

**Timeline of Truth: Five Further Instructions to Israel (Numbers 5 and 6)**

**Overview:**

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| <ol style="list-style-type: none"> <li>1. God commands a Census (1:1-19)</li> <li>2. Results of the Census and the Levites (1:20-54)</li> <li>3. The Ordering of the Camp (2:1-34)</li> <li>4. Presenting the Tribe of Levi (3:1-13)</li> </ol> | <ol style="list-style-type: none"> <li>5. The Census of the Tribe of Levi (3:14-51)</li> <li>6. The Duties of the Levites (4:1-33)</li> <li>7. The Numbering of the Levites (4:34-49)</li> </ol> |
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<p><b>Numbers 5:1</b> And the LORD spoke to Moses, saying: <sup>2</sup> "Command the children of Israel that they put out of the camp every leper, everyone who has a discharge, and whoever becomes defiled by a corpse. <sup>3</sup> "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." <sup>4</sup> And the children of Israel did so, and put them outside the camp; as the LORD spoke to Moses, so the children of Israel did.</p> <p><b>(Leviticus 15:31</b> ' Thus you shall separate the children of Israel from their uncleanness, lest they die in their uncleanness when they defile My tabernacle that <i>is</i> among them.)</p>	<p><b>1. God commands concerning those who are _____</b></p> <ol style="list-style-type: none"> <li>a. They are to be put out of the camp. <ul style="list-style-type: none"> <li>• Lepers (Lev 13; 14:2,3; 22:4)</li> <li>• Those with a discharge (Lev. 15; 22:4)</li> <li>• Those defiled by a corpse (Lev. 11;31,32; 21)</li> </ul> </li> <li>b. No gender preferences</li> <li>c. In order that they do not defile the camp</li> <li>d. Israel obeyed.</li> </ol>
<p><sup>5</sup> Then the LORD spoke to Moses, saying, <sup>6</sup> "Speak to the children of Israel: 'When a man or woman commits any sin that men commit in unfaithfulness against the LORD, and that person is guilty, <sup>7</sup> 'then he shall confess the sin which he has committed. He shall make restitution for his trespass in full, plus one-fifth of it, and give <i>it</i> to the one he has wronged. <sup>8</sup> 'But if the man has no relative to whom restitution may be made for the wrong, the restitution for the wrong <i>must go</i> to the LORD for the priest, in addition to the ram of the atonement with which atonement is made for him. <sup>9</sup> 'Every offering of all the holy things of the children of Israel, which they bring to the priest, shall be his. <sup>10</sup> 'And every man's holy things shall be his; whatever any man gives the priest shall be his.' "</p>	<p><b>2. God instructs concerning _____</b></p> <ol style="list-style-type: none"> <li>a. The sin – unfaithfulness against the Lord</li> <li>b. He shall: <ul style="list-style-type: none"> <li>• Confess it (Responsibility toward God)</li> <li>• Make restitution (Responsibility toward man)</li> </ul> </li> <li>c. The condition – if there are no relatives in which to make restitution: The restitution goes to the priest</li> <li>d. The sacrifice – a ram of atonement</li> <li>e. The ownership. What belongs to the priest: <ul style="list-style-type: none"> <li>• Every offering of the holy things</li> <li>• Whatever the man gives to the priest.</li> </ul> </li> </ol>
<p><sup>11</sup> And the LORD spoke to Moses, saying, <sup>12</sup> "Speak to the children of Israel, and say to them: 'If any man's wife goes astray and behaves unfaithfully toward him, <sup>13</sup> 'and a man lies with her carnally, and it is hidden from the eyes of her husband, and it is concealed that she has defiled herself, and <i>there was</i> no witness against her, nor was she caught -- <sup>14</sup> '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 -- <sup>15</sup> '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 <i>is</i> a grain offering of jealousy, an offering for remembering, for bringing iniquity to remembrance.</p>	<p><b>3. God instructs concerning _____</b></p> <ol style="list-style-type: none"> <li>a. The situation: <ul style="list-style-type: none"> <li>• They wife commits adultery</li> <li>• It is hidden from the eyes of the husband</li> <li>• There is no witness, she is not caught</li> </ul> </li> <li>b. The husband's response <ul style="list-style-type: none"> <li>• A sprit of jealousy comes upon him</li> <li>• Whether the wife is guilty or not</li> </ul> </li> <li>c. The response: <ul style="list-style-type: none"> <li>• The man will bring his wife to the priest</li> <li>• He will bring an offering</li> </ul> </li> </ol>
<p><sup>16</sup> ' And the priest shall bring her near, and set her before the LORD. <sup>17</sup> '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 <i>it</i> into the water. <sup>18</sup> 'Then the priest shall stand the woman before the LORD, uncover the woman's head, and put the offering for remembering in her hands, which <i>is</i> the grain offering of jealousy. And the priest shall have in his hand the bitter water that brings a</p>	<ol style="list-style-type: none"> <li>d. The Priest's responsibility <ul style="list-style-type: none"> <li>• The priest creates a solution (of water)</li> <li>• The wife's head is uncovered</li> <li>• The wife holds the grain offering</li> <li>• The priest puts the wife under an oath</li> <li>• The wife agrees to the oath</li> </ul> </li> </ol>

<p>curse. <sup>19</sup> '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 <i>while</i> under your husband's <i>authority</i>, be free from this bitter water that brings a curse. <sup>20</sup> "But if you have gone astray <i>while</i> under your husband's <i>authority</i>, and if you have defiled yourself and some man other than your husband has lain with you" -- <sup>21</sup> 'then the priest shall put the woman under the oath of the curse, and he shall say to the woman -- "the LORD make you a curse and an oath among your people, when the LORD makes your thigh rot and your belly swell; <sup>22</sup> "and may this water that causes the curse go into your stomach, and make <i>your</i> belly swell and <i>your</i> thigh rot." Then the woman shall say, "Amen, so be it."</p>	
<p><sup>23</sup> ' Then the priest shall write these curses in a book, and he shall scrape <i>them</i> off into the bitter water. <sup>24</sup> 'And he shall make the woman drink the bitter water that brings a curse, and the water that brings the curse shall enter her <i>to become</i> bitter. <sup>25</sup> 'Then the priest shall take the grain offering of jealousy from the woman's hand, shall wave the offering before the LORD, and bring it to the altar; <sup>26</sup> 'and the priest shall take a handful of the offering, as its memorial portion, burn <i>it</i> on the altar, and afterward make the woman drink the water.</p>	<ul style="list-style-type: none"> <li>• The priest records the process</li> <li>• The priest scrapes the writing into the water Scrapes – lit. “wipe out” “...he shall wipe them out into the water...”</li> <li>• The priest makes the woman drink the water</li> <li>• The priest oversees the offering</li> </ul>
<p><sup>27</sup> '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 <i>and become</i> bitter, and her belly will swell, her thigh will rot, and the woman will become a curse among her people. <sup>28</sup> 'But if the woman has not defiled herself, and is clean, then she shall be free and may conceive children. <sup>29</sup> ' This <i>is</i> the law of jealousy, when a wife, <i>while</i> under her husband's <i>authority</i>, goes astray and defiles herself, <sup>30</sup> 'or when the spirit of jealousy comes upon a man, and he becomes jealous of his wife; then he shall stand the woman before the LORD, and the priest shall execute all this law upon her. <sup>31</sup> 'Then the man shall be free from iniquity, but that woman shall bear her guilt.' "</p>	<p>e. The results</p> <ul style="list-style-type: none"> <li>• If the wife is guilty: <ol style="list-style-type: none"> <li>1. The water will become bitter</li> <li>2. Her belly will swell</li> <li>3. Her thigh will rot</li> <li>4. The woman would become a curse</li> </ol> </li> <li>• If the woman is innocent: <ol style="list-style-type: none"> <li>1. She will be free</li> <li>2. She may conceive children</li> </ol> </li> </ul> <p>f. God reiterates the law.</p> <p>g. The Guilt:</p> <ul style="list-style-type: none"> <li>• The husband is free from iniquity</li> <li>• The woman will bear her own guilt</li> </ul>
<p><b>Numbers 6:1</b> Then the LORD spoke to Moses, saying, <sup>2</sup> "Speak to the children of Israel, and say to them: 'When either a man or woman consecrates an offering to take the vow of a Nazirite, to separate himself to the LORD, <sup>3</sup> 'he shall separate himself from wine and <i>similar</i> drink; he shall drink neither vinegar made from wine nor vinegar made from <i>similar</i> drink; neither shall he drink any grape juice, nor eat fresh grapes or raisins. <sup>4</sup> 'All the days of his separation he shall eat nothing that is produced by the grapevine, from seed to skin.</p>	<p><b>4. God gives the law of the _____</b></p> <p><b>נָזִיר</b> – <i>nazir</i> - one consecrated, devoted</p> <p>a. Taking a vow as a Nazirite is an offering</p> <p><b>פָּלָא</b> - <i>pala</i> - be surpassing, extraordinary</p> <p>b. Either a man or a woman can take this vow</p> <p>c. It is a vow of separation to the Lord</p> <p><b>נָזַר</b> – <i>nazar</i> - dedicate, consecrate, separate</p> <p>See verse 5 – can be a temporary vow.</p> <p>d. Dietary restrictions:</p> <ul style="list-style-type: none"> <li>• Wine or similar drink</li> <li>• Vinegar</li> <li>• Grape juice, grapes or raisins</li> <li>• Nothing produced by the grapevine</li> </ul>
<p><sup>5</sup> 'All the days of the vow of his separation no razor shall come upon his head; until the days are fulfilled for which he separated himself to the LORD, he shall be holy. <i>Then</i> he shall let the locks of the hair of his head grow. <sup>6</sup> 'All the days that he separates himself to the LORD he shall not go near a dead body. <sup>7</sup> 'He shall not make</p>	<p>e. Concerning hair:</p> <ul style="list-style-type: none"> <li>• He shall not cut his hair</li> <li>• This is connected to holiness</li> </ul> <p>f. Concerning dead bodies:</p> <ul style="list-style-type: none"> <li>• He shall not go near a dead body</li> </ul>

<p>himself unclean even for his father or his mother, for his brother or his sister, when they die, because his separation to God <i>is</i> on his head. <sup>8</sup> 'All the days of his separation he shall be holy to the LORD. <sup>9</sup> 'And if anyone dies very suddenly beside him, and he defiles his consecrated head, then he shall shave his head on the day of his cleansing; on the seventh day he shall shave it. <sup>10</sup> 'Then on the eighth day he shall bring two turtledoves or two young pigeons to the priest, to the door of the tabernacle of meeting; <sup>11</sup> 'and the priest shall offer one as a sin offering and <i>the</i> other as a burnt offering, and make atonement for him, because he sinned in regard to the corpse; and he shall sanctify his head that same day. <sup>12</sup> 'He shall consecrate to the LORD the days of his separation, and bring a male lamb in its first year as a trespass offering; but the former days shall be lost, because his separation was defiled.</p>	<ul style="list-style-type: none"> <li>• He shall not even go near family members if they die</li> <li>• He is bound by his separation to God</li> <li>• He is to remain holy</li> </ul> <p>g. The “what if”: if someone happens to die while they are near</p> <ul style="list-style-type: none"> <li>• Shave his head on the day of his cleansing</li> <li>• On the eighth day he brings an offering</li> <li>• He is sanctifying his head</li> <li>• The former days of his vow does not count.</li> </ul>
<p><sup>13</sup> ' Now this <i>is</i> the law of the Nazirite: When the days of his separation are fulfilled, he shall be brought to the door of the tabernacle of meeting. <sup>14</sup> 'And he shall present his offering to the LORD: one male lamb in its first year without blemish as a burnt offering, one ewe lamb in its first year without blemish as a sin offering, one ram without blemish as a peace offering, <sup>15</sup> 'a basket of unleavened bread, cakes of fine flour mixed with oil, unleavened wafers anointed with oil, and their grain offering with their drink offerings. <sup>16</sup> 'Then the priest shall bring <i>them</i> before the LORD and offer his sin offering and his burnt offering; <sup>17</sup> 'and he shall offer the ram as a sacrifice of peace offering to the LORD, with the basket of unleavened bread; the priest shall also offer its grain offering and its drink offering. <sup>18</sup> 'Then the Nazirite shall shave his consecrated head <i>at</i> the door of the tabernacle of meeting, and shall take the hair from his consecrated head and put <i>it</i> on the fire which is under the sacrifice of the peace offering. <sup>19</sup> 'And the priest shall take the boiled shoulder of the ram, one unleavened cake from the basket, and one unleavened wafer, and put <i>them</i> upon the hands of the Nazirite after he has shaved his consecrated <i>hair</i>, <sup>20</sup> 'and the priest shall wave them as a wave offering before the LORD; they <i>are</i> holy for the priest, together with the breast of the wave offering and the thigh of the heave offering. After that the Nazirite may drink wine.' <sup>21</sup> " This is the law of the Nazirite who vows to the LORD the offering for his separation, and besides that, whatever else his hand is able to provide; according to the vow which he takes, so he must do according to the law of his separation."</p>	<p>h. What happens at the end of the days of his vow.</p> <ul style="list-style-type: none"> <li>• He is to be brought to the tabernacle</li> <li>• He shall bring an offering</li> <li>• The priest shall offer the offering</li> <li>• He shall save his head at the door of the tabernacle.</li> <li>• He shall burn his hair on the altar</li> <li>• He may have additional responsibilities to offer based on his vow.</li> </ul> <p>i. Biblical references to Nazirites:</p> <ul style="list-style-type: none"> <li>• Sampson (Judges 13 ff)</li> <li>• Lamentations 4:7</li> <li>• Amos 2:11-12</li> </ul> <p>I raised up some of your sons as prophets, And some of your young men as Nazirites. <i>Is it not so, O you children of Israel?</i>" Says the LORD. <sup>12</sup> "But you gave the Nazirites wine to drink, And commanded the prophets saying, 'Do not prophesy!'</p>
<p><sup>22</sup> And the LORD spoke to Moses, saying: <sup>23</sup> "Speak to Aaron and his sons, saying, 'This is the way you shall bless the children of Israel. Say to them: <sup>24</sup> "The LORD bless you and keep you; <sup>25</sup> The LORD make His face shine upon you, And be gracious to you; <sup>26</sup> The LORD lift up His countenance upon you, And give you peace." ' <sup>27</sup> "So they shall put My name on the children of Israel, and I will bless them."</p>	<p><b>5. God instructs on how to _____</b></p> <p>a. This is for the priest to bless the nation of Israel</p> <p>b. The blessing:</p> <ul style="list-style-type: none"> <li>• The Lord bless you Bless – Piel - intensive</li> <li>• The Lord keep you Keep – watch, preserve</li> <li>• The Lord make His face shine upon you</li> <li>• The Lord be gracious to you Gracious – lit. “show favor”</li> <li>• The Lord lift up His countenance upon you Lift up His countenance – lit. “lift up His face”</li> <li>• The Lord give you peace (shalom)</li> </ul>

