

35: May 30, 2026

Shabbat Message

Nasso / Make an Accounting / נָשָׂא

Numbers 4:21-7:89

Seeds of Life Series: Torah the Seeds for Life

Yehovah's Conditions

Introduction

This Torah portion can be very difficult to read sometimes because of some of the topics in it and one of them sounds very controversial and on the outset of looking at it it can be taken as that but rest assured that if it is in the Scripture it is important. In the past I have kind of glossed over this topic because it does sound very uncomfortable but lets just see if we can see parallels of the husband and wife theme there in the Torah matches with the Yehovah/Yeshua husband and Israel/Ekklessia the Bride them and see if they coincide.

The Command to Cleanse the Camps

Numbers 5:2-3

1. These people were not banished, but sent outside the sacred area so the Set Apart place would not be defiled. The unclean were quarantined not the outer perimeter of the camp. Leviticus 13-14 describes the process of purification by which people could be restored to the camp of the Set Apart.
2. Skin diseases ranged from abscesses or eczema to Hansen's disease (leprosy). Bodily discharges refer to those issued by the male and female (Lev 15). Contact with a dead animal rendered a person unclean for a day, but pollution by contact with a human corpse made him unclean for a week.
3. As with most Torah commands, both male and female were on equal status regarding ritual purity, except for those things which were unique to one gender.

Commandments Regarding Restitution

Numbers 5:5-10

1. These commands addressed purity in interpersonal relationships as part of the Hebrew *asham* ("trespass offering") legislation of Lev 6:1-7.
2. Damage to property, fraud, or false statements affected the well being of the community of

faith and had to be dealt with forthrightly.

3. Human relationship and recompense of value were essential for maintaining harmony and holiness in the community.

The Law of Jealousy

Numbers 5:12-14

1. Probably no case study in Torah law has so many conditional clauses. If any man's wife was apprehended in the act of adultery, her act was punishable by death along with the adulterous male partner (Lev 20:10).
2. The ritual outlined here put the matter in the hands of Elohim (who sees and knows all) when adultery was suspected but not proven by human witnesses. The woman would not be stoned if the community followed this Mitzvot.
3. Throughout the book of Numbers special attention is given to matters related to women, including women's property rights (Numbers 27:1-11; 36:1-12) and women's vows (30:3-16, including female Nazarites in 6:2).

The Test of Bitter Waters

Numbers 5:15-18

1. The woman suspected of adultery would be brought before the priest at the entrance of

the tabernacle.

2. The woman was to stand before Yehovah who would act as her judge.
3. To uncover one's head was sign of mourning or disgrace (Lev 10:6; 13:45;21:10).

The Water the Dust and the Curse

Numbers 5:19-28

1. Elohim speaks as a wounded husband, not an offended lawgiver. Israel has gone after other lovers, trusted other powers, and given her affection to false gods. Yet often there is no visible proof. Outwardly, the temple still stands. Sacrifices continue. Feasts are observed. The jealousy arises because covenant love has been betrayed in the heart.
[Jeremiah 3:8–9; Hosea 2:2–5]
2. The ritual elements are deliberate and deeply symbolic. The dust comes from the tabernacle floor. The water is holy. The curse is written and washed into the water. The woman drinks the very words of judgment.
3. In Gethsemane, Yeshua speaks of a cup He must drink. This is not metaphorical anguish alone. It is covenantal language. It is the cup of judgment. The curse written against covenant breakers is taken into Himself. [Matthew 26:39; Galatians 3:13] Yeshua actually becomes the Curse and also the the Law of Jealousy is found in Him ultimately as He redeems His bride and washes here in the Word and Water and He being the Curse thereby redeemed us and make us a purified bride not a suspected Bride.

Take Away

1. The Purification of the Camp mattered because it was a Holy Place but also because disease could spread rapidly.
2. The Torah is also common sense because it about restitution.
3. The Law of Jealousy was for the protect of the woman not for abuse.

Application

1. I will praise Yehovah that He has purified me from the leprosy of my heart.
2. I will make restitution where there needs to be in my life.
3. I think Yeshua that He has purified me with His Water, Blood and Word!

Beth Ohr Messianic Congregation

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