



STUDENT OF THE WORD OF ELOHIM

An in depth daily Bible reading & study

A daily Bible reading & study
that is based on the deep foundational principles
of truth written in the authentic and genuine Word of Elohim

DAILY BIBLE STUDY (NUMBERS 5)

INSTRUCTIONS:

If you set aside some quality time each day to spend with Elohim to do these studies, you will not only grow and strengthen your relationship with Him, but you can also learn so much about Elohim and His Word. And you can not only apply what you learn in your life, but you can also share it with others to help them learn and grow in the Word of Elohim and in their faith.

Read the Chapter introduction, read from each of the commentators, browse the chapter outline to familiarize yourself with the outline of the chapter, then read the chapter. Then, after you read the chapter, go through the study questions.

NOTE: If you take the time each day to do these studies according to the instructions, when you read each chapter you will have a thorough mental overview of each chapter, it's purpose, and the people so that you will be able to understand each chapter better and therefore be able to apply it in your life and share what you learn with others.

Feel free to check out all of our studies at the link below:

www.theamazingpowerofprayer.org/biblestudy/

The importance of studying Elohim's word every day!

As brothers and sisters in Yeshua Messiah, we must study Elohim's Word to learn the answers to our questions. We must study Elohim's Word to learn the solutions to our problems. We must study Elohim's Word to learn the right and positive way, and learn how to have the right attitude to handle difficult people and situations in a world that is negative and doing things wrong. We must study Elohim's Word to learn how to apply wisdom in the midst of complete and utter foolishness.

We must study Elohim's Word to learn how to lift people up and give them hope when they are down and feeling hopeless. We must study Elohim's Word to learn how to help people find their way and help them to head in the right direction when they are lost and wondering in the wilderness. We must study Elohim's Word to learn how to be the salt that stings and makes a difference in the midst of mountains of sugar and sweetness. We must study Elohim's Word to learn how to be the light on a top of a hill in the midst of a world that is full of darkness and as a result people are blinded and deceived from the truth. We must study Elohim's Word to learn about the core foundational principles of truth so that we can learn how to discern what is true and what is not according to Elohim so that we don't make foolish choices and decisions based on something that is not true. We must study Elohim's Word to learn about the attributes of Yeshua so that we can live our lives in a way that resembles the life and the actions of Yeshua so that we can be set apart from the world. And, we must study Elohim's Word to learn how to rise above the clutter, the noise, the chaos and the fog, so that we can find clarity, peace and quietness in the midst of this word that is becoming louder and louder with noise and clutter every passing day.

"THE SCRIPTURES" (HEBREWS TO ENGLISH TRANSLATION)

The scripture we use is direct from the original Hebrew letters translated to English.

"The Scriptures" are a literal translation of the Hebrew Scriptures (letters) to English. It is a literal translation of the Tanakh and the Messianic Scriptures.

What are the main differences between The Scriptures and other Bible Translations?

The Scriptures is a literal translation (i.e. not paraphrased).

The only names of the Father YHWH / יהוה, and the Son יהושע are restored in Hebrew type.

All personal names are transliterated into English with the Hebrew equivalent, e.g. Yirmeyahu for Jeremiah, Yohanan for John, Mattithyahu for Matthew etc.

The order of the Tanakh (Old Covenant Scriptures) is restored according to the order of the Hebrew Scriptures, i.e. Torah, Neviim, Kethuvim.

It includes the Brit Chadasha (New Covenant Scriptures)

The names of gentile deities that defile the English language have been eliminated as far as possible.

Alternative translations are explained in footnotes and an Explanatory notes section.

The Names of all the books in the Tanakh are now restored to the original Hebrew, including the books of the Torah: Bereshith (Genesis), Shemoth (Exodus), Wayyiqra (Leviticus), etc., also the book of Psalms, Tehillim, and Proverbs, Mishle.

The traditional rendering of the "Law" has been restored with Torah throughout the translation, retaining the richness and full meaning thereof.

Certain critical words have been retained in Hebrew, with explanations in English in the footnotes or Explanatory notes.

In the New Covenant Writings (Brit Chadasha / New Testament), allusions to the Tanakh are printed in Bold, and cross referenced to the Tanakh (Old Covenant Scriptures).

English: God / Hebrew to English: Elohim (אלוהים)

English: Jesus / Hebrew to English: Yeshua (ישוע)

English: Christ / Hebrew to English: Messiah (משיח)

English: Lord / Hebrew to English: Jehovah (יהוה)

6 Important Questions to ask as you go through this study!

1. What is the main point and purpose of this chapter?

It's important to actually understand what the main point and purpose of the chapter is. Some chapters, especially in the prophetic books, can be really difficult to understand even on the surface. There are so many names, places, and symbols, and it's easy to lose track. As you go through this study, it's important to ask yourself the following:

Who is involved?
What is happening?
When is it happening?
Where is it happening?
Why is it happening?
How is it happening?

2. What does this chapter mean?

Next, ask yourself, "What does this chapter mean?" This is where you will begin to interpret and understand the chapter.

Before you can understand how God wants to speak to you through this chapter, you need to be sure of what it means. We have to be careful not to take the Bible out of context and try to fit it into the circumstances of our own lives. We should study the other way around by discovering the chapter's intended meaning and then drawing an application from it.

Read through the chapter a second time. As you read, ask yourself deeper questions about the details. Pay attention to anything that stands out. Make a note of anything you don't understand. Write down anything that surprises you. Don't be afraid to ask anything that comes to mind. Remember, the best way to learn is by asking frequent questions. You should also review these points as you interpret the chapter:

Type of literature
Historical Context
Cultural Context
Intended Audience
Author
Date of writing

3. What does this chapter tell me about God (Elohim)?

Before considering what this chapter means for your life, think about what it says about God. Primarily, the Bible is a book about God. While it teaches us so much about us, it's mostly about him. We study God's word so that we can know him more. The more we truly know him, the more we love him.

Also, we know ourselves by getting to know God. If we can read and study scripture and understand what it says about God, we will learn what it means for us as well. As you go through this study, it's important to ask yourself the following:

How would you describe God after read/study this chapter?
What do you learn about God's character and nature?
How does this chapter relate to how society defines God?
Did you have a wrong view of God before reading/studying this chapter?
If so, how has your view of him changed?

4. What does this chapter tell me about people?

Reading and studying the Bible will teach us about human nature and how we relate to God and others.

As you go through this study, ask yourself what this chapter tells you about people.

How do they respond to God?
Do they respond with love, or do they disobey God?
Do you notice any notable character traits? Any tendencies?

5. How should I live my life based on what I have read/studied in this chapter?

Finally, apply the chapter and its intended meaning and purpose to your life. Based on what you have learned, how should you be living your life? It's one thing to read scripture and interpret it well, but it's another thing to study it and take what you have learned and let it guide your life. As Christians, we should let the Holy Spirit lead us and transform our lives by the Word. We may read things that encourage us to love God more, things that convict us, things that encourage us to persevere, and things that remind us to love others.

As you go through this study, ask yourself the following questions:

What should I change in my life based on what I've read?
Should I be praying about anything?
Do I need to confess anything?
Are there any promises I need to take hold of?
What truths do I need to receive?

6. How do I apply what I have learned in the chapter to my life?

What does this change in/for me?
What does this mean for my life?
How does this connect with my life in today's world?
How can I apply this to my life right now? Tomorrow?

A great idea is to put what you learned in question two into the form of a question you could ask yourself or someone around you. Listen for God to communicate to you through His Word. Take your time, don't rush. Take the time to prayerfully meditate and discover what God is saying to you.

I hope this list of questions to ask as you study this chapter was helpful for you. It is important to read, study and interpret scripture correctly. We want to make sure that we truly understand. We won't be perfect, and that's why we need the Holy Spirit to help us. But, as we seek to understand God's truth through His word, He will teach us. May we approach Bible Study intentionally and learn what God wants to say to us so that we can grow in Him.

Studying the Bible helps to make the chapters, the passages, the people, the places, and the events in the Bible come to life in new ways, it deepens your understanding, and it makes God's Word part of how you think, act, and live. And as a result, you will learn and grow, and you will be able to apply what you learn in every area of your life.

BIBLE STUDY INTRODUCTION!

The vigor of our Spiritual Life will be in exact proportion to time and the place held by the Bible in our lives and the daily study of it. Great will be the blessings from deep, diligent, thorough, consecutive, daily study of The Word of God (Elohim).

Apart from any theory of inspiration; or any theory of how the Bible books came to their present form; or how much the text may have suffered in transmission at the hands of editors and copyists; apart from the question of how much is to be interpreted literally and how much figuratively, or what is historical and what may be poetical; if we will assume that the Bible is just what it appears to be, and study its books to know their contents, we will find there a Unity of Thought indicating that One Mind inspired the writing and compilation of the whole series of books; that it bears on its face the stamp of its Author; that it is in a unique and distinctive sense THE WORD OF GOD.

There is a present day view, held rather widely in certain intellectual circles, that the Bible is a sort of age-long story of man's effort to find God: a record of man's experiences reaching after God, gradually improving his idea of God by building on the experiences of preceding generations. In those passages, so abundant in the Bible, in which it is said that God spoke, God, according to this view, did not really speak; but men put their ideas in language professing to be the language of God, while in reality it was only what men imagined about God. The Bible is thus reduced to the level of other books, and is made to appear, not a Divine book, but a human book pretending to be Divine.

We reject this view utterly, and with abhorrence. We believe the Bible to be, not man's account of his effort to find God, but rather an account of God's effort to reveal Himself to man: God's own record of His dealings with men, in His unfolding revelation of Himself to the human race: the Revealed Will of the Creator of Man, given to Man by the Creator Himself, for Instruction and Guidance in the Ways of Life.

The books of the Bible were composed by human authors; and it is not even known who some of these authors were. Nor is it known just how God directed these authors to write. But it is asserted that God did direct them; and these books must be exactly what God wanted them to be. It may be that some Bible utterances are "ancient thought-forms" for ideas that we would now express in a different way; for they were expressed in language of ancient times. But even so, the Bible contains precisely the things that God wants mankind to know, in exactly the form in which He wants us to know them. And to the end of time, the Dear Old Book will remain the one and only answer to humanity's quest for God.

EVERYBODY ought to Love the Bible. Everybody ought to be a Regular Reader of the Bible. Everybody ought to study the Bible daily and strive to live by the Bible's teachings. The Bible ought to have Central Place in the Life and Working of Every Church; and in Every Pulpit. THE PULPIT'S ONE BUSINESS IS THE SIMPLE EXPOSITORY TEACHING OF GOD'S WORD.

HALLEY'S BIBLE HANDBOOK - 1924

ENJOY THE STUDY!

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BEMIDBAR (NUMBERS) 5 – SEPARATING FROM SIN

NUMBERS 5

SEPARATING FROM SIN

STUDENT OF THE WORD OF ELOHIM

CHAPTER INTRODUCTION

Once the tabernacle was in place and the tribal campsites located, a few more preparations were made for the journey from Sinai. People with potentially communicable diseases were relocated outside the camp. Guidelines for restitution were issued to address crimes between people. This chapter includes instructions for a case of marital conflict in which a husband rightly or wrongly suspects his wife of being unfaithful. The resolution required a priest and rather extensive process of confirming the woman's guilt or innocence. The seriousness of these matters and the severity of punishments reflect the underlying theme that Elohim was creating a people that would bear His name and reputation, a nation set apart. Like the Israelites, those who live for Elohim today face the challenge, not of sinless lives but of dealing in right ways with sin.

Numbers 5 details the process of separating from sin. This chapter describes the procedure that the Israelites were to follow when dealing with cases of suspected adultery or unfaithfulness in marriage. The chapter begins by stating that if a man suspects his wife of being unfaithful, he is to bring her to the priest along with an offering of barley flour. The priest is to take holy water and mix it with dust from the tabernacle floor. He will then make the woman swear an oath of innocence, and if she is guilty, the water mixed with dust will cause her to become ill and her belly to swell. The procedure continues with the priest writing a curse on a scroll, washing the ink into the water, and making the woman drink it. If she is guilty, the curse will cause her to suffer physical consequences, such as her thigh wasting away or her abdomen swelling. The purpose of this procedure was to separate the guilty party from sin and to allow the innocent party to be cleared of any wrongdoing. It was a way for the Israelites to maintain their purity and for the guilty party to be punished for their sin. This procedure was also a way for the Israelites to recognize the seriousness of sin and the importance of dealing with it in a just and fair manner. It was a reminder that sin has consequences and that it must be dealt with in a way that honors Elohim's law. Furthermore, this procedure is a foreshadowing of the sacrifice of Yeshua Messiah. The

offering of barley flour was a symbol of Messiah's sacrifice as the bread of life, and the holy water mixed with dust was a symbol of Messiah's sacrifice on the cross. The curse written on the scroll and washed into the water was a symbol of the curse that Messiah took upon himself for our sins. Numbers 5 provides a detailed description of the process of separating from sin. The procedure was designed to maintain the purity of the Israelites and to deal with sin in a just and fair manner. It also foreshadowed the sacrifice of Yeshua Messiah, who took upon himself the curse of sin so that we may be forgiven and separated from our sins.

CHAPTER OUTLINE BEMIDBAR (NUMBERS) 5

A. Separation from the effects of sin.

- (1-2) The command to separate the ceremonially unclean.
- (3-4) The breadth and reason of the command.

B. Separation from the damage our sin does.

- (5-7) The command to make restitution.
- (8) How to make restitution when the victim is dead.
- (9-10) The right of every Israelite to partake of the offerings he brought.

C. Separation from the suspicion of sin: the law of jealousy.

- (11-14) The situation calling for the law of jealousy.
- (15) The offering to resolve a spirit of jealousy.
- (16-28) The ceremony of the offering to fulfill the law of jealousy.
- (29-31) Conclusion to the law of jealousy.

DETAILS OF BEMIDBAR (NUMBERS) 5

1. Suspected Adultery - The chapter begins by stating that if a man suspects his wife of being unfaithful, he is to bring her to the priest along with an offering of barley flour.

2. Holy Water and Dust - The priest is to take holy water and mix it with dust from the tabernacle floor. This water and dust mixture is used to test the woman's guilt or innocence.

3. Swearing of Oath - The priest makes the woman swear an oath of innocence, and if she is guilty, the water mixed with dust will cause her to become ill and her belly to swell.

4. The Scroll - If the woman is found guilty, the priest writes a curse on a scroll and washes the ink into the water.

5. Drinking of the Water - The woman is then made to drink the water. If she is guilty, the curse will cause her to suffer physical consequences, such as her thigh wasting away or her abdomen swelling.

6. Separation from Sin - The purpose of this procedure was to separate the guilty party from sin and to allow the innocent party to be cleared of any wrongdoing.

7. Foreshadowing of Messiah - This procedure is also a foreshadowing of the sacrifice of Yeshua Messiah. The offering of barley flour was a symbol of Messiah's sacrifice as the bread of life, and the holy water mixed with dust was a symbol of Messiah's sacrifice on the cross. The curse written on the scroll and washed into the water was a symbol of the curse that Messiah took upon himself for our sins.

CHAPTER BREAKDOWN OF BEMIDBAR (NUMBERS) 5

THE COMMAND TO SEPARATE THE CEREMONIALLY UNCLEAN. (NUMBERS 5:1-2)

Numbers 5:1-2 provides a command to the Israelites to separate from the ceremonially unclean. This chapter is part of the book of Numbers in the Old Testament of the Bible, which contains instructions for the Israelites as they journey through the wilderness.

In verses 1-2, Elohim commands Moses to tell the Israelites to "put out of the camp everyone who is leprous or has a discharge and everyone who is unclean because of a dead body." The purpose of this command is to maintain the purity of the camp and to prevent the spread of disease.

Being ceremonially unclean did not necessarily mean that a person was sinful, but it did mean that they were not able to participate in certain religious ceremonies until they had gone through the appropriate purification process. It was important for the Israelites to maintain their purity so that they could properly worship Elohim.

Furthermore, this command to separate from the unclean can also be seen as a foreshadowing of the need for us to separate from sin. Just as the Israelites were to separate from the unclean to maintain their purity, we must also separate from sin to maintain our spiritual purity.

THE BREADTH AND REASON OF THE COMMAND. (NUMBERS 5:3-4)

Numbers 5:3-4 provides the breadth and reason for the command to separate from the ceremonially unclean. This chapter is part of the book of Numbers in the Old Testament of the Bible, which contains instructions for the Israelites as they journey through the wilderness.

In verses 3-4, Elohim explains that anyone who is ceremonially unclean must be separated from the community because their presence would defile the camp. This includes anyone who is leprous, has a discharge, or is unclean because of a dead body. The reason for this command is to maintain the purity of the camp and to prevent the spread of disease.

The Israelites were a community of people who lived in close proximity to one another, and it was important for them to maintain their physical and spiritual purity. The presence of someone who was ceremonially unclean could defile the entire community and compromise their ability to properly worship Elohim.

This command to separate from the unclean was not meant to be cruel or discriminatory, but rather it was a necessary step for the well-being of the community. It also served as a reminder that sin has consequences and that we must take steps to maintain our spiritual purity.

Numbers 5:3-4 provides the breadth and reason for the command to separate from the ceremonially unclean. The command was necessary to maintain the purity of the camp and prevent the spread of disease. It also served as a reminder of the consequences of sin and the importance of maintaining our spiritual purity.

THE COMMAND TO MAKE RESTITUTION. (NUMBERS 5:5-7)

Numbers 5:5-7 provides a command to make restitution in cases where someone has wronged another person. This chapter is part of the book of Numbers in the Old Testament of the Bible, which contains instructions for the Israelites as they journey through the wilderness.

In verses 5-7, Elohim commands the Israelites to confess their sins and make restitution to anyone they have wronged. This command applies to anyone who has committed an offense against another person, whether it be by deceiving them, stealing from them, or causing them harm.

The command to make restitution is an important aspect of justice and reconciliation. It is a way for the offender to take responsibility for their actions and make things right with the person they have wronged. It is also a way for the victim to receive justice and to be restored to wholeness.

Furthermore, the command to make restitution is a reminder that sin has consequences and that we must take responsibility for our actions. It is a call to repentance and to seek forgiveness from those we have wronged.

In the New Testament, Yeshua teaches that we should be reconciled to our brother or sister before offering our gift at the altar (Matthew 5:23-24). This means that we must first make things right with those we have wronged before we can properly worship Elohim.

Numbers 5:5-7 provides a command to make restitution in cases where someone has wronged another person. This command is important for justice and reconciliation and is a reminder that sin has consequences. It is also a call to repentance and to seek forgiveness from those we have wronged.

HOW TO MAKE RESTITUTION WHEN THE VICTIM IS DEAD. (NUMBERS 5:8)

Numbers 5:8 provides instructions for making restitution when the victim of a wrong is dead. This chapter is part of the book of Numbers in the Old Testament of the Bible, which contains instructions for the Israelites as they journey through the wilderness.

In verse 8, Elohim commands the Israelites to make restitution to the dead person's next of kin. This is to be done by offering a guilt offering to Jehovah and by adding a fifth of the value to the offering.

This command shows the importance of taking responsibility for our actions even when the person we have wronged is no longer alive to receive restitution. It also shows the importance of caring for the family and loved ones of the person who has been wronged.

Making restitution to the next of kin is a way to honor the memory of the deceased and to seek forgiveness from those who have been affected by our actions. It is a way to demonstrate repentance and a commitment to living a life that is pleasing to Elohim.

Furthermore, this command serves as a reminder that our actions have consequences that extend beyond our own lives. We must be mindful of how our actions affect others, both in the present and in the future.

Numbers 5:8 provides instructions for making restitution when the victim of a wrong is dead. This command emphasizes the importance of taking responsibility for our actions and caring for the family and loved ones of the person who has been wronged. It also serves as a reminder that our actions have consequences that extend beyond our own lives.

THE RIGHT OF EVERY ISRAELITE TO PARTAKE OF THE OFFERINGS HE BROUGHT. (NUMBERS 5:9-10)

Numbers 5:9-10 describes the right of every Israelite to partake of the offerings he brought. This chapter is part of the book of Numbers in the Old Testament of the Bible, which contains instructions for the Israelites as they journey through the wilderness.

In verses 9-10, Elohim commands the Israelites to set aside a portion of the offerings they bring to Jehovah for the priest. However, any remaining portion of the offering is to be given back to the person who brought it. This is to be done so that every Israelite has the right to partake of the offerings they have brought before Jehovah.

This command is significant because it emphasizes the value and importance of individual worship and personal sacrifice. It recognizes the right of every Israelite to come before Jehovah with their own offerings and to have a personal relationship with Him.

Furthermore, this command also highlights the responsibility of the priests to ensure that the offerings are handled appropriately and that every Israelite has the opportunity to worship in the way that Elohim intended.

In the New Testament, Paul writes that each person should give what they have decided in their heart to give, not reluctantly or under compulsion, for Elohim loves a cheerful giver (2 Corinthians 9:7). This principle of giving with a joyful heart is consistent with the idea of every Israelite having the right to partake of the offerings they bring before Jehovah.

Numbers 5:9-10 describes the right of every Israelite to partake of the offerings he brought. This command emphasizes the value and importance of individual worship and personal sacrifice. It also highlights the responsibility of the priests to ensure that every Israelite has the opportunity to worship in the way that Elohim intended.

THE SITUATION CALLING FOR THE LAW OF JEALOUSY. (NUMBERS 5:11-14)

Numbers 5:11-14 describes the situation that calls for the law of jealousy. This chapter is part of the book of Numbers in the Old Testament of the Bible, which contains instructions for the Israelites as they journey through the wilderness.

In verses 11-14, Elohim provides instructions for dealing with cases of suspected adultery or unfaithfulness in marriage. If a man suspects his wife of being unfaithful, he is to bring her to the priest along with an offering of barley flour.

The priest is to take holy water and mix it with dust from the tabernacle floor. He will then make the woman swear an oath of innocence, and if she is guilty, the water mixed with dust will cause her to become ill and her belly to swell.

This law of jealousy is designed to protect the sanctity of marriage and to ensure that justice is served. It is also a way to protect women from false accusations and unfair treatment.

However, it is important to note that this law was specific to the cultural and social context of ancient Israel and should not be applied in the same way in modern times. Instead, we can take from this law the importance of protecting the sanctity of marriage and the importance of seeking justice in cases of wrongdoing.

In the New Testament, Yeshua teaches that we should not judge others, but instead, we should love our neighbor as ourselves (Matthew 22:39). This principle of love and compassion should guide us in our interactions with others, even in cases of suspected wrongdoing.

Numbers 5:11-14 describes the situation that calls for the law of jealousy. This law is designed to protect the sanctity of marriage and ensure that justice is served. However, we must also recognize that this law was specific to the cultural and social context of ancient Israel and should not be applied in the same way in modern times. Instead, we should focus on the principles of love and compassion in our interactions with others.

THE OFFERING TO RESOLVE A SPIRIT OF JEALOUSY. (NUMBERS 5:15)

Numbers 5:15 describes the offering that can be made to resolve a spirit of jealousy. This chapter is part of the book of Numbers in the Old Testament of the Bible, which contains instructions for the Israelites as they journey through the wilderness.

In verse 15, the woman who is suspected of being unfaithful is to bring an offering of barley flour to the priest. This offering is called the "offering of jealousy" and is meant to resolve the spirit of jealousy that has arisen in her husband.

This offering is a way for the woman to demonstrate her innocence and to bring peace to her marriage. It is also a way for the husband to let go of his suspicions and to trust his wife.

Furthermore, this offering is a reminder of the importance of seeking reconciliation and forgiveness in relationships. It is a way to restore trust and to repair relationships that have been damaged by suspicion and mistrust.

In the New Testament, Yeshua teaches that we should forgive others as we have been forgiven by Elohim (Matthew 6:14-15). This principle of forgiveness and reconciliation is consistent with the idea of the offering of jealousy, which is meant to resolve suspicion and restore trust in relationships.

Numbers 5:15 describes the offering that can be made to resolve a spirit of jealousy. This offering is a way to demonstrate innocence and to bring peace to relationships that have been damaged by suspicion and mistrust. It is a reminder of the importance of seeking reconciliation and forgiveness in our relationships with others.

THE CEREMONY OF THE OFFERING TO FULFILL THE LAW OF JEALOUSY. (NUMBERS 5:16-28)

Numbers 5:16-28 describes the ceremony of the offering to fulfill the law of jealousy. This chapter is part of the book of Numbers in the Old Testament of the Bible, which contains instructions for the Israelites as they journey through the wilderness.

In verses 16-28, the woman who is suspected of being unfaithful is brought before the priest along with her offering of barley flour. The priest takes holy water and mixes it with dust from the tabernacle floor. He then makes the woman swear an oath of innocence and writes a curse on a scroll if she is found guilty.

The priest then washes the ink from the scroll into the water and makes the woman drink it. If she is guilty, the curse will cause her to suffer physical consequences, such as her thigh wasting away or her abdomen swelling.

This ceremony is a way to resolve the spirit of jealousy and to seek justice in cases of suspected adultery. It is also a way to protect women from false accusations and to uphold the sanctity of marriage.

Furthermore, this ceremony is a reminder of the consequences of sin and the importance of repentance and seeking forgiveness. It emphasizes the importance of honesty and integrity in relationships and the need to maintain the purity of the community.

In the New Testament, Yeshua teaches that we should love our neighbors as ourselves and that we should not judge others (Matthew 22:39, 7:1-2). These principles of love and compassion should guide us in our interactions with others, even in cases of suspected wrongdoing.

Numbers 5:16-28 describes the ceremony of the offering to fulfill the law of jealousy. This ceremony is a way to seek justice in cases of suspected adultery, to protect women from false accusations, and to uphold the sanctity of marriage. It is also a reminder of the consequences of sin and the importance of repentance and seeking forgiveness.

CONCLUSION TO THE LAW OF JEALOUSY. (NUMBERS 5:29-31)

Numbers 5:29-31 provides the conclusion to the law of jealousy. This chapter is part of the book of Numbers in the Old Testament of the Bible, which contains instructions for the Israelites as they journey through the wilderness.

In verses 29-31, the priest declares the verdict of the ceremony of the offering to fulfill the law of jealousy. If the woman is found guilty, she will suffer physical consequences, such as her thigh wasting away or her abdomen swelling. If she is found innocent, she will be free from any curse or consequence.

This conclusion to the law of jealousy emphasizes the importance of seeking justice and upholding the sanctity of marriage. It also highlights the consequences of sin and the importance of repentance and seeking forgiveness.

Furthermore, this conclusion serves as a reminder that Elohim is a Elohim of justice and righteousness. He cares about the well-being of His people and desires for them to live in peace and harmony.

In the New Testament, Paul writes that love is patient and kind, does not envy or boast, and is not arrogant or rude. Love bears all things, believes all things, hopes all things, and endures all things (1 Corinthians 13:4-7). This principle of love and patience should guide us in our interactions with others, even in cases of suspected wrongdoing.

Numbers 5:29-31 provides the conclusion to the law of jealousy. This conclusion emphasizes the importance of seeking justice, upholding the sanctity of marriage, and repenting of sin. It also serves as a reminder that Elohim is a Elohim of justice and righteousness, and that love and patience should guide us in our interactions with others.

THE THEME OF BEMIDBAR (NUMBERS) 5

The theme of Numbers 5 is the importance of maintaining purity and justice within the community of Israel. This chapter provides instructions for separating from the ceremonially unclean, making restitution for wrongs committed, and resolving suspicion and mistrust in relationships.

The chapter emphasizes the importance of personal responsibility and the consequences of sin. It also highlights the need to seek forgiveness and reconciliation in our relationships with others.

Additionally, Numbers 5 emphasizes the importance of upholding the sanctity of marriage and the need to protect women from false accusations. The chapter provides a detailed ceremony for dealing with cases of suspected adultery, emphasizing the importance of seeking justice while also ensuring that women are not unfairly accused or mistreated.

NARRATIVE CATEGORIES OF BEMIDBAR (NUMBERS) 5

1. Instructions for separating from the ceremonially unclean (verses 1-4): This narrative category emphasizes the importance of maintaining purity within the community of Israel and preventing the spread of disease.

2. Command to make restitution (verses 5-10): This narrative category highlights the importance of taking responsibility for our actions and seeking forgiveness from those we have wronged.

3. Instructions for making restitution when the victim is dead (verse 8): This narrative category provides guidance for making restitution even when the person we have wronged is no longer alive.

4. Law of jealousy (verses 11-31): This narrative category provides detailed instructions for dealing with cases of suspected adultery or unfaithfulness in marriage. It emphasizes the importance of upholding the sanctity of marriage while also ensuring that women are not unfairly accused or mistreated.

5. Conclusion to the law of jealousy (verses 29-31): This narrative category provides the verdict of the ceremony of the offering to fulfill the law of jealousy and emphasizes the importance of seeking justice and upholding the sanctity of marriage.

WHO IS THE INTENDED AUDIENCE OF BEMIDBAR (NUMBERS) 5

The intended audience of Numbers 5 is the community of Israelites who were journeying through the wilderness under the leadership of Moses. The instructions and commands provided in this chapter were specifically given to the Israelites to guide them in their daily lives and interactions with one another.

The chapter addresses issues such as maintaining purity, making restitution, and dealing with cases of suspected adultery or unfaithfulness in marriage. These issues were relevant to the Israelites of that time and provided guidance for them as they sought to live according to Elohim's will.

Additionally, the instructions provided in Numbers 5 were intended for the priests and leaders of the community to ensure that they were properly carrying out their responsibilities and duties. The chapter emphasizes the importance of personal responsibility and the need to seek justice and reconciliation in relationships.

While the instructions provided in Numbers 5 were specifically given to the Israelites of that time, the principles of purity, justice, and reconciliation are still relevant for us today. The chapter provides guidance for how we can live in right relationship with Elohim and with one another.

LITERARY WRITING TYPE IN BEMIDBAR (NUMBERS) 5

The literary writing type and style in Numbers 5 is primarily legal and prescriptive. The chapter contains a series of instructions and commands given to the Israelites to guide their behavior and interactions with one another.

The language used in Numbers 5 is often formal and precise, with specific details given for various rituals and ceremonies. The chapter uses a lot of technical and specific terminology, such as "guilt offering" and "holy water," which contributes to its legalistic tone.

At times, the language used in Numbers 5 can be quite repetitive, with similar instructions and commands repeated multiple times. This repetition emphasizes the importance of the various commands and reinforces their significance for the community of Israel.

Additionally, the style in Numbers 5 is often narrative, with specific stories and examples given to illustrate the importance of following the various instructions and commands. For example, the law of jealousy in verses 11-31 is presented as a specific case study of how to deal with suspected adultery or unfaithfulness in marriage.

THE PURPOSE FOR BEMIDBAR (NUMBERS) 5

The purpose of Numbers 5 is to provide guidance and instructions for the community of Israel as they journey through the wilderness. The chapter emphasizes the importance of maintaining purity and justice within the community, as well as the need to seek forgiveness and reconciliation in relationships.

Specifically, the chapter provides instructions for separating from the ceremonially unclean, making restitution for wrongs committed, and dealing with cases of suspected adultery or unfaithfulness in marriage. These instructions were designed to guide the Israelites in their daily lives and interactions with one another, and to ensure that they were living according to Elohim's will.

Additionally, the purpose of Numbers 5 is to reinforce the importance of personal responsibility and the consequences of sin. The chapter emphasizes the need to seek forgiveness and reconciliation, as well as the importance of upholding the sanctity of marriage and protecting women from false accusations.

THE HISTORICAL AND CULTURAL CONTEXT OF BEMIDBAR (NUMBERS) 5

The book of Numbers, including chapter 5, was written during the time when the Israelites were journeying through the wilderness after their escape from Egypt. The historical context of Numbers 5 is therefore that of a nomadic community in the ancient Near East.

During this time, the Israelites were organized into tribes and were led by Moses and Aaron. They were given instructions and commands by Elohim through Moses, which included laws and regulations for maintaining purity, justice, and holiness within the community.

The cultural context of Numbers 5 is that of an ancient Near Eastern society, which placed a high value on marriage and family. Adultery and unfaithfulness in marriage were considered serious offenses, and there were often severe consequences for those who were found guilty.

Additionally, the cultural context of Numbers 5 includes various rituals and ceremonies that were common in ancient Near Eastern societies. For example, the law of jealousy in verses 11-31 includes a detailed ceremony for dealing with cases of suspected adultery or unfaithfulness in marriage, which was likely based on existing cultural practices.

THE RELIGIOUS AND CULTURAL PRACTICES IN BEMIDBAR (NUMBERS) 5

Numbers 5 describes several religious and cultural practices that were common in ancient Israel. These practices were designed to promote purity, justice, and holiness within the community and to help the Israelites maintain a right relationship with Elohim.

One of the religious practices described in Numbers 5 is the separation from the ceremonially unclean. The Israelites were instructed to avoid contact with anyone who was unclean, to prevent the spread of disease and to maintain purity within the community.

Another religious practice described in Numbers 5 is the making of restitution for wrongs committed. The Israelites were instructed to take responsibility for their actions and to seek forgiveness and reconciliation with those they had wronged.

The law of jealousy in verses 11-31 also describes a specific cultural practice for dealing with cases of suspected adultery or unfaithfulness in marriage. This practice involved a detailed ceremony that included the use of holy water and a curse if the woman was found guilty.

In addition to these practices, Numbers 5 also describes several cultural values that were important to the Israelites. These values included the importance of marriage and family, the need for personal responsibility and accountability, and the consequences of sin and wrongdoing.

DOCTRINAL OVERVIEW OF BEMIDBAR (NUMBERS) 5

1. Personal responsibility: Numbers 5 emphasizes the importance of personal responsibility for our actions and the need to make restitution for wrongs committed. This principle highlights the fact that we are accountable for our behavior and that we should seek forgiveness and reconciliation when we have wronged others.

2. Importance of purity: The instructions for separating from the ceremonially unclean in Numbers 5 emphasize the importance of maintaining purity within the community of believers. This principle highlights the importance of avoiding sin and keeping our hearts and minds pure before Elohim.

3. Sanctity of marriage: The law of jealousy in Numbers 5 emphasizes the importance of upholding the sanctity of marriage and protecting women from false accusations. This principle highlights the importance of honoring our marriage vows and remaining faithful to our spouses.

4. Need for justice: The law of jealousy also emphasizes the need for justice and the importance of seeking truth and righteousness in our relationships with one another. This principle highlights the fact that Elohim is a Elohim of justice and that we should seek to reflect His character in our own lives.

5. Consequences of sin: Finally, Numbers 5 emphasizes the consequences of sin and the need for repentance and forgiveness. This principle highlights the fact that sin has real consequences and that we should seek to turn away from sin and seek forgiveness from Elohim and from those we have wronged.

MATTHEW HENRY ON BEMIDBAR (NUMBERS) 5

In this chapter we have,

I. An order, pursuant to the laws already made, for the removing of the unclean out of the camp, Numbers 5:1-4.

II. A repetition of the laws concerning restitution, in case of wrong done to a neighbour (Numbers 5:5-8), and concerning the appropriating of the hallowed things to the priests, Numbers 5:9; Numbers 5:10.

III. A new law made concerning the trial of a wife suspected of adultery, by the waters of jealousy, Numbers 5:11-31.

VERSES 1-10

Here is,

I. A command for the purifying of the camp, by turning out from within its lines all those that were ceremonially unclean, by issues, leprosy, or the touch of dead bodies, until they were cleansed according to the law, v. 2, 3.

1. These orders are executed immediately, v. 4.

(1.) The camp was now newly-modelled and put in order, and therefore, to complete the reformation of it, it is next to be cleansed.

Note, The purity of the church must be as carefully consulted and preserved as the peace and order of it.

It is requisite, not only that every Israelite be confined to his own standard, but that every polluted Israelite be separated from it. The wisdom from above is first pure, then peaceable.

(2.) Elohim's tabernacle was now fixed in the midst of their camp, and therefore they must be careful to keep it clean.

Note, The greater profession of religion any house or family make the more they are obliged to put away iniquity far from their tabernacle, Job 22:23.

The person, the place, in the midst of which Elohim dwells, must not be defiled; for, if it be, he will be affronted, offended, and provoked to withdraw, 1 Co. 3:16, 17.

2. This expulsion of the unclean out of the camp was to signify,

(1.) What the governors of the church ought to do: they must separate between the precious and the vile, and purge out scandalous persons, as old leaven (1 Co. 5:8, 13), lest others should be infected and defiled, Heb. 12:15. It is for the glory of Messiah and the edification of his church that those who are openly and incorrigibly profane and vicious should be put out and kept from Christian communion till they repent.

(2.) What Elohim himself will do in the great day: he will thoroughly purge his floor, and gather out of his kingdom all things that offend. As here the unclean were shut out of the camp, so into the new Jerusalem no unclean thing shall enter, Rev. 21:27.

II. A law concerning restitution, in case of wrong done to a neighbour.

It is called a sin that men commit (v. 6), because it is common among men; a sin of man, that is, a sin against man, so it is thought it should be translated and understood. If a man overreach or defraud his brother in any matter, it is to be looked upon as a trespass against Jehovah, who is the protector of right, the punisher of wrong, and who strictly charges and commands us to do justly.

Now what is to be done when a man's awakened conscience charges him with guilt of this kind, and brings it to his remembrance though done long ago?

1. He must confess his sin, confess it to Elohim, confess it to his neighbour, and so take shame to himself. If he have denied it before, though it go against the grain to own himself in a lie, yet he must do it; because his heart was hardened he denied it, therefore he has no other way of making it appear that his heart is now softened but by confessing it.

2. He must bring a sacrifice, a ram of atonement, v. 8. Satisfaction must be made for the offence done to Elohim, whose law is broken, as well as for the loss sustained by our neighbour; restitution in this case is not sufficient without faith and repentance.

3. Yet the sacrifices would not be accepted till full amends were made to the party wronged, not only the principal, but a fifth part added to it, v. 7. It is certain that while that which is got by injustice is knowingly retained in the hands the guilt of the injustice remains upon the conscience, and is not purged by sacrifice nor offering, prayers nor tears, for it is one and the same continued act of sin persisted in. This law we had before (Lev. 6:4), and it is here added that if the party wronged was dead, and he had no near kinsman who was entitled to the debt, or if it was any way uncertain to whom the restitution should be made, this should not serve for an excuse to detain what was unjustly gotten; to whomsoever it pertained, it was certainly none of his that got it by sin, and therefore it must be given to the priest, v. 8. If there were any that could make out a title to it, it must not be given to the priest (Elohim hates robbery for burnt-offerings); but, if there were not, then it lapsed to the great Jehovah (ob defectum sanguinis—for want of issue), and the priests were his receivers.

Note, Some work of piety or charity is a piece of necessary justice to be done by those who are conscience to themselves that they have done wrong, but know not how otherwise to make restitution; what is not our property will never be our profit.

III. A general rule concerning hallowed things given upon this occasion, that, whatever was given to the priest, his it shall be, v. 9, 10.

1. He that gave it was not to receive his gift again upon any pretence whatsoever. This law ratifies and confirms all grants for pious uses, that people might not give things to the priests in a fit of zeal, and then recall them in a fit of vexation.

2. The other priests should not come in sharers with that priest who then officiated, and to whom the hallowed thing, whatever it was, was given. Let him that was most ready and diligent in attending fare the better for it: if he do the work, let him have the pay, and much good may it do him.

VERSES 11-31

We have here the law concerning the solemn trial of a wife whose husband was jealous of her.

Observe,

I. What was the case supposed: That a man had some reason to suspect his wife to have committed adultery, v. 12-14.

Here,

1. The sin of adultery is justly represented as an exceedingly sinful sin; it is going aside from Elohim and virtue, and the good way, Prov. 2:17. It is committing a trespass against the husband, robbing him of his honour, alienating his right, introducing a spurious breed into his family to share with his children in his estate, and violating her covenant with him. It is being defiled; for nothing pollutes the mind and conscience more than this sin does.

2. It is supposed to be a sin which great care is taken by the sinners to conceal, which there is no witness of. The eye of the adulterer waits for the twilight, Job 24:15. And the adulteress takes her opportunity when the good man is not at home, Prov. 7:19. It would not covet to be secret if it were not shameful; and the devil who draws sinners to this sin teaches them how to cover it.

3. The spirit of jealousy is supposed to come upon the husband, of which Solomon says, It is the rage of a man (Prov. 6:34), and that it is cruel as the grave, Cant. 8:6.

4. "Yet" (say the Jewish writers) "he must make it appear that he has some just cause for the suspicion." The rule they give is, "If the husband have said unto his wife before witnesses, 'Be not thou in secret with such a man;' and, notwithstanding that admonition, it is afterwards proved that she was in secret with that man, though her father or her brother, then he may compel her to drink the bitter water." But the law here does not tie him to that particular method of proving the just cause of his suspicion; it might be otherwise proved. In case it could be proved that she had committed adultery, she was to be put to death (Lev. 20:10); but, if it was uncertain, then this law took place.

Hence,

(1.) Let all wives be admonished not to give any the least occasion for the suspicion of their chastity; it is not enough that they abstain from the evil of uncleanness, but they must abstain from all appearance of it, from every thing that looks like it, or leads to it, or may give the least umbrage to jealousy; for how great a matter may a little fire kindle!

(2.) Let all husbands be admonished not to entertain any causeless or unjust suspicions of their wives. If charity in general, much more conjugal affection, teaches to think no evil, 1 Co. 13:5. It is the happiness of the virtuous woman that the heart of her husband does safely trust in her, Prov. 31:11.

II. What was the course prescribed in this case, that, if the suspected wife was innocent, she might not continue under the reproach and uneasiness of her husband's jealousy, and, if guilty, her sin might find her out, and others might hear, and fear, and take warning.

1. The process of the trial must be thus:

(1.) Her husband must bring her to the priest, with the witnesses that could prove the ground of his suspicion, and desire that she might be put upon her trial. The Jews say that the priest was first to endeavour to persuade her to confess the truth, saying to this purport, "Dear daughter, perhaps thou wast overtaken by drinking wine, or wast carried away by the heat of youth or the examples of bad neighbours; come, confess the truth, for the sake of his great name which is described in the most sacred ceremony, and do not let it be blotted out with the bitter water." If she confessed, saying, "I am defiled," she was not put to death, but was divorced and lost her dowry; if she said, "I am pure," then they proceeded.

(2.) He must bring a coarse offering of barley-meal, without oil or frankincense, agreeably to the present afflicted state of his family; for a great affliction it was either to have cause to be jealous or to be jealous without cause. It is an offering of memorial, to signify that what was to be done was intended as a religious appeal to the omniscience and justice of Elohim.

(3.) The priest was to prepare the water of jealousy, the holy water out of the laver at which the priests were to wash when they ministered; this must be brought in an earthen vessel, containing (they say) about a pint; and it must be an earthen vessel, because the coarser and plainer every thing was the more agreeable it was to the occasion. Dust must be put into the water, to signify the reproach she lay under, and the shame she ought to take to herself, putting her mouth in the dust; but dust from the floor of the tabernacle, to put an honour upon every thing that pertained to the place Elohim had chosen to put his name there, and to keep up in the people a reverence for it; see Jn. 8:6.

(4.) The woman was to be set before Jehovah, at the east gate of the temple-court (say the Jews), and her head was to be uncovered, in token of her sorrowful condition; and there she stood for a spectacle to the world, that other women might learn not to do after her lewdness, Eze. 23:48. Only the Jews say, "Her own servants were not to be present, that she might not seem vile in their sight, who were to give honour to her; her husband also must be dismissed."

(5.) The priest was to adjure her to tell the truth, and to denounce the curse of Elohim against her if she were guilty, and to declare what would be the effect of her drinking the water of jealousy, v. 19-22. He must assure her that, if she were innocent, the water would do her no harm, v. 19. None need fear the curse of the law if they have not broken the commands of the law. But, if she were guilty, this water would be poison to her, it would make her belly to swell and her thigh to rot, and she should be a curse or abomination among her people, v. 21, 22. To this she must say, Amen, as Israel must do to the curses pronounced on mount Ebal, Deu. 27:15-26. Some think the Amen, being doubled, respects both parts of the adjuration, both that which freed her if innocent and that which condemned her if guilty. No woman, if she were guilty, could say Amen to this adjuration, and drink the water upon it, unless she disbelieved the truth of Elohim or defied his justice, and had come to such a pitch of impudence and hard-heartedness in sin as to challenge Elohim Almighty to do his worst, and choose rather to venture upon his curse than to give him glory by making confession; thus has whoredom taken away the heart.

(6.) The priest was to write this curse in a scrip or scroll o parchment, verbatim—word for word, as he had expressed it, and then to wipe or scrape out what he had written into the water (v. 23), to signify that it was that curse which impregnated the water, and gave it its strength to effect what was intended. It signified that, if she were innocent, the curse should be blotted out and never appear against her, as it is written, Isa. 43:25, I am he that blotteth out thy transgression, and Ps. 51:9, Blot out my iniquities; but that, if she were guilty, the curse, as it was written, being infused into the water, would enter into her bowels with the water, even like oil into her bones (Ps. 109:18), as we read of a curse entering into a house, Zec. 5:4.

(7.) The woman must then drink the water (v. 24); it is called the bitter water, some think because they put wormwood in it to make it bitter, or rather because it caused the curse. Thus sin is called an evil thing and a bitter for the same reason, because it causeth the curse, Jer. 2:19. If she had been guilty (and otherwise it did not cause the curse), she was made to know that though her stolen waters had been sweet, and her bread eaten in secret pleasant, yet the end was bitter as wormwood, Prov. 9:17, and ch. 5:4. Let all that meddle with forbidden pleasures know that they will be bitterness in the latter end. The Jews say that if, upon denouncing the curse, the woman was so terrified that she durst not drink the water, but confessed she was defiled, the priest flung down the water, and cast her offering among the ashes, and she was divorced without dowry: if she confessed not, and yet would not drink, they forced her to it; and, if she was ready to throw it up again, they hastened her away, that she might not pollute the holy place.

(8.) Before she drank the water, the jealousy-offering was waved and offered upon the altar (v. 25, 26); a handful of it was burnt for a memorial, and the remainder of it eaten by the priest, unless the husband was a priest, and then it was scattered among the ashes. This offering in the midst of the transaction signified that the whole was an appeal to Elohim, as a Elohim that knows all things, and from whom no secret is hid.

(9.) All things being thus performed according to the law, they were to wait the issue. The water, with a little dust put into it, and the scrapings of a written parchment, had no natural tendency at all to do either good or hurt; but if Elohim was thus appealed to in the way of an instituted ordinance, though otherwise the innocent might have continued under suspicion and the guilty undiscovered, yet Elohim would so far own his own institution as that in a little time, by the miraculous operation of Providence, the innocency of the innocent should be cleared, and the sin of the guilty should find them out.

[1.] If the suspected woman was really guilty, the water she drank would be poison to her (v. 27), her belly would swell and her thigh rot by a vile disease for vile deserts, and she would mourn at the last when her flesh and body were consumed, Prov. 5:11. Bishop Patrick says, from some of the Jewish writers, that the effect of these waters appeared immediately, she grew pale, and her eyes ready to start out of her head. Dr. Lightfoot says that sometimes it appeared not for two or three years, but she bore no children, was sickly, languished, and rotted at last; it is probable that some indications appeared immediately. The rabbins say that the adulterer also died in the same day and hour that the adulteress did, and in the same manner too, that he belly swelled, and his secret parts rotted: a disease perhaps not much unlike that which in these latter ages the avenging hand of a righteous Elohim has made the scourge of uncleanness, and with which whores and whoremongers infect, and plague, and ruin one another, since they escape punishment from men. The Jewish doctors add that the waters had this effect upon the adulteress only in case the husband had never offended in the same kind; but that, if he had at any time defiled the marriage-bed, Elohim did not thus right him against his injurious wife; and that therefore in the latter and degenerate ages of the Jewish church, when uncleanness did abound, this way of trial was generally disused and laid aside; men, knowing their own crimes, were content not to know their wives' crimes. And to this perhaps may refer the threatening (Hos. 4:14), I will not punish your spouses when they commit adultery, for you yourselves are separated with whores.

[2.] If she were innocent, the water she drank would be physic to her: She shall be free, and shall conceive seed, v. 28. The Jewish writers magnify the good effects of this water to the innocent woman, that, to recompense her for the wrong done to her by the suspicion, she should, after the drinking of these waters, be stronger and look better than ever; if she was sickly, she should become healthful, should bear a man-child, and have easy labour.

2. From the whole we may learn,

(1.) That secret sins are known to Elohim, and sometimes are strangely brought to light in this life; however, there is a day coming when Elohim will, by Yeshua Messiah, as here by the priest, judge the secrets of men according to the gospel, Rom. 2:16.

(2.) That, in particular, Whoremongers and adulterers Elohim will judge. The violation of conjugal faith and chastity is highly provoking to the Elohim of heaven, and sooner or later it will be reckoned for. Though we have not now the waters of jealousy to be a sensible terror to the unclean, yet we have a word from Elohim which ought to be as great a terror, that if any man defile the temple of Elohim, him shall Elohim destroy, 1 Co. 3:17.

(3.) That Elohim will find out some way or other to clear the innocency of the innocent, and to bring forth their righteousness as the light. (4.) That to the pure all things are pure, but to the defiled nothing is so, Tit. 1:15. The same word is to some a savour of life unto life, to others a savour of death unto death, like those waters of

jealousy, according as they receive it; the same providence is for good to some and for hurt to others, Jer. 24:5, 8, 9. And, whatsoever it is intended for, it shall not return void.

G. CAMPBELL MORGAN ON BEMIDBAR (NUMBERS) 5

This section is devoted to arrangements emphasizing the necessity for the purity of the camp on the eve of the coming of the people into the land. All that were unclean were put outside the camp. This does not, of course, mean they were left behind to perish, but that they were not allowed to march in their proper place with the tribes of their people. For the time being they were camp followers only, excluded until their purification was ensured according to the provision of the laws already given. Not only must there be ceremonial cleanness but moral rectitude. Under this command, restitution had to be made by all such as had in any way sinned against others.

In this application the possibility of jealousy within the marriage relationship was dealt with. The ordeal of drinking bitter water had no similarity to the ordeals by fire and poison of which we read in the history of the Dark Ages. The drinking of such water was perfectly harmless in itself. It was a challenge to Elohim on the part of the woman to demonstrate her purity as against an unjust charge. There is no doubt that if a woman who had been guilty of infidelity consented to drink this water, evidence of her guilt would have been manifested, not by any action of the water, but by the direct intervention of Jehovah. The great lesson taught here is the necessity for the purity of the people as they were to enter into possession of the land.

WHAT CAN WE LEARN FROM BEMIDBAR (NUMBERS) 5

1. The importance of purity: Numbers 5 emphasizes the importance of maintaining purity within the community of believers. As Christians, we are called to avoid sin and to keep our hearts and minds pure before Elohim.

2. Personal responsibility: Numbers 5 emphasizes the importance of personal responsibility for our actions and the need to make restitution for wrongs committed. As believers, we should take responsibility for our behavior and seek forgiveness and reconciliation when we have wronged others.

3. Sanctity of marriage: The law of jealousy in Numbers 5 emphasizes the importance of upholding the sanctity of marriage and remaining faithful to our spouses. As Christians, we should honor our marriage vows and seek to build strong, healthy marriages.

4. Need for justice: The law of jealousy also emphasizes the importance of seeking justice and the need to uphold truth and righteousness in our relationships with one another. As believers, we should seek to reflect Elohim's character of justice and love in our own lives.

5. Consequences of sin: Numbers 5 emphasizes the fact that sin has real consequences and that we should seek to turn away from sin and seek forgiveness from Elohim and from those we have wronged.

HOW CAN WE APPLY THE LESSONS FROM BEMIDBAR (NUMBERS) 5 IN OUR LIVES

- 1. Strive for purity:** We can seek to maintain purity in our thoughts, words, and actions, and avoid sin in all its forms. We can also seek Elohim's help in keeping our hearts and minds pure before Him.
 - 2. Take responsibility for our actions:** We can take responsibility for our behavior and seek to make things right when we have wronged others. We can also seek forgiveness and reconciliation with those we have hurt.
 - 3. Honor marriage and family:** We can honor our marriage vows and seek to build strong, healthy relationships with our spouses and children. We can also support and encourage other families in our community.
 - 4. Seek justice and righteousness:** We can seek justice and uphold truth and righteousness in our relationships with one another. We can also stand up for those who are marginalized or oppressed and work towards creating a more just and equitable society.
 - 5. Repent and seek forgiveness:** We can turn away from sin and seek forgiveness from Elohim and from those we have wronged. We can also extend forgiveness to others who have hurt us and work towards reconciliation in our relationships.
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CROSS-REFERENCES FOR BEMIDBAR (NUMBERS) 5

1. Leviticus 15:31:

This verse provides further instruction on the importance of maintaining purity and separating from the unclean, which is also emphasized in Numbers 5.

Leviticus 15:31 is a cross-reference of Numbers 5 because it provides further instruction on the importance of maintaining purity and separating from the unclean, which is also emphasized in Numbers 5. Leviticus 15 provides detailed instructions on how to deal with bodily discharges and other bodily fluids that can make a person unclean, and emphasizes the need to separate from the unclean until they are ritually purified.

This emphasis on purity and separation from the unclean is also present in Numbers 5, which commands the Israelites to separate from anyone who is ceremonially unclean. The emphasis on purity and cleanliness in both Leviticus 15 and Numbers 5 highlights the importance of maintaining holiness and righteousness within the community of Israel.

Furthermore, the concept of ritual purity and separation from the unclean is an important aspect of Israelite culture and religion. It reflects the belief that sin and impurity are contagious and can spread throughout the community, and that maintaining purity is essential for maintaining a right relationship with Elohim.

The cross-reference between Leviticus 15:31 and Numbers 5 highlights the importance of maintaining purity and separation from the unclean in Israelite culture and religion, and emphasizes the need for believers to strive for holiness and righteousness in their own lives.

2. Deuteronomy 24:1-4:

This passage provides further instruction on the sanctity of marriage and the need to protect the rights of women in cases of divorce, which is also relevant to the law of jealousy in Numbers 5.

Deuteronomy 24:1-4 is a cross-reference of Numbers 5 because it provides further instruction on the sanctity of marriage and the need to protect the rights of women, which is also relevant to the law of jealousy in Numbers 5. Deuteronomy 24:1-4 describes the procedure for a man who wants to divorce his wife and emphasizes the importance of providing her with a written certificate of divorce to protect her from mistreatment and false accusations.

This emphasis on protecting women's rights and upholding the sanctity of marriage is also present in Numbers 5, which provides detailed instructions for dealing with cases of suspected adultery or unfaithfulness in marriage. The law of jealousy in Numbers 5 includes a detailed ceremony for determining whether or not a woman is guilty of adultery, and emphasizes the need to protect her from false accusations and mistreatment.

The concept of marriage and family is an important aspect of Israelite culture and religion, and the cross-reference between Deuteronomy 24:1-4 and Numbers 5 highlights the importance of upholding the sanctity of marriage and protecting the rights of women. It also emphasizes the need for believers to take seriously the vows they make in marriage and to work towards building strong, healthy relationships with their spouses and families.

The cross-reference between Deuteronomy 24:1-4 and Numbers 5 underscores the importance of protecting the sanctity of marriage and upholding the rights of women within the community of Israel, and emphasizes the need for believers to build strong, healthy marriages and families.

3. Exodus 22:1-15:

This passage provides instruction on making restitution for wrongs committed, which is also emphasized in Numbers 5.

Exodus 22:1-15 is a cross-reference of Numbers 5 because it provides instruction on making restitution for wrongs committed, which is also emphasized in Numbers 5. Exodus 22:1-15 outlines various scenarios in which someone may be liable for damages or loss, and provides instructions for making restitution to the injured party.

Similarly, Numbers 5 emphasizes the importance of personal responsibility for our actions and the need to make restitution for wrongs committed. The chapter provides instructions for dealing with cases of suspected adultery or unfaithfulness in marriage, and emphasizes the importance of taking responsibility for our actions and seeking forgiveness and reconciliation with those we have wronged.

The concept of personal responsibility and making restitution is an important aspect of Israelite culture and religion. It reflects the belief that we are accountable for our actions and that we should seek to make things right when we have wronged others.

The cross-reference between Exodus 22:1-15 and Numbers 5 highlights the importance of personal responsibility and making restitution for wrongs committed within the community of Israel. It emphasizes the need for believers to take responsibility for their actions and seek forgiveness and reconciliation with those they have wronged, and reflects the value placed on justice and righteousness within Israelite society.

4. Proverbs 28:13:

This verse emphasizes the importance of confessing our sins and seeking forgiveness, which is also relevant to the emphasis on personal responsibility and consequences of sin in Numbers 5.

Proverbs 28:13 is a cross-reference of Numbers 5 because it emphasizes the importance of confessing our sins and seeking forgiveness, which is also relevant to the emphasis on personal responsibility and consequences of sin in Numbers 5. Proverbs 28:13 says, "Whoever conceals their sins does not prosper, but the one who confesses and renounces them finds mercy."

Similarly, Numbers 5 emphasizes the consequences of sin and the need for repentance and forgiveness. The chapter provides instructions for dealing with cases of suspected adultery or unfaithfulness in marriage, and emphasizes the importance of taking responsibility for our actions and seeking forgiveness and reconciliation with those we have wronged.

The concept of confession and seeking forgiveness is an important aspect of Israelite culture and religion. It reflects the belief that sin has real consequences and that we should seek to turn away from sin and seek forgiveness from Elohim and from those we have wronged.

The cross-reference between Proverbs 28:13 and Numbers 5 highlights the importance of confessing our sins and seeking forgiveness within the community of Israel. It emphasizes the need for believers to take responsibility for their actions and seek forgiveness and reconciliation with those they have wronged, and reflects the value placed on repentance and mercy within Israelite society.

5. Ephesians 5:25-33:

This passage provides further instruction on the sanctity of marriage and the importance of sacrificial love between spouses, which is also relevant to the emphasis on marriage and family in Numbers 5.

Ephesians 5:25-33 is a cross-reference of Numbers 5 because it provides further instruction on the sanctity of marriage and the importance of sacrificial love between spouses, which is also relevant to the emphasis on marriage and family in Numbers 5. Ephesians 5:25-33 describes the relationship between Messiah and the Church as a model for marriage, and emphasizes the need for husbands to love their wives sacrificially and for wives to submit to their husbands in love.

Similarly, Numbers 5 emphasizes the importance of upholding the sanctity of marriage and protecting the rights of women. The chapter provides instructions for dealing with cases of suspected adultery or unfaithfulness in marriage, and emphasizes the need to protect women from false accusations and mistreatment.

The concept of marriage and family is an important aspect of both the Old and New Testaments, and the cross-reference between Ephesians 5:25-33 and Numbers 5 highlights the importance of sacrificial love and

submission in marriage. It also emphasizes the need for believers to honor their marriage vows and work towards building strong, healthy relationships with their spouses and families.

The cross-reference between Ephesians 5:25-33 and Numbers 5 underscores the importance of upholding the sanctity of marriage and building strong, healthy relationships within the community of believers. It emphasizes the need for sacrificial love and submission in marriage, and reflects the value placed on strong, healthy families within Christian culture.

SCRIPTURAL INSIGHT FOR BEMIDBAR (NUMBERS) 5

One scriptural insight for Numbers 5 is found in verse 6, which says, "When a man or woman wrongs another in any way and so is unfaithful to Jehovah, that person is guilty." This verse emphasizes the importance of maintaining purity and righteousness in our relationships with one another, as well as in our relationship with Elohim.

The verse also highlights the fact that our actions towards others are ultimately a reflection of our relationship with Elohim. When we wrong others, we are also being unfaithful to Jehovah and violating His commandments. As believers, we are called to honor Elohim in all our actions and relationships, and to seek forgiveness and reconciliation when we fall short of His standards.

Furthermore, the emphasis on personal responsibility and making restitution in Numbers 5 reflects the biblical concept of justice and righteousness. The Bible teaches that Elohim is a Elohim of justice, and that believers are called to seek justice and righteousness in their own lives and in the world around them. This includes taking responsibility for our actions and making things right when we have wronged others.

STUDY QUESTIONS ON BEMIDBAR (NUMBERS) 5

1. What was the purpose of the law of jealousy outlined in Numbers 5? How does it reflect the value placed on marriage and family within Israelite culture and religion?
2. How does Numbers 5 emphasize the importance of personal responsibility and the consequences of sin? What can we learn from this emphasis in our own lives and relationships?
3. How does the concept of ritual purity and separation from the unclean in Numbers 5 reflect the Israelites' beliefs about sin and holiness? How can we apply this concept in our own lives and relationships?
4. What is the significance of the ceremony for making restitution in Numbers 5, even when the victim is no longer alive? How does this reflect the value placed on justice and righteousness within Israelite culture and religion?
5. How does Numbers 5 emphasize the importance of confession and seeking forgiveness? What can we learn from this emphasis in our own lives and relationships?
6. How does the law of jealousy in Numbers 5 protect women's rights and uphold the sanctity of marriage? What can we learn from this emphasis in our own understanding of marriage and family?
7. How does Numbers 5 emphasize the need for sacrificial love and submission in marriage? How can we apply this concept in our own marriages and relationships?
8. How does Numbers 5 reflect the Israelites' understanding of the relationship between personal actions and their relationship with Elohim? What can we learn from this understanding in our own relationship with Elohim and with others?
9. How does the emphasis on personal responsibility and making restitution in Numbers 5 reflect the biblical concept of justice and righteousness? How can we seek justice and righteousness in our own lives and relationships?
10. What overall lessons can we learn from Numbers 5 about maintaining purity and righteousness in our relationships with one another and with Elohim, and seeking justice and righteousness through personal responsibility and making restitution for wrongs committed?

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