Holiness and Tsara'at
13: 1-46

Biblical doctrine teaches that **sin** entered the world through the disobedience of **one man**, and as a result **death by sin** (see the commentary on **Romans, to see link click Bm – The Consequences of Adam**). Thus, to speak of a fallen world is to speak of the human condition and its environment controlled by death with all the defilements and diseases as part of it. But **the prophets** and **the apostles** hold out the promise of a new creation in which such things no longer exist; and in that hope, this world groans, waiting for the day of redemption (see the commentary on **Romans Ck – The Creation and Redemption**).

Leviticus 13:1-46 continues the theme of holiness before **ADONAI** in every aspect of physical life. The contents of this section of Scripture are set out in parallel order; **Holiness and Tsara'at (Bw)** parallels **the Treatment of Tsara'at Clothing (Cf).** In fact the whole issue of **general skin diseases** (see **Bv – The Test of Tsara'at**) and **leprosy** (see **Cg – The Test of M'tsora**) and is bracketed by discussions of defilement related to bodily discharges at childbirth (see **Bt – Women After Childbirth**) and other bodily discharges (see **Cl – Personal Discharge and Defilement**). Although these were not regular problems for all the people, the priests dealt with them every day. Occurrence of these signs was evidence that wholeness was lacking, so **ritual uncleanness** (see **Bj – The**

Mitzvot of Purification) had to be declared. It is important to state from the outset that **Leviticus 13** is more interested in **the ritual** than the medical significance of the diseases. They are diseases and disorders, of course; but the chapter focuses on them as **impurities** that compromises the holiness of the Israelite and needed to be corrected before **the ritually unclean** person could once again worship at the Tabernacle and be able to offer sacrifices to **ADONAI** (see **Ah – The Offerings from the People's Perspective**).[204]