

## 200212-4 Nu 5, Purging the Camp, & the Trespass, Jealousy Offerings–CThurman

Probably immediately after erecting the Tabernacle, completing the census of Israel's warriors, firstborn, and Levitical laborers, and ordering both the far off camps of Israel and the nearer camps of the Levites the nation of Israel begins to implement some of the things given in this chapter.

Our previous studies through the books of Exodus and Leviticus, if the Lord will, should prove to be helpful.

### Chapter 5

#### 1 ¶ *And the LORD spake unto Moses, saying,*

Concerning putting out of the camp those afflicted with infectious diseases.  
(vss.1-4)

#### 2 *Command the children of Israel, that they put out*

(שְׁלַח, send, vss. 3, 4)

*of the camp every leper, and every one that hath an issue,*  
from

*of the camp*, מִן־הַמַּחֲנֶה, preposition מִן, min, *of or from*, and the noun מַחֲנֶה, ma-ch<sup>a</sup>-neh, tss. *Mahanaim, band, company, drove, camp, host*; the verb חָנַח, cha-nah, tss. *to camp, to encamp, to pitch, to pitch camp, to abide*.

*and whosoever is defiled by the dead:*  
unclean (adj.)

*is defiled*, טָמֵא, verb in vss. 3, 13, 14, twice, 20, 27, 28, 29 and tss. in Scripture as *to be unclean, to be defiled, to be polluted*; טָמֵא, adj., tss. *unclean, defiled*, found in v. 2; טָמֵא, noun in v.3, twice .

**A leprosy:** *Le.13.45 And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.*

*46 All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.*

**An issue:** Issues of the flesh are given in Leviticus chapter 15. With this information given in Numbers chapter 5 the person having an issue was to be removed from the camp until such time that he was cleansed of it, remained separated from the camp for 7 days, and then on the 8<sup>th</sup> day he could bring his sacrifice to the door of the tabernacle. (Lev.15.13-15)

This issue is some sort of a malady, disorder, or disease which causes a discharge from the flesh. The Hebrew, ... זָבַח מִבְּשָׁרוֹ זָבוּחַ, a discharge from his flesh for his flow (Interlinear Bible, J.P. Green, Sr.)

**Defilement for the dead:** The one that has dealt with the dead, for example, to prepare for burial. (Nu.19.11-13)

**3 Both male and female shall ye put out** (שָׁלַח, send, vss. 2, 4), **without the camp shall ye put them** (שָׁלַח, send, vss. 2, 4); **that they defile not their camps, in the midst whereof I dwell.**

*they defile, יִטְמָאוּ, Piel (intensive act.) fut.3pplm. of טָמַא; to make unclean, to pollute, to defile.*

This determination wasn't of Moses, or Aaron or Israel. It was by the Lord's.

Miriam was afflicted with leprosy for sinning against the LORD for speaking against the servant of the LORD.

*Nu.12.14 And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.*

*15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.*

**4 And the children of Israel did so, and put them out (פִּלְשָׁ, send, vss. 2, 3) without the camp: as the LORD spake unto Moses, so did the children of Israel.**

What we don't know is where these that were cast out were located with reference to the camp of Israel. My opinion is that they were in the rear-most part behind Israel's camp.

*Deu.25.17 Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;  
18 How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.*

There are some important lessons that can be derived from this. One lesson is that Israel was to keep the camp clean or pure because the dwelling place of the LORD is in the midst of it, otherwise the LORD would bring judgments upon them to destroy them. While there are many dangers to Israel that lay beyond the camp, the greatest threat to the camp is to fail to keep *clean* and *pure* inside. As long as the inside of the camp is clean Israel is safest and healthiest. But if the camp becomes polluted they are exposed to the chastening of the LORD. Therefore the need for sending out of the camp all that are *unclean, defiled, or polluted* with various diseases is imperative. So, if Israel disregards the LORD's commandment the whole camp becomes subject to LORD's chastening because He sees uncleanness in them as He walks in the midst of them. I think there is a parallel that can be drawn between the camp of Israel and every one of the Lord's churches

John Gill say that this is '...an emblem of the rejection of all impure persons out of the church of God.' *Exposition of the Old & New Testaments*, John Gill, vol. 1, p.724

Like this singular camp of Israel, the LORD is in every church of Jesus Christ. (Re.1.20; 2.1) Every congregation is a holy camp in which God dwells.

*Eph.2.22 In whom ye also are builded together for an habitation of God through the Spirit.*

*Jn.14.16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;*

*17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*

*18 ¶ I will not leave you comfortless: I will come to you. (by the presence of the Holy Spirit)*

Like Israel, the church's greatest concern is not so much to those defilements which are on the outside of the body as to those things which might defile us from within. For a church to disregard internal purity opens the door to defilement which subject the whole body to the chastening of the Lord.

There might be someone that has spiritual *leprosy*, which evidences that they have never been cured of the root issue of sin by the death of Jesus Christ for them. It's a dreadful thought, but there are some in the church who are *professors* of Christ, but not *possessors*.

There might be someone with *an issue of the flesh*. That is, some kind of an outbreak of sinful practices that needs to be remedied. This kind of thing, if not resolved soon becomes an *issue* the church must confront for the good of the whole body. Sin left undone in the body is like a leavening added in dough. It spreads through the whole lump until the whole loaf is become leavened. The original issue might reduplicate itself in others or it might manifest in other ways. Fornication by one could lead to fornication by others. But it can also manifest in others by being *puffed up with pride* (1Co.5.2), or by *hate, malice, murmuring, complaining*, etc. When members will not put away the sins of the flesh then the church must put them away for the good of body. If not, the holy meetings become polluted by various kinds of *issues of the flesh*.

There might be someone that has become defiled with the dead. The child of God has left the land of the living and to live in the world. How many churches have bolstered their numbers by keeping persons of this sort on the membership role. Those that forsake the assembling of themselves together with the church should be removed. If they want to live in the world they should not be in a church, any church. Let them go.

In the wilderness experience of Israel, immediately after the Tabernacle was erected the LORD judged Nadab and Abihu for daring to approach to God by offering strange fire before the Lord (in a type, the presumption to approach to & offer up prayers apart from the Lord Jesus Christ). (Lev.10.1-6) The Lord smote them both dead immediately for their sin. Miriam was later afflicted with leprosy because she had spoken against Moses, though her brother, he was the LORD's servant. She was cast out of the camp for seven days until she was recovered from that loathsome disease. (Nu.12.1-15) The nation of Israel suffered many judgments from the LORD for sins committed against Him from within the camp. In the NT Ananias and Sapphira died for lying against the Holy Spirit. (Ac.5.4) A lot of folks lie and say all sorts of horrible things about God and Christ all of the time, but it should never be so for the saints of God in a church relationship. The judgment of the world is coming. But judgements of the saints of the church is now.

*1Pe 4:17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?*

For failing to put away some in the congregation, the Lord brought the church of Corinth into judgment. Many became feeble (ἀσθενής, weakned) and sick (ἄρρωστος), so that some even died. Churches are to keep themselves pure. Terms like *mark, note, put away, cut off, purge out & withdraw* require a separation of those from us that are impure. (Ro.16.17, *mark*; 1Co.5.7, 13, *purge out, put away*; 2Th.3.14, *note*; 2Th.3.6; 1Ti.6.5, *withdraw*; 1Ti.1.20, *deliver*; Gal.5.12, *cut off*)

(There is a great type here concerning the putting away of these from the camp. When the tabernacle was raised it was then that the issues of the

flesh came to the forefront as it affected the camp of Israel. These could not remain in the camp, but must be sent out of the camp. Like this, the camp as a type of a church of Jesus Christ, when Christ comes into His church the issues of the sins of the flesh come to the forefront. Those in her that are defiled must be put out of the body until such time that they are healed of their soul's diseases.)

**5 And the LORD spake unto Moses, saying,**

Concerning restitution for sins committed against one another. (vss.5-8)  
There are various stipulations which govern restitution. This has particular reference to Lev. 6.1-6.

See also Ex.22.1-15. Restitution might be item for item, or it might be doubled.

*Ex.22.9 For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.*

Concerns stealing, receiving the trust of others, letting livestock feed on the neighbor's fields or vineyards (using other's property for personal gain), fires burning out of control (acting irresponsibly with our neighbors), borrowing & lending livestock (tss. into present-day tools, equipment & machinery), carelessness (Ex.21.36, ox for ox)

**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;**  
**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 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.**

*Lu 19:8 And Zacchaeus stood, and said unto the Lord; 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. ???*

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

The priests include the entire tribe of Levi. They shall receive portions from Israel. Some distinctions have to be made at times between the Aaronic priesthood and the Levitical priesthood. (cf. Due.18.1; Ez.44.29, 30)

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

**11 ¶ And the LORD spake unto Moses, saying,**

Concerning proving the validity of the spirit of jealousy in a man. (vss. 11-31)

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

*commit*, וּמְעַלָּה, Qal pret. 3psf. of מְעַל, tss. Lev.6.3, *to commit*; Lev.26.40, *to trespass*; 1Chr.2.7, *transgressed*; **the noun is directly below.**

*trespass*, מְעַל, a masc. noun tss. *trespass, transgression, falsehood*, and once as an adverb *grievously* (Ez.14.13).,,

**Dictionary:**

Trespass, verb, to pass through; unwarranted, uninvited incursion; a noun, to cross, go across; an unlawful act.

Transgression, verb, to step beyond or across; to go beyond set limits' to go over a boundary; noun, an infringement or violation of the law.

**13 And a man lie (שָׁכַב, Qal pret., v.19) with her carnally (שָׁכַבָּהּ, fem. noun, tss. copulation in Lev. 5.15, 15, 18, 32; carnally, 19.20), 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;**

**14 And the spirit of jealousy come upon him,**

*jealousy, the verb, קָנָא, qa-nah, is in vss. 14, 13, and is tss. in other places to be jealous, envious, & zealous; the noun (fem.) קִנְיָהּ, qi-nah, is in vss. 14, 15, 18, 25, 29, 30; it is tss. jealousy, zeal, & envy.*

**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 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.**

And so an omer of barley.

*Ex 16:36 Now an omer is the tenth part of an ephah. And an ephah/bath was a 1/10 part of an homer. ... Eze 45:11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.*

The sin offering for the poor was similar, except it was an omer of fine flour.

*Lev.5.11 But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering. 12 Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the LORD: it is a sin offering.*



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

**17 And the priest shall take holy (שִׁדְוֶקָה, qa-sosh) 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:**

*holy, שִׁדְוֶקָה, qa-sosh, could simply mean pure, and so unpolluted.*

Some say this *holy water* is either from the laver or the water of purification. (Ex.30.18; Nu.19.9) The laver was for washing the priests hands and feet (Ex.30.19; 40.31), and the purification water was used to purify by sprinkling. There is nothing that I could find showing that anyone ever drank either of these.

The combination of the pure water with the dust of the floor of the tabernacle made a bitter water that worked in the guilty a terrible death.

**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 charge her by an oath,**

*shall charge ... by an oath, וְהִשְׁבִּיעַ, v<sup>e</sup>hish-bee-a[g], Hiphil (causative active) pret. 3ps. masc. of שָׁבַע, sha-va[g]; verb tss. to swear, to make an oath, to charge, to adjure; very same in v.21, shall charge ... with 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:**

*be thou free, Niphal imper. of נָקָה, na-qah, tss. to be clear, free, guiltless, blameless, innocent; cf. vss. 28, 31.*

**20 But if thou hast gone aside to another instead of thy husband, and if thou be defiled (טִמְאָה, polluted, unclean), and some man have lain (בִּשְׁכַבְתָּ, Qal pret., v.13) with thee beside thine husband:**

**21 Then the priest shall charge the woman with an oath**

Then ... shall charge ... with an oath, cf. v.19, 21 of שָׁבַע, sha-va[g]

oath, אָלַף, tss. oath, swearing, curse & execration (an act of denouncing or cursing).

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

and he shall blot ... out, וּמָחָה, vu-ma-chah, Qal pret., tss. to blot out, to put out, to destroy, to wipe, abolish.

**24 And he shall cause the woman to drink the bitter water that causeth the curse (in just a moment; see the end of v.26): and the water that causeth the curse shall enter into her, and become bitter.**

**25 Then the priest shall take the jealousy offering out of the woman's hand,**

The priest then takes 1/10<sup>th</sup> part of an ephah barley that has no oil or frankincense upon it out of the woman's hands.

**and shall wave the offering before the LORD, and offer it upon the altar:**

**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 And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done (or, מַעַל, Qal. fut., shall commit, cf. v.12) 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.**

**28 And if the woman be not defiled, but be clean; then she shall be free,**

*then she shall be free, Niphal pret.. of נִקְּוָה, na-qah, tss. to be clear, free, guiltless, blameless, innocent; cf. vss. 19, 31.*

**and shall conceive seed.**

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

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

*then shall ... be guiltless, Niphal pret.. of נִקְּוָה, na-qah, tss. to be clear, free, guiltless, blameless, innocent; cf. vss. 19, 28.*

This procedure was to resolve the suspicions which a husband might have concerning his wife's faithfulness. If the woman had been guilty there is nothing here that pertains to the man with whom she had become defiled. The law already condemns the man to die by stoning.

*Le 18:20 Moreover thou shalt not lie carnally with thy neighbor's wife, to defile thyself with her.*

*Le 20:10 And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death.*

You might have noticed that this law of jealousy is not applied in the reverse, a woman's jealousy for her husband. The reason for this could be because of the practice of polygamy. While the man could be jealous because his wife has been unfaithful, there were probably many instances when the wives were jealous against their husband because of what they

perceived to be preferential treatment to another wife (cf. Ge.30.14, 15, Rachel and Leah)

It is right to be zealously affected in a good thing. (Gal.4.18) However, unregulated jealousies can ruin every relationship; between friends and family, husbands and wives, Christian brothers and sisters, and co-workers. Too much and we can smother a relationship to death.

*Pr 14:30 A sound heart is the life of the flesh: but envy the rottenness of the bones.*

Having none, we become neglectful. And if we won't pay attention to our loved ones someone else will. Husbands love your wives.

*Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it ...*

And it's funny how this is worded for the women, but wives *learn* to love your husbands. We tend to forget that in the past, and even today, in many instances women didn't have much of a voice about who their husbands would be.

*Tit.2.3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;*

*4 That they may teach the young women to be sober, to love their husbands, to love their children,*

*5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.*

Christ certainly loved His church, and He loves every church that is His.

*Ps 69:9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.*