

## **Student Notes Innocent until Proven Guilty**

Numbers 5:11-31

God judges the woman guilty only if the man himself is innocent of transgression.  
(Nu. 5:31)

We will look at three layers of meaning within this passage:

First: God describes his relationship with Israel as that of a husband and wife.  
(Exo. 20:4-5)

Second: Yeshua takes on all our sins and punishments.

Third: Paul describes the assembly of believers as the bride of Christ. (2Cor. 5:10)

**A.** God is the one who judges. (Num 5:15, Eze. 20:36-38, Eze. 20:43, Jer. 3:13-14)

**B.** The priest uncovers the head of the wife. (Num. 5:18, Jer. 16:17, Ecc. 12:14, Mark 4:22, Psa. 69:5-9, Rom. 15:3)

**C.** The bitter water that brings a curse is at the heart of the ritual. (Num. 5:17, 23, Gen. 3:19)

**D.** The incident at Mara is the first place where we see God test Israel with bitter water. (Exo. 15:23-26, Exo. 1:14, Isa. 53:5)

**E.** The second place where God tests them with bitter waters is after the incident of the golden calf. (Exo. 32:20, Exo. 32:33-35)

**F.** Mary, the mother of Yeshua could have been subjected the ritual of the bitter water. (Mat. 1:18-20)

**מרים** Miryam from #4805. **מרי** , mer-ee' from #4784; bitterness, i.e. (figuratively) rebellion; concretely, bitter, or rebellious:--bitter, (most) rebel(-lion, -lious).

Hebrew Word Picture: Miriam **מרים**

**מרי**: Yood-Reysch-Mem: Mer-ee': bitter, bitternes

**ם** : Mem: Water

Miriam is bitter water.

Bitterness experienced by Yeshua and Mary: (Luke 2:34-35)

**G.** Yeshua went through this ritual symbolically proving Himself and us faithful to God.  
(Mat. 26:37-39, Heb. 3:5-6, John 19:30)

**H.** What exactly was written in the curse that was in the cup? (Num. 5:20-22, Gen. 24:2-3, Num. 5:28)

The most significant part of the curse is that God's name, Yah-weh, is in it twice.  
(Num. 5:23, Ex. 32:32, Rom. 9:1-3, Gal. 3:13)

Blot: #4229. מָחָה machah, maw-khaw' a primitive root; properly, to stroke or rub; by implication, to erase;--abolish, blot out, destroy, full of marrow, put out, reach unto, X utterly, wipe (away, out).

The offering brought for the remembrance of iniquity is an offering of barley. (John 12:24, John 5:22)

#4621. **sitoj** sitos, see'-tos of uncertain derivation; grain

The offering brought for the remembrance of iniquity no longer brings our sins to remembrance.  
(Rom. 6:6, Isa. 43:25, Psa. 103:12, Psa. 19:12-13)

Paul puts his entire faith in the judgment of the LORD. (1Cor. 4:1-5)

## **Discussion Questions for Innocent Until Proven Guilty**

1. In the millennium, the water that flows from the temple brings life. In what circumstances will the water that the woman drinks bring life?
2. God told the Israelites when they went into the Promised Land that they were to blot out the names of the pagan gods but not to do so with the name of God. Yet God willingly blots out His name to establish the innocence of a wife. Discuss the importance God places on the marriage relationship. Since we are the bride of Messiah, how important is our relationship with Messiah to God?
3. The third trumpet judgment turns one-third of the water on Earth bitter. Read Revelation 9:10-11. Compare this to the trial by bitter water.
4. Joseph's Egyptian name, Zaphenath-Paneah, means revealer of secrets. Read about Joseph's encounters with his brothers in Egypt in Genesis 42:20-24 and Genesis 44:14-45:5. How did Joseph look into the hearts of his brothers revealing their secrets? What verdict did he reach?
5. The bitter water could bring death or life with the blessing of many children. Torah is compared to water that flows from heaven to earth. Read Romans 7:7-8:11. How is Torah like the bitter water? Why was it necessary that Yeshua drank the bitter water in our place?
6. What are the elements of the bitter water? Are they holy or profane (common)? How is this like Torah?