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The Examination of White Spots
13: 38-39

The examination of white spots 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 (**the 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 **Ch 13**, this is **the sixth.**

This brief section deals with an ailment known in Hebrew as *bohak*, or **"brightness,"** and involves **white spots** on **the skin**. **If a man or woman has bright spots on their skin, bright white spots; then the priest is to examine them.** Most commentators recognize that the complaint referred to here is vitiligo or leucoderma, in which patches of **the skin** go completely **white**. Unlike the other complaints it does not go deeper than **the skin** and **the hairs** are not discolored by scales flaking off. **If he sees that the bright spots on the skin are dull white, it is only a rash that has broken out on the skin; he is clean (13:38-39).** If **the spots** were **a dull white**, **the rash** was not taken as serious, and the person was pronounced ritually clean.[224]

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.**[225]

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

*Dear Heavenly Father, Praise **You** that all **Your** promises are totally trustworthy and are yes in **Messiah**. **For in Him [Yeshua Messiah] all the promises of God are "Yes" (2 Corinthians 1:20a).** Thank **You** for **Your** promise of **Messiah** as **the Lamb of God (John 1:29), the sin offering (Isaiah 53:6** and **10),** and that because of **His** sacrifice **You** give those who love **You**, **His righteousness**. **He made the One who knew no sin to become a sin offering on our behalf, so that in Him we might become the righteousness of God (2 Corinthians 5:21).***

*Praise **You** that **Your** desire for those who love **You**, is not a short-term relationship; but rather **Your** plan and purpose is a uniting to make believers "One" with you.* ***Those who believe in Me through their message, that they all may be one. Just as You, Father, are in Me and I am in You, so also may they be one in Us, so the world may believe that You sent Me. The glory that You have given to Me I have given to them, that they may be one just as We are one – I in them and You in Me – that they may be perfected in unity, so that the world may know that You sent Me and loved them as You loved Me (John 17:20c-23).***

*Uniting us with **Messiah** means that not only are we united in **His death**, but also united in **His** victorious resurrection.* ***For if we have been united with Him in His death, we shall certainly be united with Him in His resurrection (Romans 6:5).*** *Also,* ***knowing that the One who raised the Lord Yeshua will raise us also with Yeshua, and will bring us with you into His presence (Second Corinthians 4:14).*** *It is **Your** grace that gives us **Messiah's** righteousness **(Ephesians 2:8-9)** so we can live with **You** in your **Holy Eternal Heaven.*** ***"Do not let your heart be troubled. Trust in God; trust also in Me. In My Father's house there are many dwelling places. If it were not so, would I have told you that I am going to prepare a place for you? If I go and prepare a place for you, I will come again and take you to Myself, so that where I am you may also be (John 14:1-3).***

*We Praise and worship **You** for conquering the kingdom of **sin and death** and uniting those who love you to be **"In Messiah"** and able to live with **You** in your Holy Eternal Kingdom.* ***He rescued us from the domain of darkness and brought us into the kingdom of the Son whom He loves. In Him we have redemption – the release of sins (Colossians 1:13-14).*** *In **Yeshua's** holy **Name** and in the power of **His** resurrection. Amen*