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The Examination of Burns

13: 24-28

The examination of burns DIG: When did the priest declare a person unclean? What was the purpose of teaching the concepts of being ritually clean and ritually unclean? How did God use tsara'at as an example of the holiness for the Israelites? How can believers determine their own spiritual health? When you have been victorious in a battle with a sin-symptom, what led to your victory? What practical warnings against sin would you give others?

REFLECT: How do you distinguish between the kingdom of sin and death, and the Kingdom of Life and Righteousness? What guides your decisions? What is your "owners manual?" In what sense is Yeshua Messiah your own personal physician (Isaiah 53:5)? Why is it that unless the heart is changed, there can be no solving the sin problem? What happens to the "good news" message of the Gospel when the "bad news" of sin defiling all it touches is left out?



Beginning with the previous Torah portion (to see link click [Bc](#) - On the Eighth Day), and continuing with this one, we have been examining the concepts of being ritually clean and ritually unclean in terms of what they can teach us about two kingdoms: the kingdom of sin and death (see [Bv](#) - The Test of Tsara'at), and the Kingdom of Life and Righteousness (see [Cg](#) - The Test of M'tsora). There were **seven cases of tsara'at given in Chapter 13, this is **the fourth**.**

This section is virtually identical to the previous one (see [Bz](#) - The Examination Boils), with the important difference lying only in the place where **the priest** looked for the disease, whether **a boil** or **a burn**. The particular term for a “**burn**” occurs only here (Hebrew: *mikhvah*), but forms of the root occur elsewhere (**Isa 43:2; Jer 23:29; Ex21:25**). Especially see **Proverbs 6:28** for an example of the sort of burning that the root of this verb may envision: **Can a man walk on hot coals without his feet being scorched?**²¹⁷

Or if someone has on his skin a burn caused by fire; and the inflamed flesh where it was burned has become a bright spot, reddish-white or white, then the priest would need to examine it; and if he saw that the hair in the bright spot had turned white and that it appeared to be deeper than the skin around it, it was tsara'at; it had broken out in the burn, and the priest was to declare him unclean; it was a sore from tsara'at. But if the priest examined it and saw no white hair in the bright spot, and it was no lower than the skin around it but looked faded, then the priest was to isolate him for seven days. On the seventh day the priest would examine him; if it had spread on the skin (see [By](#) - The Examination of Spreading Tsara'at), then the priest was to declare him unclean; it was a sore from tsara'at. But if the bright spot stayed where it was and had not spread on the skin but appeared faded, it was a swelling due to the burn; and the priest would declare him clean; because it was only a scar from the burn (13:26-28).

ADONAI was using tsara'at as an illustration of the kingdom of sin and death. There was to be no compromise when it came to tsara'at, and there was to be no compromise in the purity and holiness of the individual Israelite so that he would not die in a state of ritual uncleanness for defiling God's holy Tabernacle/Temple (Leviticus 15:31).

We, like the ancient Israelites, should not compromise our spiritual purity and holiness. We need to realize that there is a spiritual battle going on in our lives. **John** warns us: **do not love the world or the things of the world. If anyone loves the world, then the love of the Father is not in him; for all that is in the world - the desires of the old nature,**

the desires of the eyes, and pride in our achievements and possessions - these are not from the Father, but are from this world. The world is passing away, and also its lusts; but the one who does the will of God lives forever (First John 2:15-17).

The kingdom of the world and the kingdom of God are inherently incompatible, mutually exclusive and opposed to one another (**First John 4:5-6, 5:4-5; John 15:19; Galatians 6:14**). True believers, therefore, will not be characterized by a habitual **love for the world**, nor will worldly people demonstrate a genuine affection for **the Gospel and its Lord (John 3:20; Acts 7:51, 13:8-10, 17:5 and 13; Romans 8:7; Colossians 1:21, and First Thessalonians 2:14-16)**.

Clearly, there is an unmistakable line of demarcation between the things of **God** and the things of **the world**. The ongoing moral and ethical deterioration of contemporary culture makes this obvious. Even brief consideration provides a lengthy list of cultural agendas that are aggressively hostile to biblical teachings: an attack on the traditional family by feminism; an active promotion of sexual promiscuity and homosexuality (see [Ae - The Bible and Homosexual Practice](#)); an emphasis on materialism and hedonism by the secular media; a steady decline in standards of personal integrity and business ethics; the confusion of right and wrong by post-modern relativism; and so on . . .

To support **his** rebuke, **John** doesn't offer a long list of specifics or detailed illustrations. Instead, **he** presents **three general reasons** believers must **not love the world: because of who they are, because of what the world does, and because of where the world is going**.

1. Because of who believers are: If anyone loves the world, then the love of the Father is not in him (**First John 2:15b**). Because believers are forgiven (**Psalm 86:5, 130:3-4; Isaiah 1:18; Matthew 26:28; Luke 1:77; Ephesians 1:7 and 4:32; Colossians 1:14, 2:13-14, 3:13; First John 2:12**), have a true knowledge of God (**Second Corinthians 2:14, 4:6; Ephesians 4:13; Colossians 1:9-10**), have the Word of God living in them (**Psalm 119:11; Colossians 3:16**), have overcome Satan (**James 4:7; First John 4:4**), and have an increasingly intimate relationship with **the Father (First John 2:12-14)**, they cannot **love the world**. Anyone who **loves the world** demonstrates that **the love of the Father is not in him**. Like **Demas**, such a spiritual defector reveals that any previous claim to know and **love God** was nothing but a lie (**First John 2:19**).

Nevertheless, the basic identity of believers as the children of **ADONAI** does not make us immune to **the world's** allure. Because we are still **sinners** - saved by grace - we are tempted through our remaining flesh by **the world's** behaviors and schemes (**Matthew**

26:41; First Corinthians 10:13; Galatians 6:1; Ephesians 6:16; James 1:12-14; First Peter 5:8-9). Whether the temptation comes from **worldly** priorities, **worldly** amusements, **worldly** riches, or **worldly** lusts, we need to resist **the world's** efforts to seduce us. **Yeshua** warned **His** listeners: **No servant can serve two masters; for he will either hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and money (Luke 16:13).**

2. Because of what the world does: For all that is in the world - the desires of the old nature, the desires of the eyes, and pride in our achievements and possessions - these are not from the Father, but are from this world (First John 2:16). Although it manifests **itself** in external actions, the roots of **sin** go much deeper, embedded in the very fabric of the depraved human heart. **Sin** permeates the fallen mind, internally defiling **the sinner** in every aspect of **his** being (Matthew 15:18-20). Thus, the TaNaKh likens **sin** to a deadly **plague** (First Kings 8:38), **filthy garments** (Zechariah 3:3-4), or even **filthy menstrual rags** (Isaiah 64:6). **Sin** is so foul that **Ha'Shem** hates it (Proverbs 15:9) and **sinner**s loathe themselves because of **their** inherent weakness (Ezeki'el 6:9). **Sin** is so humanly incurable that **sinner**s have no capacity in and of **themselves** to remedy **their sin** (Romans 8:7-8; First Corinthians 2:14; Ephesians 2:1). Finally, **sin** is universal. **David** wrote: **They have all turned aside, together they have become corrupt; there is no one who does good, not even one (Psalm 14:3; Isaiah 53:1-3; Ecclesiastes 7:20; Romans 3:10-12, 3:23, and 5:12).**

The three-fold attack on humanity through **the flesh, the eyes and the pride in our achievements and possessions** can be most easily seen in **Genesis 3:1-7**, one of the most foundational and pivotal passages in Scripture. There **Satan** utilized the same threefold temptation to attack his target. **Adam and Eve** succumbed in **Genesis 3:6**, plunging the human race into **sin**. **When the woman saw that the tree was good for food, that it had a pleasing appearance and that the tree was desirable for making one wise, she took some of its fruit and ate. She also gave some to her husband, who was with her; and he ate. The Adversary** appealed to **Eve's** desire for food (**the desires of the old nature**), **her** desire to have something attractive (**the desires of the eyes**), and **her** desire to have **wisdom** (**the pride of life**). **Adam** accepted the same enticements without protest and ate the fruit **his wife** gave **him**, and **the Lawless One's kingdom** gained its initial foothold on earth.

It is not surprising, then, to see that **the world**, under **the Tempter's** leadership, continues to assault **sinner**s through those same three pathways of temptation. **The Ruler of Darkness** plays on the corruptibility of the fallen human heart to achieve the maximum

impact for evil and chaos in **the world**. But we are not slaves to the diabolical, corrupt **world** system (**Romans 6:5-14; James 4:7; First Peter 5:8-9; First John 4:1-6**). Like our **Lord**, who has redeemed us, we possess the ability to successfully resist the temptations of this world (**Romans 8:1-13; James 4:7**).

*Dear Heavenly **Father**, Praise **You** that **You** are **God Almighty**! **Your** power is great, mighty, and invincible. **Lift up your eyes on high, and see! Who created these? The One who brings out their host by number, the One who calls them all by name. Because of His great strength and vast power, not one is missing (Isaiah 40:26).** Though **Satan** and **sin** are powerful, **they** have no strength at all compared to **Your** eternal, all-encompassing power and wisdom! How wonderful that **You** give strength to **Your** children so we can fight victoriously, conquer temptations, winning because of **Your** strength and power! **No temptation has taken hold of you except what is common to mankind. But God is faithful - He will not allow you to be tempted beyond what you can handle. But with the temptation He will also provide a way of escape, so you will be able to endure it (First Corinthians 10:13).***

*How comforting it is to not only fear **temptation** battles, but to be confident that when I draw close to **You**, relying on **Your** wisdom and power, I will be victorious! **He gives strength to the weary and increases the power of the weak. Even youths grow tired and weary, and young men stumble and fall; but those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint (Isaiah 40:29-31).** All praise, glory and honor to our Awesome, Almighty **God**, and Heavenly **Father**. In **Yeshua's** holy name and power of **His** resurrection. Amen*

3. Because of where the world is going: The world is passing away, and also its lusts; but the one who does the will of God lives forever (**First John 2:15-17**). The third reason we are **not** to **love the world** is because **it is passing away**. The principle of **the kingdom of sin and death** is the exact opposite of the principle of **the Kingdom of Life and Righteousness**. Therefore, the living dead in the world are destined for eternal **death** in hell, but believers are destined for eternal **life** in heaven (see the commentary on [The Life of Christ Ms - The Eternal Security of the Believer](#)). **The one who does the will of God**, who trusts and obeys Messiah, has nothing to fear concerning **the world's** process of self-destruction (**First Thessalonians 1:10 and 5:9**). It is **God's** will that people believe the Gospel, repent of their **sin**, and embrace **Yeshua Messiah** as their personal **Lord** and **Savior** (**Mark 1:15; John 6:29; First Timothy 2:4-6**). By doing this they will demonstrate that they **love** what **ADONAI** loves and **hate** what **He** hates. They will clearly

no longer be devoted to the unbelieving **world** system and will shun **its** continuous appeal to **sin**, which comes through **the desires of the old nature, the desires of the eyes, and pride in achievements and possessions.**²¹⁸

What is the future of disease or illness? In the present world . . . **death**. But in **ADONAI's** new creation, it will be done away with because of **Messiah's** victory over the grave. For the believer, this life of pollution and pain, of disease and **death**, will end with the glorification of the people of **God**. Because disease and **death** are incompatible with the glory of **YHVH**, nothing impure will enter **the heavenly City (Revelation 21:27)**. The same promise has not been given to the wicked **(Revelation 22:11)**.²¹⁹ There is no middle ground.