

# Numbers 5:19-22 the priest charges the suspected adulterous woman by an oath

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“*ve·hish·Bi·a*’ and shall charge her by an oath, H7650 **וְהִשָּׁחַתּוּ** *otah* H853 **הַכֹּהֵן** the priest ...”

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## Introduction

This article is focused on Numbers 5:19-22 <sup>A</sup> and it was written after I wrote “Numbers-Chapter-5-Spirit-of-Jealousy.doc” which started to get out of hand and lose focus on a most important set of verses.

The subtitle of this document comes from the first few words of verse 19 which says “and the priest shall charge <sup>B</sup> her by an oath...” Let me first start off by saying that “you gotta love the KJ translation”. Why? There are many reasons, but I really love how it uses legal/commercial terms.

This article is very important (to me anyway) because it hits on so many themes that I’m passionate about.

First let’s have some context

## Num 5:11-18 Context

<sup>11</sup> And YHVH spake unto Moses, saying, <sup>12</sup> Speak unto the children of Israel, and say unto them, If any man's wife go aside <sup>C</sup>, and commit a trespass <sup>D</sup> against him, <sup>13</sup> And a man lie with her carnally, and it be hid from the

<sup>A</sup> The whole parasha is Tzur Yisrael Triennial Parasha **96 (#37.2) *Ki Tisteh/ If She Goes Astray***; Num 5:11-31

<http://www.avavta.org/Commentary%20Y-2/Y2-41.htm> <http://myhebrewbible.org/Parasha/Triennial/LivingMessiah/107?slug=ki-tisteh-numbers-5-11-to-31-number-37-2>

<sup>B</sup> See Word-Study-**H7650-shabah**-sware-charge-oath-adjure-H7651-sheba-seven, article #505.

<sup>C</sup> **sotah** H7847 **סוֹטָה** Go aside; Strong’s H7847 occurs 6 times, 4 of which are in Num 5 (12, 19, 20 & 29). see Word-Study-H7847-sotah-go-aside-Law-of-the-jealous-husband-Num-5-11-to-31.doc

eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken <sup>E</sup> *with the manner*; <sup>14</sup> And the spirit of jealousy<sup>F</sup> come upon him, and he be jealous of his wife,<sup>G</sup> and she be defiled<sup>H</sup>: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: <sup>15</sup> Then shall the man bring his wife unto the priest, and he shall bring her offering for her,<sup>I</sup> 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. <sup>16</sup> And the priest shall bring her near, and set her before YHVH: <sup>17</sup> And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle<sup>J</sup> the priest shall take, and put *it* into the water: <sup>18</sup> And the priest shall set the woman before YHVH, and uncover the woman's head, and put the offering of memorial in ~~תך~~ her hands, which *is* the jealousy offering: and the priest shall have in his hand the bitter water <sup>K</sup> that causeth the curse:

## Num 5:19-22 Broken out into a narration.

*Narrator*: <sup>19</sup> And the priest shall charge her by an oath, and say unto the woman,

*Priest*: “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: <sup>20</sup> But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:”

*Narrator*: “<sup>21</sup> Then the priest shall charge the woman with an oath of cursing, and the priest shall say

*Priest*: “unto the woman, YHVH make thee a curse and an oath among thy people, when YHVH doth make thy thigh to rot, and thy belly to swell; <sup>22</sup> And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot:”

<sup>D</sup> *maal* H4604...Edenics malice, malicious. MALICIOUS ABANDONMENT: The forsaking without a just cause a husband by the wife, or a wife by her husband. Vide Abandonment, Malicious. <sup>Bouvier's 1856</sup>

<sup>E</sup> See Word-Study-**H8610-taphas-take**-G2638-katalambano-apprehend-take-comprehend article #[601](#). See John chapter 8:1-11, “And the scribes and Pharisees brought unto him a woman taken <sup>G2638 katalambano</sup> in adultery; and when they had set her in the midst” <sup>Joh 8:3 KJV</sup>;

<sup>F</sup> **Spirit of Jealousy** is mentioned 9 times in this chapter. The word jealous is found 10 times (see Word-Study-H7065-H7069-Koof-Nun-Aleph-Jealous-G2208-zelotes, article #[269](#)). Compare to Exodus 20:5 “I YHVH the Elohim am a jealous <sup>H7067 qanna</sup> Elohim.... re. Exo 20:5-6, so much pivots around these verses, and is of such importance, a detailed commentary on it is beyond the scope of this article, See Exodus-20-5-to-6, article #[407](#) for a in depth look.

<sup>G</sup> “**he be jealous of his wife**” *ruach kinah vekinne*: The Chumash translates this as “and he **warned** her”. I don’t know how they come up with this translation. From a perspective of law, this injects commentary that the sin is totally on the woman...I don’t see that FWIW. The [Etz Hayim Humash](#) on the other hand, is more in line with the KJV “and he is wrought up about the wife”.

<sup>H</sup> “**she be defile** <sup>nimtaiah</sup>”: The Chumash translates this as “she be **forced**”. How does *tame* (root of *nitmatah*) get translated into forced? The question is was she unclean or not, not whether it was forced on her. The Etz Hayim translation is “who has defiled herself”

<sup>I</sup> and he shall bring <sup>bo H935 (H853)</sup> her offering <sup>qorban H7133 (Word-Study-H7126-qarab-H7133-corban-G2878, article #[159](#))</sup> ... of memorial, <sup>zikron H2146</sup>

<sup>J</sup> Similarities to John chapter 8, see John-8-the-woman-accused-of-adultery, article #???

<sup>K</sup> “...bitter *hamarim* <sup>H4751</sup>”; found six times in this chapter (Num 5:18, 19, 23, 24 (twice) & 27). This is fascinating to me that the man has to bring her her remedy; is it a stretch to say that, in a similar manner, YHVH also brings her remedy (the House of Israel) in the form of the Aleph Tav?

*Narrator:* And the woman shall say,

*Woman:* “Amen, amen.”

## Commentary “charge her with an oath”<sup>L</sup> KJV

Is a reasonable response for the woman to respectfully question the priest by responding with a question “quo warranto...by what authority are you making me swear an oath?”<sup>M</sup>

How can anyone, including the priest, make me do anything...more precisely how can person 1 forced person 2 to do something (performance) if there is not “an agreement between the parties”? The priest might respond that the authorities between the parties is that you “signed the ketubah”.

## Num 5:23-31 The Rest of Numbers chapter 5<sup>N</sup>

*Narrator:* <sup>23</sup> And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

<sup>24</sup> And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter. <sup>25</sup> Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before YHVH, and offer it upon the altar:<sup>O</sup> <sup>26</sup> 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. <sup>27</sup> And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done 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. <sup>28</sup> And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

*Narrator (closing comments):* <sup>29</sup> This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled; <sup>30</sup> Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before YHVH, and the priest shall execute upon her all this law.<sup>P</sup> <sup>31</sup> Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

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<sup>L</sup> The LEB translation says “Make her swear an oath”. The [Etz Hayim Humash](#) (published by [JPS of America](#) which is associated with the [Conservative Judaism](#)) states “The priest shall **adjure** the woman...”

**ADJURATION** The act by which one person solemnly charges another to tell or swear to the truth. Wolff. Inst. 374. <sup>Bouvier's 1856</sup>

<sup>M</sup> If she was a “smart aleck” she could follow this up with the “what is this the Spanish Inquisition”?

<sup>N</sup> ToDo: glean my thoughts from pg. 6 et.al of Numbers-Chapter-5-Spirit-of-Jealousy, article #??? See my hermeneutics on pg. 6.

<sup>O</sup> Literal Hebrew word order “then shall take the priest hand out of the woman **תָּקַח** the offering the jealousy and shall wave the offering before YHVH and offer to it upon the alter. See below [Standalone Aleph Tavs – Numbers 5:18, 25, 30](#).

<sup>P</sup> Literal Hebrew word order “or upon him when cometh over or when the spirit of jealousy and he be a jealous over his wife and shall set the woman before YHVH shall execute and the priest **תָּקַח** all upper her all this law likewise.

## Haftora

### Hos 4:9-19 Whoredom

<sup>9</sup> And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings. <sup>10</sup> For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD. <sup>11</sup> Whoredom and wine and new wine take away the heart. <sup>12</sup> My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God. <sup>13</sup> They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery. <sup>14</sup> I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people *that* doth not understand shall fall. <sup>15</sup> Though thou, Israel, play the harlot, *yet* let not Judah offend; and come not ye unto Gilgal, neither go ye up to Bethaven, nor swear, The LORD liveth. <sup>16</sup> For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place. <sup>17</sup> Ephraim *is* joined to idols: let him alone. <sup>18</sup> Their drink is sour: they have committed whoredom continually: her rulers *with* shame do love, Give ye. <sup>19</sup> The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

## 2Pe 2:1-22 False Prophets

<sup>1</sup> But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. <sup>2</sup> And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. <sup>3</sup> And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. <sup>4</sup> For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment; <sup>5</sup> And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly; <sup>6</sup> And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly; <sup>7</sup> And delivered just Lot, vexed with the filthy conversation of the wicked: <sup>8</sup> For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds; <sup>9</sup> The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: <sup>10</sup> But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities. <sup>11</sup> Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. <sup>12</sup> But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; <sup>13</sup> And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you; <sup>14</sup> Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: <sup>15</sup> Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness; <sup>16</sup> But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. <sup>17</sup> These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. <sup>18</sup> For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error. <sup>19</sup> While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. <sup>20</sup> For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. <sup>21</sup> For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. <sup>22</sup> But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

## Standalone Aleph Tav's – Numbers 5:18, 25, 30

Hopefully I've made a convincing argument with regard to the Spirit of Jealousy, a that a serious discussion requires, even demands that “you go spiritual” i.e. that you “walk up” the levels of PaRDeS. For me, looking at the standalone Aleph Tav<sup>Q</sup> is one aspect of this. In the Greek manuscripts, Y'shua identified himself as *Alpha* and *Omega* which in Hebrew would be the *Aleph* and *Tav* אַת. What I like to do with this teaching is to try find out where the Aleph Tav is in the verse and replace it with the Messiah and see if there is any revelation...your “spiritual millage” may vary ;).

**Num 5:18 KJV** And the priest shall set the woman before YHVH, 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: → ... in her אַת hands the offering...

ha-ish-Shah the האשה -et' את' hak-ko-Hen And the priest הפהו ve-he-e-Mid shall set והעמיד  
 rosh ראש -et' את' u-fa-Ra' and uncover ופרע Yah-weh the LORD יהוה lif-Nei before לפני woman לפני  
 kap-Pei-ha, in her' כפיה אל- in' על ve-na-Tan and put ונתן ha-ish-Shah, the woman's האשה head  
 min-Chat מנחת haz-zik-ka-Ron, of memorial הזכרון min-Chat the offering מנחת et' את hands  
 u-ve-Yad shall have in his hand וביד hi which הוא ke-na-Ot which [is] the jealousy קנאת offering  
 ham-ma-Rim the bitter המרים mei water מי yih-Yu, become יהיו hak-ko-Hen and the priest הפהו  
 ham-A-ra-Rifn' that causeth the curse המאריס

**Num 5:25 KJV** Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before YHVH, and offer it upon the altar: → ... out of the woman's אַת the offering...

ha-ish-Shah, האשה mi-Yad hand מיד hak-ko-Hen Then the priest הפהו ve-la-Kach shall take ולקח  
 hãk-kẽ-na-Ot; the jealousy הקנאת min-Chat offering מנחת et' את out of the woman's  
 והניף lif-Nei before לפני ham-min-Chah the offering המנחה -et' את ve-he-Nif and shall wave  
 ham-miz-Be-ach. המזבח אל- o-Tah' אתה ve-hik-Riv' and offer והקריב Yah-weh, the LORD  
 it upon the altar

**Num 5:30 KJV** Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before YHVH, and the priest shall execute upon her all this law. → ... the priest אַת all ...

רוח a-Lav over' עליו ta-a-Vor cometh תעבר אשר Ish, upon him' איש o or או  
 אשתו -et' את' ve-kin-Nẽ and he be jealous וקנא kin-Ah of jealousy קנאה Ru-ach Or when the spirit  
 לפני ha-ish-Shah the woman האשה -et' את' ve-he-e-Mid and shall set והעמיד ish-To; over his wife  
 hak-ko-Hen, and הפהו לה ve-A-sah shall execute ועשה Yah-weh, the LORD יהוה lif-Nei before  
 haz-Zot. likewise הזאת hat-to-Rah upon her all this law התורה kol- all כל et' את the priest

<sup>Q</sup> See <http://www.myhebrewbible.com/Glossary/Details/82> and this [article](#)