

Numbers 05 - Defilement, Restitution and Jealousy Offering

I. Preparation of the first generation at Sinai to enter Canaan (Num 1:1—10:36)

(2) Sanctification of Israel (Num 5:1—10:36)

(A) Sanctification by separation (Num 5:1-31)

(a) Purity in the camp (5:1-4)

(b) Restitution of wrongs (5:5-10)

(c) Test of an unfaithful wife (5:11-31)

Numbers 5

(2) Sanctification of Israel (Num 5:1—10:36)

(A) Sanctification by separation (Num 5:1-31)

(a) Purity in the camp (5:1-4)

1 Then the LORD spoke to Moses, saying,

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1 The LORD told Moses,

1 And the LORD spake unto Moses, saying,

2 "Command the sons of Israel that they send away from the camp everyone with leprosy, everyone having a discharge, and everyone who is unclean because of *contact with a dead* person.

2 "Command the sons of Israel that they send away from the camp every leper and everyone having a discharge and everyone who is unclean because of a *dead* person.

2 "Command the Israelis to send outside the encampment every leper, everyone who has a discharge, and whoever is ritually defiled by contact with a corpse.

2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:

3 You shall send away both male and female; you shall send them outside the camp so that they do not defile their camp where I dwell in their midst."

3 You shall send away both male and female; you shall send them outside the camp so that they will not defile their camp where I dwell in their midst."

3 Whether male or female, send them outside the camp so that they won't defile their camp, because I live among them."

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

- But in the three passages dealing more fully with their several defilements (Lev 13; 15; Num 19) only lepers had to be expelled from the camp (Lev 13:46)

- According to Lev 13, a person was not put outside the camp until it was established that he had a real and permanent case of leprosy

- As for "one having an issue," Num 5:2 might likewise mean a permanent or long-sustained issue, necessitating expulsion from the camp, while Lev 15 deals only with the temporary type of issue

4 And the sons of Israel did so and sent them outside the camp; just as the LORD had spoken to Moses, that is what the sons of Israel did.

4 The sons of Israel did so and sent them outside the camp; just as the LORD had spoken to Moses, thus the sons of Israel did.

4 So the Israelis sent them outside the camp. The Israelis did just what the LORD had told Moses.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

(b) Restitution of wrongs (5:5-10)

5 Then the LORD spoke to Moses, saying,

5 Then the LORD spoke to Moses, saying,

5 The LORD told Moses,

5 And the LORD spake unto Moses, saying,

6 "Speak to the sons of Israel: 'When a man or woman commits any of the sins of mankind, acting unfaithfully against the LORD, and that person is guilty,

6 "Speak to the sons of Israel, 'When a man or woman commits any of the sins of mankind, acting unfaithfully against the LORD, and that person is guilty,

6 "Instruct the Israelis that whenever a man or woman does something contained in the list of the sins of man, thereby acting treacherously against the LORD, then that person stands guilty.

6 Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

- We, too, need to get the sin out of our lives (this is the 4th item in 2 Chr 7:14...)

7 then he shall confess his sin which he has committed, and he shall make restitution in full for his wrong and add to it a fifth of it, and give *it* to him whom he has wronged.

7 then he shall confess his sins which he has committed, and he shall make restitution in full for his wrong and add to it one-fifth of it, and give *it* to him whom he has wronged.

7 He is to confess the sin that he had committed, pay its full compensation, add one fifth to it, and give the compensation to whomever he offended.

7 Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.

8 But if the person has no redeemer to whom restitution may be made for the wrong, the restitution which is made for the wrong *must go* to the LORD for the priest, besides the ram of atonement, by which atonement is made for him.

8 But if the man has no relative to whom restitution may be made for the wrong, the restitution which is made for the wrong *must go* to the LORD for the priest, besides the ram of atonement, by which atonement is made for him.

8 But if the person has no related redeemer to whom compensation may be made, the payment is to be brought to the LORD and given to the priest, in addition to a ram for atonement with which he is to be atoned.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

- In line with the spirit of the Law which regarded sin against one's fellow man as sin also against God (Cf. Ps 51:4), the Lord here introduced the principle of recompense

- The offender who wronged another person in any way must confess that sin and also make full restitution for it plus 20% (Cf. Lev 6:1-7 for details)

[Zacchaeus offered to do more: "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold" (Luke 19:8)]

9 Also every contribution pertaining to all the holy *gifts* of the sons of Israel, which they offer to the priest, shall be his.

9 Also every contribution pertaining to all the holy *gifts* of the sons of Israel, which they offer to the priest, shall be his.

9 Every offering from all the most sacred things of the Israelis that they bring to the priest is to belong to him.

9 And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 So every person's holy *gifts* shall be his; whatever anyone gives to the priest, it becomes his."

10 So every man's holy *gifts* shall be his; whatever any man gives to the priest, it becomes his."

10 Furthermore, everyone's sacred things belong to him, as well as whatever a person gives to the priest."

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

(c) Test of an unfaithful wife (5:11-31)

11 Then the LORD spoke to Moses, saying,

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11 Then the LORD told Moses,

11 And the LORD spake unto Moses, saying,

12 "Speak to the sons of Israel and say to them, 'If any man's wife goes astray and is unfaithful to him,

12 "Speak to the sons of Israel and say to them, 'If any man's wife goes astray and is unfaithful to him,

12 "Instruct the Israelis what to do if a man's wife turns astray so that she unfaithfully acts against him,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 and a man has sexual relations with her and it is hidden from the eyes of her husband and she remains undiscovered, although she has defiled herself, and there is no witness against her and she has not been caught in the act,

13 and a man has intercourse with her and it is hidden from the eyes of her husband and she is undetected, although she has defiled herself, and there is no witness against her and she has not been caught in the act,

13 a man has sexual relations with her and she conceals it from her husband, keeping it secret although she has defiled herself with there being no witnesses against her, but she was caught anyway.

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner;

- When a wife was suspected by her husband of adultery (there being no witnesses) and she maintained her innocence, she was to be brought to the priest and made to stand

before the Lord, who alone could determine her innocence or guilt

14 if an attitude of jealousy comes over him and he is jealous of his wife when she has defiled herself, or if an attitude of jealousy comes over him and he is jealous of his wife when she has not defiled herself,

14 if a spirit of jealousy comes over him and he is jealous of his wife when she has defiled herself, or if a spirit of jealousy comes over him and he is jealous of his wife when she has not defiled herself,

14 If an attitude of jealousy overcomes him so that he becomes jealous at his wife when she is defiled, or if an attitude of jealousy overcomes him and he becomes jealous of his wife even though she isn't defiled,

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 the man shall then bring his wife to the priest, and shall bring as an offering for her a tenth of an ephah of barley meal; he shall not pour oil on it nor put frankincense on it, because it is a grain offering of jealousy, a grain offering of reminder, a reminder of wrongdoing.

15 the man shall then bring his wife to the priest, and shall bring as an offering for her one-tenth of an ephah of barley meal; he shall not pour oil on it nor put frankincense on it, for it is a grain offering of jealousy, a grain offering of memorial, a reminder of iniquity.

15 then that man is to bring his wife to the priest along with an offering for her consisting of a tenth of an ephah of barley flour. He is not to pour oil or set frankincense over it, because it's to be a jealousy offering, a memorial offering that will serve as a reminder of iniquity.

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

- Nowhere but here is barley prescribed for a meal offering. Usually fine meal (*solet*) was required along with oil and frankincense

- The reason for the difference seems to be that the usual meal offering, unlike this one, was a joyous offering, often of the first fruits

- The only other dry meal offering was the poor man's sin offering (Lev 5:11)

- In both cases the dry barley meal speaks of a sinful and humiliating circumstance

16 'Then the priest shall bring her forward and have her stand before the LORD,

16 'Then the priest shall bring her near and have her stand before the LORD,

16 Then the priest is to bring it and make her stand in the LORD's presence.

16 And the priest shall bring her near, and set her before the LORD:

17 and the priest shall take holy water in an earthenware container; and he shall take some of the dust that is on the floor of the tabernacle and put *it* in the water.

17 and the priest shall take holy water in an earthenware vessel; and he shall take some of the dust that is on the floor of the tabernacle and put *it* into the water.

17 The priest is to put some holy water into an earthen vessel, take some dust from the floor of the tent, and put it into the water.

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water:

- Earthen so that it could be broken after the ceremony (Lev 6:28)

- Water taken from the laver was holy; but since everything in the Tabernacle was holy, the water was rendered impressively more so by the addition of sacred dust

18 The priest shall then have the woman stand before the LORD and let down *the hair of* the woman's head, and place the grain offering of reminder in her hands, that is, the grain offering of jealousy; and in the hand of the priest is to be the water of bitterness that brings a curse.

18 The priest shall then have the woman stand before the LORD and let *the hair of* the woman's head go loose, and place the grain offering of memorial in her hands, which is the grain offering of jealousy, and in the hand of the priest is to be the water of bitterness that brings a curse.

18 The priest is to have the woman stand in the LORD's presence, uncover her head, and put the grain offering as a memorial, a reminder of jealousy, into her hands. The priest is also to have in his hand the contaminated water that carries a curse.

18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:

19 And the priest shall have her take an oath and shall say to the woman, "If no man has had sexual relations with you and if you have not gone astray into uncleanness, *as you are* under *the authority of* your husband, be immune to this water of bitterness that brings a curse;

19 The priest shall have her take an oath and shall say to the woman, "If no man has lain with you and if you have not gone astray into uncleanness, *being* under *the authority of* your husband, be immune to this water of bitterness that brings a curse;

19 "The priest is to administer this oath to the woman: 'If indeed another man didn't have sexual relations with you and you didn't become unfaithful to your husband, then may you be free from these waters that bring a curse.

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse:

20 if, however, you have gone astray, *though* under *the authority of* your husband, and if you have defiled yourself and a man other than your husband has had sexual intercourse with you"

20 if you, however, have gone astray, *being* under *the authority of* your husband, and if you have defiled yourself and a man other than your husband has had intercourse with you"

20 But if you have become unfaithful to your husband and have become defiled because a man who isn't your husband has had sexual relations with you...'

20 But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

21 (then the priest shall have the woman swear with the oath of the curse, and the priest shall say to the woman), "may the LORD make you a curse and an oath among your people by the LORD'S making your thigh shriveled and your belly swollen;

21 (then the priest shall have the woman swear with the oath of the curse, and the priest shall say to the woman), "the LORD make you a curse and an oath among your people by the LORD's making your thigh waste away and your abdomen swell;

21 then the priest is to have the woman commit to an oath by saying to the woman, 'May the LORD make you a curse and a curse among your people. When the LORD makes your thigh waste away and your abdomen swell

21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell;

22 and this water that brings a curse shall go into your stomach, to make your belly swell up and your thigh shrivel." And the woman shall say, "Amen, Amen."

22 and this water that brings a curse shall go into your stomach, and make your abdomen swell and your thigh waste away." And the woman shall say, "Amen. Amen."

22 and this water that brings a curse enters your abdomen, making it swell and your thigh waste away.'

"Then the woman is to say 'Amen.'

22 And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: And the woman shall say, Amen, amen.

23 'The priest shall then write these curses on a scroll, and he shall wash them off into the water of bitterness.

23 'The priest shall then write these curses on a scroll, and he shall wash them off into the water of bitterness.

23 "Then the priest is to write all of these words in a document and wipe it off with the contaminated water.

23 And the priest shall write these curses in a book, and he shall blot them out with the bitter water:

24 Then he shall make the woman drink the water of bitterness that brings a curse, so that the water which brings a curse will go into her and cause bitterness.

24 Then he shall make the woman drink the water of bitterness that brings a curse, so that the water which brings a curse will go into her and *cause* bitterness.

24 The woman is to drink the bitter water that brings a curse and the water that brings a curse is to be considered contaminated.

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.

- By this act the very words of the curse were symbolically transferred to the bitter water

25 And the priest shall take the grain offering of jealousy from the woman's hand, and he shall wave the grain offering before the LORD and bring it to the altar;

25 The priest shall take the grain offering of jealousy from the woman's hand, and he shall wave the grain offering before the Lord and bring it to the altar;

25 The priest is to take the offering of jealousy from the woman's hand, wave the offering in the LORD's presence, and have her approach the altar.

25 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:

26 and the priest shall take a handful of the grain offering as its reminder offering and offer *it* up in smoke on the altar, and afterward he shall make the woman drink the water.

26 and the priest shall take a handful of the grain offering as its memorial offering and offer *it* up in smoke on the altar, and afterward he shall make the woman drink the water.

26 The priest is to take a handful of grain from the memorial and offer a sacrifice on the altar, after which he is to have the woman drink the water.

26 And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water.

27 When he has made her drink the water, then it will come about, if she has defiled herself and has been unfaithful to her husband, that the water which brings a curse will go into her and cause bitterness, and **her belly will swell up** and her thigh will shrivel, **and the woman will become a curse among her people.**

27 When he has made her drink the water, then it shall come about, if she has defiled herself and has been unfaithful to her husband, that the water which brings a curse will go into her and *cause* bitterness, and her abdomen will swell and her thigh will waste away, and the woman will become a curse among her people.

27 When he has had her drink the water, if she was defiled and had acted unfaithfully toward her husband, then the contaminated water that brings a curse will enter her and infect her, causing her abdomen to swell and her thigh to waste away. Then she is to be a cursed woman among her people.

27 And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

- "...her belly will swell up... and the woman will become a curse among her people" - if she was not defiled, but was clean, then she should be free

-- This test would have a tremendous psychological effect upon a person, especially if she were guilty!

28 But if the woman has not defiled herself and is clean, she will be immune and conceive children.

28 But if the woman has not defiled herself and is clean, she will then be free and conceive children.

28 But if the woman isn't defiled, then she is to be freed and will be able to bear children.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 'This is the law of jealousy: when a wife, *who is* under *the authority* of her husband, goes astray and defiles herself,

29 'This is the law of jealousy: when a wife, *being* under *the authority* of her husband, goes astray and defiles herself,

29 This is the law in cases of jealousy when a woman defiles herself while under her husband's authority:

29 This is the law of jealousies, when a wife goeth aside to another instead of her husband, and is defiled;

30 or when an attitude of jealousy comes over a man and he is jealous of his wife, he shall then have the woman stand before the LORD, and the priest shall apply all of this law to her.

30 or when a spirit of jealousy comes over a man and he is jealous of his wife, he shall then make the woman stand before the LORD, and the priest shall apply all this law to her.

30 When a man becomes under the control of an attitude of jealousy regarding his wife, he is to present her to the Lord, and the priest is to apply this entire statute to her.

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 The man, moreover, will be free of guilt, but that woman shall bear *the consequences of her guilt.*"

31 Moreover, the man will be free from guilt, but that woman shall bear her guilt."

31 The husband will be free from guilt, but the wife is to bear the punishment of her iniquity."

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

- Why isn't the man subjected to the same test? The husband was suspicious of the wife. Could a husband be guilty? — Of course

- If a man or woman were taken in adultery, both of them were to be stoned to death; there is no double standard in the Bible.

- Then why is only the woman to be tested? — Because this is a picture of Christ and the church

— There can be no suspicion of Christ, but there is suspicion of the Church

— J. Vernon McGee: "I can assure you. I know the church rather well, and, believe me, it is under suspicion!"