Scripture collectively when trying to understand what anyone verse does or does not say. Cherry picking a single verse or two out of the Bible never does anyone any service. The Scripture is to be understood as a whole and in the proper context. And this is exactly how we should seek to properly understand it.

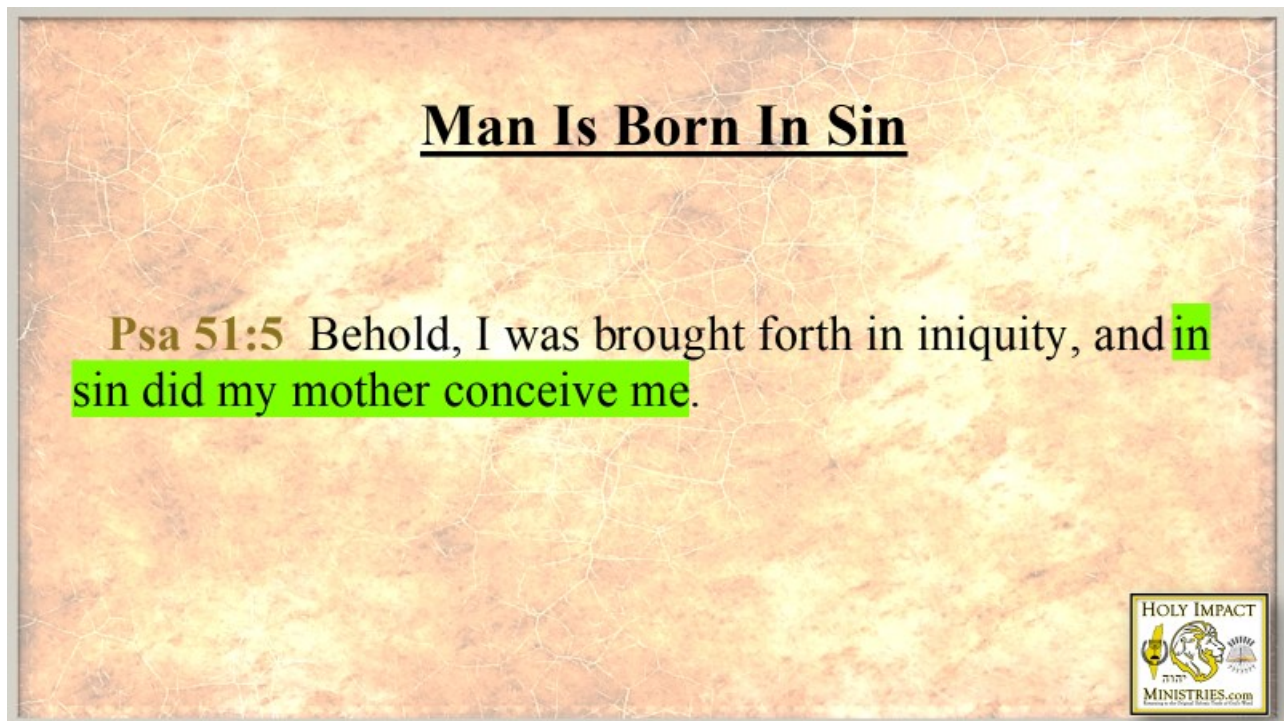
After the woman who had given birth had passed the days of her purifying, and they were completed, the woman was then to bring a burnt offering and a sin offering to the priest at the entrance of the tent of meeting. And I want to expound upon what we know as “*the sin offering*”.

We today call the sin offering “*the sin offering*” in our English translated Bibles. And although that title does serve its purpose, a better way of understanding “*the sin offering*” is really to call it “*the purification offering*”. Because what the sin offering does is that it purifies the person who is offering it in the eyes of Yahovah. The sin offering is all about purification. The sin offering has to do with making one pure and unstained in the eyes of Yahovah. Even though the woman did not sin by laying with her husband and having a child (as she was

commanded to do), we must remember that all of mankind is born into sin, and therefore sin is involved in birth according to our God breed Scripture. (scrn 7)



(scrn 8)



(scrn 9)

Man Is Born In Sin

Eph 2:1 And you were dead in the trespasses and sins

Eph 2:2 in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—

Eph 2:3 among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.



And so, the point needs to be made here that the birth of a man or a woman who are both made in the image of Yahovah are indeed born into sin because of the fall of mankind in the garden of Eden when Adam and Eve brought sin into the world. Hence the sin offering that a woman is required to give after giving birth. The flesh in of itself is indeed evil according to Scripture.

But as far as being unclean, the woman is unclean not because she gave birth, but because of her flow of blood according to Leviticus chapter 12 verse seven. It is the flow of her blood and the discharge of her body that makes her “*unclean*” for a period of time. Keeping this in mind. Let’s move forward by reading **Leviticus chapter 13. E3**

Lev 13:1 The LORD spoke to Moses and Aaron, saying,

Lev 13:2 “When a person has on the skin of his body a swelling or an eruption or a spot, and it turns into a case of leprous disease on the skin of his body, then he shall be brought to Aaron the priest or to one of his sons the priests,

Lev 13:3 and the priest shall examine the diseased area on the skin of his body. And if the hair in the diseased area has turned white and the disease appears to be deeper than the skin of his body, it is a case of leprous disease. When the priest has examined him, he shall pronounce him unclean.

Lev 13:4 But if the spot is white in the skin of his body and appears no deeper than the skin, and the hair in it has not turned white, the priest shall shut up the diseased person for seven days.

Lev 13:5 And the priest shall examine him on the seventh day, and if in his eyes the disease is checked and the disease has not spread in the skin, then the priest shall shut him up for another seven days.

Lev 13:6 And the priest shall examine him again on the seventh day, and if the diseased area has faded and the disease has not spread in the skin, then the priest shall pronounce him clean; it is only an eruption. And he shall wash his clothes and be clean.

Lev 13:7 But if the eruption spreads in the skin, after he has shown himself to the priest for his cleansing, he shall appear again before the priest.

Lev 13:8 And the priest shall look, and if the eruption has spread in the skin, then the priest shall pronounce him unclean; it is a leprous disease.

Lev 13:9 “When a man is afflicted with a leprous disease, he shall be brought to the priest,

Lev 13:10 and the priest shall look. And if there is a white swelling in the skin that has turned the hair white, and there is raw flesh in the swelling,

Lev 13:11 it is a chronic leprous disease in the skin of his body, and the priest shall pronounce him unclean. He shall not shut him up, for he is unclean.

Lev 13:12 And if the leprous disease breaks out in the skin, so that the leprous disease covers all the skin of the diseased person from head to foot, so far as the priest can see,

Lev 13:13 then the priest shall look, and if the leprous disease has covered all his body, he shall pronounce him clean of the disease; it has all turned white, and he is clean.

Lev 13:14 But when raw flesh appears on him, he shall be unclean.

Lev 13:15 And the priest shall examine the raw flesh and pronounce him unclean. Raw flesh is unclean, for it is a leprous disease.

Lev 13:16 But if the raw flesh recovers and turns white again, then he shall come to the priest,

Lev 13:17 and the priest shall examine him, and if the disease has turned white, then the priest shall pronounce the diseased person clean; he is clean.

Lev 13:18 “If there is in the skin of one's body a boil and it heals,

Lev 13:19 and in the place of the boil there comes a white swelling or a reddish-white spot, then it shall be shown to the priest.

Lev 13:20 And the priest shall look, and if it appears deeper than the skin and its hair has turned white, then the priest shall pronounce him unclean. It is a case of leprous disease that has broken out in the boil.

Lev 13:21 But if the priest examines it and there is no white hair in it and it is not deeper than the skin, but has faded, then the priest shall shut him up seven days.

Lev 13:22 And if it spreads in the skin, then the priest shall pronounce him unclean; it is a disease.

Lev 13:23 But if the spot remains in one place and does not spread, it is the scar of the boil, and the priest shall pronounce him clean.

Lev 13:24 “Or, when the body has a burn on its skin and the raw flesh of the burn becomes a spot, reddish-white or white,

Lev 13:25 the priest shall examine it, and if the hair in the spot has turned white and it

appears deeper than the skin, then it is a leprous disease. It has broken out in the burn, and the priest shall pronounce him unclean; it is a case of leprous disease.

Lev 13:26 But if the priest examines it and there is no white hair in the spot and it is no deeper than the skin, but has faded, the priest shall shut him up seven days,

Lev 13:27 and the priest shall examine him the seventh day. If it is spreading in the skin, then the priest shall pronounce him unclean; it is a case of leprous disease.

Lev 13:28 But if the spot remains in one place and does not spread in the skin, but has faded, it is a swelling from the burn, and the priest shall pronounce him clean, for it is the scar of the burn.

Lev 13:29 “When a man or woman has a disease on the head or the beard,

Lev 13:30 the priest shall examine the disease. And if it appears deeper than the skin, and the hair in it is yellow and thin, then the priest shall pronounce him unclean. It is an itch, a leprous disease of the head or the beard.

Lev 13:31 And if the priest examines the itching disease and it appears no deeper than the skin and there is no black hair in it, then the priest shall shut up the person with the itching disease for seven days,

Lev 13:32 and on the seventh day the priest shall examine the disease. If the itch has not spread, and there is in it no yellow hair, and the itch appears to be no deeper than the skin,

Lev 13:33 then he shall shave himself, but the itch he shall not shave; and the priest shall shut up the person with the itching disease for another seven days.

Lev 13:34 And on the seventh day the priest shall examine the itch, and if the itch has not spread in the skin and it appears to be no deeper than the skin, then the priest shall pronounce him clean. And he shall wash his clothes and be clean.

Lev 13:35 But if the itch spreads in the skin after his cleansing,

Lev 13:36 then the priest shall examine him, and if the itch has spread in the skin, the priest need not seek for the yellow hair; he is unclean.

Lev 13:37 But if in his eyes the itch is unchanged and black hair has grown in it, the itch is healed and he is clean, and the priest shall pronounce him clean.

Lev 13:38 “When a man or a woman has spots on the skin of the body, white spots,

Lev 13:39 the priest shall look, and if the spots on the skin of the body are of a dull white, it is leukoderma that has broken out in the skin; he is clean.

Lev 13:40 “If a man's hair falls out from his head, he is bald; he is clean.

Lev 13:41 And if a man's hair falls out from his forehead, he has baldness of the forehead; he is clean.

Lev 13:42 But if there is on the bald head or the bald forehead a reddish-white diseased area, it is a leprous disease breaking out on his bald head or his bald forehead.

Lev 13:43 Then the priest shall examine him, and if the diseased swelling is reddish-white on his bald head or on his bald forehead, like the appearance of leprous disease in the skin of the body,

Lev 13:44 he is a leprous man, he is unclean. The priest must pronounce him unclean; his disease is on his head.

Lev 13:45 “The leprous person who has the disease shall wear torn clothes and let the hair of his head hang loose, and he shall cover his upper lip and cry out, ‘Unclean, unclean.’

Lev 13:46 He shall remain unclean as long as he has the disease. He is unclean. He shall live alone. His dwelling shall be outside the camp.

Lev 13:47 “When there is a case of leprous disease in a garment, whether a woolen or a linen garment,

Lev 13:48 in warp or woof of linen or wool, or in a skin or in anything made of skin,

Lev 13:49 if the disease is greenish or reddish in the garment, or in the skin or in the warp or the woof or in any article made of skin, it is a case of leprous disease, and it shall be shown to the priest.

Lev 13:50 And the priest shall examine the disease and shut up that which has the disease for seven days.

Lev 13:51 Then he shall examine the disease on the seventh day. If the disease has spread in the garment, in the warp or the woof, or in the skin, whatever be the use of the skin, the disease is a persistent leprous disease; it is unclean.

Lev 13:52 And he shall burn the garment, or the warp or the woof, the wool or the linen, or any article made of skin that is diseased, for it is a persistent leprous disease. It shall be burned in the fire.

Lev 13:53 “And if the priest examines, and if the disease has not spread in the garment, in the warp or the woof or in any article made of skin,

Lev 13:54 then the priest shall command that they wash the thing in which is the disease, and he shall shut it up for another seven days.

Lev 13:55 And the priest shall examine the diseased thing after it has been washed. And if the appearance of the diseased area has not changed, though the disease has not spread, it is unclean. You shall burn it in the fire, whether the rot is on the back or on the front.

Lev 13:56 “But if the priest examines, and if the diseased area has faded after it has been washed, he shall tear it out of the garment or the skin or the warp or the woof.

Lev 13:57 Then if it appears again in the garment, in the warp or the woof, or in any article made of skin, it is spreading. You shall burn with fire whatever has the disease.

Lev 13:58 But the garment, or the warp or the woof, or any article made of skin from which the disease departs when you have washed it, shall then be washed a second time, and be clean.”

Lev 13:59 This is the law for a case of leprous disease in a garment of wool or linen, either in the warp or the woof, or in any article made of skin, to determine whether it is clean or unclean.

As we can plainly see, Leviticus chapter 13 is all about diseases and how to handle infections

within the community of the house of Israel. One of the major diseases that they were forced to deal with back in that time was the disease of leprosy. And when we talk about the disease of leprosy, we need to understand why the disease of leprosy was introduced into the house of Israel in the first place. And in order to understand why Yahovah allowed leprosy, we must understand how the disease of leprosy was used to get the attention of the house of Israel and to help them understand the true power that Yahovah did indeed wield.

Leprosy was often times the vehicle upon which Yahovah used to teach his people why it was important to fear God and to keep his commandments. This again is indeed the whole duty of man. The phrase “*leprosy*” and semantic variance are mentioned 68 times in the Bible. Even our Messiah dealt with, and healed leprosy in the eighth chapter of the book of Matthew.

In the 12th chapter of the book of Numbers both Miriam and Aaron had spoken out against the wife of Moses because she was a Cushite woman also known as an Ethiopian woman. And as punishment for lashing out at the wife of Moses, Yahovah struck Miriam with leprosy for seven days.

Almost all disease upon the face of the earth is created by man because man did not follow the laws and the commandments of what was clean and what was unclean. Many different pagan cultures were even drinking human blood in service to their pagan gods. People were mixing and mingling themselves with priests and priestesses at different pagan temples engaging in all kinds of sexual acts in service to their pagan gods.

Man to this very day has created disease for himself by once again mixing and mingling the DNA of man with the DNA of animals, and the DNA of fruits and vegetables, with the DNA of animals. Man has polluted the earth with radioactive waste, and electromagnetic frequencies, and has even put drugs like fluoride in the water that he drinks, and then man wonders why he has to live with plague and disease and pestilence. These are not things that Yahovah has done, these are things that man has done over time to himself through sin. And these are the kinds of things that sin brings with it. The very worldwide pandemic that we are suffering through today in 2020 came from the sin of man, not from Yahovah. Yahovah simply allows it to happen in order to teach man that this is what sin brings upon him.

There is much more to be said about these things, but for now we will close the books for this week in the hopes that we have done well in opening the eyes of many who believe that the first half of the Bible is unimportant and immaterial.

This coming seventh day Sabbath the title of our teaching will be “*The Church of Paul*”. And we will dive even deeper into why today’s modern-day church is no longer the church of the Messiah, but has become “*The Church of Paul*”. This coming Sabbath’s study will dovetail into what we have seen here in our study into the book of Leviticus chapters 11 and 12, and so, my hope and my prayer is that you don’t miss this next Sabbath service at Holy Impact Ministries, and 11 AM Eastern standard Time.

With that being said I will once again ask that everyone within the sound of my voice would please take what you have heard here today to your own prayer closet. Bow your head and bend your knee, and face the holy promised land of Jerusalem, and ask in the name of Yeshua Hamashiach if what you have heard here today be true or not. Ask, seek, and knock on his door and on his door alone and the door will be open to you. And if you would do that, and if you will stay the course to the end, you and I will surely walk through the gates of his soon coming kingdom together.