

# numbers\_5p2 (720p)

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## SUMMARY KEYWORDS

Jealousy, God's order, covenant, adultery, Holy Spirit, marriage, priest, holy water, curse, bitterness, fidelity, sin, temptation, truth, Israel.

## SPEAKERS

Intro Voice, Baruch Korman

### Intro Voice 00:03

Shalom and welcome to via hafte yesrael, a Hebrew phrase, which means you shall love Israel. We hope you'll stay with us for the next 30 minutes, as our teacher, Dr Baruch, shares his expository teaching from the Bible. Dr Baruch is the senior lecturer at the Zera Avraham Institute based in Israel, although all courses are taught in Hebrew at the institute, Dr Baruch is pleased to share this weekly address in English. To find out more about our work in Israel, please visit us on the web@loveisrael.org That's one word, loveisrael.org Now here's Baruch with today's lesson.

### Baruch Korman 00:42

Well, we are going to look at a very unique portion of Scripture. Now, before we get into it, we need to remember that jealousy is not of God. I realize the scripture says that the Lord God is a jealous God, but he can be angry and sin not most of the time. When you and I are angry, it does indeed lead to sin. So God is different than us, and so where we should not be jealous or envious of something God, he is a jealous God. The Bible tells us, what does that mean? It means that God desires for us to be righteous, and when we are not, God is displeased by that, and that he will act and move. But what's the difference? Well, when we are jealous or envious, we tend to behave in an inappropriate manner. But when God is jealous, or when God is zealous for his people, he always, always does the right thing, so we praise Him for who He is, and we make that distinction, that what is fine and appropriate for God because we are still human means and that we are still in this body. Many the things that God can be, we cannot be, because when we are like that, we will act in a way that's dishonoring to him. With that said, take out your Bible and look with me to the book of Numbers and chapter five. Now last week, we began this chapter, and now we're going to deal with the remaining verses of numbers. Chapter Five, we completed last week the first 10 verses, and now we're going to do more than just the second half. We're going to complete all that remains in this fifth chapter. And we see here that the key thought is a spirit of jealousy. Now this spirit of jealousy isn't fitting for a husband. It's not fitting for a human being. And what God wants to do is to remove that jealousy, and God, and only God is able to do it, and he does it in a miraculous manner, meaning God, as only God can do, will set things in order. And that's one of the things that we should be constantly praying for is God's order in our life, and when something is out of his order, we should seek Him, pray to Him, be submissive to him, that we might act and do to bring order into our life and into our sphere of influence. We want to be a force for the order

of God. Well, with that said, look with me, as I said to Numbers chapter five, we're going to begin in verse 11, and we find that familiar verse. Look at verse 11. And the Lord spoke to Moses saying verse 12, speak to the children of Israel. Now, in one sense, the children of Israel, they represent humanity. But there's a difference. We find that the children of Israel have been brought into a covenant with God, not the superior covenant, but a covenant with God nevertheless, and with that covenant comes expectations and responsibilities. And we're going to see here how this covenant that God brought the people into it's inferior because there's a better covenant. In fact, as we read in the book of Hebrews, if there was not a better covenant, one that led to perfection, then there would be no need for a changing of the priesthood from a Levitical priesthood to a priesthood from the order of Melchizedek. Which means my righteous king, there's a change. And therefore there are changes within the law, whereby we find that although the Spirit of God is mentioned in the Old Testament, we find that he is called the Holy Spirit. Why holy? As I've shared many times, the word holiness is related to the purposes of God. So the Holy Spirit, He fills us, He dwells within us, so that we can act in a way that fulfills the purposes of God, in other words, that we might do good, that we might manifest righteousness, and that God might be glorified through our actions, our behavior. Look now to verse 12 once more, speak to the children of Israel, and you shall say unto them, Ish. Ish, this is a idiom we might translate any man. Now, ish is man. Ish ish is man, man. But it's an idiom in Hebrew, which means any man. And notice it speaks about his wife, any man whose wife that that she should go astray. Now what it meant simply means that she turns from the right path. There is a diversion. There is a detour in her behavior. She is not acting according to her covenantal responsibilities. And here we're talking about the covenant of marriage. So look again, you shall say unto them, to the children of Israel, any man whose wife, that she should go astray and notice it talks about her doing something that she should betray. It's a word of disloyalty. It's also a word that in other places, is translated as a rebellious act. So so she rebels or betrays against him with a act of rebelliousness, an act of disloyalty, something that's displeasing and is a violation of her covenantal responsibilities, and we're talking about the covenant of marriage. Look at verse 13. We don't have to guess what we're talking about. The scripture is going to tell us in a very precise way, look at verse 13, and a man will lay with her. So now we're talking about an act of immorality, more specific, adultery. So if a man should lie with her, and we see here the lane of a seed, meaning in such a way that that a seed is manifested. And we find here that that such an act is is not seen by the eyes of her husband. That is that it is is concealed, and she is unclean, but there is no witness against her, and she was not caught, meaning in that act, she was not caught so seemingly, and hear that word carefully, seemingly, she committed adultery with another man outside the the area of acceptability within a covenantal marriage. God hates adultery, therefore what do we find? She is guilty, but there's no witness. There's no way to prove it. And what happens? Well, look at verse 14. It says, ruachina, a spirit of jealousy shall pass unto Him, and He is jealous of his wife, and she is unclean, or

#### **Baruch Korman 09:12**

it passes upon him the spirit of jealousy, and he is jealous for his wife, but she has not been defiled. Meaning it's giving two possibilities. He may have that spirit of jealousy, but that spirit of jealousy, it might be because she is guilty, but on the other hand, because there's no witness, she was not caught in the act because of that, maybe she's innocent, but nevertheless, there is a problem. And the problem is that her husband has that spirit of jealousy. It is passed unto him, meaning he has this spirit of jealousy. What should be done now the first thought that we should should understand. Here is that

spirit of jealousy is not good. It is not healthy in a marriage. And we need to just pause for a moment and acknowledge that a godly marriage, let me say it differently, a marriage that is pleasing to God is based upon trust, based upon loyalty. Let me say it differently, based upon fidelity. And now the spirit of jealousy has caused that husband not to trust, not to rely, not to feel that she is trustworthy for him, and therefore that problem needs to be addressed and solved. So what happens? We'll go to the next verse, verse 15, the man. In this case, we're talking about the husband. The man shall bring his wife to the priest. Now notice, God is using the priests who have been anointed, who have a special call that they are gods. We could say emissaries. God wants to use them. They are servants. The word priest Cohen is a word that means a servant. So God wants to use the priest for his purposes. Look again at verse 15, the man shall bring his wife to the priests and bring an offering, bring an offering concerning her, in a specific offering, a 10th of an AFA. And also we have barley flour, but do not pour upon it any oil, and do not set upon it any frankincense. Why? Because it is an offering a grain, often offering specifically of jealousy. It is a grain offering for remembrance, for the remembering of the transgression. Now here we have two things being taught this husband. He is convinced in his own mind that she has betrayed him, that she has rebelled against the covenant of marriage, and that situation is not going to produce a healthy marriage, a god pleasing relationship. So God is prescribing a way for it to be dealt with in order to deal with that spirit of jealousy, you just can't ignore it. It is oftentimes a very strong, strong passion, feeling that that has to be dealt with. And this is one of the primary things we're learning in this passage, God deals with it, and we have to deal with jealousy as well. Move on to the next verse. It speaks in the previous verse about a remembering of and we had the word of own, which is a transgression or iniquity. So he remembers that, and it's dominating his life and their relationship. So now look at verse 16. It says the priests shall bring her near and stand her before the Lord. Now what does that mean? Well, you and I, we don't know, but if we look at some of the major commentators, both Christian and Jewish, we find that there's an agreement it means to bring her before God, that is, bring her, and it's not inside, inside the Holy of Holies, but before the Holy of Holies, of course, only the high priest can go inside once a year on the Day of Atonement. But bring her near to that, and this, according to most commentators, shows the significance, shows the seriousness of the spirit of jealousy, that God is going to deal with it, and he's going to deal with it according to His commands, his ways, what he has provided. Look at Verse 17, and the priest shall take holy water in an earthen vessel and from the and we might have soil, or some Bibles will say dust, but it's really the elements that's on the ground, that dust, that dirt, it says, and from the dirt which is upon the ground of the tabernacle, the priest shall take and he shall set it to the water. Uh, so very odd we find something that's that's from the ground, this dirt, this dust, this soil, and he brings it to the water, meaning he puts it into holy water. Now, why holy water? Well, what do we mean by that water that has been set aside for a purpose, and what is this to bring about the order of God? I want to say over and over to you, what is being emphasized here is a restoration to God's order, God's order within a covenantal relationship between that husband with his wife, this jealousy is destructive, and God says I must deal with it. And this is the way that I'm commanding for to be dealt with. So again, from the the dust or the dirt which is on the floor of the tabernacle, the priest shall take and he shall set it to the waters verse 18, and the priests should stand the woman before the Lord and do something. Now, most will say uncover. It's not the word uncover, if we look at this it's a word for letting down. So we see this word who far up at Roche, hi, SHA, let down the head of the woman. Now, what do we mean let down the head? Obviously, it's what's on the head of the woman, which is hair. So it's releasing the hair. Now this word is used, for example, on paying off a debt in modern Hebrew. It's letting it down,

meaning it's exposing it and dealing with it. This is a key word in this passage, because it shows that God is going to make manifest. He's going to deal with it, he's going to expose it, and he's going to set it in order. He is going to do something, and that is to remove this matter from this couple. And again, only, only God, can do this. And if there's a spirit of jealousy, whether it's from the man or the woman within the marriage. It is most destructive and minimally, we can learn from this that we need to take that to the Lord and ask God to help to deal with that, to remove that spirit of jealousy from the marriage. Keep reading it says, And he shall place upon her hands, literally her palms, if we read it literally this, this grain offering of remembrance, this grain offering of jealousy. It is in the hands of the priests. It shall be this water of bitterness for causing a curse. So we see here that something's going to be done, and that is this If, and we'll see this in a moment, if the woman is guilty, she is going to experience a curse, and that curse is called a curse of bitterness. Why? Because she has done something which is very destructive, which in bitters herself to her husband, if, and I want to emphasize this, if she is guilty, God's going to get to the bottom of it. There's going to be proof. There's going to be evidence, whether she is guilty or whether she is being falsely accused, and that spirit of jealousy is not based upon reality, but perhaps based upon the deceit of the enemy. Look now to verse 19. Now the priest is going to cause her to take an oath, and he will say to the woman, if you did not lie with a man,

#### **Baruch Korman 19:10**

and if you have not gone astray and become unclean against the authority of your husband, Then we have a word not free, as many Bibles say, clean then be clean from the waters of bitterness that that brings curses. So we see here that there's two possibilities, and we need to remember that one is, she's guilty if she is this procedure is going to manifest her guilt and cause her to suffer. But if she's innocent, the same procedure is going to reveal that so that the spirit of jealousy which is upon the husband can be. Dealt with and removed by the evidence that that spirit of jealousy is not based on reality, but based upon jealousy, envy, whatever it might be, it's not from God. Look now to to verse, verse 19 at the end, and she shall be clean, meaning, not held accountable from the the waters of bitterness of these curses, verse 20, and you that have have gone astray, meaning turn in the wrong way from from under your husband's authority, and that you have become unclean. It says here, then the man will give to you who, who has has laid, that she has laid with him that is not her husband, meaning that it's going to be exposed this act, if she has laid with a man that's not her husband, that she's not under the authority of it's going to be manifested through this procedure. So what can we take away? What's one of the primary lessons God exposes truth? I would make a note of that, because the next time you and I are going under temptation, and that happens a normal thing, even Messiah read Hebrews chapter four, it says he was tempted at all points, but without sin. Most of the time, when we are tempted, it leads to sin. That's not good. So we need to realize that temptation that leads to sin, ultimately, as in the case here, is going to be exposed. That fact should should sober us up and give us an incentive not to sin, not to succumb to temptation, but to flee temptation, as we learn from Yosef, in order that we are not defeated by our own sinfulness. Look at verse verse 21 and the priests shall cause the woman to take an oath, an oath of a course, a curse, excuse me, and the priest shall say to the woman, the Lord will set you for a curse, for an oath in the midst of your people, when the Lord will give your thigh to fall. Many Bibles will say rot, but it literally means to fall and for your belly to swell, swell. So two things here, and what we find is a principle. We need to understand what is being said in this passage, for her belly to swell, swell is going to be painful. It's discomfort. And for her thigh to fall is also speaking of many have translated it meaning or interpreted that she won't be able to walk. It's

going to be disjointed. So she is going to be rendered very much paralyzed in pain, unable to function normally. Now there's a message in that when we violate the covenant of God, or in this case, the covenant of marriage, which is from God, it is going to have some serious implications. We don't want to do that. We ought not violate the standards and the commandments and the covenants that God God brings us into. We want to be faithful. We want to be people of fidelity. We want to honestly go about the Lord's business and stay away from things that that lead us into temptation and ultimately cause us to sin. So this is the emphasis here. It's going to be manifested if she's guilty or not. Look now to verse 22 and the waters of of the curse, these waters of cursing, shall come into and we have a word. The word is literally intestine. Now that shouldn't surprise she's going to drink and and the water is going to go into your intestines, it says to the woman, and it will cause your belly to swell, to swell, and your thigh to fall. And the woman shall say, Amen, amen. Now it's the same word, amen, amen, amen. Yeah, some Bibles don't want to translate Amen and Amen. They translate that second Amen differently, but all she's saying is she's agreeing with God's terms, and in actuality, she has no choice. This is the methodology that God has given through His Word. When there's a husband who has that spirit of jealousy, believing that his wife has betrayed, has has ignored his authority through this marriage relationship, this is what God says. Is the prescribed way to remove that spirit of jealousy. If she's guilty, there's going to be effect. She is going to drink those waters of cursing that brings a curse upon her, and it's in the plural, and she is going to experience bitterness, her thigh is going to suffer, her belly is going to swell, and she is going to be in great discomfort. That's what sin leads to. And she's taking this oath. Yes, God, I'm submitting to that. If I'm guilty, this will be an acknowledging. This will be the results. Verse 23 and he, and we're talking about the priest, still, he shall write the curses, these curses, the priesthood in a book, meaning, writes it down, then he's going to scrape off these, these words into into the waters of bitterness. So she's taking an oath. She's going to speak that oath. He's going to write down that oath, and then take the ink, and he's going to scrape it off into the waters. And all of this is going to be utilized by God to expose the truth so that we can know the reality of the situation. Verse, verse 24 and he will cause the woman to drink, to drink, what the waters of bitterness that brings cursing? And it says here, the water shall come into her, what waters, the waters of cursing for bitterness. Now we see here a very important teaching, and that's this, this jealousy. It is connected to bitterness. It makes the relationship bitter. It makes it unsustainable. And God doesn't want that, because the marriage covenant should be until death. That's what's pleasing to God. And therefore we see an example that he is going to write down the words of this oath. He is going to do so scrape these words, this ink, into the mixture of the water, the bitter waters that bring a curse to the woman, because this bitterness has to be dealt with. Look now to verse, verse 25 and the priest shall take the hand of the woman and the grain offering of jealousy. And what should he do? He shall wave the the grain offering before the Lord, and it says that he shall offer it upon the altar. And what else? Look at verse 26 and the priest shall take a handful from this grain offering for the purpose of of remembering, and he shall burn it as an incense offering upon the altar. And afterwards he should make the woman drink from the waters. Verse 27 and she will drink of the water.

#### **Baruch Korman 29:02**

And it will come about if a very important word, if she is defiled, meaning, if she has defiled, defiled herself, and she has betrayed her husband, then it says, The waters that brings a curse shall enter into her for bitterness and what will happen? Well, we see here in the middle of verse 27 her belly will swell, her thigh will fall, and this woman will become a curse in the midst of her people. What is that



expressing? It's expressing a public awareness of her adultery that it's not going to be ignored. It is going to be exposed publicly. Why? God's warning? God hates adultery and God hates I doubt. Tree. Prophetically speaking, there is a relationship between adultery and idolatry. We were studying earlier on for our call to worship in Revelation 14. And there we find in that chapter that John speaks about the 144,000 and he calls them versions. Now many people want to interpret that literally. My initial response is to interpret things very literally. But when we understand that the book of Revelation borrows heavily from heavily from prophets, what we find prophetically is that God speaks about idolatry with the concept of adultery, because he sees the children of Israel in a marriage relationship with Himself. He is the husband. They are the wife. In the same way in the New Covenant, we see that Messiah is the groom and the church is the bride, and he expects fidelity. Well, we find here that 144,000 in Revelation 14, it says that they are virgins. Why? Well, if we keep reading, they follow the Lamb wherever He goes. They are faithful. There's no deceit within their mouth. Therefore, they are holy ones. They are the first fruit of God. They reflect the same character of Messiah. Well, move on to to our next verse, verse 2027, we began it and she shall drink the water, meaning that he will cause her to drink the water, and if she shall be unclean and of of rebelling against her husband. And it says here, if she excuse me, if she is is defiled and has rebelled against her husband. Want to get this right. It says the water shall come into her, the waters of cursing for bitterness, and this will bring about her belly to swell and her thigh to fall, and this woman will be a curse in the midst of her people, her sin is exposed. And realize, ultimately all sin will be exposed, that which we think in secret, it is going to be shouted from the housetops. Look now to verse 28 I was getting ahead of myself. It says here, but if she is not defiled herself, the woman and she is pure, she shall be clean. And what happens? She will be sown with a seed. What does that mean? Again, it's an idiom. It means that she's going to be pregnant. Instead of having bitterness, there's going to be fruitfulness in her womb. She has not defiled herself, she has not gone astray, but rather, she is going to conceive, and this pregnancy is going to be a confirmation that she is righteous, that she is holy, that she was loyal to that marriage covenant, so she will be sown with a seed, and the implication is she will conceive verse 29 This is the law of jealousy when a woman has gone astray from her husband's authority and has become defiled or unclean or impure, or a man which shall pass upon him the spirit of Jealousy, and he is jealous in regard to his wife, it says, Here, he shall stand the woman before the Lord and shall make her, that is the priests shall stand the woman before the Lord, and he should make her According to the law. This law. So the priest has the responsibility of carrying this out in order to expose either her righteousness, that she has not betrayed her husband, that this spirit of jealousy is not from God. It's false. It's from the enemy, and the spirit of jealousy is destructive. So God wants it dealt with. He says here, look at the text. Or going back to verse 30. Or if a man, the spirit of jealousy shall pass on to him and she he is jealous for his wife, the priest shall stand the woman before. Of the Lord and the priest shall make her according to all of this law, last verse, verse 31 and the man will be clean of this iniquity. And the woman, she will have her her or the but the woman shall have lifted from or she shall bear her iniquity. So if the spirit of jealousy is legitimate, then we're going to find that it's going to be dealt with by God, and he's going to be clean from his his iniquity, this feeling of that he had, and the woman, she will bear her iniquity. So what do we see here? We see just very clearly that God is going to set things in order that this spirit of jealousy cannot be left alone, to fester, to cause greater harm, to have a destructive influence in that marriage. God wants it dealt with. He wants to expose the reality. Because God is a God of truth. He wants to bring restoration in that marriage. And he will, but this is the law for dealing with a woman who has gone astray, one that is rebelled against her husband's authority, that he's trans

she has transgressed that that marriage covenant. If she has, then we're going to see that God is going to verify this spirit of jealousy, that it's not from the enemy, but it's from him that he had a discernment. But on the other hand, if she is innocent, that she has not gone astray, that she has not rebelled against his authority, that she has not committed adultery, then she is going to not suffer any of the effects of this bitter water, that her stomach will not swell her her thigh will not fall. There will be no effect. And the fact that there is no effect, no results from drink, this will verify that she is innocent. And the spirit of jealousy is not from from from the Lord, but it's from the enemy. God is a God of order. He puts things and restores them to how he wants them to be. But what is the message for us? We need to seek God. We need to look at his word. Now, today, there's no way that can be fulfilled. Why? Because the water, holy water, we don't have in the biblical sense, and there's no tabernacle to take that dust, that soil, that that dirt from. So it can't be done. But God is the same, yesterday, today and forever. We ask him, we seek Him, we pray to Him, and we bring both sides before the Lord, seeking truth, seeking his order. God is faithful. God is not limited to solving things only in the way that we read about in the past. Our God is always able, he's always able, to put things in order. And if we seek him humbly, if we come before him truthfully, God will manifest his his truth, his ways, so that we can submit that's what God is seeking individuals that want to submit to him. Well, I'll close with that until next week. Shalom from Israel. Amen. Well,

#### **Intro Voice** 38:55

we hope you will benefit from today's message and share it with others. Please plan to join us each week at this time and on this channel for our broadcast of love israel.org again, to find out more about us, please visit our website, love israel.org There you will find articles in numerous other lectures by Baruch. These teachings are in video form. May download them or watch them in streaming video until next week, may the Lord bless you in our Messiah, Yeshua, that is Jesus, as you walk with Him, Shalom from Israel. You.