

Priestly Polygraph

Numbers 5

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Message Transcript

Tonight we're examining Numbers chapter five. And so far in the book of Numbers, it has all revolved around organization, the Lord has organized the military, the encampment, the ministry. And then when we come to verse five, or pardon me, chapter five, the chapter can seem a little bit disjointed from the rest, because all of a sudden, we're right back to laws, it's almost like we went back to the book of Leviticus. I assure you, that's not disjointed. That is actually the approach of this book. The first four chapters detail the organization of the people, and then beginning here at chapter five, and all the way until the first part of chapter 10, the Lord is going to enforce and expound some laws to them. And then once we get to chapter 10, the second half of that chapter is when the nation of Israel begins to move, they get on the move, they begin to journey. And from that point, what you're going to see are some stories, that is, histories of the nation of Israel, and there'll be a bunch of them, and then the Lord will break that up by giving a few laws. And then there will be more stories, and then a few more laws. So as you read the book, this is kind of what it feels like; a bunch of activity, a handful of laws, a bunch of activity, a handful of laws, a bunch of activity, a handful of laws, so on and so forth. And the reason that the Lord is doing that is because he is trying to remind the people of a very important truth, and that would be, they need to be holy people, and they need to obey the Lord. It is not the Lord's desire to drag disobedient and unholy people through the desert sand. It's the Lord's heart, just as it is for us today he doesn't want to drag us along in our Christianity, kicking and screaming all along the way. God's desire for the nation of Israel, God's desire for us, is that he might through love, lead us successfully into a wonderful and joyous future with him. So Israel gets instruction all along the way, on how they are to be a holy people. It is no coincidence that chapter six ends with the priestly blessing that was given to the Lord by the Lord to the priest, and they were supposed to recite that prayer daily over the people. And the disposition of that prayer is aimed toward obedient and holy people. That priestly blessing, that prayer to be prayed over the nation, it doesn't work if the nation is unholy, unbelieving, stubborn, resistant, and disobedient to the Lord. It presupposes the holiness and the obedience of the nation. Otherwise, that prayer, that Priestly Prayer is just prayed over them daily, in vain, you know that prayer is hitting the ceiling. So God here seems to be thinking, I've educated you in my laws, I've organized you for success, but I'm going to continue to give you these little masterclasses on holiness so that along the way, you don't lose sight of that. Because here's the truth, you can have all of the knowledge that you need, you can have all of the organization that you need, and yet along the way, you can still lose your heart. And your heart can turn from the Lord along the way. So holiness is not going to come naturally to us. That's what I see as I read through Exodus, Leviticus, Numbers and Deuteronomy. Holiness is not going to come natural to us fallen creatures. So it is going to take some effort on our parts, to always be mindful of the Lord and His word. His word is so important because even as the Lord breaks up the action, and the activity of the history of the nation with truth, to get them back on the right path, so the Lord's word does the same thing for us. I love that the Lord just automatically supernaturally infuses his word, this Bible, with the power to change our lives. So we got to do the same thing as Christians along our journey. We can never get too far out of the scriptures. We got to keep our noses in His word, because it is His Word that sanctifies us. So that's what we're looking at chapter five, verse one, let's begin reading. The Lord spoke to Moses saying, verse two, command the people of Israel, that they put out of the camp, everyone who is leprous, or has a discharge, and everyone who is unclean, through contact with the dead. Verse three, you shall put out both male and female, putting them outside the camp, that they may not

defile their camp in the midst of which I dwell, verse four, and the people of Israel did so and put them outside the camp, as the Lord said to Moses so the people of Israel did. Those with leprosy, were not to be touched, and they couldn't even be a part of Israel's society, they had to be cordoned off outside of the city, in order to prevent exposure of leprosy to the rest of the general population. It was a highly contagious disease, you guys know that. We've studied it extensively in the Book of Leviticus, this was God's way of protecting the people from those sorts of diseases. Those with bodily fluids, oozing from them, they get the same fate unless and until their condition improves, they are to be without the city and without touch, they are to be out of the out of the reach of the nation so that they can't expose them. And they are to be put outside the city temporarily, so long as that issue, that flow, or that oozing was a temporary thing. If it was a permanent thing, then that was permanent excommunication outside the city. Those who have touched a dead body, same thing, they needed to be isolated from contact with others as well. Because, hello, they touched a dead body. And you don't know what that person died from, what if it was like the bubonic plague, and you don't take care of that and you don't isolate or quarantine, those individuals that got exposed, then you risk literally destroying the whole nation because that's a serious disease. It is true that these things in verses one through four, have nothing to do with spiritual defilement, or spiritual holiness. That is true. But I need to remind you that when the Lord calls us to be holy, He is not only concerned about our spiritual holiness, He is concerned about our physical holiness, and our bodily holiness as well. When God calls us to be holy, He wants us to be entirely whole. That's every bit of your being. That's spirit. That's emotion. That's mind, soul, heart, everything that is in you. The Lord wants it to be healthy, and whole. I love that about the Lord. I'm okay with the Lord saying Arlyn stay away from this stuff. That'll mess you up physically Arlyn, stay away from that stuff that'll mess you up spiritually. I'm okay with that because I know the Lord has my care on his heart. And he's interested in doing what is right for me. Now, a connected thought comparison here that I find very interesting. If someone asked me to summarize the book of Hebrews, in three words, you're saying Arlyn, you said the wrong thing. We're in the book of Numbers. No, I meant that, listen, it's connected. If someone asked me to summarize the book of Hebrews in three words, I think I would put this, Jesus is better. Because as we look at what takes place here in Numbers, chapter five, we really get to see bright and clear the limits of the law. But when we compare this with what we see in Jesus, we see the Perfected being himself, we see something better than the law itself. Jesus, the book of Hebrews tells us, all of these things, Jesus is better than the angels. The book of Hebrews teaches us that. The book of Hebrews teaches us that Jesus is better than the priests. It teaches us that Jesus is better than the high priest. It teaches us that Jesus is better than Moses, it teaches us that Jesus is better than the sacrificial system, that Old Testament Levitical system, and Hebrews teaches us that Jesus is better than the law and we see that oh so vividly on display in Numbers chapter five, because the best that the law could do in Numbers, chapter five is say this. If you've got physical ailments, out, you go, away you go, leave us be separate yourself, isolate yourself, we can't have anything to do with you. That's the best that the law could do. But then we see Jesus in the gospels, and we see him do something that the law would never condone. We see Jesus, touch the leper, and the leper is cleansed. We see Jesus touch the sick, and the sick, is made well, we see Jesus touch the dead, you weren't allowed to do that, as a Jew, Jesus, touched the dead, and the dead raised. So what a contrast that is that Jesus is so much better than what we're reading about in Numbers, chapter five, he can heal you of whatever it is, that's plaguing you, he can raise you up, even from your death. And the great thing is you don't have to worry about defiling him. You call me to your house, to pray for you, not pray to You, called me to your house to pray for you, and I may end up just as sick as you. But when we call upon Jesus, we don't have to worry about defiling him. The problem is you have the mess you have that's not going to rub off on him. What he has is gonna rub off on you. And what that is, is holiness, which is spiritual wholeness, and physical wholeness, as well. So you might caption verses one through four, physical holiness. And now in verses five, beginning at verse five, I should say, The Lord now moves into the

arena of spiritual holiness. Let's read verse five. And the Lord spoke to Moses saying, six, speak to the people of Israel, when a man or woman commits any of the sins that people commit by breaking faith with the Lord, and that person realizes his guilt, verse seven, he shall confess his sin that he has committed, and he shall make full restitution for his wrong, adding a fifth to it, that is 20%, and giving it to him whom he did the wrong. So God is raising up a family here, and in the Lord's eyes, harmony within the family is as important as harmony between us individually, and God. So that means that sins between individuals needed to be avoided, and if not avoided, then they needed to be rectified. I don't need to tell you, that one of the most destructive things that can happen to a church is member sinning against member, that is a terrible thing, member sinning against a member, and they won't fess it up and fix it up. They just, you know how people are, it's a shame the way we are, we get defensive, we start covering what we've done wrong by trying to excuse ourselves or explain ourselves. Well I only did this because you did that, therefore, my sin against you? Well, that's really your fault, buddy. You pushed me into that with your behavior. We do that all the time. And if that is left, to persist and perpetuate in a church body, it's not going to be a church body for long, certainly, it's not going to be a church family. So in verse seven, confessing the Sin means that you confess the sin to the Lord, and, and the person that you've sinned against. Don't just tell the Lord about it and then just anonymously do something nice to the person you sinned against. They don't need to know, the Lord knows that's all that matters. No, they need to know, it needs to be told to their face. We need to be men, we need to be women. We need to stand up, fess it up and fix it up. You know why they need to hear the confession from us, you know why they need that? Because that is going to be the beginning step for them to begin to move on and forgive you. If you won't confess your sin to them, if you won't tell that person what you did wrong, it is very tough for them to get to that next stage of forgiving you. It's so important that Jesus said if you come into the temple and you're bringing your offering, and you're going to put that offering there before the Lord in the temple, the holy place and there it comes to your mind that Oh man, I've done something I have a situation in a relationship. I have a broken relationship that needs mended, Jesus said, as important as temple worship is, stop right there, stop what you're doing. Go home, pick up the phone, Old Testament times, get on your donkey, go to their house and make that relationship, right, fess it up and fix it up. It is so important that we realize that. Now once you realize that you have committed a sin against another, the Lord wants you to confess that sin. And the Lord demands restitution. So if you've stolen \$10,000, from someone in some way, it is easy to say sorry, when your bank account is \$10,000 fatter. I'd have no problem with that \$10,000 in my account, hey, sorry about that, sorry that you lost the money, don't worry, it's in good hands. I'm going to spend it wisely. That boat, I've been looking at that boat, I'm going to get that boat. It's easy to confess to someone what you've done wrong to them if it takes no pain and no cost on your part, to make it right, so the Lord says it needs to be made, right. But it's not just that \$10,000 That goes back to them. The Lord doesn't want this just to be even the Lord wants you to go above bar and over compensate their loss. So the Lord says add 20% to it, that's a fine for the sin. That's a fine for the crime. So now at \$10,000, you would owe that individual \$12,000. Why is that important? Because again, it is going to help them heal, and it is going to go a long ways toward discouraging sins against one another in the first place. If you're going to lose money, if you sin by defrauding or stealing from someone else, then you're going to think twice before you do it. If you're poor enough to steal in the first place, then you're too poor to lose money in that exchange. So it is a good discouragement of sins against one another. Now, I will say this, restitution is easiest when it is the loss of monetary value that was caused by your sin. Because you can just confess, pay back the value, add the 20% to it. And if it doesn't involve a monetary value, that's where we have to get creative. Okay, Lord, I've sinned against this person, but had nothing to do with money. So how am I going to make this right? And I think right there is your answer. That is going to have to be between you and the Lord. I believe even for the New Testament, the Lord wants that kind of restitution from us. When we sin against one another. I don't think the

Lord's plan is for us to just say, Oh, well, sorry, Lord, oh, praise God. I'm a New Testament Grace believer. I don't think that's what the Lord wants. Not when we sin against others. I think the Lord wants us to make that right. And even better than right as much as possible. So in those situations, Lord, here's my plan. I want to make this right. I want to fix this up. I've hurt a brother, I've hurt a sister, I need your help. As I'm preparing to fix this problem, I pray that You would give me the wisdom to know how to do it. And the Lord will the Lord will answer those prayers, He will lead your thinking, or he will speak directly to you in a dream, in a vision with an audible voice. Never underestimate the ability of God to answer us in prayer. Verse eight, but if the man has no next of kin, to whom restitution may be made for the wrong, the restitution for wrong shall go to the Lord for the priest, in addition to the ram of atonement with which atonement is made for him. Two things are happening in verse eight, actually, first of all, when you sin against a person, you don't just need to make it right with that person, but you also need to make it right with God, because you haven't just sinned against that person. You've sinned against that person's creator, you've sinned against them, and you've sinned against God. So in the Old Testament, the way that worked is that when you sinned against the Lord in any way, you had to bring a sacrifice. That's what the last part of verse eight is reminding them they still owe the Lord an atonement sacrifice for that sin. What does that look like in the New Testament when you sin against that individual? Here's what it looks like in the New Testament. You just put an extra \$100 in the offering plate, and you're good. I was testing to see if you guys were following this clearly you're not. That was a joke.

No, In the New Testament, the truth is that all of those sins, they're already paid for. Christ already once and for all made that sacrifice. So what is missing from well, let me put it to you like this, look at it like this, look at it in this way, every sin, whether it is an Old Testament past sin or whether it is a New Testament present sin, every sin demands two things, no exception Old Testament to New Testament. Every sin demands two things, number one, confession. And number two, sacrifice, confession and sacrifice. So in the Old Testament, you confessed, but you also still owe the Lord, that sacrifice. In the New Testament, when you sin against another person, Christ has already died, he's already provided the sacrifice for that sin. So when you sin, what's missing from the equation? You needed two things, what's missing? Confession. So that's the way that this looks in the New Testament. When you come to Christ, for salvation, part of what you're doing in that sinners prayer is you are confessing the sins of your past all of them. And that is your part. That's part number one. Part Number two would be sacrifice, Jesus already provided that on the cross. So in that moment of repentance and confession, all past sins are covered. Now moving forward as a saved person, when I get to the point where I do, not if I do, but when I do sin, the sacrifice was once and for all provided on the cross. So when I sin in the New Testament, as a saved Christian, what's missing from the equation, my confession. And that's why you need to give it. The Lord tells us the importance of that in First John chapter one, verses six through 10. Now the second thing that's happening here is that the Lord wants to make sure that sin never pays. So in order to do that, he gives them this extreme example, just to let them know that there is never to be an occasion where they get away with ripping off another person. So the Lord is saying in verse eight here, if your sin against another person causes their death, or they die before you can provide restitution to them, then you're not off the hook. The Lord says you are, at that time, if they do have family, obviously, that restitution money would go to the family in honor of the person that passed away before you could make restitution. If there are no surviving family members, then you're still not off the hook. The Lord says, you take that money, that restitution money, in our example, 12,000 bucks, and you bring that to the priest, and the Lord is going to take that and accept that on behalf of that person that you sinned against. Verse nine, and every contribution, all the holy donations of the people of Israel, which they bring to the priest shall be his. Verse 10, each one shall keep his holy donations, whatever anyone gives to the priest shall be his. You give it to the priest. It's his. This worked the same way, as do tips for waitresses, if you were the priest on duty that day, and someone

came in and said, Look, I ripped so and so off for \$10,000. They died before I could give them the restitution. And guess what, they have no existing family members. So I'm bringing this \$12,000, 10,000 plus the 20%. And I'm bringing this and I'm giving it to the priests and it would indeed be the priests. That would be a great day for that man. That's a huge tip to get in the ministry, he was going to get to take that vacation to Fiji Islands after all, that's a good day in ministry. By the way, once again, I don't think it is ridiculous for us to expect the same thing from New Testament believers. If your sin has caused someone a loss of monetary value, I do think you should directly pay them back, plus 20% or more. Jesus actually commended that in the New Testament. He didn't write it off as an Old Testament outdated thing. It's just common sense. It goes all the way back to the beginning of God's writing, basically, that we make things right. Of course, Zacchaeus went even above and beyond the 20%, didn't he? Well, the Lord commended that, that's good behavior. And I think we would be wise if we followed suit with that. So in the New Testament, if that person does die before you can pay them back that restitution, money, just bring it to Anchored Fellowship, and whatever pastor happens to be on duty for that day, whoever it is, just random, whatever pastor happens to be on duty for that day, he gets that \$10,000 or whatever that fine is that you owed. Hey, I want to go to Fiji Islands too. So verse 11, verse 11, now opens a topic that consumes the rest of the chapter, and I'm pretty sure this section is gonna get your attention because it is one of the most unique sets of laws found in the Bible. I mean, it is very unique. A lot of people read this stumble all over it, can't figure out what it's saying. We're going to try to help this make sense tonight. It is the law of the priestly polygraph, as I would call it. It is the law of the Divine lie detector test. Let's read verse 11. And the Lord spoke to Moses saying, 12 Speak to the people of Israel, If any man's wife goes astray, and breaks faith with him 13 If a man that is another man that is not the husband lies with her sexually, and it is hidden from the eyes of her husband and she is undetected, though she has defiled herself. In other words, she is trying to conceal a sexual affair that she had. And there is no witness against her since she was not taken in the act, verse 14, and if the spirit of jealousy comes over him, and he is jealous of his wife, who has defiled herself, or if the spirit of jealousy comes over him, and he is jealous of his wife, though she has not defiled herself. That is, she isn't really guilty of an affair, but he is suspicious of it nonetheless. Verse 15, then the man shall bring his wife to the priest, and bring the offering required of her a 10th of an ephah of barley flour, he shall pour no oil on it and put no frankincense on it. For it as a grain offering of jealousy, a grain offering of remembrance, bringing iniquity to remembrance. Sexual Sins are pretty serious crimes before the Lord because they are both physical sins and spiritual sins, a very unique kind of sin. It's cross category. Solomon taught us that sexual sins are sins of the néfesh, that is the Hebrew word for soul. Solomon taught us sexual sins are sins of the soul. That's Proverbs chapter six, verse 32. But then in the New Testament, the apostle Paul taught us that sexual sins are also physical sins against the body. That's first Corinthians chapter six, verse 18. The Lord wants a sexually pure people because, again, he doesn't want us harming ourselves, which is exactly what sexual sins do. They harm us physically. And they harm us spiritually, emotionally. I mean, across the gamut. This is soul level stuff, but it's also a sin against the body. The Old Testament punishment for adultery, whether male or female, as you know, was execution. And unfortunately, when the punishment is that stiff, it causes the tendency for people guilty of that crime to go to great measures in order to conceal he'll that sin. And I think that is probably the reason why the Lord had to set up this lie detector test in the first place. If the, you know, if you confess the sin, then you die. If you conceal the sin then you live, most people don't want to die. So that's a pretty easy choice. It's terrible situation, but I am going to have to try to cover this up. Because if I confess it, I'm dead. So regarding adultery, God created this lie detector test for a husband to be able to either to confirm or disprove the suspicion that he has over his wife's sexual unfaithfulness, adultery. He has no proof of this. Obviously, if he had proof of it, we wouldn't need this test. He could divorce her, have her stoned, that sort of thing. But he has no proof of that, according to this passage, he has no witness of that. So he could bring his wife before the Lord, and it would be the Lord that

would reveal whether she was innocent or whether she was guilty, and just trying to keep her adultery as a secret. So here's how the tests work. Verse 15, the husband was to bring his wife to the priest, and he was also to bring barley flour to the priest, but just barley flour. This is not just a grain offering, a grain offering usually had oil and frankincense added to it, that is pure symbolism. Oil symbolizes gladness or joy. Frankincense symbolizes a blessing. So even in this little test that the Lord is doing, he makes it pretty obvious that this is not oil, a joyous occasion. It is not frankincense, a blessing to be going through this. Nobody wants to have to go through this. No one's happy to be in this situation. And that is reflected in the offering. It's not just a grain offering. But what does the Lord call it? He calls it a grain offering of jealousy. All right, verses 11 through 15, that was what the husband was supposed to do. And here's how the priest was to further handle the situation, verse 16, and the priest shall bring her near and set her before the Lord. Anchored, that is the most important part of all of this. That is the key to the whole thing. Only the Lord knows the truth about what did and what didn't happen. And only the Lord could reveal the truth. The wife may be innocent, and it would take the Lord's verdict to convince the husband of that truth. She may be guilty, and it would take the Lord to expose that truth because she's certainly not coming forward with the truth. Verse 17, and the priest shall take holy water in an earthenware vessel, and take some of the dust that is on the floor of the tabernacle, and put into the water. So, so far, you've got a clay pot. Now you've got holy water in that pot. And you've got Holy, holy ground, in that pot; dust from the tabernacle floor, that's holy ground, you got holy water in the pot, you got holy ground in the pot, but the recipe isn't complete yet. Reading on, verse 18, And the priest shall set the woman before the Lord and unbind the hair of the woman's head, and place in her hands, the grain offering of remembrance, which is the grain offering of jealousy, and in his hand, the priest shall have the water of bitterness. That's what he's calling this pot so far with the holy water and the holy ground in it. He shall have the water of bitterness that brings the curse, verse 19, then the priest shall make her take an oath saying, if no man has lain with you, and if you have not turned aside to uncleanness while you were under your husband's authority, be free from this water of bitterness that brings the curse. Verse 20, but if you have gone astray, though, you are under your husband's authority, and if you have defiled yourself, and some man other than your husband has lain with you, verse 21, then let the priest make the woman take the Oath of the curse, and say to the woman, the Lord make you a curse and an oath among your people when the Lord makes your thigh fall away, and your body swell, verse 22, may this water that brings the curse, pass into your bowels, and make your womb swell and your thigh fall away. And the woman shall say, Amen, amen. Which means, so be it, so be it. Verse 23, then the priest shall write these curses in a book and wash them off into the water of bitterness. So all of the wires are hooked up to the polygraph machine right now. Everything is in place for this test to be done. The woman has sworn her innocence before the Lord, this is left hand on the Bible, right hand in the air, I swear to tell the truth, the whole truth, and nothing but the truth, so help me God. And she takes an oath, agreeing to the results of this test. So then, the priest writes her oath, on a parchment in a book with ink. Now, just to remind you, their ink was different than ours, they didn't have the chemicals that we do in our ink. So their ink did not soak into the pages, it sat there right on top of the parchment, it would usually dry and hard, and you could just take and flick it off, just scrape it off, or wash it off. And that's exactly what the priests would do here. They would write the oath, and the curse, that would be her sworn statement of innocence. It would be her agreement, to freedom from that curse, if she was innocent, but also her compliance to the curse, if she was lying and she was found out by this test. He would, the priest, he would wash those words, right off of the page, and into the clay pot. So now the recipe is complete. What the Lord calls the water of bitterness, it's holy water. It's holy ground. And it's one other thing now, it's holy word. The idea here is that the ingesting of holiness, should be able to flush out and flesh out the truth. That's the idea there. Holy Water, holy ground from the tabernacle, holy word, that is an oath before God, and you ingest that holiness and the symbolism is that that holiness would flesh out and flush out the truth. Now, given the

consequences of lying under oath here, what do you think usually happened? I think it's pretty easy to figure out that the guilty woman would never let it get to this stage. Never. She would have confessed, long before she started taking gulps of the water of bitterness. Why? Because she knows what's going to happen. She knows the Lord is going to reveal the truth. She knows either way, this is a really bad day. So her big decision is this. Do I want to have a really bad day by confessing my adultery to my husband? Or do I want to make it worse by adding thigh swelling, No stomach swelling and thigh falling away? Who in their right mind would do that? I am pretty sure that that would never once happen in the history of the nation. Once that husband drug you before the priest, that was time. Okay, okay, stop right here. You caught me. I confess the affair. So I seriously seriously doubt that anyone any woman ever chose to try to continue to conceal that affair and try to beat the Lord at his own game. No, the Lord was going to find out the truth.

What exactly is swollen belly and fallen thigh? That's what happens when you eat a lot and you stop working out. That's why I went back to the gym. I had both of these things. No actually, these are Hebrew idioms. They are Hebrew expressions that do not translate well into English. And the ESV is not worried about trying to get you the right meaning. So what they want to do is they want to give you a literal translation, they're giving you the literal Hebrew expression in English words. And it doesn't make sense to us. But suffice it to say, here's what it means: reproductive failure, permanent barrenness. The text is actually going to go on to clarify that as well. She broke intimacy with her husband, and used the sexual relationship for immoral purposes outside of her marriage. God intended that the only purposes of sex would be to be within a marriage in order to build intimacy with the husband in order to, to give birth to procreate, to give birth to children, with the husband, everything that God designed her for, she broke all of that, and did the opposite. So what the Lord does here is he swears to punish the woman according to her sin, by taking away her intimacy with her husband, that is he's going to expose her sin. She may be killed, she may be divorced, the husband may decide to try to save the marriage, and try to work on things. But at least initially, what the Lord does is he gives her the fruit of her decision. Her decision was to be unfaithful and break intimacy. So God says, Here's your broken intimacy, confess to your husband, I'm telling your husband, if you won't, you've been unfaithful. And secondly, another major purpose of sex would be procreation, and the Lord says, I'll punish you by taking away permanently, your ability to procreate in the future. So if she's made it this far in the test, in the lie detector test, let's keep reading, verse 24. And he shall make the woman drink the water of bitterness that brings the curse. And the water that brings the curse shall enter into her and cause bitter pain, verse 25, and the priest shall take the grain offering of jealousy out of the woman's hand, and shall waive the grain offering before the Lord invoking the Lord, and bring it to the altar, verse 26, and the priest shall take a handful of the grain offering as his Memorial portion, and burn it on the altar, and afterward shall make the woman drink the water, 27, When he has made her drink the water then if she has defiled herself, and has broken faith with her husband, the water that brings the curse shall enter into her, and cause bitter pain, and her womb shall swell, and her thigh shall fall away, and the woman shall become a curse that is barren, among her people. 28, But if the woman has not defiled herself, and is clean, then she shall be free, and shall conceive children. 29, this is the law in cases of jealousy when a wife, though, under her husband's authority, that is she's committed to Him in marriage, goes astray and defiles herself, verse 30, or when the spirit of jealousy comes over a man, and he is jealous of his wife, then he shall set the woman before the Lord, and the priest shall carry out for her all this law. Finally, verse 31, the man shall be free from iniquity, of course, because in this case, his suspicion was true. But the woman shall bear her iniquity. And that would be a bear to bear that is a heavy price to pay. Now, some Bible teachers teach that this test was solely for the purpose of scaring women into telling the truth, and that the things that the Lord wrote here, never would actually take place. Other people's teach that a calm stomach could handle the water of bitterness, but a nervous stomach would not be able to, and it would be that this nervous stomach would end up causing the reaction that is spoken about in this passage, sort of like the

ancient lie detector from India where they would make a person as a lie detector test, put a piece of rice a grain of rice on their tongue, and then they would make them chew the rice up and then try to spit it out. If they could spit it out, they pass the test. If they couldn't spit it out, then that meant they failed the test. Why? Because nervousness makes the mouth dry.

It is the same kind of thing that the American Indians did as a lie detector test, they would take a blade, I think I might have shared this with you before, they would take a blade, and they would put it in the fire, get it very hot. And then the person that they were administering the lie detector test to they would touch it to their tongue. If that caused no problem, or pain on the tongue of the individual, they passed the test. If it singed or burned the person's tongue, they failed the test why? Again, same reason. Nervousness makes the mouth dry. But it doesn't just do that nervousness takes effect on all of the body, it is a physiological fact that when you're nervous or fearful, or you're trying to hide something, there are physiological responses all throughout the Bible. They have taken that learn from that, and that is what our modern day polygraph tests are based on, isn't it? But what's the problem with all of those lie detector tests that are based on physiological response in one way or another? What's the problem with that? Some people are generally generously nervous. You get a person in front of someone important and some people are just nervous and fearful. I'll be honest, if I was taking a polygraph test for having killed someone, even if I knew I didn't do it, I'm pretty confident I would fail. Because when they asked me, the question, the big question, I could get the you know, the easy ones right. What's your name? Arlyn. When they asked me the big question, did you kill that person? I would get nervous. I'd probably fail the test. And they say that your guy right there, pastor of Anchored Fellowship, murderer. Those are flawed because you're basing lie detecting on some kind of physiological response. And that can be deceiving. What that's going to do is it's going to produce a lot of false positives, just like pregnancy tests, and COVID tests. Yes, we're having a baby. Oh, it didn't happen. Second Test said no. I don't get COVID, second test says I do. It's going to produce a lot of false positives. So there is no way church. There is no way that God wrote this into law to be a test over a person's nervousness in any way. The Lord would never leave true justice to inexact methods like that. No way. So just read the chapter and it becomes very obvious that God was actually divinely involved in this lie detector test. God would be the one revealing the truth, God would be the one carrying out the punishment. This was all God, this was supernatural. Now, with all that in the books, I want to finish this up by helping us to have the right perspective on what we've just studied, beginning at verses 11 all the way to the end of the chapter, verse 31. I know that the test is only mentioned as being for the woman. But I'll start with saying this, God did not need to have tests for both genders. In order to out both guilty parties in an adulterous affair. That's number one. Number two, why is it only the woman that is tested then? I'm gonna say this and you may not believe me that is up to you. I am of the school of thought that I fully believe with all my heart, this is a protection for the woman. I know it sounds like a negative thing, and that the woman is in the spotlight here. I believe that this is a protection for the woman. First of all, I don't really know that a woman needs a test like this for a man. Let me tell you something about women. If you have cheated on a woman, she will find out. Don't ask me how women just have a way with these things she is going to know. But secondly, guys are just slower when it comes to this kind of thing. And the last thing that a woman wants, is an insanely jealous husband that keeps taking his baseless suspicions of her cheating out on her. You know how often women are fought with abused and divorced over baseless jealousy? Do you know how much that happens? A lot, a whole lot. So this test would actually be able to be leveraged by a woman to protect herself from all of that think about that. The man would not have to resort to all of those things. The moment that he suspects that his woman has been unfaithful, you know what he's going to do, he's not going to beat her is not going to divorce her. He's going to drag her to the tabernacle. And he's going to hear from the Lord. He's going to get the truth. So it cuts all of that out and protects the woman from the beginning. But secondly, and most importantly, it gives her a chance in the tabernacle to let God tell her husband, Hey,

dummy, she's being faithful to you give it up already. This is the fourth time you've been in here this week. She's faithful, would you just get over yourself? So again, I want to reiterate, very forcefully, no guilty woman in her right mind is going to subject herself to this test. But millions of innocent women could use this test to get through to their insanely jealous husbands. There's a healthy jealousy and there is an unhealthy jealousy within marriage. Healthy jealousy means you aren't going to share your wife with another person. You love her. And you want her all to yourself the same way that Christ loves the church. That's a healthy jealousy. An unhealthy jealousy means that you are suspecting her and accusing her at every turn. That woman said she was going to her mother's today. But I called her mother. And she left a half hour ago. You know what she's doing? She's having an affair. Scarlet Letter. She's having an affair. That's what No, no, she's she's shopping. Come on. Don't you know anything about women. She left her mother's early to go shopping first. You guys can fight over the bill. But don't be suspecting her at every drop of a hat and every turn of the corner. So I guarantee you ladies, I guarantee you, you would be thrilled to death. let me reword that you'd be thrilled to life if the Lord still had a system like this in place. That if your husband was suspicious of you having an affair, you could bring that lunkhead husband of yours here to Anchored Fellowship and we could grab that lunkhead hubby of yours and we could let the Lord say to that person, she's innocent, you would love the ability to do that, wouldn't you? It would save you a lot of hassle to be able to have that sort of benefit. A lie detector test for you so you can prove it. Honey, as unreasonable as you are, I still love you and I've been faithful to you, hear it from the Lord if you don't believe me. And men, I'll close with this, if you're struggling to control your jealousy, I invite you to reach out to me. We can schedule a session sometime, we can talk things out, we can look to the Council of the word we can pray with you. The Lord gave you your wife to bless you. And He wants you to enjoy your wife. He doesn't want you wasting your time on false accusations. Instead of wasting your time on false accusations, here's the direction we'll point in, we'll have you obey the scriptures and be the kind of man that she needs you to be. Give the love and affection that she needs, so that she'll never even feel the temptation to be unfaithful. The Lord can do that in a marriage. He can make a marriage strong. He can make a marriage healthy. And I do believe that's what this is all about In Numbers, chapter five. God wants a healthy and holy nation and how do you do that? You do that at the family level. Let's stand and we'll close in prayer.