



NASO/ELEVATE

Bemidbar/Numbers 4:21 – 7:89

This week we begin with a continuation of **the organization of the camp of Israel** as it prepares for its trek through the wilderness to the **Promised Land**. Whereas the book of **Shemot** (Exodus) described Israel's journey **from Egypt to Mt. Sinai**, the book of **Bemidbar** will take the Israelites **from Mt. Sinai to Canaan**. While both books also contain a variety of **commandments**, you may notice that many of the commandments we will be discussing in Bemidbar appear to be **totally unrelated to the sequence of events**. When this is the case, you can almost always be sure to find a beautiful picture of **Messiah** through some sort of **thematic connection!**

As Israel is about to set out, nothing will be more important than the assurance of יהוה's (Yahwey's) **presence**. This, however, will depend **on the strict maintenance of the purity of the camp**. In Chapter 5, we begin with three categories of **ritual impurities**. We see them described on a **physical level**, yet we have also seen them to be **pictures of spiritual impurities**. The affected person is **contagious...physically and spiritually**. But they are also in **personal danger** should they come near to the **holiness of the Almighty**. We see the command for them to be put out of the camp and **away from the holiness of יהוה** in Bemidbar 5:

Bemidbar 5:3 "You shall put out both male and female; **you shall put them outside the camp, that they may not defile their camps in the midst of which I dwell.**"

It is no coincidence that within the yearly cycle, this Torah reading always falls very near to the **Feast of Shavuot (Pentecost)**. We will focus on **the law of jealousy and the suspected adulteress** and even find that there is a connection with **Shavuot**. Let's begin!

Hopefully you have been a part of the "**Counting of the Omer**", that 50 day period beginning after the Sabbath following **Pesach** (Passover) and continuing to **Shavuot** (Pentecost). This is also the time period when Israel **journeyed from the Red Sea to Mount Sinai**. Today this 50 day count is also significant for us as it represents **our journey from the slavery of our former lives** (represented by slavery in Egypt) **to experiencing the liberty that we have in Torah** through the power of the Holy Spirit:

John 8:32 "And you shall know the truth, and **the truth shall make you free.**"

This 50 day period **began** with the waving of the **barley sheaf, the first of the harvest:**

Vayikra 23:11 'He shall wave the **sheaf** before יהוה, to be accepted on your behalf; **on the day after the Sabbath** the priest shall wave it. ¹² 'And you shall offer on that day, when you wave the **sheaf**, a male lamb of the first year, without blemish, as a burnt offering to יהוה.

This ritual of the waving of the sheaf **takes place in front of the altar**. Now do you remember how the **location for the temple in Jerusalem** was selected?

1 Chronicles 21:18 Therefore, the angel of יהוה commanded Gad to say to David that David should go and erect an **altar** to יהוה **on the threshing floor** of Ornan the Jebusite.

The location that David purchased for the altar of יהוה and His temple was a **threshing floor for grain...specifically, wheat**. The **altar was a place of judgment or reward**. A **threshing floor** is where **wheat is separated from the chaff**. **Chaff** is the **useless part of the plant** which is **blown away or consumed by fire** (this is judgment). The **tares** have already been **separated from the wheat before** it is brought into the temple. For now keep in the back of your mind that **wheat is symbolic of people**, and also that the **adulterous woman** will be **judged near the altar**.

The Hebrew word for **sheaf** is “**omer**” (עֹמֶר), which is a Biblical measure of dry things and also known as **1/10th of an ephah**:

Shemot 16:36 Now an **omer** is **one-tenth of an ephah**.

We'll review just a little bit, because all of these points have importance. An **omer** is about 2 quarts and is **just the amount of four required to make daily bread**. It was also the measure used for the gathering of **manna**:

Shemot 16:16 "This is the thing which יהוה has commanded: 'Let every man gather it according to each one's need, **one omer for each person**, *according to the* number of persons; let every man take for *those who are* in his tent.' "

This **omer of manna** became the “**Bread of Life**” for the Israelites while they traveled through the desert and we know that to be **Yeshua**:

John 6:33 "For **the bread of Yah** is He who comes down from heaven and gives life to the world."

Now, to continue I will be borrowing some of the concepts from Rico Cortez's teaching on the **Bitter Waters**. His website is www.wisdomintorah.com. Rico makes the **parallel** between the **jealous husband bringing his wife** before the altar and **Yeshua bringing His bride** before the altar. However, because **Yeshua has accepted the cup of bitter waters in our place**, now **through our identification with Him**, we can be **declared innocent**.

The story of the adulterous wife begins with a **jealous husband**. Let's jump to the end of the Bible for a second. A simple definition of the Scriptures could be “**in the Father's house, the Son takes a bride**”. So, in the end, we see this future reality:

Revelation 21:1 Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea.² Then I, John, saw **the holy city, New Jerusalem**, coming down out of heaven from Adonai, **prepared as a bride adorned for her husband**.³ And I heard a loud voice from heaven saying, "Behold, the tabernacle of Yah is with men, and **He will dwell with them**, and they shall be His people. Yah Himself will be with them *and be* their Elohim.

So, we know the **END** of the story. But what happens **in between**? יהוה is a **jealous Elohim**. **Adultery is the spiritual picture of idolatry**. And idolatry is putting **ANYTHING in the place of your service to the Almighty**.

Shemot 20:4 " You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; ⁵ you shall not bow down to them **nor serve them**. For I, יהוה your Elohim, *am* a **jealous El**, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate Me

Israel as the adulterous wife is a recurring prophetic image of Israel's infidelity to יהוה:

Hosea 1:2 When יהוה began to speak by Hosea, יהוה said to Hosea: "Go, take yourself a **wife of harlotry** And children of harlotry, for the land has committed great harlotry by departing from יהוה."

With the picture in mind of **Israel being the adulterous wife**, we are going to take a look at some of the details of the story in Bemidbar 5. This story has a **literal meaning** and was a ritual that the Israelites were expected to keep. As a **shadow**, it also has much **Messianic significance**. I know that some of my logic may fall short, however my hope is that you will **continue to meditate** on this beautiful picture of **grace and reconciliation**.

Bemidbar 5:11 And יהוה spoke to Moses, saying, ¹² "Speak to the children of Israel, and say to them: '**If any man's wife goes astray and behaves unfaithfully toward him,** ¹³ 'and a man lies with her with seed, and it is hidden from the eyes of her husband, and it is concealed that **she has defiled herself**, and there was **no witness against her**, nor was she caught –

- The way these verses are presented seems to clearly imply that the woman is **guilty**. She should receive the **death penalty for adultery**, however, since there were **no witnesses** it cannot be carried out.
 - **Devarim (Deuteronomy) 17:6** "Whoever is deserving of death **shall be put to death on the testimony of two or three witnesses**; he shall not be put to death on the testimony of one witness.
- Also, your translation may not be clear that **what this unfaithful wife received** from the man that she laid with was his "seed". **Seed** is an **important concept** throughout the Bible. The **good seed** is the **Word of the Almighty**, the "other" seed is clearly seen in Bereshith (Genesis):
 - **Bereshith 3:15** And I will put enmity between you and the woman, and **between your seed and her Seed**; He shall bruise your head, and you shall bruise His heel."
 - **Receiving the bad seed** is akin to **participating in idolatry**. So what is the result of this?

Bemidbar 5:14 'if the spirit of jealousy comes upon him and he becomes **jealous of his wife**, who has defiled herself; or if the spirit of jealousy comes upon him and he becomes **jealous of his wife**, although she has not defiled herself –

- We've already seen that **our Elohim is a jealous God**. It may help to put our definition of "jealous" in a **more positive light**. *Theological Wordbook of the Old Testament* defines **jealous** to mean "zeal for one's own property". Also, in marriage the "**two become one flesh**", therefore **adultery is a picture of the severing of the body**....this is a form of **murder**. The seriousness of adultery in a relationship could not be overlooked since the **marriage covenant** is a picture of the **Almighty and His bride**. Therefore, provision was made for a husband to **discover and accuse** suspected **adultery**. Apparently, if the woman really did sin, her husband would become **jealous**, the emotion being **stirred by a divine nudge**.

Bemidbar 5:15 'then the man shall bring his wife to the priest. **He shall bring the offering required for her, one-tenth of an ephah of barley meal; he shall pour no oil on it and put no frankincense on it, because it is a grain offering of jealousy, an offering for remembering, for bringing iniquity to remembrance.**

- The husband brings the offering required for her, **one tenth of an ephah of barley meal**....does that ring any bells? He is bringing **an omer of barley**. Remember an **omer of barley** is what was waved near the altar **on the day of Yeshua's resurrection**. **He became the barley offering that ascended to heaven and was waved in the heavenly temple**. An omer of barley is the **price of a bride who has gone astray**. Since she is accused of being **an unrepentant sinner, she is not qualified to bring her own sacrifice** (Bemidbar 15:30). In verse 15 the husband, in a **display of grace**, brings the **acceptable offering**.
- The offering is not made with **oil**, because oil represents **light** and what she did was done in the **darkness**. It also does not include **frankincense**, the incense of **purity**.
- The point of the offering – **to bring her iniquity to remembrance**. The question is...**whose remembrance?** Is it so that **she will remember?** This entire ritual is actually about **reconciliation**. But reconciliation cannot occur until **the adulterous woman comes to grips with and confesses her sin**.
- We'll each have our own time of **judgment** before our **High Priest**:

Bemidbar 5:16 **And the priest shall bring her near, and shall cause her to stand before יהוה.**

- Notice that **the priest stands next to her** (he intercedes for her) when she stands before יהוה. The next verse is filled with symbolism:

Bemidbar 5:17 'The priest shall take **holy water** in an **earthen vessel**, and take some of the **dust** that is on the **floor of the tabernacle** and put it into the water.

- **Holy water** – came from the **laver in the tabernacle**. The laver sat between the altar and the Holy Place and was used **for the washing of the hands and feet of the priests**. I cannot but imagine that this water **contained some of the blood of the holy sacrifices**:

- **1 Corinthians 11:25** In the same manner *He* also *took* the cup after supper, saying, "This cup is **the new covenant in My blood**. This do, as often as you **drink it, in remembrance of Me.**"

- **Water** is also a picture of **יהוה's Word**. This water was contained in an **earthen vessel**:
 - **2 Corinthians 4:6** For it is the El who commanded light to shine out of darkness, who has shone in our hearts to *give* the light of the knowledge of the glory of Yah in the face of Yeshua the Messiah. ⁷ But we have this treasure in **earthen vessels**, that the excellence of the power may be of Yah and not of us.
 - The **Word of יהוה**, pictured by the **water**, also can bring about **judgment**:
 - **Hebrews 4:12** For **the Word of Yah** is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is **a discerner of the thoughts and intents of the heart**.

- What is the **dust from the floor of the tabernacle**? Could it be **identification** with the **descendants of Abraham**?
 - **Bereshith 13:16** "And I will make **your descendants as the dust of the earth**; so that if a man could number the dust of the earth, *then* your descendants also could be numbered.

- Everything is put into the **water**. **Everything is judged by the Word**.

The next verse seems to set forth a **choice** for the **woman**. The sages say that at any time, she could **confess her sin** and **stop the process**:

***Bemidbar 5:18** 'Then the priest shall stand the woman before יהוה', uncover the woman's head, and put the offering for remembering in her palms, which is the grain offering of jealousy. And the priest shall have in his hand the bitter water that brings a curse.*

- To **uncover her head** was to **remove the symbol of her husband's covering** so she would be **judged by her own merits**. This is truly to be "**under the law**", and not to be under the **grace of the Messiah**.

- The Priest places the **omer of barley offering** into her **palms**. Your translation may say "hands", but "**palms**" is a better translation. **Palms indicate that her hands were open**, thus showing an **acceptance of the offering**. The priest still is holding the bitter water which brings on the curse.

- Keep in mind that the **omer of barley offering points to the risen Messiah**. There is another huge **pointer to it being the Messiah** who is placed into her **palms**. For those of you who understand the placement of the **stand-alone aleph-tav** (אָ) in significant places throughout the Hebrew Scriptures, I am going to give you the literal translation of this verse including the **placement of the aleph-tav**:
 - **Bemidbar 5:18** And the priest shall stand the woman before יהוה and shall give the woman into her palm אָ **the grain offering** (the omer of barley), the memorial....

Bemidbar 5:19 *'And the priest shall put her under oath, and say to the woman, "If no man has lain with you, and if you have not gone astray to uncleanness while under your husband's authority, be free from this bitter water that brings a curse."²⁰ "But if you have gone astray while under your husband's authority, and if you have defiled yourself and some man other than your husband has lain with you" --²¹ 'then the priest shall put the woman under the oath of the curse, and he shall say to the woman -- " **וַיִּיָּצַק** make you a curse and an oath among your people, when **וַיִּיָּצַק** makes your thigh rot and your belly swell;*

- At this point, the bitter water will bring on a curse if not coupled with **confession**. The truth is, **we have all fallen short** and are **deserving of the curse**:
 - **Galatians 3:10** For as many as are **of the works of the Torah** are **under the curse**; for it is written, "**Cursed is everyone who does not continue in all things** which are written in the book of the Torah, to do them.
 - Please do not misinterpret this verse as many have, to believe that the **Torah** is **the curse being referred to**. It is when we **depend** on **doing** the works of Torah (which we cannot do perfectly) that we become the adulterous woman, under the curse.
 - **Romans 3:23** for **all have sinned and fall short of the glory of God**,
- With her **swollen belly**, she will falsely appear to be **fruitful**. But time will kick in and the reality is that her reproductive organs have shriveled up. **Fruitfulness** refers to more than having children.
 - **Galatians 5:22** But the **fruit of the Spirit** is love, joy, peace, longsuffering, kindness, goodness, faithfulness,²³ gentleness, self-control. **Against such there is no law**.

Bemidbar 5:22 *"and may this water that causes the curse go into your stomach, and make your belly swell and your thigh rot." Then the woman shall say, "Amen, so be it."*

- Now remember, the **woman** is a picture of the **bride of Messiah**. Devarim tells us that by **confirming these words** (she says, "**Amen**") she will **not** be cursed.
 - **Devarim 27:26** **'Cursed is the one who does not confirm all the words of this Torah. And all the people shall say, 'Amen!'**

Bemidbar 5:23 *' Then the priest shall write these curses in a book, and he shall blot them off into the bitter water.²⁴ 'And he shall make the woman drink the bitter water that brings a curse, and the water that brings the curse shall enter her for bitter things.²⁵ 'Then the priest shall take the grain offering of jealousy from the woman's hand, shall wave the offering before **וַיִּיָּצַק**, and bring it to the altar;*

- Colossians tells us that Yeshua blotted out a set of similar decrees against us, nailing them to His cross:
 - **Colossians 2:13** And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,¹⁴ **having blotted out the handwriting of requirements that was against us**, which was contrary to us. And He has taken it out of the way, having nailed it to the **tree**.

- Moses tells us that **the bitter waters** (letter [as opposed to the **spirit**] of the Torah with its **curse**) **can be made sweet** again by cutting down a **tree** and casting it into the **bitterness**:
 - **Shemot 15:25** So he cried out to יהוה, and יהוה showed him a **tree**. **When he cast it into the waters, the waters were made sweet**. There He made a statute and an ordinance for them. And **there He tested them**.
 - How did He test them? If you read on in Shemot, you will see **He gives them manna and the instructions for gathering an omer a day. The omer was their salvation then and it becomes the woman's salvation now as the grain offering of jealousy (the omer of barley) is waved before יהוה!**

***Bemidbar 5:26** 'and the priest shall take a handful of the offering, as its memorial portion, burn it on the altar, and afterward (אָחַר) make the woman drink the water.²⁷ 'When he has made her drink the water, then it shall be, if she has defiled herself and behaved unfaithfully toward her husband, that the water that brings a curse will enter her and become bitter, and her belly will swell, her thigh will rot, and the woman will become a curse among her people.*

- Why is the woman made **to drink a second time**? Perhaps the answer is in the Hebrew word for **afterward** – (achar - אָחַר). It can imply the **end times**.
 - **Hosea 3:5** **Afterward** (אָחַר) the children of Israel shall return and seek יהוה their Elohim and David their king. They shall fear יהוה and His goodness **in the latter days**.
 - **Joel 2:28** " And it shall come to pass **afterward** (אָחַר) that I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions.
- Will the bride **be made to drink the bitter waters a second time** because **she has defiled herself and behaved unfaithfully towards her husband in the end times**? Has she **not kept the covenant relationship of Torah** that she made with Him **when she accepted Him as her Adonai and Savior (pictured by the acceptance of the omer of barley)**?

***Bemidbar 5:28** 'But if the woman has not defiled herself, and is clean, then she shall be free and **may conceive children**.*

- She will become **“fruitful”** again. Baruch HaShem!

***Bemidbar 5:29** ' This is the Torah of jealousy, when a wife, while under her husband's authority, goes astray and defiles herself,³⁰ 'or when the spirit of jealousy comes upon a man, and he becomes jealous of his wife; then he shall stand the woman before יהוה, and the priest shall execute all this law upon her.³¹ 'Then the man shall be free from sin, but **that woman shall bear her iniquity** (avon - אָוֹן),.' "*

Now, I would like to kind of summarize and toss in a few more observations:

- The **underlying principle** of the **sacrificial system** is that **the sacrifice** has an effect only **ON THE ONE WHO BRINGS IT!** Then it becomes our **identification** with that person that allows

Him to be our **substitute**. Who brought the omer offering? The **husband** brought it! So when the priest takes the offering from her (verse 25), the effect of the bitter waters **is on the husband who initially brought it!** In fact, Yeshua brought **Himself** to be the offering, and He actually **drank the cup** of bitter water!

- **Galatians 3:13** Messiah has redeemed us from the curse of the Torah, having become a curse for us (for it is written, "Cursed *is* everyone who hangs on a tree")
 - **2 Corinthians 5:21** For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.
 - **Isaiah 51:22** Thus says your Adonai, יהוה and your Elohim, *Who* pleads the cause of His people: "See, **I have taken out of your hand (Israel) the cup** of trembling, the dregs of the cup of My fury; **You shall no longer drink it.**
 - Is this the cup He is referring to when He says, "if it is possible, take **this cup** from me?" (Matthew 26:39)
 - **John 19:29** Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put *it* on hyssop, and put *it* to His mouth.³⁰ So when **Yeshua had received the sour wine**, He said, "**It is finished!**" And bowing His head, He gave up His spirit.
 - **Yeshua drank of the cup of the adulterous wife! He took on her punishment of death!**
- Bemidbar 5:31 seems to not fit in very well. The word for **iniquity** is **avon** (עֲוֹן). Its various meanings include both the **iniquity** AND the **punishment** for the iniquity. According to Scripture, it was **NOT inevitable that punishment to the sinner would follow iniquity**; there was a way of **escape**. Man (or the bride) **must become aware of his sin and confess**:
 - **Vayikra 16:21** "Aaron shall lay both his hands on the head of the live goat, **confess over it all the iniquities** (avon - עֲוֹן) of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send *it* away into the wilderness by the hand of a suitable man.
 - **Psalm 32:5** I acknowledged my sin to You, and my iniquity I have not hidden. I said, "**I will confess my transgressions** to יהוה," And **You forgave the iniquity** (avon - עֲוֹן), **of my sin**. Selah
 - It must be the **intention** of the **confessor** to **change his way of life**:
 - **Ezekiel 18:30** "Therefore **I will judge you, O house of Israel**, every one according to his ways," says the יהוה Elohim. "**Repent, and turn from all your transgressions** so that **iniquity** (avon - עֲוֹן), **will not be your ruin**.
 - And there is a **provision** for a **substitute in punishment**:
 - **Vayikra 16:22** "The **goat shall bear on itself all their iniquities** (avon - עֲוֹן) to an uninhabited land; and he shall release the goat in the wilderness.
 - **Isaiah 53:5** But He *was* wounded for our transgressions, *He was* bruised for our **iniquities** (avon - עֲוֹן); The chastisement for our peace *was* upon Him, And by His stripes we are healed.⁶ All we like sheep have gone astray; We have turned, every one, to his own way; And יהוה has laid on Him the iniquity (avon - עֲוֹן) of us all.

- Bemidbar 5:31 says that in the end, “**the man shall be free from sin**”! There’s Yeshua again! He drank of the cup, He paid for our sins, He resurrected, and He became “**free from sin**”!
- Jewish commentator Joseph Milgrom writes that the last phrase of Bemidbar 5:31 – “**bear her iniquity**” is a Hebrew idiom implying that she is to be **punished through divine agency**. Thus he points out, that this clause was **not addressed to the woman**, but to her **husband and the community**. It reminded them that if the adulteress is convicted by the ritual, **her punishment** rested not with them, but **solely with the Almighty**. Here also, Milgrom’s thoughts line up with the **Messianic understanding**.

We’ve run out of time, but I do have “one more thing”. The verse after the beloved **Aaronic blessing** reads:

Bemidbar 6:27 "So they shall put My Name on the children of Israel, and I will bless them."

In Revelation 22 we read of a coming day when the **curse** will be gone. The priority of **purity in the camp** that we have been reading about in this week’s Parsha will be accomplished, and **baruch HaShem** the **curse** is finally gone! Then יהוה will dwell with His people...that is those according to **Bemidbar 6:27 who have been marked by His Name**:

Revelation 22:3 And **there shall be no more curse**, but the throne of Yah and of the Lamb shall be in it, and His servants shall serve Him. ⁴ They shall see His face, and **His Name shall be on their foreheads**.

We haven’t even made a toe print in all the insights in this week’s Torah reading. May you be blessed in all your treasure hunting!

Shabbat Shalom!
Ardelle