

**Friday, February 22**

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**Leviticus 13:1 - 59**

**13** **1** The LORD said to Moses and Aaron, **2** “If anyone has a swelling or a rash or discolored skin that might develop into a serious skin disease, that person must be brought to Aaron the priest or to one of his sons. **3** The priest will examine the affected area of the skin. If the hair in the affected area has turned white and the problem appears to be more than skin-deep, it is a serious skin disease, and the priest who examines it must pronounce the person ceremonially unclean. **4** “But if the affected area of the skin is only a white discoloration and does not appear to be more than skin-deep, and if the hair on the spot has not turned white, the priest will quarantine the person for seven days. **5** On the seventh day the priest will make another examination. If he finds the affected area has not changed and the problem has not spread on the skin, the priest will quarantine the person for seven more days. **6** On the seventh day the priest will make another examination. If he finds the affected area has faded and has not spread, the priest will pronounce the person ceremonially clean. It was only a rash. The person’s clothing must be washed, and the person will be ceremonially clean. **7** But if the rash continues to spread after the person has been examined by the priest and has been pronounced clean, the infected person must return to be examined again. **8** If the priest finds that the rash has spread, he must pronounce the person ceremonially unclean, for it is indeed a skin disease. **9** “Anyone who develops a serious skin disease must go to the priest for an examination. **10** If the priest finds a white swelling on the skin, and some hair on the spot has turned white, and there is an open sore in the affected area, **11** it is a chronic skin disease, and the priest must pronounce the person ceremonially unclean. In such cases the person need not be quarantined, for it is obvious that the skin is defiled by the disease. **12** “Now suppose the disease has spread all over the person’s skin, covering the body from head to foot. **13** When the priest examines the infected person and finds that the disease covers the entire body, he will pronounce the person ceremonially clean. Since the skin has turned completely white, the person is clean. **14** But if any open sores appear, the infected person will be pronounced ceremonially unclean. **15** The priest must make this pronouncement as soon as he sees an open sore, since open sores indicate the presence of a skin disease. **16** However, if the open sores heal and turn white like the rest of the skin, the person must return to the priest **17** for another examination. If the affected areas have indeed turned white, the priest will then pronounce the person ceremonially clean by declaring, ‘You are clean!’ **18** “If anyone has a boil

on the skin that has started to heal, **19** but a white swelling or a reddish white spot develops in its place, that person must go to the priest to be examined. **20** If the priest examines it and finds it to be more than skin-deep, and if the hair in the affected area has turned white, the priest must pronounce the person ceremonially unclean. The boil has become a serious skin disease. **21** But if the priest finds no white hair on the affected area and the problem appears to be no more than skin-deep and has faded, the priest must quarantine the person for seven days. **22** If during that time the affected area spreads on the skin, the priest must pronounce the person ceremonially unclean, because it is a serious disease. **23** But if the area grows no larger and does not spread, it is merely the scar from the boil, and the priest will pronounce the person ceremonially clean. **24** "If anyone has suffered a burn on the skin and the burned area changes color, becoming either reddish white or shiny white, **25** the priest must examine it. If he finds that the hair in the affected area has turned white and the problem appears to be more than skin-deep, a skin disease has broken out in the burn. The priest must then pronounce the person ceremonially unclean, for it is clearly a serious skin disease. **26** But if the priest finds no white hair on the affected area and the problem appears to be no more than skin-deep and has faded, the priest must quarantine the infected person for seven days. **27** On the seventh day the priest must examine the person again. If the affected area has spread on the skin, the priest must pronounce that person ceremonially unclean, for it is clearly a serious skin disease. **28** But if the affected area has not changed or spread on the skin and has faded, it is simply a swelling from the burn. The priest will then pronounce the person ceremonially clean, for it is only the scar from the burn. **29** "If anyone, either a man or woman, has a sore on the head or chin, **30** the priest must examine it. If he finds it is more than skin-deep and has fine yellow hair on it, the priest must pronounce the person ceremonially unclean. It is a scabby sore of the head or chin. **31** If the priest examines the scabby sore and finds that it is only skin-deep but there is no black hair on it, he must quarantine the person for seven days. **32** On the seventh day the priest must examine the sore again. If he finds that the scabby sore has not spread, and there is no yellow hair on it, and it appears to be only skin-deep, **33** the person must shave off all hair except the hair on the affected area. Then the priest must quarantine the person for another seven days. **34** On the seventh day he will examine the sore again. If it has not spread and appears to be no more than skin-deep, the priest will pronounce the person ceremonially clean. The person's clothing must be washed, and the person will be ceremonially clean. **35** But if the scabby sore begins to spread after the person is pronounced clean, **36** the priest must do another examination. If he finds that the sore has spread, the priest does not need to look for yellow hair. The infected person is ceremonially unclean. **37** But if the color of the scabby sore does not change and black hair has grown on it, it has healed. The priest will then pronounce the person ceremonially clean. **38** "If anyone, either a man or woman, has shiny white patches

on the skin, **39** the priest must examine the affected area. If he finds that the shiny patches are only pale white, this is a harmless skin rash, and the person is ceremonially clean. **40** “If a man loses his hair and his head becomes bald, he is still ceremonially clean. **41** And if he loses hair on his forehead, he simply has a bald forehead; he is still clean. **42** However, if a reddish white sore appears on the bald area on top of his head or on his forehead, this is a skin disease. **43** The priest must examine him, and if he finds swelling around the reddish white sore anywhere on the man’s head and it looks like a skin disease, **44** the man is indeed infected with a skin disease and is unclean. The priest must pronounce him ceremonially unclean because of the sore on his head. **45** “Those who suffer from a serious skin disease must tear their clothing and leave their hair uncombed. They must cover their mouth and call out, ‘Unclean! Unclean!’ **46** As long as the serious disease lasts, they will be ceremonially unclean. They must live in isolation in their place outside the camp. **47** “Now suppose mildew contaminates some woolen or linen clothing, **48** woolen or linen fabric, the hide of an animal, or anything made of leather. **49** If the contaminated area in the clothing, the animal hide, the fabric, or the leather article has turned greenish or reddish, it is contaminated with mildew and must be shown to the priest. **50** After examining the affected spot, the priest will put the article in quarantine for seven days. **51** On the seventh day the priest must inspect it again. If the contaminated area has spread, the clothing or fabric or leather is clearly contaminated by a serious mildew and is ceremonially unclean. **52** The priest must burn the item—the clothing, the woolen or linen fabric, or piece of leather—for it has been contaminated by a serious mildew. It must be completely destroyed by fire. **53** “But if the priest examines it and finds that the contaminated area has not spread in the clothing, the fabric, or the leather, **54** the priest will order the object to be washed and then quarantined for seven more days. **55** Then the priest must examine the object again. If he finds that the contaminated area has not changed color after being washed, even if it did not spread, the object is defiled. It must be completely burned up, whether the contaminated spot is on the inside or outside. **56** But if the priest examines it and finds that the contaminated area has faded after being washed, he must cut the spot from the clothing, the fabric, or the leather. **57** If the spot later reappears on the clothing, the fabric, or the leather article, the mildew is clearly spreading, and the contaminated object must be burned up. **58** But if the spot disappears from the clothing, the fabric, or the leather article after it has been washed, it must be washed again; then it will be ceremonially clean. **59** “These are the instructions for dealing with mildew that contaminates woolen or linen clothing or fabric or anything made of leather. This is how the priest will determine whether these items are ceremonially clean or unclean.”

**6** **1** Jesus left that part of the country and returned with his disciples to Nazareth, his hometown. **2** The next Sabbath he began teaching in the synagogue, and many who heard him were amazed. They asked, "Where did he get all this wisdom and the power to perform such miracles?" **3** Then they scoffed, "He's just a carpenter, the son of Mary and the brother of James, Joseph, Judas, and Simon. And his sisters live right here among us." They were deeply offended and refused to believe in him. **4** Then Jesus told them, "A prophet is honored everywhere except in his own hometown and among his relatives and his own family." **5** And because of their unbelief, he couldn't do any miracles among them except to place his hands on a few sick people and heal them. **6** And he was amazed at their unbelief. **Jesus Sends Out the Twelve Disciples** Then Jesus went from village to village, teaching the people. **7** And he called his twelve disciples together and began sending them out two by two, giving them authority to cast out evil spirits. **8** He told them to take nothing for their journey except a walking stick—no food, no traveler's bag, no money. **9** He allowed them to wear sandals but not to take a change of clothes. **10** "Wherever you go," he said, "stay in the same house until you leave town. **11** But if any place refuses to welcome you or listen to you, shake its dust from your feet as you leave to show that you have abandoned those people to their fate." **12** So the disciples went out, telling everyone they met to repent of their sins and turn to God. **13** And they cast out many demons and healed many sick people, anointing them with olive oil. **14** Herod Antipas, the king, soon heard about Jesus, because everyone was talking about him. Some were saying, "This must be John the Baptist raised from the dead. That is why he can do such miracles." **15** Others said, "He's the prophet Elijah." Still others said, "He's a prophet like the other great prophets of the past." **16** When Herod heard about Jesus, he said, "John, the man I beheaded, has come back from the dead." **17** For Herod had sent soldiers to arrest and imprison John as a favor to Herodias. She had been his brother Philip's wife, but Herod had married her. **18** John had been telling Herod, "It is against God's law for you to marry your brother's wife." **19** So Herodias bore a grudge against John and wanted to kill him. But without Herod's approval she was powerless, **20** for Herod respected John; and knowing that he was a good and holy man, he protected him. Herod was greatly disturbed whenever he talked with John, but even so, he liked to listen to him. **21** Herodias's chance finally came on Herod's birthday. He gave a party for his high government officials, army officers, and the leading citizens of Galilee. **22** Then his daughter, also named Herodias, came in and performed a dance that greatly pleased Herod and his guests. "Ask me for anything you like," the king said to the girl, "and I will give it to you." **23** He even vowed, "I will give you whatever you ask, up to half my kingdom!" **24** She went out and asked her mother, "What should I ask for?" Her mother told her, "Ask for the head of John the Baptist!" **25** So the girl hurried back to the king and told him, "I want the head of John

the Baptist, right now, on a tray!” **26** Then the king deeply regretted what he had said; but because of the vows he had made in front of his guests, he couldn’t refuse her. **27** So he immediately sent an executioner to the prison to cut off John’s head and bring it to him. The soldier beheaded John in the prison, **28** brought his head on a tray, and gave it to the girl, who took it to her mother. **29** When John’s disciples heard what had happened, they came to get his body and buried it in a tomb.

### **Psalms 39:1 - 13**

**39 1** I said to myself, “I will watch what I do and not sin in what I say. I will hold my tongue when the ungodly are around me.” **2** But as I stood there in silence— not even speaking of good things— the turmoil within me grew worse. **3** The more I thought about it, the hotter I got, igniting a fire of words: **4** “ LORD, remind me how brief my time on earth will be. Remind me that my days are numbered— how fleeting my life is. **5** You have made my life no longer than the width of my hand. My entire lifetime is just a moment to you; at best, each of us is but a breath.” Interlude **6** We are merely moving shadows, and all our busy rushing ends in nothing. We heap up wealth, not knowing who will spend it. **7** And so, Lord, where do I put my hope? My only hope is in you. **8** Rescue me from my rebellion. Do not let fools mock me. **9** I am silent before you; I won’t say a word, for my punishment is from you. **10** But please stop striking me! I am exhausted by the blows from your hand. **11** When you discipline us for our sins, you consume like a moth what is precious to us. Each of us is but a breath. Interlude **12** Hear my prayer, O LORD ! Listen to my cries for help! Don’t ignore my tears. For I am your guest— a traveler passing through, as my ancestors were before me. **13** Leave me alone so I can smile again before I am gone and exist no more.

### **Proverbs 10:10**

**10 10** People who wink at wrong cause trouble, but a bold reproof promotes peace.