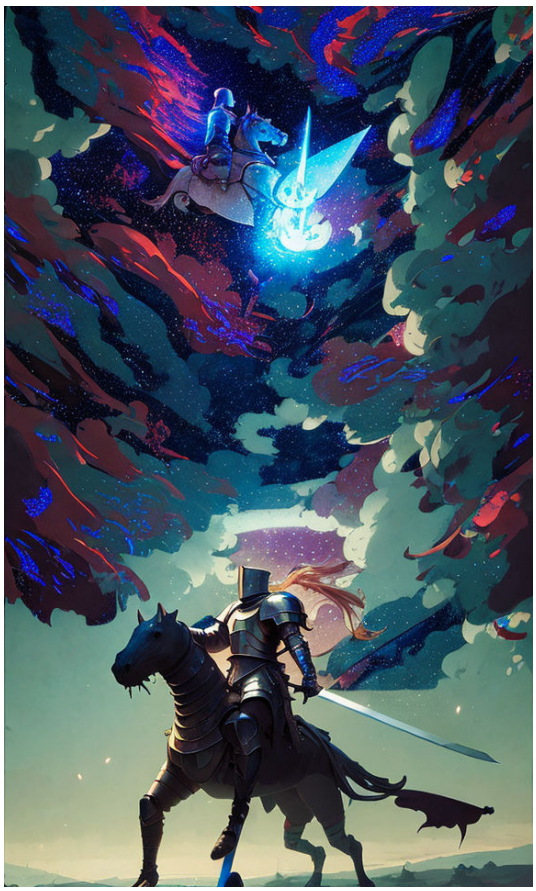
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The Examination of Head Sores
13: 29-37

The examination of head sores 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 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 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 fifth.**

The Hebrew word **sore** (from the root *nega*) possesses a wider range of meaning than suggested by many translations. It can refer to a plague, an infestation, or a blow. The translation **"sore"** could be included, but not necessarily limited to this sort or ailment. **If a man or woman has a sore on the head or a man in his beard, then the priest is to examine the sore; if he sees that it appears to be deeper than the skin around it, with yellow, thin hair in it, then the priest is to declare him unclean; it is a crusted area, a tsara'at of the head or beard (13:29-30).**

13:31 to **36** follow a chiastic structure, a literary device in which a sequence of ideas is presented and then repeated in reverse order with **the turning point in the middle of the chiasm**. The result is a "mirror" effect as the ideas are "reflected" back in a passage. Each idea is connected to its "reflection" by a repeated word, often in a related form.

A. If the priest examines the diseased crusted area and sees that it appears not to be deeper than the skin around it, and without any black hair in it, then the priest is to isolate for seven days the person with the diseased crusted area (13:31). This verse introduces a variation to the case, **the black hair** typical of a healthy **Israelite** was missing. Since this could be an early sign of a ritually defiling skin disease, the person was quarantined for two periods of **seven days**, with an examination in between, to see how it had developed.[220]

> **B. On the seventh day the priest is to examine the sore, and if he sees that the crusted area hasn't spread** (see **By – The Examination of Spreading Tsara'at**)**, that it has no yellow hair in it, and that the crusted area is not deeper than the skin around it (13:32).** Three conditions must be met for a declaration of purity at this stage; no **yellow hair**, no spreading of **the sores**, and no recessed **crusted area**.
>
> > **C. Then the person was to be shaved, except for the crusted area itself, and the priest is to isolate him for seven more days (13:33).** To allow for clearer observation, **the hair** was **shaved** around **the crusted area**, leaving the infected area itself unshaven. Then the priest could get a closer look and examine it further.
>
> **B. On the seventh day the priest is to examine the crusted area; and if he sees that the crusted area has not spread on the skin and does not appear to be deeper than the skin around it, then the priest is to declare him clean; he is to wash his clothes** (see **Cf – The Treatment of Tsara'at Clothing**) **and be clean (13:34).**

A. But if the crusted area spreads after his purification, then the priest is to examine him; and if he sees that the crusted area has spread on the skin, the priest is not to look for yellow hair; he is unclean (13:35-36). Any **spreading** of **the sore** after **fourteen days** would be sufficient to warrant a diagnosis by **the priest** of acute **tsara'at**.

In the final analysis, **the priest** would know that **the tsara'at** had been healed when **the sore** had not **spread** and the healthy **black hair** had **grown** back. **But if the crusted area's appearance doesn't change, and black hair grows up in it, then the crusted area is healed; he is clean; and the priest is to declare him clean (13:37).**[221]

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 postmodern 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 **sinners loathe themselves** because of **their** inherent weakness

(Ezeki'el 6:9). **Sin** is so humanly incurable that **sinners** 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 sinners 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)**.

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.**[222]

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)**.[223] There is no middle ground.

*Dear Heavenly **Father**, Praise **You** for **Your** great promises to those who love **You**. **Your** promise of help and strength is so encouraging. **Fear not, for I am with you, be not dismayed, for I am your God. I will strengthen you. Surely I will help you. I will uphold you with My righteous right hand (Isaiah 41:10).** What a comfort in **Your** promise to never leave me. **For God Himself has** said: **I will never leave you or abandon you (Hebrews 13:5c).** It is **Your** wisdom and strength that gives me the power to live life and have victory over sin and temptations.*

*It is **a mystery** revealed that **You** unite those who love **You** into one, **"in Messiah". Making known to us the mystery of his will, according to his purpose, which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth (Ephesians 1:9-10 ESV). You** make it clear that all the spiritual blessings that **You** desire to give are all **"in Messiah." Blessed be the God and Father of our Lord Yeshua the Messiah, who has blessed us with every spiritual blessing in the heavenly places in Messiah (Ephesians 1:3).***

*The ABCs of being united to you are all about being **"in Messiah"**: **A**doption – **adoption as sons through Messiah Yeshua (Ephesians 1:5b); B**lessings and **B**lood redemption – **blessed us with every spiritual blessing in the heavenly places in Messiah. . . In Him we have redemption through His blood (Ephesians 1:7a),** and **C**hosen to be holy – **He chose us in the Messiah before***

the foundation of the world, to be holy and blameless before Him in love (Ephesians 1:4). *Praise **You** for being united with me to give me joy in life, strength in victory, and a loving eternal home with **You** in heaven. In **Yeshua's** holy **Name** and power of **His** resurrection. Amen*