

Those who are unable to see the Bible for the work of the divine mind which it is often use passages such as this chapter to present their own views saying that the book is an outmoded and irrelevant piece of uninspired literature. It is dismissed as a misogynous patriarchal mistake. Nothing could be further from the truth.

The chapter begins with the expelling from the camp of those who are polluted. This includes those who are continually defiled like a leper and who also defile others by contact, those who are temporarily defiled like those who have an issue who also defile by contact, and those who are temporarily defiled themselves but do not defile others by contact such as those who have been in contact with the dead. The defiling power of a dead body should not be underestimated. There are more dead bodies than physical ones.

Putting them out of the camp is important to God because as He has said "*in the midst whereof I dwell*". What then is the fate of a camp which does not put out its defilers? Is it still the place where God dwells? Does God really dwell in the midst of defilement?

Trespasses are sins which affect another person not just God, who is saddened by all sin. If the transgressor is truly sorry and repentant than they will be willing to make recompense to the offended party. This chapter details that the fifth part should be added with the principle so that the guilty can demonstrate that they understand that forgiveness is not to dismiss and forget but to acknowledge and remember that every thing has a price. In addition to the 120% recompense a ram needed to be offered to seek atonement. This is representative of the cost of sin. It is heavy and to treat it with impunity is disrespectful towards God and His Son who laid down his life to manifest what is required, the death of the offending party. Those who believe in a different basis of atonement do not read their Bibles.

If there is no family kinsman to make the recompense to, then the recompense should be made to God through His appointed priesthood. God is represented in sin and its recompense through the agency He has appointed. The acceptance of the reality of this makes up for the inability of the offender to actually recompense God directly. He is of course the maker and sustainer of the whole of creation and what can we really give as a recompense to Him? However He has condescended to permit the necessary to be paid to a priest instead. God wants us to understand the value of things and sin is the great corrupter which spoils so much and distorts our understanding. We see God differently because of sin, it boldens us to be rebellious against Him.

Regarding the spirit of jealousy, it is noted that it is the man alone who is granted licence to pursue such a course. There is no opportunity for the woman to put her husband on trial. Is this fair? What does this teach? Rather than dismiss this arbitrarily it is necessary to investigate the points highlighted on the basis that this is the epitome of divine wisdom. Bible students should approach all such subjects with a reverence and enquiry to discern spiritual meaning in harmony with the plenary teaching of all scripture.

The man can require his woman (not his as owned but his in the sense of exclusivity) who he suspects of adultery, which is a sin punishable by death, to come before God's representative, a priest of the Aaronic order, and declare the grave curse of responsibility

if she is guilty of such sin before God. She damns herself in God's sight and accepts the over ruling hand of providence to wreak havoc in her life when her guilt is not able to be established in the usual way of legal process.

There is no example of this ever happening in the history of the nation of Israel. Which husband would subject his beloved to such a ritual on mere suspicion? Why is a jealous husband indulged in this way? The chapter concludes with this statement "Then shall the man be guiltless from iniquity". This implies that the man acts out of a heightened sense of the awareness of iniquity. Which husband has such an acute sense of godliness if not the Lord Jesus Christ? He wants, he needs his bride to be pure and not defiled and he needs any children she produces to be his and not fathered by another! He must be certain of this if the seed royal are to be truly holy. No child from adultery can ever properly be his. Any children born of Jezebel (Rev 2v23) and her fornication will be killed. The Apostle Paul, like Jesus, is jealous over the Ecclesia with Godly jealousy, see 2 Corinthians 11v2,3. It is vital that the bride is presented as a chaste virgin when the marriage is consummated in the coming time, any claiming such an association must be under no illusion that their transgressions will be discovered, even if they are uncondemned in the eyes of the enactable law. Suspicion is permitted and protected in God's eyes in order that the inviolate husband can remain undefiled. How absurd if this was merely given in the mosaic law to protect the so called patriarchal society where men suppress women and treat them as chattels! No, we should see Christ here, anxious to fulfil all that his Father, the Father, wanted to see in His family.

How absurd if a cheating husband puts his innocent wife through such a humiliation. There are such men but these hypocrites would do well to read the indictment – "The LORD make thee.....when the LORD doth make". Which but the most arrogant sinner would engage in such a charade and take to himself such a divine jeopardy?

Can we then embrace the relationship of conjugal matrimony with Christ without the knowledge that our "belly to swell" and our "thigh to rot" will happen to us, not merely literally but spiritually also. All the responsible rejected who play the harlot, even if undiscovered by mortal eyes will swell and rot after that fateful judgment seat! Do we believe otherwise?

Naturally under the Mosaic law the balance of responsibility is on the woman because she is the determiner of the holiness of the godly family. A man can lay his seed and move on perhaps even unaware of the misbegotten life he has generated in the indulgence of his wanton selfishness. The woman brings home the fruit of her intercourse, she cannot separate herself from it except by the horror of abortion! Many women have taken bitter draughts in a vain attempt to release themselves from their transgression. The child might prematurely pour forth from the womb but the guilt in the eyes of the LORD always remains.

It should be remembered that jealousy is sometimes a divine attribute. See Deuteronomy 29v20. Psalm 79v5, Zephaniah 1v18 3v8 Zechariah 1v14 8v2. God is rightly jealous over things that matter. Is it wrong for a righteous husband to be consumed with godly jealousy over the wife who is the most precious thing he has been granted and be desperate to have her pure?