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# The Examination of Sores on a Bald Spot
# 13: 40-44

**The examination of sores on a bald spot DIG: When did the priest declare a person unclean? What was the purpose of teaching 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 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 **Ch 13**, this is **the seventh.**

The next case of **tsara'at** involved skin disease on **the scalp** that had resulted in **baldness**. **If a man's hair has fallen from his scalp, he is bald; but he is clean. If his hair has fallen off the front part of his head, he is forehead-bald; but he is clean (13:40-41).** Although **baldness** in itself does not render anyone **ritually unclean**, **baldness** that resulted from **reddish-white sores** rendered an individual **ritually unclean**. This disease reminds us of that of the Judean **King Uzziah (Second Chronicles 26:16-21)**. **But if on the bald scalp or forehead there is a reddish-white sore, it is tsara'at breaking out on his bald scalp or forehead.** The same diagnostic tests apply to **the scalp** as to other parts of the body. **Then the priest is to examine him; if he sees that there is a reddish-white swelling on his bald scalp or forehead, appearing**

**like tsara'at on the rest of the body, he is a person with tzara'at; he is unclean; the priest must declare him unclean; the sore is on his head (13:42-44). Baldness** was often associated with **mourning** in the TaNaKh **(Leviticus 21:5; Deut 14:1; Isaiah 3:24** and **15:2; Jer 16:6, 47:5** and **48:37; Ezeki'el 7:18** and **27:31; Amos 8:10; Micah 1:16).**[227] **. . .** and, hence, **the kingdom of sin and death**.

**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).**

*Dear Heavenly **Father**, Just as **the Israelites** had to deal with skin diseases on **the scalp** or anywhere on the body, so each person must deal with the disease of sin that has affected everyone **(Romans 3:23). You** have so graciously already paid the price for the wonderful gift of righteousness. **For if by the one man's transgression, death reigned through the one, how much more shall those who receive the overflow of grace and the gift of righteousness reign in life through the One, Messiah Yeshua (Romans 5:17).** But that **gift** is not just put out there for all to grab when they want it. There is a receiving of **the gift** by believing in **the Messiah** as **Lord and Savior**. **For if you confess with your mouth that Yeshua is Lord, and believe in your heart that God raised Him from the dead, you will be saved. For with the heart it is believed for righteousness, and with the mouth it is confessed for salvation (Romans 10:9-10).***

*Praise **Your love** and **holiness**. **Your love** desires all to enter heaven **(Second Peter 3:9)** and **Your holiness** has provided the way by **Yeshua's** death as **the Lamb of God (John 1:29)** and **His** resurrection victory **(Matthew 28, Mark 16, Luke 24; John 20-21). Messiah** defeated **sin and death's** hold on mankind when **He** rose victoriously! Just as it was so wonderful for the Israelite to be healed, so it is even more glorious for **the uncleanness of sin** to be removed when someone turns to **You** our wonderful **Savior** and **Lord**. We love and praise **You** always! In **Yeshua's** holy name and power of **His** resurrection. Amen*

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 is 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.**[228]

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