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**God's Order For A Healthy Society**  
**Num. 5:1-31**

The health of a society can always be measured by the individuals relationship to God, to other individuals and to marriage.

The first is the positive influence to the other two, in the same perspective the lack of the first to God, will result in a brake down with others and marriage.

The relationship is so obvious yet our society refuses to acknowledge it and proposes that the solution for our society is more money, more education, a greater tolerance towards immoral lifestyles and .

God knows that every thought of mans heart is evil continuously from his youth therefore God has given his word to instruct, guide and convict man. Gen. 6:5

God in making preparations for Israel's journey through the wilderness points out three key factors for a stable and healthy society.

- I. The call to a sanctified and holy life. vs. 1-4**
- II. The call to a truthful and just life. vs. 5-10**
- III. The call to a faithful and trustworthy life. vs. 11-31**

\* The connecton may not be so obvious at first beteen the three sections but society begins with the individual, moves on to inter-relationships with others and culminates with the relationship of marriage!

- I. The call to a sanctified and holy life. vs. 1-4**  
\* This focuses on the individuals responsibility in society.
  - A. Israel the community of God's redeemed was to put out of the camp, every person who fell under the three-fold categories. vs. 1-2**
    - 1. The leper was the first to be put out of the camp.**
      - a. Leprosy was incurable and a very dreadful decease which considered one as dead while living. 12:12**
      - b. The leper had to cover his upper lip and cry unclean, unclean to warn people of their infectious condition and dwell outside the camp alone. Lev. 13:45-46**
      - c. The leper was at the mercy of God for his healing by divine intervention and would be excepted back into society. Lev. 14**
    - 2. The person having a discharge would be the second to be put out of the camp.**
      - a. The discharge could be of a sexual nature such as an venereal infection or a running issue from his body. Lev. 15:2**
      - b. The discharge or sore would be examined by the priest in order to determine if it was leprosy or a mere sore, the extent of the isolation and then pronounce him either clean or unclean. Lev. 13Lev.**
      - c. The discharge of semen or a woman's menstrual time would only render a person ceremonial unclean but only till the evening or seven days. Lev. 15: 16-19**
    - 3. The person having touched a dead body would be the third to be put out of the camp.**
      - a. The duration would be seven days. 19:11**

- b. The defilement would be of the Tabernacle of the Lord. 19:13
  - c. The person would have to partake of the Passover in the next month. 9:6, 10
  - d. The priest were given some exceptions. Lev. 21:1-4
- B.** Israel the community of God's redeemed had one standard for all. vs. 3
- 1. The Males and females were given equal treatment.
  - 2. The reason was that they not defile their camp in the midst of where God dwelt, for He is Holy.
- C.** Israel the community of God's redeemed was obedient to God's command. vs. 4
- 1. The Lord commands the people.
  - 2. The people exercise their will to obey or disobey.

### **Illustration**

Our society is full of young and older people alike who have chosen to live a life sanctified to sin and unholiness and the destruction is so evident by our crime, broken homes and loneliness.

### **Application**

- 1. The wisdom of isolating any person who is infected with any disease from the rest of society, especially if it is lethal is basic, you do not sacrifice society for one or even a few.
  - a. In light of our governments policy on covering up and helping the spread of AIDS by promoting safe sex by wearing condoms, millions are doomed to die, it is like telling a person to cover his eyes with clear plastic in order not to see.
  - b. In view of the lethality of the disease every step should be taken to prevent the spread of it to others and this begins with true and accurate information not misinformation & lies,

- but rather the public is forced by law not to reveal or discriminate against such a person and run the risk of jeopardizing infection with the disease.
- 2. The command of God to each of us in a symbolic way of the leper who is a type of sin, is that we be removed from any sinful lifestyle or be unequally yoked with unbelievers. 1Cor. 6:14-18
  - 3. The discharge represents any sin that so easily besets us from running the race with endurance or hinder our fellowship with God. Heb. 12:1, 1Jn.1:7, 9
  - 4. The dead body represents defilement that comes sudden and catches us unaware, therefore we need to confess and be forgiven. 1Jn. 2:1
  - 5. Sin respects no one and neither should we respect any one who sins because of friendship! Ja. 2:1
  - 6. Obedience is better than sacrifice and to hearken than the fat of rams, for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. 1Sam. 15:22-23

***Obedience to a sanctified and holy life results in a physically and spiritually healthy society!***

## **II. The call to a truthful and just life. vs. 5-10**

- \* This focuses on inter-relational responsibility with others in society.
- A.** Israel the community of God's redeemed was to be a people who sought reconciliation. vs. 5-7
- 1. The individual who committed unfaithfulness in the things of the Lord was to *acknowledge* his or her guilt. vs.5-6
  - 2. The individual had to *confess* his guilt. vs. 7a
    - \* To confess means to say the same thing, to agree with the fact that he failed and confess the very sin. 1Jn. 1:9

3. The individual had to make *restitution* for his trespass in its full value to the person wronged and add 20% on top of it. vs.7b-c
- B.** Israel the community of God's redeemed was to see that their sin affected not just the person who they sinned against but the extended family, affecting the whole of society. vs. 8-10
1. The guilty person was to make restitution to the relatives if the innocent party if he or she were no longer present. vs. 8a
  2. The guilty person was to pay the restitution to the priest if no kinsman redeemer "goel" was available. vs. 8b-10  
\* The man was to sense his debt to society at large and not be released from it!

### **Illustration-Day America told the truth**

Lying has become a cultural trait. Lying is embedded in our national character. The majority of Americans today (two in every three) believe that there is nothing wrong with telling a lie. Only 31 % of us believe that honesty is the best policy.

### **Application**

1. If society is ever to be stable and functional, people must acknowledge their faults, failure and sins to the offended party for there to be reconciliation.
  - a. Some people have committed injustices and brought destruction to others lives but they never have acknowledged their wrong, instead they have justified their sin by saying, well you did this and if you wouldn't of done that, excusing themselves.
  - b. You must say I am sorry for lying to you about the information, I am sorry I deceived you by not telling you all the truth before you made the decision etc.

2. If society is ever going to be stable and functional people must confess their sin and not just say I am sorry.
  - a. I stole your car , can you forgive me?
  - b. I robbed you of your virginity, can you forgive me?
  - c. I lied to you about my past, this is the truth , can you forgive me?
3. If society is going to be stable and functional people must make restitution.
  - a. It demonstrates physical evidence of ones true repentance.
  - b. It finalizes the offense and reconciliation, removing bitterness and releasing the person in forgiveness.
  - c. It can extinguishes any relative revenge in the future.

***Obedience to a truthful and just life with others results in a morally, ethically and emotionally healthy society!***

- III.** The call to a faithful and trustworthy life. vs. 11-31  
\* This focuses on marital relationship for the sake of society.
- A.** Israel the community of God's redeemed was to be a people of faithfulness to the covenant of marriage. vs. 11-14
1. The occasion describes a woman who had become unfaithful to her husband in the covenant of marriage. vs. 11-12
  2. The occasion for this law was when a wife had been sexually unfaithful and it was hidden from her husband and there were no witnesses. vs.13
  3. The occasion provided for both the spirit of jealousy when in fact she was guilty and when she was not. vs.14
- B.** Israel the community of God's redeemed was to allow God to be the judge in such an occasion. vs. 15-28

1. The man would bring his wife to the priest.
2. The man would offer an meal offering without oil or frankincense symbolic of interrupted fellowship and worship. vs. 15
3. The priest would put her before the lord and take water in a vessel and dust from the Tabernacle floor, putting her under oath for the curse, responding "Amen" in agreement. vs. 16-22
4. The woman would then be given the bitter water under the curse, the offering presented and God's judgment would be manifested, if she was guilty the curse would be divinely executed and if innocent she would be set free. vs. 23-28

C. Israel the community of God's redeemed was to benefit from the process.

1. The woman was struck by God's divine judgment if she was guilty, removing the adulteress from society, that others might fear.
2. The innocent woman was provided protection from being falsely accused and being stoned to death being innocent.
3. The man would bear his shame before society in his hasty accusation and jealousy.
4. The husbands trust for his wife was restored to insure a loving home and life together, strengthening the society.

### Illustration

A sociological study on Americans was done at the beginning of the 90's across all the United states covering all of society, here are some of the findings about faithfulness and trustworthiness.

- \* Americans lie more than they ever thought possible before the study.
- \* Men lie more than women.
- \* About one in four women have adulterous affairs versus one in three for men and they are kept secret.

### Application

1. We are also called the people of God in the New Testament, the community of God's redeemed who are also to be a faithful people to the covenant of marriage. Mal. 2:14-16, Eph. 5:21-33
2. We no longer have this law or potential ritual other than God giving a person a word of knowledge about his or her mates unfaithfulness, therefore we are left to our integrity and honesty to each other. Eph. 4:25
  - a. If there is suspicions of unfaithfulness between a husband or a wife the tenderness and love will be hindered.
  - b. If there is not complete honesty there will not be complete trust.
  - c. If there is any suspicion by one, it will hinder the trust between the two, even though there has been complete honesty, therefore you must communicate with your mate tenderly and wholeheartedly to assure him or her of your complete honesty, for your marriage is worth it!
3. We gain great benefits from this honest and faithful assurance of each others trust. Eph. 4:22
  - a. You will enjoy each other.
  - b. You will release any unforgiveness or bitterness.
  - c. You will grow in your love for each other.
  - d. You will be an example to others of God's transforming power of love.

***Obedience to a faithful and trustworthy life in marriage results in a strong, productive and stable society!***

### Conclusion

This is a good example of the Old Testament writings for our learning for God in making preparations for Israel's journey through the wilderness pointed out three key factors for a stable and healthy society.

- I.** The call to a sanctified and holy life. vs. 1-4  
\* Focusing on the individual responsibility in society, obedience to a sanctified and holy life resulting in a physically and spiritually healthy society!
  
- II.** The call to a truthful and just life. vs. 5-10  
\* Focusing on inter-relational responsibility with others in society, obedience to a truthful and just life with others resulting in a morally, ethically and emotionally healthy society.
  
- III.** The call to a faithful and trustworthy life. vs. 11-31  
\* Focusing on marital relationship for the sake of society, obedience to a faithful and trustworthy life in marriage resulting in a strong, productive and stable society!