

NUMBERS 5

Written and compiled by Gary Kukis

Numbers 5:1–31

Uncleanness, Restitution and Possible Adultery

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

Verse Navigation

[Numbers 5:1–4](#)

[Numbers 5:5–7](#)

[Numbers 5:8–10](#)

[Numbers 5:11–15](#)

[Numbers 5:16–18](#)

[Numbers 5:19–22](#)

[Numbers 5:23–27](#)

[Numbers 5:28–31](#)

Links to the [word-by-word](#), [verse-by-verse studies](#) of **Numbers** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Numbers. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Numbers available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: There are two short sections on uncleanness and removal from the camp; and on restitution. Most of this chapter deals with a woman who may or may not have committed adultery, and a husband who is certain that she did.

The Bible Summary of Numbers 5 (in 140 characters or less): *Anyone who sins shall make restitution and add a fifth. If a man suspects his wife of unfaithfulness he shall take her to the priest.*¹

There are many **chapter commentaries** on the book of Numbers. This will be the most extensive examination of Numbers 5, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

Quotations:

Outline of Chapter 5:

Introduction

v. 1–
v.
v.
v.
v.

Chapter Summary Addendum

Charts, Graphics and Short Doctrines:

Preface

Quotations

Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction

Titles and/or Brief Descriptions of Numbers 5 (by various commentators)
Brief, but insightful observations of Numbers 5 (various commentators)
Fundamental Questions About Numbers 5
The Prequel of Numbers 5

The Principals of Numbers 5
The Places of Numbers 5
By the Numbers
Timeline for Numbers 5
A Synopsis of Numbers 5
Outlines of Numbers 5 (Various Commentators)
A Synopsis of Numbers 5 from the Summarized Bible
The Big Picture (Numbers 1–15)

Changes—additions and subtractions (for Numbers 5)

¹ From <http://www.biblesummary.info/numbers> accessed September 7, 2024.

Addendum
 Addendum
 Addendum
 Addendum
 Addendum
 Addendum
 Addendum
 Addendum
 Addendum

[Josephus' History of this Time Period](#)
[A Complete Translation of Numbers 5](#)
[Doctrinal Teachers Who Have Taught Numbers 5](#)
[Word Cloud from a Reasonably Literal Paraphrase of Numbers 5](#)
[Word Cloud from Exegesis of Numbers 5](#)

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Numbers folder	Exegetical Studies in Numbers

Doctrines Covered or Alluded To			
Additional doctrines and links are found in Definition of Terms below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

The terms below are cross-linked with their first occurrence in this document. This allows you to click on the first occurrence of a technical term and that will take you back to its definition below. Then you can click on that term below and be taken back to where you last left off in this document.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).

Some of these definitions are taken from

<http://gracebiblechurchwichita.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Introduction to Numbers 5

Introduction: In the first portion of Numbers 5, we will see certain defiled people removed from the camp of Israel. Then we quickly examine restitution when the person to be compensated is no longer on the scene. Finally, in part II, we will see a test applied to determine whether one has committed adultery or not. These are not necessarily connected in anyway—these are three different topics presented that way. The fact that they are in the same chapter is nothing more than a convenient man-made division, which has been quite helpful, but not necessarily inspired.

Titles and/or Brief Descriptions of Numbers 5 (by various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Numbers 5 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Numbers 5

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Numbers 5

Numbers 5 will begin with

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Numbers 5

Characters

Commentary

Characters	Commentary

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

The Places of Numbers 5

Place

Description

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Some of the passages are included below, using the ESV; capitalized.

A Synopsis of Numbers 5 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Numbers 5.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Numbers 1–15)

Numbers

Text/Commentary

God speaks to Moses from the Tabernacle.

1–7

8

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Numbers 5): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

I have begun to draw from over 40 translations when doing my initial exegetical study of a chapter. This will include some translations which I have not used before: Modern Literal Version 2020, Benner's Revised Mechanical Translation (which I should like to go back and include this with my Genesis and Exodus studies), the Literal Standard Version, the Scriptures 2009, the Unfolding Word Literal Text, the Unfolding Word Simplified Text, and the Samaritan Pentateuch (in English). These are some of the various translations which have been recently made available to e-sword 12.1. Four of these simply replace previous texts done by the same translator or translation group.

After every verse, I will give the Kukis mostly literal translation for that verse. At the end of every passage, I will give both the Kukis mostly literal translation and the Kukis paraphrase for that passage.

After every verse, I will give the Kukis mostly literal translation for that verse. At the end of every passage, I will give both the Kukis mostly literal translation and the Kukis paraphrase for that passage. However, there is a great deal of repetitive text both in Leviticus and in Numbers. For that reason, in some chapters, the listing of every single verse may be deemed unnecessary.

I have decided to leave out the Shmoop Summaries, as they are silly and unhelpful for the most part.

At the end of this study, I have listed other doctrinal teachers who have taught this chapter. So far, I have only included R. B. Thieme, Jr. and R. B. Thieme, III. This section is also bookmarked.

I have not yet begun a weekly mail-out study of Numbers, but I will probably do that after I complete the Exodus study.

As I have done previously, since this chapters is what God is saying to Moses, I will begin and end the chapter with quotation marks. I will not insert a new set of quotation marks for each new paragraph.

Chapter Outline

Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it even more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

And so speaks Y^ehowah unto Moses, to say, "Charge sons of Israel and they will send out from the camp every epidermal disorder, and every discharge and every unclean to a soul. From male as far as female, you (all) will send out; unto from outside to the camp you (all) will send them out and they will not defile their camps, where I keep on dwelling in their midst." And so do so, sons of Israel, and so they send them out unto from an outside to the camp, as which spoke Y^ehowah unto Moses, so did sons of Israel.

Numbers
5:1-4

Kukis mostly literal:

Y^ehowah then spoke to Moses, saying, "Command the sons of Israel and they will send out from the camp every [one with] and epidermal disorder and every [one with] a discharge and every [unclean] with respect to a body [lit., *soul*]. From males to females, you (all) will send [them] out. You (all) will send them outside the camp so they will not defile their camps, where I keep on dwelling in their midst." And so the sons of Israel do [this]; they send them outside the camp. As Y^ehowah said to Moses, so the sons of Israel did.

Kukis paraphrase:

Jehovah then spoke to Moses, saying, "Command the sons of Israel to cleanse their encampment. Everyone with a skin disorder, who has a discharge, or has touched a dead body must be sent outside of the camp, males and females alike. You will send them outside the encampment, because I live in the midst of you." Therefore, the sons of Israel did exactly as God said. They sent those groups of people outside their encampment.

Here is how others have translated this passage:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation²; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a

² I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_Numbers.html and first published in 1862.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)	And so speaks Y ^e howah unto Moses, to say, "Charge sons of Israel and they will send out from the camp every epidermal disorder, and every discharge and every unclean to a soul. From male as far as female, you (all) will send out; unto from outside to the camp you (all) will send them out and they will not defile their camps, where I keep on dwelling in their midst." And so do so, sons of Israel, and so they send them out unto from an outside to the camp, as which spoke Y ^e howah unto Moses, so did sons of Israel.
Dead Sea Scrolls	.
Targum (Onkelos)	. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	.
Jerusalem targum	.
Updated Douay-Rheims ³	.
Douay-Rheims 1899 (Amer.)	And the Lord spoke to Moses, saying: Command the children of Israel, that they cast out of the camp every leper, and whosoever hath an issue of seed, or is defiled by the dead: Whether it be man or woman, cast ye them out of the camp, lest they defile it when I shall dwell with you, And the children of Israel did so, and they cast them forth without the camp, as the Lord had spoken to Moses.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "Command the B'nai Yisrael that they put out of the camp every leper, and everyone who has an issue, and whoever is unclean by the dead. Both you shall put male and female outside of the camp; that they not defile their camp, in the midst of which I dwell." The B'nai Yisrael did so, and put them out outside of the camp; as Mar-Yah spoke to Mosha, so did the B'nai Yisrael.
Lamsa's Peshitta (Syriac)	.
V. Alexander's Aramaic T.	.
Samaritan Pentateuch	.
Updated Brenton (Greek) ⁴	And the Lord spoke to Moses, saying, Command the children of Israel, and let them send forth out of the camp every leper, and everyone who has in issue of the reins, and everyone who is unclean from a dead body. Whether male or female, send them forth out of the camp; and they shall not defile their camps in which I dwell among them. And the children of Israel did so, and sent them out of the camp: as the Lord said to Moses, so did the children of Israel.

Significant differences:

³ I have simply taken the 1899 American version and updated the thee's and the thou's.

⁴ I am using the Complete Apostles Bible, available through e-sword.

Limited Vocabulary Translations:⁵

Bible in Basic English	And the Lord said to Moses, Give orders to the children of Israel to put outside the tent-circle every leper, and anyone who has any sort of flow from his body, and anyone who is unclean from the touch of the dead; Male or female they are to be put outside the tent-circle, so that they may not make unclean my resting-place among them. So the children of Israel did as the Lord had said to Moses, and put them outside the tent-circle.
Easy English Easy-to-Read Version–2008	. The LORD said to Moses, "Tell the people to send away from the camp anyone who is unclean, that is, anyone who has a serious skin disease or discharge and anyone who has touched a dead body. Whether they are a man or a woman, send them away so that the camp where I am living among you will not be made unclean." So the Israelites obeyed God's command. They sent those people outside the camp. They did what the LORD had told Moses.
<i>God's Word</i> TM	The LORD said to Moses, "Command the Israelites to send outside the camp anyone who has a serious skin disease or a discharge or anyone who is unclean from touching a dead body. Send all of these unclean men and women outside the camp. They must not make this camp where I live among you unclean." So the Israelites did as the LORD had told Moses. They sent these unclean people outside the camp.
Good News Bible (TEV)	The LORD said to Moses, "Command the people of Israel to expel from the camp everyone with a dreaded skin disease or a bodily discharge and everyone who is unclean by contact with a corpse. Send all these ritually unclean people out, so that they will not defile the camp, where I live among my people." The Israelites obeyed and expelled them all from the camp.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	The LORD told Moses to say to the people of Israel, "Put out of the camp everyone who has leprosy or a bodily discharge or who has touched a dead body. Now that I live among my people, their camp must be kept clean." The Israelites obeyed the LORD's instructions.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
UnfoldingWord (Simplified) ⁶	Yahweh said to Moses, "Tell this to the Israelite people: 'You must send away from your camp where you have your tents any man or woman who has leprosy and anyone who has a discharge of some fluid from his body, and anyone who has become unacceptable to God because of having touched a corpse. Send them away in order that they will not touch people in the camp area where I live among you and cause them to become unacceptable to me.'"

⁵ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

⁶ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

So the Israelite people obeyed what Yahweh commanded Moses.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Common English Bible .
 New Advent (Knox) Bible .
 Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible .
 Berean Study Bible .
 Conservapedia .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible . any soul
 International Standard V .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Word Literal Text⁷ Yahweh spoke to Moses. He said, "Command the people of Israel to send away from the camp everyone with an infectious skin disease, and everyone who has an oozing sore, and whoever is unclean through touching a dead body. Whether male or female, you must send them out of the camp. They must not defile the camp, because I live in it."
 The people of Israel did so. They sent them out of the camp, as Yahweh commanded Moses. The people of Israel obeyed Yahweh.
 Urim-Thummim Version YHWH spoke to Moses saying, Command the sons of Israel that they send out of the camp every leper and everyone with a discharge, and everyone defiled by an unclean body. Both male and female you will put outside the camp so that they not do make their camps unclean among where I live. And the children of Israel instituted this, and sent away such people outside the camp as YHWH commanded Moses, so did the children of Israel.
 Wikipedia Bible Project⁸ .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Various laws**

Yahweh spoke to Moses and said: "Order the Israelites to put out of the camp all lepers, and all who suffer from a contagious infection, or who have become unclean by touching a corpse. Man or woman, you must put them out and forbid them to return to the camp. The Israelites must not allow the camp where I dwell among them to become unclean in this way."

The Israelites did so: they put them out of the camp. The Israelites did as Yahweh had commanded Moses. Dt 23:11; 1Cor 5:7; 2Cor 6:16; Rev 21:27

New American Bible(2011)⁹ .
 The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .

⁷ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

⁸ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

⁹ From <https://bible.usccb.org/bible> accessed on various dates.

Revised English Bible–1989¹⁰**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

Eth Cepher Bible

AND Yahuah spoke unto El-Mosheh, saying,

Command the children of Yashar'el, that they put out of the camp every leper, and everyone that has an issue, and whosoever is defiled by the dead: Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

And the children of Yashar'el did so, and put them out without the camp: as Yahuah spoke unto Mosheh, so did the children of Yashar'el.

exeGesés companion Bible

Hebraic Roots Bible

Kaplan Translation

The Scriptures–2009

And הוה spoke to Mosheh, saying,

"Command the children of Yisra'el to send out of the camp every leper, and everyone who has a discharge, and whoever becomes defiled for a being.

"Send out both male and female, send them outside the camp, so that they do not defile their camps in the midst of which I dwell."

And the children of Yisra'el did so, to send them outside the camp. As הוה had spoken to Mosheh, so the children of Yisra'el did.

Tree of Life Version

Adonai spoke to Moses saying, "Command Bnei-Yisrael to send out from the camp everyone with tza'arat, who has some kind of discharge, or any contaminated by a dead body. Whether male or female, you are to send them outside the camp so as not to defile the camp where I am dwelling among them."

This Bnei-Yisrael did, sending them outside the camp. Just as Adonai spoke to Moses, so Bnei-Yisrael did.

Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:Alpha & Omega Bible¹¹**AND JESUS SPOKE TO MOSES, SAYING,**

CHARGE THE CHILDREN OF ISRAEL, AND LET THEM SEND FORTH OUT OF THE CAMP EVERY LEPPER, AND EVERY ONE WHO HAS IN DISCHARGE OF THE REINS, AND EVERY ONE WHO IS UNCLEAN FROM A DEAD BODY.

WHETHER MALE OR FEMALE, SEND THEM FORTH OUT OF THE CAMP; AND THEY SHALL NOT DEFILE THEIR CAMPS IN WHICH I DWELL AMONG THEM.

AND THE CHILDREN OF ISRAEL DID SO, AND SENT THEM OUT OF THE CAMP: AS JESUS SAID TO MOSES, SO DID THE CHILDREN OF ISRAEL.

Awful Scroll Bible

Sustains To Become was speaking to Moses, to the intent:

Be commanding the sons of Contends-with-he-mighty that they were to send out of the camp they being leprous, they being with issue, and they defiled by a breather.

Indeed the males and females was you to send out without the camp, even were they to be sent out - were they to defile the camp in the midst of where I dwell? -

The sons of Contends-with-he-mighty were to effect it, and were to put them without the camp, as Sustains To Become is to have declared it to Moses, even effected the sons of Contends-with-he-mighty.

Concordant Literal Version

Yahweh spoke to Moses, saying.

Instruct the sons of Israel that they shall send away from the camp every leprous human and everyone having a discharge and everyone defiled by a deceased soul.

¹⁰ From <https://alkitab.mobi/2/reb/> accessed on various dates.

¹¹ The A&O Bible follows the Greek text.

Both male and female shall you send them away outside the camp. You shall send them away so that they may not defile their camps in the midst of which I am tabernacling.

The sons of Israel did so and sent them outside the camp. Just as Yahweh had spoken to Moses so did the sons of Israel.

exeGeses companion Bible

PURIFYING THE CAMP

And Yah Veh words to Mosheh, saying,
Misvah the sons of Yisra El,
to send from the camp
every leper and every one who fluxes
and every one defiled by a soul:
send, from male to female,
send them outside the camp;
that they not foul their camps
midst where I tabernacle.

And thus the sons of Yisra El work
and send them outside the camp:
as Yah Veh words to Mosheh
thus the sons of Yisra El work.

Orthodox Jewish Bible

And Hashem spoke unto Moshe, saying,
Command the Bnei Yisroel, that they put out of the machaneh every tzaru'a, and every one that hath a discharge, and whosoever is tameh lanefesh (unclean, defiled by reason of contact with a corpse),

Both zakhar and nekevah shall ye put out, without the machaneh shall ye put them; that they defile not their machanot, in the midst whereof I dwell.

And the Bnei Yisroel did so, and put them outside the machaneh; just as Hashem spoke unto Moshe, so did the Bnei Yisroel.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

International Standard V

On Unclean Persons

The Lord told Moses, "Command the Israelis to send outside the encampment every leper, everyone who has a discharge, and whoever is ritually defiled by contact with a corpse. [Lit. soul] Whether male or female, send them outside the camp so that they won't defile their camp, because I live among them." So the Israelis sent them outside the camp. The Israelis did just what the Lord had told Moses.

Kretzmann's Commentary .

Lexham English Bible

Rules Concerning Those Unclean

Yahweh spoke to Moses, saying, "Command the Israelites: [Literally "sons/children of Israel"] they must send everyone from the camp who is afflicted with a rash, [The precise meaning is uncertain; many modern translations suggest "leprosy"] everyone with a fluid discharge, and everyone unclean through contact with a corpse. You will send away both male and female; [Literally "from male until female"] you will send them outside the camp. [Literally "to an outside place of the camp"] They must not make unclean their camps where I am dwelling in their midst." So the Israelites [Literally "sons/children of Israel"] did so. They sent them away outside the camp; [Literally "to an outside place of the camp"] just as Yahweh spoke to Moses, so did the Israelites. [Literally "sons/children of Israel"]

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach¹² .
 The Geneva Bible .
 Kaplan Translation

Purifying the Camp

God spoke to Moses, saying:

Instruct the Israelites to send out of the camp everyone who has a leprous mark or a male discharge, and all who are ritually defiled by the dead.

Whether male or female, they must be sent out of the camp so that they not defile their camp where I dwell among them.

The Israelites did this, sending [all such people] out of the camp. The Israelites did exactly as God had told Moses. The Kaplan Translation, particularly in Numbers through Deuteronomy, takes note of historic rabbinic opinions.

God spoke to Moses...

This occurred on the first of Nissan, the day the Tabernacle was erected; see Exodus 40:17 (Gittin 60a,b). According to some, this is true of everything in this section up to the Priestly Blessings (see Numbers 6:22). Thus, the narrative now goes back one month to the first of Nissan.

leprous mark

See Leviticus 13:1-46.

male discharge

See Leviticus 15:1-15.

defiled by the dead

(Targum; Rashi; Septuagint). Literally, 'unclean for a soul.' See Numbers 19:14,16.

NET Bible® .
 New American Bible(2011)¹³ .
 Rotherham's *Emphasized B.*

§ 5. Sundry Laws.**Chapter 5.**

And Yahweh spake unto Moses, saying:—

Command the sons of Israel, that they send forth out of the camp, every leper, and every one that hath a flux,—and every one that is unclean by the dead:^b <whether male or female> ye shall send them forth, <unto the outside of the camp> shall ye send them,—that they make not their camps unclean, in the midst whereof |||| have my habitation.

And the sons of Israel [did so], and sent them forth unto the outside of the camp,—<as Yahweh spake unto Moses> ||so|| did the sons of Israel.

^b MI.: “by the soul (life).”

Literal, almost word-for-word, renderings:

C. Thomson Updated OT .
 Charles Thomson OT¹⁴

Then the Lord spoke to Moses, saying, Give orders to the children of Israel, and let them send out of the camp every one who is a leper, and every one who hath a gonorrhoea, and every one who is defiled by the dead; whether male or female, send them out of the camp, that they may not defile their camps in which I am present among them. Whereupon the children of Israel did so. They sent them away out of the camp, as the Lord commanded Moses.

Context Group Version .

¹² Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

¹³ Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

¹⁴ Thompson's translation follows the Greek text.

- English Standard Version .
- Green’s Literal Translation .
- Legacy Standard Bible .
- Literal Standard Version .
- Modern English Version .
- Modern Literal Version 2020 . **And Jehovah spoke to Moses, saying, Command the sons of Israel, that they put out of the camp every leper and every man who has a discharge and whoever is unclean by the dead. You* will put out both male and female. You* will put them outside the camp, that they do not defile their camp, in the midst of which I dwell. And the sons of Israel did so and put them outside the camp. As Jehovah spoke to Moses, so the sons of Israel did.**
- New American Standard B. .
- New European Version .
- New King James Version .
- Niobi Study Bible .
- Revised Mechanical Trans.¹⁵ . **...and YHWH spoke to Mosheh saying, direct the sons of Yisra'eyl, and they will send from the camp all the infected, all the ones issuing, and every dirty one to the soul^[857]. From the male until the female you will send, to the outside of the camp you will send them, and they will not dirty their camps, which I am dwelling in the midst of them, and the sons of Yisra'eyl will do so, and they sent them to the outside of the camp, just as YHWH spoke to Mosheh, so the sons of Yisra'eyl did do,...**
- Updated Bible Version 2.17 . **857. The meaning of the phrase “to the soul” is uncertain.**
- A Voice in the Wilderness .
- Webster’s Bible Translation .
- World English Bible .
- Young’s Literal Translation .
- Young’s Updated LT .

The gist of this passage:

1-4

Numbers 5:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
wa (or va) (ו) [pronounced wəh]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong’s # BDB #253
dābar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong’s #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong’s #3068 BDB #217
’el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong’s #413 BDB #39

¹⁵ From <https://www.mechanical-translation.org/index.html>

Numbers 5:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: Y^ehowah then spoke to Moses, saying,...

God speaks to Moses and His words are preserved for us.

Numbers 5:1 Y^ehowah then spoke to Moses, saying,... (Kukis mostly literal translation)

A true *red-lettered edition* of the Bible would just about run out of red ink in Leviticus and Numbers. The parallel passage for the next four verses is Leviticus 15:1–33.

Numbers 5:2			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>commission, mandate, appoint; ordain; lay charge upon, give charge to, charge [command, order]; instruct [as in, giving an order]</i>	2 nd person masculine singular, Piel imperative	Strong's #6680 BDB #845
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'el (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send (out, off, away), to cast out (away), to put out (away); to dismiss; to give over, to let go, to set free; to shoot forth [branches], to shoot [an arrow]</i>	3 rd person masculine plural, Piel imperfect	Strong's #7971 BDB #1018

Numbers 5:2			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
machăneh (מַחֲנֶה) [pronounced <i>mah-khuh-NEH</i>]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
tsâra' (עֲרָא) [pronounced <i>tsah-RAWG</i>]	<i>an epidermal disorder [or, skin condition]; a leper, leprous; a bruised area</i>	masculine singular, Qal passive participle	Strong's #6879 BDB #863
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
zâb (זָב) [pronounced <i>zaw^ov</i>]	<i>flowing, gushing; a discharge; a reference to an illness</i>	masculine singular, Qal active participle	Strong's #2100 BDB #264
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	masculine singular adjective	Strong's #2931 BDB #379
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular noun	Strong's #5315 BDB #659

Translation: ...“Command the sons of Israel and they will send out from the camp every [one with] and epidermal disorder and every [one with] a discharge and every [unclean] with respect to a body [lit., soul].

The encampment of Israel must be cleansed. Those with a skin disorder or a discharge or who have touched a dead body (possibly man or beast) must be separated from the camp.

Regarding that last item, the touching of a dead body seems to be the agreed upon understanding. It is interesting as, when a person is dead, the soul is not longer there. Besides which, you cannot touch a soul. Nevertheless, I would be hard-pressed to come up with a better understanding of the third example of uncleanness.

Anyone unclean in any of these ways was sent outside their encampment.

This is essentially a quarantine. With regards to illnesses and diseases which can spread, the people separate themselves from these kinds of ailments.

At the same time, this was representative of a spiritual truth, a separation from that which is unclean. The Israelites would have understood the spiritual truth, but not the medical quarantine.

Numbers 5:2 ...“Command the sons of Israel and they will send out from the camp every [one with] and epidermal disorder and every [one with] a discharge and every [unclean] with respect to a body [lit., *soul*]. (Kukis mostly literal translation)

According to the NIV Study Bible, these discharges from the body were primarily continual discharges from the sexual organs. This is not merely confined to sexually transmitted diseases, but could also refer to women who are hemorrhaging, as in Luke 8:43–48.

We might look upon this as cruel, but the camp of Israel is illustrative of those who are set aside for Yahweh and the only ones who can be set aside are those who are without spot and without blemish. Everyone else is dismissed from the camp, as they are illustrative of what it means to be lost. The NIV Study Bible called them *object lessons*. The concept of uncleanness was not left abstract nebulous; but God gave Israel concrete illustrations of uncleanness. Any uncleanness whatsoever, and you are kept from fellowship with God and from God's blessing. In this day and age when so many people claim to visit face to face with Jesus while they are shaving, or visit with God the Son in between watching *Lavern and Shirley*,¹⁶ we have totally lost track that God is perfection; God is holy. Contact with God is not some whimsical notion. God does not have any contact with that which is unclean.

The ultimate, if you will, in the realm of uncleanness, was that of a dead body. This is a person whose entire earthly existence has stopped; his internal organs no longer function; his body has run out of energy and has begun to decay. It illustrates the absolutely lost state that we find ourselves in with no way out of this life except death. This is why contact with the dead is considered an act of uncleanness. We are not speaking of punishment here or wrongdoing, but contact which makes one unclean. Just as the entire earth and the entire realm of humanity became unclean due to the sins of Adam and the woman; so now we, as of the earth, are unclean. Our Lord, whose work on the cross cleanses us from all unrighteousness, had contact with the dead, as in the case of the daughter of the synagogue official in Mark 5:41—His contact gave her life instead of making Him unclean, as He that is in us is greater than he that is in the world.

Numbers 5:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
zâkâr (זָכָר) [pronounced <i>zaw-KAWR</i>]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271
ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723

¹⁶ John MacArthur, Jr.'s *Charismatic Chaos*, pp. 29–30, 37.

Numbers 5:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
n ^e qêbâh (נִקְבָּה) [pronounced n ^e -kay ^b -AW]	female in contrast to male; woman, female [woman, child animal]	feminine singular noun	Strong's #5347 BDB #666
shâlach (שָׁלַח) [pronounced shaw-LAKH]	to send (out, off, away), to cast out (away), to put out (away); to dismiss; to give over, to let go, to set free; to shoot forth [branches], to shoot [an arrow]	2 nd person masculine plural, Piel imperfect	Strong's #7971 BDB #1018
'el (אֵל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than; some of	preposition of separation	Strong's #4480 BDB #577
chûts (חוּץ) (צִחוּץ) [pronounced khoots]	outside, outward; street	masculine singular noun	Strong's #2351 BDB #299
Together, these seem to simply mean, <i>from without, outside, on the outskirts of.</i>			
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to	directional/relational preposition	No Strong's # BDB #510
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host	masculine singular noun with the definite article	Strong's #4264 BDB #334
shâlach (שָׁלַח) [pronounced shaw-LAKH]	to send (out, off, away), to cast out (away), to put out (away); to dismiss; to give over, to let go, to set free; to shoot forth [branches], to shoot [an arrow]	2 nd person masculine plural, Piel imperfect with the 3 rd person masculine plural suffix	Strong's #7971 BDB #1018
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ṭâmê' (טָמֵא) [pronounced taw-MAY]	to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name)	3 rd person masculine plural, Piel imperfect	Strong's #2930 BDB #379
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated to, toward (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

Numbers 5:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #4264 BDB #334

Translation: From males to females, you (all) will send [them] out. You (all) will send them outside the camp so they will not defile their camps,...

‘Ad (אֲדָ) [pronounced áahd] is used in four entirely different ways: it can be a noun which means *perpetuity*, a noun which means *booty, prey*, a preposition that means *as far as, even to, up to, until, while*, and a conjunction that means *until, until that, to the point that, so that even*. Here is a preposition which clearly states that every single person is subject to this ban from the camp. Strong's #5704 BDB #723.

Describing where one is sent with regard to the camp is two prepositions. ‘El (אֵל) [pronounced eh] and it is a preposition which denotes direction and is often rendered *in, into, unto*. Strong's #413 BDB #39. It is followed by the prefixed preposition min (מִן) [pronounced min], a preposition which denotes separation (*away from, out from, out of from*). The noun which follows means *outside*. They are being sent in the direction of the outside of the camp away with everyone else. This is all said by placing these two little prepositions prior to the word *outside*.

In these circumstances, it does not matter whether the person is a man or a woman. With any of those problems, they had to go outside the large encampment.

Numbers 5:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
‘ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
shâkan (שָׁכַן) [pronounced shaw-KAHN]	<i>dwelling, residing, living; settling [in, down]; encamping; pitching one's tent</i>	masculine singular, Qal active participle	Strong's #7931 BDB #1014
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תַּוֶּכֶּה) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063

With the bēyth preposition, tâvek^e can mean *in the middle of, in the midst of; into, among*. In the Hebrew, this is spelled תַּוֶּכֶּה. With the 1st person plural suffix, it means *in our midst*. With the 2nd person masculine plural suffix, it can mean *in your midst, among you*. With the 3rd person masculine plural suffix, it can mean *in their midst, among them*.

Translation: ...where I keep on dwelling in their midst.”

After the first person pronoun, the final verb is the Qal active participle of *shâkan* (שָׁכַן) [pronounced *shaw-KAHN*], the verbal cognate for our word *tabernacle* (*tent*). This is why many translations render this *where I tabernacle*.

God dwelling in the camp of Israel, in the tent of meeting, speaks of fellowship on earth and of an eternal relationship in heaven. Strong's #7931 BDB #1014.

The reason for this separation is, God lives in the midst of Israel. Now, in some form or fashion, God occupied the Tabernacle. Whether He manifested Himself by speaking to Moses there or exactly what this was, the Tabernacle was intimately associated with God. For this reason, people did not simply go in and out of the Tabernacle. Only a handful of men entered the Tabernacle, and this was for specific duties. My reading suggests that no one was in there for more than five minutes or so to do their duties.

There were three furniture pieces in the main section: the Altar of Incense, the Bread of Presence and the Menorah. The incense was supposed to be lit; the bread was supposed to be set on the table; and the Menorah was supposed to be lighted. All of these things spoke of Jesus Christ, His Person and His work, but no one could see them yet. They would be able to see Jesus Christ during His public ministry. Until then, He was hidden.

In any case, God said that He keep in living in the midst of this encampment, which would have placed Him in the Tabernacle. Quite obviously, God could manifest Himself there, but being omnipresent, He was not confined in any way to the Tabernacle.

Numbers 5:3 *From males to females, you (all) will send [them] out. You (all) will send them outside the camp so they will not defile their camps, where I keep on dwelling in their midst.*" (Kukis mostly literal translation)

In the Bible, we have distinctions between the sexes—that is the laws are applied differently. We have areas where either the man or the woman is named, but what is covered is applicable to both sexes. And, there are passages like this where it is made clear that uncleanness cuts across sexual lines. So there is no confusion, all males and females alike were cast outside the camp. A marvelous illustration, untouched here but implied: what of the man whose wife is unclean and put outside the camp, yet he loves her? What are his options? He chooses to join her in the area of the unclean outside the camp, just as our Lord Jesus Christ left the throne room of God to pursue His beloved Israel, who is outside the camp through uncleanness.

God's Presence remained with Israel in the tent of meeting, foretelling what would occur in eternity. *And I heard a loud voice from the throne saying, "Behold, the tent of God is among men and He will dwell among them and they will be His people and God Himself will be among them. And He will wipe away every tear from their eyes; and there will no longer be death; there will no longer be mourning, or crying or pain; the first things have passed away." And nothing unclean and no one who practices abomination and lying will ever come into it [the new Jerusalem], but only those whose names are written in the Lamb's book of life (Revelation 21:3–4, 27).*

Numbers 5:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿāsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

Numbers 5:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	sons, descendants; children; people; sometimes rendered <i>men</i> ; <i>young men</i> , <i>youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send (out, off, away), to cast out (away), to put out (away); to dismiss; to give over, to let go, to set free; to shoot forth [branches], to shoot [an arrow]</i>	3 rd person masculine plural, Piel imperfect	Strong's #7971 BDB #1018
'êth (אֶת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
chûts (חוּץ) (חַוּץ) [pronounced <i>khoots</i>]	<i>outside, outward; street</i>	masculine singular noun	Strong's #2351 BDB #299
Together, these seem to simply mean, <i>from without, outside, on the outskirts of</i> .			
Although this is listed by Bible Hub as being in the construct state, a noun must follow it, with no intervening preposition, in order to establish a construct relationship.			
lâmed (לְ) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
machăneh (מַחֲנֶה) [pronounced <i>mah-khuh-NEH</i>]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334

Translation: And so the sons of Israel do [this]; they send them outside the camp.

Our often used verb for *to do, manufacture, make*—‘âsâh (עָשָׂה) [pronounced *gaw-SAWH*]*—*is found here twice; first in the Qal imperfect tense, referring to a process; and then in the Qal perfect, meaning the action was completed. Strong's #6213 BDB #793.

The people of Israel do as they are told, and the people with those various circumstances were sent outside of the encampment.

Numbers 5:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
‘âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
Together, ka‘âsher (כִּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, even as, just as, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Genesis 44:1, I have translated this, <i>as much as</i> .			
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
‘el (אֶל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal perfect	Strong's #6213 BDB #793
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119

Numbers 5:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Yis ^e rā'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
pê (פ, פ, or ף) [pronounced <i>pay</i>]	This appears to be used as a mark of punctuation which seems to indicate the end of a paragraph. It is never translated.	the 17 th letter. Also used as a numeral	No Strong's # BDB #802

Translation: As Y^ehowah said to Moses, so the sons of Israel did. (Kukis mostly literal translation)

The Israelites did exactly as what God told them to do.

Numbers 5:4 And so the sons of Israel do [this]; they send them outside the camp. As Y^ehowah said to Moses, so the sons of Israel did. (Kukis mostly literal translation)

They rounded up those who were with physical defects, which took time—this is a process; and finally, they were removed from the camp. That was the completed (perfective) action. This in no way means that these persons were unbelievers or that they had no chance of being saved. They played a part in God's plan. We all have a place in God's plan and their was outside the camp to portray God's absolute perfection and holiness.

Numbers 5:1–4 Y^ehowah then spoke to Moses, saying, “Command the sons of Israel and they will send out from the camp every [one with] and epidermal disorder and every [one with] a discharge and every [unclean] with respect to a body [lit., *soul*]. From males to females, you (all) will send [them] out. You (all) will send them outside the camp so they will not defile their camps, where I keep on dwelling in their midst.” And so the sons of Israel do [this]; they send them outside the camp. As Y^ehowah said to Moses, so the sons of Israel did. (Kukis mostly literal translation)

Numbers 5:1–4 Jehovah then spoke to Moses, saying, “Command the sons of Israel to cleanse their encampment. Everyone with a skin disorder, who has a discharge, or has touched a dead body must be sent outside of the camp, males and females alike. You will send them outside the encampment, because I live in the midst of you.” Therefore, the sons of Israel did exactly as God said. They sent those groups of people outside their encampment. (Kukis paraphrase)

The entire passage is vv. 5–10; however, vv. 9–10 are apparently a new topic; and v. 8 is an addition to vv. 5–7 in some individual cases.

And so speaks Y^ehowah unto Moses, to say, “Speak unto sons of Israel, ‘A man or a woman that does from all sins of the Adam to transgress a transgression in Y^ehowah and has been guilty a soul, she; and he has confessed their sin which they have done and he has been caused to return his guilt in his head; and his fifth he should add upon him and he has given to that [which] he has been guilty to him.

Numbers
5:5–7

And Y^ehowah spoke to Moses, saying, “Speak to the sons of Israel: ‘A man or a woman who does from among all sins of mankind, to commit an infraction against Y^ehowah. And it, [his] soul has been guilty and he has confessed their sin which they have done. Then he has recompensed his guilt in its full amount, then he should add over it his fifth and he has given [it] to whomever he has offended.

Jehovah spoke to Moses and said this: “Speak to the people of Israel: ‘Anyone who commits any of the sins of man also commits an infraction against Jehovah. Therefore, his soul is guilty. He will confess the sin which he has done. Then he will compensate the value of his guilt in its full amount, but he should add an additional 20% on top of that, and given this to whomever he has sinned against.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so speaks Y ^e howah unto Moses, to say, “Speak unto sons of Israel, ‘A man or a woman that does from all sins of the Adam to transgress a transgression in Y ^e howah and has been guilty a soul, she; and he has confessed their sin which they have done and he has been caused to return his guilt in his head; and his fifth he should add upon him and he has given to that [which] he has been guilty to him.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the Lord spoke to Moses, saying: Say to the children of Israel: When a man or woman shall have committed any of all the sins that men are wont to commit, and by negligence shall have transgressed the commandment of the Lord, and offended, They shall confess their sin, and restore the principal itself, and the fifth part over and above, to him against whom they have sinned.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "Speak to the B'nai Yisrael: 'When a man or woman commits any sin that men commit, so as to trespass against Mar-Yah, and that soul is guilty; then he shall confess his sin which he has done, and he shall make restitution for his guilt in full, and add to it the fifth part of it, and give it to him in respect of whom he has been guilty.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And the Lord spoke to Moses, saying, Speak to the children of Israel, saying, Every man or woman who shall commit any sin that is common to man, or if that soul shall have neglected the commandment and transgressed;

that person shall confess the sin which he has committed, and shall make satisfaction for his trespass: he *shall pay* the principal, and shall add to it the fifth part, and shall make restoration to him against whom he has trespassed.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Say to the children of Israel, If a man or a woman does any of the sins of men, going against the word of the Lord, and is in the wrong; Let them say openly what they have done; and make payment for the wrong done, with the addition of a fifth part, and give it to him to whom the wrong was done.
Easy English	.
Easy-to-Read Version–2008	The LORD said to Moses, "Tell this to the Israelites: You might do something wrong to another person. When you do that, you are really sinning against God. So you are guilty of doing wrong. You must confess that sin. Then you must fully pay for that wrong thing you did. You must add one-fifth to the payment and give it all to the person you had done wrong to..
God's Word™	The LORD said to Moses, "Tell the Israelites: If you do something wrong to another person, you have been unfaithful to the LORD. When you realize your guilt, you must confess your sin, pay in full for what you did wrong, add one-fifth to it, and give it to the person who was wronged.
Good News Bible (TEV)	The LORD gave Moses the following instructions for the people of Israel. When any of you are unfaithful to the LORD and commit a wrong against someone, you must confess your sin and make full repayment, plus an additional 20 percent, to the person you have wronged.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	The LORD told Moses to say to the community of Israel: If any of you commit a crime against someone, you have sinned against me. You must confess your guilt and pay the victim in full for whatever damage has been done, plus a fine of twenty percent.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Yahweh also told Moses, "Tell this to the Israelite people: 'If someone commits a crime against another person, I consider that that person has done wrong to me. That person must confess that he or she is guilty, and he or she must pay to the person to whom wrong was done what others consider to be a suitable payment for what he has done, and he must pay an extra 20 percent.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Common English Bible .
 New Advent (Knox) Bible .
 Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible . treachery
 International Standard V .
 H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text [Again Yahweh spoke to Moses. He said, "Speak to the people of Israel. When a man or woman commits any sin such as people do to one another, and is unfaithful to me, that person is guilty. Then he must confess the sin that he has done. He must completely pay back the price of his guilt and add to the price one-fifth more. He must give this to the one he has wronged.](#)
 Urim-Thummim Version [YHWH spoke to Moses saying, Speak to the children of Israel, When a man or woman will commit any sin that human beings commit, as an unfaithful act against YHWH, and that person is guilty. Then they will confess their sin that they have done, and he will recompense his trespass with the principal, and add to it the 5th part, and give it to him against whom he has trespassed against.](#)
 Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) [Yahweh spoke to Moses and said, "Tell the people of Israel: If anyone commits a fault against another person, and thus is unfaithful to Yahweh, that person must confess the sin committed and give back in full the amount which was taken plus 20% more. Payment is to be made to the person who was wronged. Lev 5:15](#)
 New American Bible (2011) .
 The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Eth Cephher Bible [And **Yahuah** spoke unto Mosheh, saying, Speak unto the children of Yashar'el, When a man or woman shall commit any sin that men commit, to do a trespass against **Yahuah**, and that person be guilty; Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof,](#)

and add unto it the fifth part thereof, and give it unto him against whom he has trespassed.

exeGesés companion Bible
Hebraic Roots Bible
Kaplan Translation
The Scriptures—2009

And הוה spoke to Mosheh, saying, “Speak to the children of Yisra’el, ‘When a man or woman commits any sin that men commit in trespass against הוה, and that being is guilty, then they shall confess their sin which they have done. And he shall restore his guilt in its principal, plus one-fifth of it, and give it to whom he has been guilty. Adonai spoke to Moses saying, “Say to Bnei-Yisrael: Whenever a man or woman commits any sins against any person, thus breaking faith with Adonai, that soul bears guilt. That person is to confess the sin he has committed, make full restitution for his wrong, add one fifth to it and give it to the one he wronged.

Tree of Life Version

Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible

AND JESUS SPOKE TO MOSES, SAYING,
SPEAK TO THE CHILDREN OF ISRAEL, SAYING, EVERY MAN OR WOMAN WHO SHALL COMMIT ANY SIN THAT IS COMMON TO MAN, OR IF THAT SOUL SHALL IN ANYWISE HAVE NEGLECTED THE COMMANDMENT AND TRANSGRESSED;
THAT PERSON SHALL CONFESS THE SIN WHICH HE HAS COMMITTED, AND SHALL MAKE SATISFACTION FOR HIS TRESPASS: HE SHALL PAY THE PRINCIPAL, AND SHALL ADD TO IT THE FIFTH PART, AND SHALL MAKE RESTORATION TO HIM AGAINST WHOM HE HAS TRESPASSED.

Awful Scroll Bible

Sustains To Become was to speak to Moses, to the intent:
Be speaking to the sons of Contends-with-he-mighty A man or woman that was to miss the mark, even is that human to wrong a wrong against Sustains To Become surely that breather is to have been guilty.
Is he to have confessed the missing of the mark that he is to have made, then he is to have turned back for his offense, from his best, and was to add to it a fifth, and is to have given it to him whom he has trespassed.

Concordant Literal Version

Yahweh spoke to Moses, saying, Speak to the sons of Israel, saying, In case a man or a woman should commit any of the sins of humanity so as to offend with an offense against Yahweh, and that soul realizes his guilt, then they will confess their sin which they had committed, the sinner will make restoration for his guilt in its full value, and he shall add a fifth of it onto it and give it to him to whom he became guilty.

exeGesés companion Bible

And Yah Veh words to Mosheh, saying,
Word to the sons of Yisra El,
When a man or woman works any sin of humanity to treason a treason against Yah Veh and that soul guilty;
and wrings hands for the sin he works,
and he restores for his guilt to the top and adds the fifth thereto,
and gives it to him against whom he guilted.

Orthodox Jewish Bible

And Hashem spoke unto Moshe, saying,
Speak unto the Bnei Yisroel, When a man or woman shall commit any chattot that men commit, l'me'ol ma'al baHashem (thereby trespassing against Hashem), and feels guilty;
Then they shall make viddy (confession of sin) of their chattot which they have committed; and shall make reparation in full, and add unto it the fifth part thereof, and give it unto him against whom they hath incurred liability.

Rotherham's *Emphasized B.* And Yahweh spake unto Moses, saying:

Speak unto the sons of Israel: <When [any man or woman] shall do aught of any human' sin, in acting unfaithfully against Yahweh,—and that person shall become aware of his guilt> then shall they confess their sin which they have done, and he shall make good that wherein he is guilty, in the principal thereof, and <the fifth part thereof> shall he add thereunto,—and give to him against whom he is guilty.

Expanded/Embellished Bibles:

The Amplified Bible .
 The Expanded Bible .
 International Standard V

On Restitution for Offenses

The Lord told Moses, "Instruct the Israelis that whenever a man or woman does something contained in the list [The Heb. lacks something contained in the list] of the sins of man, thereby acting treacherously against the Lord, then that person stands guilty. He [Lit. they] is to confess the sin that he had committed, pay its full compensation, add one fifth to it, and give the compensation to whomever he offended.

Kretzmann's Commentary
 Lexham English Bible

Rules of Restitution

Yahweh spoke to Moses, saying,
 "Speak to the Israelites: [Literally "sons/children of Israel"] 'When a man or woman commits [Literally "does"] any of the sins of humankind by acting unfaithfully, it is a sin against Yahweh, and that person will be guilty; they will confess their sin that they did and will make restitution for their [Hebrew "his"] guilt by adding a fifth to it [Literally "on top of it"] and giving it to whomever was wronged. [Literally "to whomever he was guilty"]

Syndein/Thieme .
 The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .
 The Geneva Bible .
 Kaplan Translation

Offerings

God spoke to Moses, telling him to speak [as follows] to the Israelites:
 If a man or woman sins against his fellow man, thus being untrue to God, and becoming guilty of a crime,
 he must confess the sin that he has committed. He must [then] make restitution of the principle plus a 20% surcharge, and give it to the victim of his crime.

If a man or woman...

See Leviticus 5:21.

he must confess...

This is a commandment to confess a sin to God as part of one's repentance (Yad, Teshuva 1:1; Sefer HaMitzvoth, Positive Commandment 73). See Leviticus 5:5, 26:40.

principle

See Leviticus 5:24.

NET Bible® .
 New American Bible (2011) .
 New Catholic Bible .
 Rotherham's *Emphasized B.* .

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	And when they had done so, the Lord spoke to Moses, saying, Speak to the children of Israel, and say, When a man or a woman shall commit any sin incident to man; or by inadvertency overlook or commit a trespass, that person shall confess the sin which he or she hath committed, and make compensation for the trespass. Adding one fifth to the principal, he shall give it to the person against whom the trespass hath been committed.
Context Group Version	And YHWH spoke to Moses, saying, Speak to the sons of Israel, When a man or woman shall commit any disgrace that man commits, so as to trespass against YHWH, and that life shall be declared guilty; then he shall confess his disgrace which he has done: and he shall make restitution for his sentence of guilt in full, and add to it the fifth part, and give it to him against whom he has been wicked.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And Jehovah spoke to Moses, saying, Speak to the sons of Israel, When a man or woman will commit any sin that men commit, so as to trespass against Jehovah and that soul will be guilty, then he will confess his sin which he has done. And he will make restitution for his guilt in full and add to it the fifth part of it and give it to him in respect of whom he has been guilty.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and YHWH spoke to Mosheh saying, speak to the sons of Yisra'eyl, a man or a woman that will do from any of the failures of the human to transgress a transgression in YHWH, then that soul will be guilty, and they will confess their failures that they did, and they will turn back his guilt in his head, and a fifth of him he will add upon him, and he will give it to him he did the guilt,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	. unfaithfulness
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:
5-7

Numbers 5:5			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (i) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wāw consecutive	No Strong's # BDB #253

Numbers 5:5			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: [And Y^ehowah spoke to Moses, saying,...](#)

It is possible that God spoke a great many of these things to Moses all at once, and then Moses presents these things in paragraph form (each paragraph being separated by, [and Y^ehowah spoke to Moses, saying...](#)). In the alternative, because God knew that there was a great deal of time, would give Moses a paragraph of information and this would be taught that day (or that week) to the congregation of Israel.

Numbers 5:5 [And Y^ehowah spoke to Moses, saying,...](#) (Kukis mostly literal translation)

We covered the doctrine of inspiration back in Genesis; however, it does not get much more inspired than this. There are people who try to draw a connection between v. 4 and v. 5 (and between vv. 10 and 11; however, there is no need for such a relation to exist. This are presented as different periods of time when Yahweh spoke to Moses. Therefore, just because they appear in the same chapter, does not mean they hae to be related or connect, nor is there necessarily a natural segue between these three portions of scripture.

Numbers 5:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	2 nd person masculine singular, Piel imperative	Strong's #1696 BDB #180
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...“Speak to the sons of Israel:...

Nearly everything that God said to Moses he was to teach to the Israelites.

Numbers 5:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
'ôw (אוּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
'îshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife; female [of animals]</i>	feminine singular noun	Strong's #802 BDB #61
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793

Numbers 5:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.</i> It is possible that this ought to be <i>to provide for</i> .			
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than; some of</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
Literally, min kôl (כֹּל מִן) [pronounced <i>mihn-kohl</i>] means, <i>from all, from every</i> . However, together, various literal translations give the following renderings: <i>about all, of all</i> (1Sam. 23:23); <i>over all, more than all, above all</i> (Genesis 3:14); <i>from among all</i> (Exodus 19:5).			
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i>]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine plural construct	Strong's #2403 BDB #308
'âdâm (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> .			
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
mâ'al (מָעַל) [pronounced <i>maw-GAHL</i>]	<i>to commit an infraction; to disobey; to transgress; to act treacherously, to act unfaithfully, to commit an infraction, to act covertly</i>	Qal infinitive construct	Strong's #4603 BDB #591
ma'al (מַעַל) [pronounced <i>MAH-gahl</i>]	<i>infraction, disobedience; transgression, trespass; faithlessness</i>	masculine singular noun	Strong's #4604 BDB #591
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...'A man or a woman who does from among all sins of mankind, to commit an infraction against Y^ehowah.

The direct vocabulary of God is sometimes more complex than what I am able to deal with without examining it. There are two different words for *man* here, the first, with *woman*, is without the definite article and is therefore

rendered by some Bibles as *a man or a woman*; and the second word for *man* has the definite article and is more of a generic term. Since it is in the singular, I have gone with *mankind*. This is a sin which was against another person, which is why it is called a *sin of mankind*. This is followed by the verb and its cognate, *acting unfaithfully* and *unfaithful*. This gives great emphasis upon the transgression.

Anyone who commits a sin from among all the sins man can commit, commits a sin specifically against God.

Numbers 5:6a-b ...[“Speak to the sons of Israel: ‘A man or a woman who does from among all sins of mankind, to commit an infraction against Y^ehowah.](#) (Kukis mostly literal translation)

The Bible so far has already given us a list of transgressions against God. Now we are going to deal with those who have transgressed against Him.

Numbers 5:6c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wāw conjunction	No Strong's # BDB #251
'āsham (אָשָׁם) [pronounced <i>aw-SHAHM</i>]	<i>to be guilty, to offend, to be offensive, to be ceremonially unclean</i>	3 rd person feminine singular, Qal perfect	Strong's #816 BDB #79
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular noun	Strong's #5315 BDB #659
hîy' (הִיא) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied; with the definite article	Strong's #1931 BDB #214

Translation: [And it, \[his\] soul has been guilty...](#)

This is the only way I came up with to include both the personal pronoun and the subject of the verb. Even the most accurate of the translations appear, at first, to leave out this additional word:

Modern Literal Version 2020 ...[and that soul will be guilty...](#)
 English Standard Version ...[and that person realizes his guilt...](#)
 Literal Standard Version ...[and that person \[is\] guilty...](#)

However, you will note how they used this as a demonstrative, inserting the word *that*.

Numbers 5:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wāw conjunction	No Strong's # BDB #251
yâdâh (יָדָה) [pronounced <i>yaw-DAWH</i>]	<i>to confess, to show oneself as guilty; to object, to cast against; to praise, to celebrate</i>	3 rd person masculine singular, Hithpael perfect	Strong's #3034 BDB #392

Numbers 5:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
chattâ’th (חַטָּאת) [pronounced <i>khat-TAWTH</i>]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular construct with the 3 rd person masculine plural suffix	Strong's #2403 BDB #308
’ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal perfect	Strong's #6213 BDB #793

Translation: ...and he has confessed their sin which they have done.

Confess is the Hithpael perfect of *yâdâh* (יָדָה) [pronounced *yaw-DAWH*]. This word is used sparingly to cast or throw when found in the Qal or the Piel;¹⁷ in the Hiphil, the causative stem, it is used to give thanks (1Chronicles 16:4 23:30 Psalm 106:47) and occasionally *to confess* (1Kings 8:33, 35 Job 40:14—this is usually the infinitive and the imperative), and *to praise* (Psalm 54:6 76:10 99:3—this is usually in the imperfect tense). Finally, in the Hithpael, which is the reflexive intensive (the reflexive of the Piel stem), it means *confess* (Leviticus 5:5 2Chronicles 30:22 Ezra 10:1). In all of these examples, we are throwing something down; we are placing our thanks before Yahweh, we are throwing our confession before Him. Strong's #3034 BDB #392.

The person to has committed this sin has admitted to what he has done. Perhaps this is a criminal infraction, like stealing.

Numbers 5:6c–7a *And it, [his] soul has been guilty and he has confessed their sin which they have done.* (Kukis mostly literal translation)

Numbers 5:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	3 rd person masculine singular, Hiphil perfect	Strong's #7725 BDB #996

¹⁷ It is only used three times this way—Jeremiah 50:14 Lam. 3:53 and Zech. 1:21

Numbers 5:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'âshâm (אֲשָׁם) [pronounced <i>aw-SHAWM</i>]	<i>guilt, fault, blame, responsibility [for sinful actions]; a guilt-offering; possibly this word can apply to the actions for which one is guilty (trespass, offense)</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #817 BDB #79
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
rô'sh (רֹאשׁ) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7218 BDB #910
BDB says this means <i>at first</i> . It is variously rendered <i>at first</i> (none that I could find); <i>first</i> (<i>The Amplified Bible</i> , NASB, NCV, NKJV, TNIV, and almost all other translations); <i>the first time</i> (CEV, God's Word™, NIRV). The NLT ignores this phrase. This is for 1Chron. 16:7. In Numbers 5:7, this appears to mean, <i>in his full (amount) in its sum</i> .			
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
chămîyshîyth (חֲמִישִׁיִּת) [pronounced <i>khuh-mee-SHEETH</i>]	<i>fifth</i>	feminine singular numeral ordinal; with the 3 rd person masculine singular suffix	Strong's #2549 BDB #332
yâçaph (יָצַף) [pronounced <i>yaw-SAHPH</i>]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	3 rd person masculine singular, Hiphil imperfect; jussive form	Strong's #3254 BDB #414
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity; with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510

Numbers 5:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
Literally, this means <i>to whom, for which, to which, for that, regarding which, regarding whom</i> , etc. Before the relative pronoun, often the pronoun <i>he, she, it</i> is implied. This is particularly true with a preposition. Therefore, here, this can be rendered <i>to [for] him who, to [for] those who</i> (see Genesis 43:16 47:24). Translators render this <i>to that which, as, according to what</i> in Genesis 27:8. This may be possible translated <i>because</i> .			
ʾâsham (אָשָׁם) [pronounced aw-SHAHM]	<i>to be guilty, to offend, to be offensive, to be ceremonially unclean</i>	3 rd person masculine singular, Qal perfect	Strong's #816 BDB #79
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition; with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: Then he has recompensed his guilt in its full amount, then he should add over it his fifth and he has given [it] to whomever he has offended. (Kukis mostly literal translation)

Shûwb (שׁוּב) [pronounced shoo^bv] is found over a thousand times in the Old Testament. In the simple Qal stem, it just means *to turn back, to return* (Genesis 16:9 Josh. 2:23 Judges 15:19); however, in the Hiphil (the causative) stem, it can mean *to be caused to return* (2Samuel 19:11 2Chronicles 6:25), *to bring* (Genesis 14:16 28:15), or *to return something, to restore, to make restitution*. (Neh. 5:11 Proverbs 24:12 Lam. 3:64). Strong's #7725 BDB #996.

This person will make restitution and add a fifth to it, to whomever he sinned against (or, in the illustration, stole from).

Numbers 5:7b Then he has recompensed his guilt in its full amount, then he should add over it his fifth and he has given [it] to whomever he has offended. (Kukis mostly literal translation)

Obviously what has happened it that the guilty party has defrauded or caused harm to the plaintive, and he is restoring to him what was due plus 20%.

Numbers 5:5–7 And Y^ehowah spoke to Moses, saying, “Speak to the sons of Israel: ‘A man or a woman who does from among all sins of mankind, to commit an infraction against Y^ehowah. And it, [his] soul has been guilty and he has confessed their sin which they have done. Then he has recompensed his guilt in its full amount, then he should add over it his fifth and he has given [it] to whomever he has offended. (Kukis mostly literal translation)

Numbers 5:5–7 Jehovah spoke to Moses and said this: “Speak to the people of Israel: ‘Anyone who commits any of the sins of man also commits an infraction against Jehovah. Therefore, his soul is guilty. He will confess the sin which he has done. Then he will compensate the value of his guilt in its full amount, but he should add an additional 20% on top of that, and given this to whomever he has sinned against. (Kukis paraphrase)

And if not to a man, a redeemer to cause to return the guilt unto him, the guilt that being brought back to Y^ehowah to the priest, from to a separation, a ram of the atonements that covers in him over him. And every offering to all holinesses of sons of Israel who bring near to the priest to him keep on being. And a man, his holinesses to him, a man who gives the priest to him keeps on being.

Numbers
5:8–10

And if [there is] not to a man a redeemer/relative to make restitution [for] the guilt to him, the restitution [for] the guilt [then] goes to Y^ehowah [which is given to] the priest in addition to a ram of atonement, which [ram] will atone with him [and] because of him. In fact, every offering of the holy things of the sons of Israel bring near to the priest shall be to him. And a man's holy things [will be] for him. [Whatever] a man gives the priest will be to him.

If a near relative is necessary to give to, but that person cannot be found, then the restitution for a man's guilt will be made to Jehovah through the priest. In addition to this, the man will bring a ram to atone for his wrongdoing. In fact, any offering before a priest becomes a holy thing, so that whatever a citizen of Israel brings to the priest, that holy thing then belongs to the priest. All things brought to a priest are holy and belong to the priest.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And if not to a man, a redeemer to cause to return the guilt unto him, the guilt that being brought back to Y^ehowah to the priest, from to a separation, a ram of the atonements that covers in him over him. And every offering to all holinesses of sons of Israel who bring near to the priest to him keep on being. And a man, his holinesses to him, a man who gives the priest to him keeps on being.

Dead Sea Scrolls

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Jerusalem targum

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Targum (Onkelos)

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Targum (Pseudo-Jonathan)

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Aramaic Targum

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The Psalms Targum

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Updated Douay-Rheims

.

Douay-Rheims 1899 (Amer.)

But if there be no one to receive it, they shall give it to the Lord, and it shall be the priest's, besides the ram that is offered for expiation, to be an atoning sacrifice.

All the firstfruits also, which the children of Israel offer, belong to the priest:

And whatsoever is offered into the sanctuary by every one, and is delivered into the hands of the priest, it shall be his.

Aramaic ESV of Peshitta

But if the man has no kinsman to whom restitution may be made for the guilt, the restitution for guilt which is made to Mar-Yah shall be the priest's; besides the ram of the atonement, by which atonement shall be made for him.

Every heave offering of all the holy things of the B'nai Yisrael, which they present to the priest, shall be his.

Every man's holy things shall be his: whatever any man gives the priest, it shall be his." .

Original Aramaic Psalms

.

V. Alexander's Aramaic T.

.

Plain English Aramaic Bible

.

Lamsa's Peshitta (Syriac)

.

Samaritan Pentateuch

.

Updated Brenton (Greek)

But if a man have no near kinsman, so as to make satisfaction for his trespass to him, the trespass offering paid to the Lord shall be for the priest, besides the ram of atonement, by which he shall make atonement with it for him.

And every firstfruits in all the sanctified things among the children of Israel, whatsoever they shall offer to the Lord, shall be for the priest himself. And the hallowed things of every man shall be his; and whatever man shall give anything to the priest, the gift shall be his.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But if the man has no relation to whom the payment may be made, then the payment for sin made to the Lord will be the priest's, in addition to the sheep offered to take away his sin. And every offering lifted up of all the holy things which the children of Israel give to the priest, will be his. And every man's holy things will be his: whatever a man gives to the priest will be his.
Easy English Easy-to-Read Version—2008	. But maybe the person is dead and does not have any close relatives to accept the payment. In that case, you will give the payment to the LORD. That is, you will give the full payment to the priest. The priest must sacrifice the ram that makes people pure. This ram will be sacrificed to cover over your sins, but the priest will keep the rest of the payment. "If any of you Israelites gives a special gift to God, the priest who accepts that gift can keep it. It is his. You don't have to give these special gifts, but if you do, the gifts belong to the priest."
God's Word™	But there may be no heir to whom the payment can be made. In that case, the payment for what you did wrong must be given to the LORD for the priest to use. This payment is in addition to the ram which makes peace with the LORD. "Any contribution over and above the holy offerings that the Israelites bring to the priest will belong to the priest. Each person's holy offerings will belong to that person, but whatever is given to the priest will belong to the priest."
Good News Bible (TEV)	But if that person has died and has no near relative to whom payment can be made, it shall be given to the LORD for the priest. This payment is in addition to the ram used to perform the ritual of purification for the guilty person. Also every special contribution which the Israelites offer to the LORD belongs to the priest to whom they present it. Each priest shall keep the offerings presented to him.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	If the victim has no relative who can accept this money, it belongs to me and will be paid to the priest. In addition to that payment, you must take a ram for the priest to sacrifice so your sin will be forgiven. When you make a donation to the sacred tent, that money belongs only to the priest, and each priest will keep what is given to him.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.

Unfolding Bible Simplified If the person against whom the wrong was done has died and there is no relative to whom the money can be paid, then the money belongs to me, and it must be paid to the priest. In addition, the one who did the wrong must give a male sheep to the priest to sacrifice in order that that person's sin may be forgiven.
All the sacred offerings that the Israelites present to me by bringing them to the priest will belong to the priest. The priest can keep those gifts."

Partially literal and partially paraphrased translations:

American English Bible .
Beck's American Translation .
Common English Bible .
New Advent (Knox) Bible .
Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible .
Christian Standard Bible .
Conservapedia Translation .
Revised Ferrar-Fenton Bible .
God's Truth (Tyndale) .
The Heritage Bible .
And if the man has no kinsman redeemer⁸ to return the trespass to, let the trespass be returned to Jehovah, to the priest, separate from the ram of the covering for sin, by which a covering of sin is made for him.
And every offering of all the holy things of the children of Israel, which they bring near to the priest, shall be his.
And every man's sanctified things shall be his; whatever any man gives the priest shall be his.
⁸5:8 kinsman redeemer, Note Leviticus 25:25. This lengthy footnote has been placed in the Addendum.

International Standard V .
But if the person has no related redeemer to whom compensation may be made, the payment is to be brought to the Lord and given to the priest, in addition to a ram for atonement with which he is to be atoned.
Every offering from all the most sacred things of the Israelis that they bring to the priest is to belong to him. Furthermore, everyone's sacred things belong to him, and as well as regarding whatever a person gives to the priest.

H. C. Leupold .
Lexham English Bible .
NIV, ©2011 .
Unfolding Bible Literal Text .
But if the wronged person has no close relative to receive the payment, he must pay the price for his guilt to me through a priest, along with a ram to atone for himself. Every offering of the people of Israel, the things that are set aside and brought to the priest by the people of Israel, will belong to him. The offerings of every person will be for the priest; if anyone gives anything to the priest, it will belong to him."

Urim-Thummim Version .
But if the man has no kinsman-redeemer to recompense the trespass to, let the trespass be recompensed to YHWH, even to the priest, beside the ram of the Propitiatory- Covering, whereby a Propitiatory-Covering will be made for him.
And every offering of all the Holy things of the children of Israel that they bring to the priest will be his. A person's Sacred offerings will belong to the priest so that whatever one gives to the priest will be his.

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) If, however, that person has died and there is no near relative to whom the ill-gotten goods can be returned, this payment owed to Yahweh shall be given to the priest, in addition to the ram of atonement with which the priest makes atonement for the guilty person. For of everything consecrated by Israelites and brought to the priest he has a right to the share set aside. Whatever a person consecrates is his own; whatever is given to the priest belongs to the priest.” Leviticus 22:12

New American Bible (2011) .
 The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Eth Cepher Bible But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto **Yahuah**, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.
 And every offering of all the holy things of the children of Yashar’el, which they bring unto the priest, shall be his. And every man’s hallowed things shall be his: whatsoever any man gives the priest, it shall be his.

exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures—2009 But if the man has no relative to restore the guilt to, the guilt which is restored goes to הוהי, for the priest, in addition to the ram of the atonement with which atonement is made for him.
 And every contribution of all the set-apart gifts of the children of Yisra’ël, which they bring to the priest, becomes his. And every man’s set-apart gifts becomes his, whatever any man gives the priest becomes his.’ ”

Tree of Life Version But if that person has no close relative to whom to pay the restitution, the restitution belongs to Adonai. It is to be given to the kohen along with the ram of atonement with which he is to make atonement for him.
 Every contribution from all the sacred things that Bnei-Yisrael brings to the kohen will belong to him. Each one’s sacred holy gifts are his own, but whatever each man gives to the kohen belongs to that kohen.”

Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible BUT IF A MAN HAVE NO NEAR KINSMAN, SO AS TO MAKE SATISFACTION FOR HIS TRESPASS TO HIM, THE TRESPASS-OFFERING PAID TO JESUS SHALL BE FOR THE PRIEST, BESIDES THE RAM OF ATONEMENT, BY WHICH HE SHALL MAKE ATONEMENT WITH IT FOR HIM.
 AND EVERY FIRST-FRUITS IN ALL THE SANCTIFIED THINGS AMONG THE CHILDREN OF ISRAEL, WHATSOEVER THEY SHALL OFFER TO JESUS, SHALL BE FOR THE PRIEST HIMSELF.
 AND THE SANCTIFIED THINGS OF EVERY MAN SHALL BE HIS; AND WHATSOEVER MAN SHALL GIVE ANY THING TO THE PRIEST, THE GIFT SHALL BE HIS.

Awful Scroll Bible Is the man of a kinsman-redeemer, to turn back for the trespass? Then the trespass is being turned back to Sustains To Become by the priest, a ram for a covering over was to be for his covering over.
 The heave offering, of that set apart, of the sons of Contends-with-he-mighty that they were to bring near to the priest,

Concordant Literal Version	and a man's set apart things, that which a man was to offer, is the priest's. If there is for the man no redeemer so as to make restoration for the guilt to him, then the guilt restoration goes to Yahweh for the priest, aside from the ram of the propitiatory shelter by which he shall make a propitiatory shelter over him. Also every heave offering pertaining to all the holy gifts of the sons of Israel which they may bring near to the priest, his shall it become. One's holy gifts shall become his; whatever one should give to the priest, his shall it become.
exeGesés companion Bible	And if the man has no redeemer to recompense for the guilt, return that for the guilt to Yah Veh, even to the priest; beside the ram of the kippurim, whereby he atones. And every exaltment of all the holies of the sons of Yisra El, which they oblate to the priest, becomes his. And the holies of every man becomes his: whatever man gives the priest, it becomes his.
Orthodox Jewish Bible	But if the man have no go'el unto whom reparation for the ashám can be made, let the ashám be recompensed unto Hashem, even to the kohen, besides the ram of the kippurim, whereby a kapparah shall be made on his behalf. And every terumah of all the holy things of the Bnei Yisroel, which they bring unto the kohen, shall be his. And every man's things set apart as kodesh shall be his; whatsoever any man giveth the kohen, it shall be his.
Rotherham's <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	.
Kretzmann's Commentary	.
Lexham English Bible	But if the man does not have a redeemer to make restitution to him for the reparation, the reparation is to be given to Yahweh for the priest, in addition to the ram of atonement by which atonement is made for him. And every contribution of all the holy objects of the Israelites [Literally "sons/children of Israel"] that they bring to the priest for him will be his. The holy objects of a man will be for him; [That is, the priest] whatever he gives to the priest will be for him.' "
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	If there is no relative to whom the dishonest gain can be returned, it must be returned to God, [and given] to the priest. This is in addition to the atonement ram through which [the wrongdoer's] sin is expiated. All the sacred offerings that the Israelites present as elevated gifts to the priest shall become his property. The sacred offerings of each individual remain his own property. When they are given to the priest, they become [the priest's] property.

relative

Literally, 'redeemer'. It is speaking of the case where the victim has died. By tradition, it is speaking of the case where there can not be any heirs at all, which is only possible in the case of a proselyte (Bava Kama 109a; Yad, Gezelah 8:6).

and given...

(Sifri; Rashi).

atonement ram

Leviticus 5:24

elevated gifts

Terumah.

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.*

But <if one have no kinsman unto whom he may make good that wherein he is guilty> then ||that wherein he is guilty, which is to be restored to Yahweh|| shall be the priest's,—besides' the ram of propitiation, wherewith a propitiatory-covering is to be put over him. And <every heave-offering, of all the hallowed things of the sons of Israel, which they bring near to the priest> ||unto him|| shall it belong. And ||every man's hallowed things|| shall be ||his own||,—||what^c any man giveth to the priest|| shall be ||his||.

^cSome cod. (w. one ear. pr. edn., Sam., Sep., Syr. and Vul.) have: "but what"—G.n.

Literal, almost word-for-word, renderings:

A Faithful Version .

devote

C. Thomson Updated OT .

Charles Thomson OT

And if the man hath no kinsman to whom compensation can be made, the compensation, being given to the Lord, shall belong to the priest, over and above the ram of atonement, with which he shall make atonement for him.

And every dedication; whatever the children of Israel shall dedicate, and bring for the Lord, shall be for the priest; even every one's hallowed things shall be his; let who will give, they shall belong to the priest.

Context Group Version

But if the man has no kinsman to whom restitution may be made for the wickedness, the restitution for wickedness which is made to YHWH shall be the priest's; besides the ram of the atonement, by which atonement shall be made for him. And every heave-offering of all the special things of the sons of Israel, which they present to the priest, shall be his. And every man's made special things shall be his: whatever any man gives the priest, it shall be his.

English Standard Version

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.

And every contribution, all the holy donations of the people of Israel, which they bring to the priest, shall be his. Each one shall keep his holy donations: whatever anyone gives to the priest shall be his."

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version

And if the man has no redeemer to restore the guilt to, the guilt which is restored [is] to YHWH for the priest, apart from the ram of the atonements, whereby he makes atonement for him.

And every raised-offering of all the holy things of the sons of Israel, which they bring near to the priest, becomes his; and any man's hallowed things become his; that which any man gives to the priest becomes his."

Modern English Version .

Modern Literal Version 2020 But if the man has no kinsman to whom restitution may be made for the guilt, the restitution for guilt which is made to Jehovah will be the priest's, besides the ram of the atonement, by which atonement will be made for him.
 And every heave-offering of all the holy things of the sons of Israel, which they present to the priest, will be his. And every man's holy things will be his. Whatever any man gives the priest, it will be his.

New American Standard B. .
 New European Version .
 New King James Version .
 Niobi Study Bible . recompense
 Owen's Translation .
 Revised Mechanical Trans. ...and if the man is without a redeemer to turn back the guilt to him, the guilt to be turned back belongs to YHWH, belongs to the administrator, apart from the buck of the atonement that will make a covering for him upon him, and every offerings for all the special things of the sons of Yisra'eyl, which they will bring near to the administrator will exist for him, and a man, his special things will exist for him, a man which will give to the administrator will exist for him...

Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT .

The gist of this passage:
 8-10

Numbers 5:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wāw conjunction	No Strong's # BDB #251
ʾim (אם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
ʾeyin (אין) [pronounced <i>AYH-yin/ān</i>]	<i>in the condition of being not = without, nothing, no, not; there is no [none, no one, not]</i>	substantive of negative	Strong's #369 BDB #34
lāmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
ʾiysh (איש) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
gāʾal (גאל) [pronounced <i>gaw-AHL</i>]	<i>redeeming, purchasing; redeemer, kinsman-redeemer, purchaser</i>	masculine singular, Qal active participle	Strong's #1350 BDB #145

Numbers 5:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
shûwb (שוב) [pronounced shoob ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	Hiphil infinitive construct	Strong's #7725 BDB #996
'âshâm (אשם) [pronounced aw-SHAWM]	<i>guilt, fault, blame, responsibility [for sinful actions]; a guilt-offering; possibly this word can apply to the actions for which one is guilty (trespass, offense)</i>	masculine singular noun with the definite article	Strong's #817 BDB #79
'el (אל) [pronounced eh/]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39

Translation: And if [there is] not to a man a redeemer/relative to make restitution [for] the guilt to him,...

Here, the redeemer is actually a relative who is not redeeming anything, but to whom money is to be paid. We do not know the circumstance, but the person to whom this restitution is made is apparently dead. Perhaps the restitution is being made for a wrongful death. An ancient example of this is, an animal which has killed or maimed before kills a man. That owner is then liable for what the animal dead (if this is a repeat act).

If the man has been killed and restitution must be paid, a near relative would be paid. In this case, it could be a wife, a son, an uncle, etc.

This principle remains with us today. Sometimes a wrongful death suit is filed, and a person who had some hand in the wrongful death is determined to have some fault in the matter (and, such fault would include being able to foresee a possible problem—for instance, a road construction crew digs out a hole in a street somewhere, but does not put up the proper orange cones—there is liability here if one is injured as a result).

Today, the very same principles continue. If there is a wrongful death, the person who is paid is a near relative.

It is fascinating that these exact same principles exist today as existed 3500 years ago.

Numbers 5:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾāshâm (אֲשָׁם) [pronounced aw-SHAWM]	<i>guilt, fault, blame, responsibility [for sinful actions]; a guilt-offering; possibly this word can apply to the actions for which one is guilty (trespass, offense)</i>	masculine singular noun with the definite article	Strong's #817 BDB #79
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>that which is brought back; the thing restored, being returned</i>	masculine singular, Hophal participle with the definite article	Strong's #7725 BDB #996
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	<i>transliterated variously as Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
Literally, this means, <i>from to</i> . I cannot find the min preposition followed by the lâmed prefixed preposition listed together in either BDB or Gesenius (and the two together sound almost contradictory). Therefore, the best I can do is give you how these are rendered here by other translators: <i>by</i> (Owen, NASB, which clarifies in a footnote, <i>lit., from</i>), <i>at</i> (Young), <i>from</i> (Rotherham).			
bad (בַּד) [pronounced bahd]	<i>separation, by itself, alone</i>	masculine singular noun	Strong's #905 BDB #94
These three words together mean, <i>beside, besides, apart from, aside from; in addition to; subsequent to</i> .			
Jeff Benner: <i>An idiom meaning "apart from."</i> ¹⁸			
ʾayil (אֵיִל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular construct	Strong's #352 BDB #17

¹⁸ From <https://www.mechanical-translation.org/mtt/footnotes.html> (#858).

Numbers 5:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîppurîym (כִּפּוּרִים) [pronounced kip-poo-REEM]	atonements, atonement, covering, propitiatory, and it is always found in the plural	plural noun, abstract; but generally translated as a singular noun; with the definite article	Strong's #3725 BDB #498
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
kâphar (כָּפַר) [pronounced kaw-FAHR]	to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone, to make an atonement [for]; to obtain forgiveness; to free an offender of a charge	3 rd person masculine singular, Piel imperfect	Strong's #3722 BDB #497
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88
ʿal (עַל) [pronounced ʿah]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity; with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752

Translation: ...the restitution [for] the guilt [then] goes to Y^ehowah [which is given to] the priest in addition to a ram of atonement, which [ram] will atone with him [and] because of him.

V. 8 is somewhat confusing. It's difficult to tell whether the guilty party is making restitution to a kinsman or whether the kinsman is making restitution on his behalf. The translations read:

The Amplified Bible

But if the man [wronged] has no kinsman to whom the restitution may be made, let it be given to the Lord for the priest, besides the ram of atonement with which atonement shall be made for the offender.

The Emphasized Bible

But if one have no kinsman unto whom he may make good that wherein he is guilty then that wherein he is guilty, which is to be restored to Yahweh shall be the priest's,—besides the ram of propitiation, wherewith a propitiatory covering is to be put over him.

KJV

But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

NASB

But if the man has no relative to whom restitution may be made for the wrong, the restitution which is made for the wrong *must* go to the LORD for the priest, besides the ram of atonement, by which atonement is made for him.

NIV

But if that person has no close relative to whom restitution can be made for hte wrong, the restitution belongs to the LORD and must be given to the priest, along with the ram with which atonement is made for him.

NRSV

If the injured party 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 the guilty party.

Young's Lit. Translation

And if the man have no redeemer to restore the guilt to, the guilt which is restored is Jehovah's, the preist's, apart from the ram of the atonements, whereby he maketh atonement for him.

This obviously is not going to be an easy verse to exegete. This verse begins with a conjunction, an hypothetical particle (*if*) and a negative. Then we have the word for *man* that we had in the previous verse—²iysh (אִישׁ) [pronounced *eesh*]²—this was the word found where we had *man or woman*. Strong's #376 BDB #35. Therefore, this is likely the guilty party, although grammatically it is not impossible for this to refer to the one who was transgressed against. So far this would read: *And if not a man...* However, preceding *a man* is the prefixed lâmed preposition, which means *to, for, in regard to*. Therefore it reads: *And if not to a man...* This is followed by the Qal active participle of gâ'al (גָּאֵל) [pronounced *gaw-AHL*], the verb for *redeem*. Because we have a preposition before *man* and because there is no verb for *has or is*, we would translate this: *And if not to a man [there is] one redeeming...* This makes reasonable sense when one leaves out the helping phrase *there is*. Strong's #1350 BDB #145.

What follows is the lâmed prefixed preposition and the Hiphil infinitive construct of shûwb (שׁוּב) [pronounced *shoo^bv*], which means *to restore, to make restitution*. The lâmed plus the infinitive makes this act just like an verb infinitive in the English. This is followed by the definite article and the word for *guilt, offense or guilt-offense*. Unlike most of the translations, there are no relative pronouns and no prepositions here. This portion should read *to restore the offense*. We have seen that this word can stand for the guilt one has, the offense that he has committed, or the offering which is given on behalf of the offense, the guilt-offering. Strong's #7725 BDB #996.

Then we have a preposition which could be rendered *regarding, to, unto*; which gives us some leeway for interpretation here. It is affixed to a singular masculine suffix. This is followed by the definite article and the word for *guilt-offense* again, and the Hophal participle of *restore*. The Hophal stem is the passive causative stem. The subject receives the action of the verb. In the participle, we do not have to have a subject per se, yet the verb is still in the passive-causative stem. Then we have the lâmed preposition and Yahweh, and the lâmed preposition, a definite article, and the masculine singular of *priest*. So far, we have *And if not to a man one redeeming to restore the offense regarding him, the offense being restored for Yahweh, for the priest...*

Finally we have some agreement in [most of] the translations: *apart from the ram of atonements [or, coverings], with which it covers [or, atones] for him*.

However, if such a relative is not found, then the restitution goes to God, but by way of the priest. So the restitution is brought to a priest, and this atones for the original person's negligence in a matter.

Numbers 5:8 *And if [there is] not to a man a redeemer/relative to make restitution [for] the guilt to him, the restitution [for] the guilt [then] goes to Y^ehowah [which is given to] the priest in addition to a ram of atonement, which [ram] will atone with him [and] because of him.* (Kukis mostly literal translation)

Here is a case where there is not someone to whom the guilty party can make restitution for what he has done wrong; that which he should use to restore to another is given directly to Yahweh—actually, to the priests, who represent Yahweh. Here the *redeemer* is the one who receives restitution. He is not doing the redeeming but receiving the redemption. In addition to the redemption amount, there is the ram which is sacrificed for the sin.

Numbers 5:9

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 5:9			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (לכ) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
terûmâh/terûwmâh (הַמִּזְבֵּחַ/הַמִּזְבֵּחַ) [pronounced tehr-oo-MAW]	<i>contribution, offering, an offering [of grain, money], a presentation (or heave) offering, freewill offering; an offering which is raised or lifted up; displayed</i>	feminine singular noun	Strong's #8641 BDB #929
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
kôl (לכ) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
qôdâshîym (קֳדָשִׁים) [pronounced koh-daw-SHEEM]	<i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>	masculine plural construct	Strong's #6944 BDB #871
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
qârab (קָרַב) [pronounced kaw-RA ^{BV}]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine plural, Hiphil imperfect	Strong #7126 BDB #897
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

Numbers 5:9			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^o]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
hâyâh (הַיָּה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Translation: In fact, every offering of the holy things of the sons of Israel bring near to the priest shall be to him.

God goes out on a tangent here, and tells Moses, "Anything that a person brings to a priest is holy and it becomes the property of the priest."

Numbers 5:9 In fact, every offering of the holy things of the sons of Israel bring near to the priest shall be to him. (Kukis mostly literal translation)

When things are contributed to the tabernacle or for the sacrifices or for the furniture, these things become the priests'. We have a large segment of the population of Israel who serve God directly and have to be remunerated for not being able to go out in a free enterprise system and make a lot of money. In fact, they cannot make any money—it is only what god provides them.

Numbers 5:10			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾêth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
qôdâshîym (קֹדְשִׁים) [pronounced koh-daw-SHEEM]	<i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #6944 BDB #871
lâmed (ל) [pronounced l ^o]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Numbers 5:10			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
These are the final three words in v. 9 as well.			
pê (פּ, פַּ, or פֶּ) [pronounced pay]	This appears to be used as a mark of punctuation which seems to indicate the end of a paragraph. It is never translated.	the 17 th letter. Also used as a numeral	No Strong's # BDB #802

Translation: *And a man's holy things [will be] for him. [Whatever] a man gives the priest will be to him.* (Kukis mostly literal translation)

This seems to emphatically suggest that whatever is brought to the priest becomes his. There is likely an additional shade of meaning which I am missing here.

Numbers 5:10 *And a man's holy things [will be] for him. [Whatever] a man gives the priest will be to him.* (Kukis mostly literal translation)

God allowed for all things given to Him to go directly to the priests as His particular people. Just as Israel were a peculiar people to God among the nations, the priests are a peculiar people to God among the sons of Israel.

Numbers 5:8–10 *And if [there is] not to a man a redeemer/relative to make restitution [for] the guilt to him, the restitution [for] the guilt [then] goes to Y^ehowah [which is given to] the priest in addition to a ram of atonement, which [ram] will atone with him [and] because of him. In fact, every offering of the holy things of the sons of Israel bring near to the priest shall be to him. And a man's holy things [will be] for him. [Whatever] a man gives the priest will be to him.* (Kukis mostly literal translation)

Numbers 5:8–10 *If a near relative is necessary to give to, but that person cannot be found, then the restitution for a man's guilt will be made to Jehovah through the priest. In addition to this, the man will bring a ram to atone*

for his wrongdoing. In fact, any offering before a priest becomes a holy thing, so that whatever a citizen of Israel brings to the priest, that holy thing then belongs to the priest. All things brought to a priest are holy and belong to the priest. (Kukis paraphrase)

This next topic appears to run all the way to the end of this chapter. What if a woman is suspected of committing adultery?

Too often, v. 14 was continued into v. 15. However, I think the next section is best begun with v. 15.

As I worked on this, I could not get *Suspicion* by Terry Stafford out of my head.

This is going to seem to be pretty odd. On the one hand, this accused wife is brought in to the priest and the priest goes through some weird activity relating to her alleged adultery. Many translations put the subheading on this section, *Test for Adultery* (or words to that effect). So, will this tell the man, the woman and the priest whether or not this woman really committed adultery? It will not! There are things which are promised to happen to the adulterous woman—did these things always happen? Not necessarily.

What is the ideal outcome of this entire section (which is quite lengthy, relatively speaking)? The ideal outcome is that this marriage is preserved, that the husband gets over his jealousy and that the wife returns to her home, her life, her children and her duties. That is the best case scenario; and this unusual set of rituals might very well achieve that.

And so speaks Y^ehowah unto Moses, to say, “Speak unto sons of Israel and you have said unto them, ‘A man a man, when turns aside a woman and she has transgressed in him a transgression, and has lain down a man with her a lying down a seed and he was concealed from [two] eyes of her man and she was hidden. And she, [even] she, was defiled and a witness is not in her and she has not been taken. And has passed over upon him a wind of jealousy and has been jealous toward his woman and she is not defiled. And has brought near her offering upon her a tenth of an ephah of flour of barley grain and he is not pouring out upon him frankincense for a minchah of jealousy, he, a minchah of a memorial a recorder of iniquity.

Numbers
5:11–15

Y^ehowah speaks to Moses, saying, “Speak to the sons of Israel and you will say to them, ‘When any man’s woman goes astray and she acts unfaithfully against him—a transgression [against him], and [another] man has lain down with her—a laying down of seed—and it has been concealed from her man’s eyes, and she was hidden [that is, her act of adultery was hidden from him]. [By this] she has been defiled even [though there] is no witness against her and she has not been taken [in the act of adultery]. A spirit of jealousy comes over him and he is jealous toward his woman, but she is not defiled [because she was not caught in the act]. And he will bring near her offering on account of her [infidelity], [which is] a tenth of an ephah of barley flour. He will not pour out oil upon it and he will not place frankincense upon it for a minchah of jealousy, for it [is] a minchah of remembrance, remembering [her] iniquity.

Jehovah spoke to Moses, saying, “Talk with the people of Israel and say these things to them: Let’s say a man’s wife goes astray and she is unfaithful to him, where another man has copulated with her—let’s further say that she does this in complete secrecy where there are no witnesses and she was not taken in the act of adultery. The man simply knows that this has taken place and he is filled with jealousy and anger, even if she claims to be undefiled. The man will bring near an offering on her behalf for her infidelity. The offering will be a two pounds of barley flour, but he will not pour oil upon it or add any frankincense to it, because this is an offering based upon jealousy. This is a micah which will call to mind her iniquity.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so speaks Y ^e howah unto Moses, to say, "Speak unto sons of Israel and you have said unto them, 'A man a man, when turns aside a woman and she has transgressed in him a transgression, and has lain down a man with her a lying down a seed and he was concealed from [two] eyes of her man and she was hidden. And she, [even] she, was defiled and a witness is not in her and she has not been taken. And has passed over upon him a wind of jealousy and has been jealous toward his woman and she is not defiled. And has brought near her offering upon her a tenth of an ephah of flour of barley grain and he is not pouring out upon him frankincense for a mincah of jealousy, he, a mincah of a memorial a recorder of iniquity.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the Lord spoke to Moses, saying: Speak to the children of Israel, and thou shalt say to them: The man whose wife shall have gone astray, and contemning her husband, Shall have slept with another man, and her husband cannot discover it, but the adultery is secret, and cannot be proved by witnesses, because she was not found in the adultery: If the spirit of jealousy stir up the husband against his wife, who either is defiled, or is charged with false suspicion, He shall bring her to the priest, and shall offer an oblation for her, the tenth part of a measure of barley meal: he shall not pour oil thereon, nor put frankincense upon it: because it is a sacrifice of jealousy, and an oblation searching out adultery.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "Speak to the B'nai Yisrael, and tell them: 'If any man's wife goes astray, and is unfaithful to him, and a man lies with her carnally, and it is hidden from the eyes of her husband, and is kept close, and she is defiled, and there is no witness against her, and she is not taken in the act; and the spirit of jealousy comes on him, and he is jealous of his wife, and she is defiled: or if the spirit of jealousy comes on him, and he is jealous of his wife, and she is not defiled: then the man shall bring his wife to the priest, and shall bring her offering for her: the tenth part of an ephah of barley meal. He shall pour no oil on it, nor put frankincense on it, for it is a meal offering of jealousy, a meal offering of memorial, bringing iniquity to memory.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And the Lord spoke to Moses, saying, Speak to the children of Israel, and you shall say to them, If any man's wife shall transgress against him, and slight and despise him,

and *supposing* anyone shall lie with her carnally, and the thing shall be hid from the eyes of her husband, and she should conceal it and be herself defiled, and there be no witness with her, and she should not be taken;
 and there should come upon him a spirit of jealousy, and he should be jealous of his wife, and she be defiled; or there should come upon him a spirit of jealousy, and he should be jealous of his wife, and she should not be defiled;
 then shall the man bring his wife to the priest, and shall bring his gift for her, the tenth part of an ephah of barley meal. He shall not pour oil upon it, neither shall he put frankincense upon it; for it is a sacrifice of jealousy, a sacrifice of memorial, recalling sin to remembrance.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And the Lord said to Moses,
 Say to the children of Israel, If any man's wife does wrong, sinning against him By taking as her lover another man, and keeps it secret so that her husband has no knowledge of it, and there is no witness against her, and she is not taken in the act; If the spirit of doubt comes into her husband's heart, and he has doubts of his wife, with good cause; or if he has doubts of her without cause:
 Then let him take her to the priest, offering for her the tenth part of an ephah of barley meal, without oil or perfume; for it is a meal offering of a bitter spirit, a meal offering keeping wrongdoing in mind.

Easy English

Easy-to-Read Version—2008

Then the LORD said to Moses, "Tell the Israelites this: A man's wife might be unfaithful to him. She might have sexual relations with another man and hide this from her husband. And there might not be anyone to tell him that his wife committed this sin. Her husband might never know about the wrong thing she did, and she might not tell her husband about her sin. But the husband might begin to think that his wife sinned against him, whether she has or not. He might become jealous. He might begin to believe that she is not pure and true to him. If that happens, he must take his wife to the priest. The husband must also take an offering of 8 cups of barley flour. He must not pour oil or incense on the barley flour. This barley flour is a grain offering to the LORD that is given because the husband is jealous. This offering will show that he thinks his wife has been unfaithful to him.

God's Word™

The LORD said to Moses: "Speak to the Israelites and tell them: A man's wife may have been unfaithful to him and may have had sexual intercourse with another man without her husband's knowledge. She may have kept it secret if there were no witnesses to accuse her and she wasn't caught in the act.
 "A husband may have a fit of jealousy and suspect his wife, whether she was actually unfaithful or not. He must then take his wife to the priest along with eight cups of barley flour as an offering for her. He must not pour olive oil on the flour or put frankincense on it, since it is a grain offering brought because of the husband's jealousy, an offering used for a confession-to remind someone of a sin that was committed.

Good News Bible (TEV)

The LORD commanded Moses to give the Israelites the following instructions. It may happen that a man becomes suspicious that his wife is unfaithful to him and has defiled herself by having intercourse with another man. But the husband may not be certain, for his wife may have kept it secret--there was no witness, and she was not caught in the act. Or it may happen that a husband becomes suspicious of his wife, even though she has not been unfaithful. V. 15 will be placed with the next passage for context.

The Message

Names of God Bible .
 NIRV .
 New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible .
 Contemporary English V. The LORD told Moses to say to the people of Israel: Suppose a man becomes jealous and suspects that his wife has been unfaithful, but he has no proof. V. 15 will be placed with the next passage for context.
 The Living Bible .
 New Berkeley Version .
 New Life Version .
 New Living Translation .
 The Passion Translation .
 Unfolding Bible Simplified Yahweh also said this to Moses: "Tell this to the Israelite people: 'Suppose a man thinks that his wife has not always slept faithfully only with him. Suppose he thinks that she has slept with another man, but he does not know if this is true or not, because he did not see her do it. She was not caught in the act and the fact that she broke her vow to her husband could not be proved because no one saw her doing that. But if the woman's husband is jealous, and if he suspects that she has committed adultery, and he would want to know whether that is true or not, and so there is a test whether she had been impure. To test whether she had committed adultery he should take his wife to the priest. He must take along as an offering two liters of barley flour. The priest must not pour olive oil or incense on it, because this is an offering that the man has brought because he is jealous. It is an offering to find out if she is guilty or not.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Common English Bible .
 New Advent (Knox) Bible .
 Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible Then the LORD said to Moses, "Speak to the Israelites and tell them that if any man's wife goes astray and is unfaithful to him by sleeping with another man, and it is concealed from her husband and her impurity is undetected (since there is no witness against her and she was not caught in the act), and if a feeling of jealousy comes over her husband and he suspects his wife who has defiled herself—or if a feeling of jealousy comes over him and he suspects her even though she has not defiled herself— then he is to bring his wife to the priest. He must also bring for her an offering of a tenth of an ephah of barley flour. He is not to pour oil over it or put frankincense on it, because it is a grain offering for jealousy, an offering of memorial as a reminder of iniquity.
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible And Jehovah spoke to Moses, saying,

Speak to the children of Israel, and say to them, If any man's wife deviates, and covers a treachery against him,

And a man lies down with her sowing seed, and it is concealed from the eyes of her husband, and it is hidden, and she is defiled, and there is no witness against her, she was not caught,

And the spirit of jealousy crosses over upon him, and he is jealous of his wife, and she is defiled, or, if the spirit of jealousy crosses over upon him, and he is jealous of his wife, and she is not defiled,

Then the man shall bring his wife to the priest, and he shall bring her offering for her, the tenth of an ephah of barley meal; he shall pour no oil on it, nor give frankincense on it, because it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

International Standard V .

H. C. Leupold .

Lexham English Bible .

NIV, ©2011 .

Unfolding Bible Literal Text .

Urim-Thummim Version

YHWH spoke to Moses saying, Speak to the children of Israel and say to them, If any man's woman turns aside and commits an unfaithful act against him, and a man has sexual relations with her but it is concealed from the eyes of her husband, and it remains carefully hidden and she is defiled, and there is no witness against her or has she been caught. Yet if the spirit of jealousy comes upon him and he is jealous of his woman and she is defiled, or if the spirit of jealousy comes upon him and he is jealous of his woman but she is not defiled. Then the man will bring his woman to the priest, and he will bring her offering for her, 1/10th part of an ephah [2 quarts] of barley meal. He will pour no oil on it nor put frankincense on it, for it is an Offering of Jealousy, an offering of memorial, recalling depravity to remembrance.

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Yahweh spoke to Moses and said, "Say this to the people of Israel:

If anyone has a wife who goes astray and is unfaithful to him, sleeping with some other man without the husband's knowledge, and she disgraces herself in secret in this way, without any witness against her, and without anyone catching her in the act; then, perhaps the spirit of jealousy will come over the husband and make him jealous for the wife who has disgraced herself. But perhaps the spirit of jealousy comes upon the husband, and makes him jealous of his wife even though she is innocent. In these cases the man must bring his wife before the priest, and on her behalf make an offering of two pounds of barley flour. He is not to pour oil on it or put incense on it, because this is an 'offering for jealousy,' a memorial offering to record a fault.

New American Bible (2011) .

The Catholic Bible .

New Jerusalem Bible .

NRSV (Anglicized Cath. Ed.) .

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Eth Cepher Bible

And **Yahuah** spoke unto Mosheh, saying, Speak unto the children of Yashar'el, and say unto them, If any man's woman go aside, and commit a trespass against

him, And a man lie with her carnally, and it be hid from the eyes of her man, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*; And the ruach of jealousy come upon him, and he be jealous of his woman, and she be defiled: or if the ruach of jealousy come upon him, and he be jealous of his woman, and she be not defiled: Then shall the man bring his woman unto the priest, and he shall bring her offering for her, 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.

exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures–2009

And יהוה spoke to Mosheh, saying, “Speak to the children of Yisra’ël, and say to them, ‘When any man’s wife turns aside and has committed a trespass against him, and a man has intercourse with her, and it is hidden from the eyes of her husband, and it is concealed that she has defiled herself, and there was no witness against her, nor was she caught, and a spirit of jealousy comes upon him and he becomes jealous of his wife who has defiled herself, or a spirit of jealousy comes upon him and he becomes jealous of his wife although she has not defiled herself, then the man shall bring his wife to the priest. And he shall bring the offering for her, one-tenth of an ephah of barley flour. He is not to pour oil on it or put frankincense on it, because it is a grain offering of jealousy, an offering for remembering, for bringing crookedness to remembrance.

Tree of Life Version

Adonai spoke to Moses saying,
 “Speak to Bnei-Yisrael and say to them: Suppose some man’s wife goes astray and is unfaithful to him, and another man has sexual relations with her, but it is hidden from her husband’s eyes and her impurity is not detected. Yet there was no witness against her and she was not caught in the act. Then a spirit of jealousy overcomes him and he is suspicious of his wife, when she is impure. Or a spirit of jealousy overcomes him and he suspects his wife, yet she is not impure. “Then he should take his wife to the kohen. He must also bring a tenth of an ephah of barley flour as an offering for her. He is not to pour oil or put incense on it, because it is an offering for jealousy, a reminder offering drawing attention to guiltiness.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND JESUS SPOKE TO MOSES, SAYING,
 SPEAK TO THE CHILDREN OF ISRAEL, AND YOU SHALL SAY TO THEM,
 WHOSE SO EVER WIFE SHALL TRANSGRESS AGAINST HIM, AND SLIGHT
 AND DESPISE HIM,
 AND SUPPOSING ANY ONE SHALL LIE WITH HER CARNALLY, AND THE
 THING SHALL BE HID FROM THE EYES OF HER HUSBAND, AND SHE SHOULD
 CONCEAL IT AND BE HERSELF DEFILED, AND THERE BE NO WITNESS WITH
 HER, AND SHE SHOULD NOT BE TAKEN;
 AND THERE SHOULD COME UPON HIM A SPIRIT OF JEALOUSY, AND HE
 SHOULD BE JEALOUS OF HIS WIFE, AND SHE BE DEFILED; OR THERE
 SHOULD COME UPON HIM A SPIRIT OF JEALOUSY, AND HE SHOULD BE
 JEALOUS OF HIS WIFE, AND SHE SHOULD NOT BE DEFILED;
 THEN SHALL THE MAN BRING HIS WIFE TO THE PRIEST, AND SHALL BRING
 HIS GIFT FOR HER, THE TENTH PART OF AN EPHAH OF BARLEY-MEAL: HE
 SHALL NOT POUR OIL UPON IT, NEITHER SHALL HE PUT FRANKINCENSE
 UPON IT; FOR IT IS A SACRIFICE OF JEALOUSY, A SACRIFICE OF MEMORIAL,
 RECALLING SIN TO REMEMBRANCE.

Awful Scroll Bible

Sustains To Become was to speak to Moses, to the intent: Be speaking to the sons of Contends-with-he-mighty even is you to have said: Was the wife of a man, her husband, to turn aside, and is to have wronged a wrong against him, even a man is to have lied down a laying down of his seed, and it is to have been hid from the eyes of her husband, indeed is to have kept it hid, and is to have been defiled - was there a witness to have caught her? - As an inspiration of jealousy is to have passed over him, even is he to have become jealous of his wife, and she has become defiled, or an inspiration of jealousy is to have passed over him, and he is to have been jealous of his wife - is she to have been defiled? - The husband is to have brought in his wife to the priest, and is to have brought in an offering, of a tenth of an ephah of barley meal - was he to pour oil on it, or was he to put white resin on it? - It is a tribute offering for jealousy, even a tribute offering for a memorial, a reminder of iniquity being recalled.

Concordant Literal Version

Yahweh spoke to Moses, saying. Speak to the sons of Israel and say to them: In case any man's wife swerves, and she offends against him, the offense being that a man who lies with her has an emission of semen, and it is obscured from her husband's eyes, and she conceals that she defiled herself since there was no witness against her, and she was not grabbed with force;" and if a spirit of jealousy passes over him, so that he is jealous of his wife since she defiled herself, or if the spirit of jealousy passes over him so that he is jealous of his wife even though she has not defiled herself, then the man will bring his wife to the priest and bring her approach present for her, the tenth of an ephah of barley meal. He shall not pour oil on it, neither shall he put frankincense on it, for it is an approach present of jealousies, a memorial approach present, a reminder of depravity.

exeGesés companion Bible

THE TORAH OF SUSPICIONS

And Yah Veh words to Mosheh, saying,
 Word to the sons of Yisra El and say to them,
 A man - any man - when his woman deviates
 and treasons a treason against him;
 and a man lies with her to give seed of copulation
 and conceals it from the eyes of her man
 and hides it
 and she becomes foul
 and there is no witness against her,
 and she was not manipulated;
 and the spirit of suspicion passes on him
 and he suspects his woman and she becomes foul:
 or if the spirit of suspicion passes on him
 and he suspects his woman
 and she becomes not foul:
 then the man brings his woman to the priest
 and he brings her qorban for her,
 the tenth of an ephah of barley flour;
 he neither pours oil thereon,
 nor puts frankincense thereon;
 for it is an offering of suspicion
 - an offering of memorial
 bringing perversity to remembrance.

Orthodox Jewish Bible

And Hashem spoke unto Moshe, saying,
 Speak unto the Bnei Yisroel, and say unto them, If any man's isha go aside, and commit a trespass [i.e., is unfaithful] against him,
 And a man lie with her carnally, and it be hid from the eyes of her ish, and she become tameh secretly, and there be no ed (witness) against her, neither she be caught;

And a ruach kina (spirit of jealousy) come upon him, and he be jealous of his isha, and she be tameh; or if a ruach kina come upon him, and he be jealous of his isha, and she be not tameh;

Then shall the ish bring his isha unto the kohen, and he shall bring her korban for her, the tenth part of an ephah of barley meal; he shall pour no shemen upon it, nor put incense thereon; for it is a minchat kinot (grain offering of jealousies), a minchat zekaron (grain offering of memorial), bringing avon to remembrance.

Rotherham's *Emphasized B.* And Yahweh spake unto Moses, saying:

Speak unto the sons of Israel and thou shalt say unto them,—

≤When ||any man's wife|| shall turn aside, and commit against him an act of unfaithfulness; and a man shall lie with her carnally, and it shall be concealed from the eyes of her husband, and be kept close, but ||she|| hath committed uncleanness,—though <witness> there is none against her, and ||she|| hath not been caught; but there shall pass over him a spirit of jealousy, and he shall become jealous of his wife, |she having committed uncleanness|,—or there shall pass over him a spirit of jealousy, and he shall become jealous of his wife, ||she not|| having committed uncleanness≥ then shall the man bring in his wife unto the priest, and shall bring in her offering for her, the tenth of an ephah of the meal of barley,—he shall not pour thereon oil, nor put thereon frankincense, for <a jealousy' gift> it is', a reminding' gift, bringing to mind iniquity.

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

International Standard V

The Test for Marital Unfaithfulness

Then the Lord told Moses, "Instruct the Israelis what to do if a man's wife turns astray so that she unfaithfully acts against him, a man has sexual relations [Lit. lies down with her] with her and she conceals it from her husband, [Or man] keeping it secret although she has defiled herself with there being no witnesses against her, but she was caught anyway. If an attitude of jealousy overcomes him so that he becomes jealous at his wife when she is defiled, or if an attitude of jealousy overcomes him and he becomes jealous of his wife even though she isn't defiled, then that man is to bring his wife to the priest along with an offering for her consisting of a tenth of an ephah of barley flour.

"He is not to pour oil or set frankincense over it, because it's to be a jealousy offering, a memorial offering that will serve as a reminder of iniquity.

Kretzmann's Commentary
Lexham English Bible

Rules Concerning an Unfaithful Wife

Yahweh spoke to Moses, saying, "Speak to the Israelites [Literally "sons/children of Israel"] and say to them, 'If any man's wife goes astray and acts unfaithfully to him, and a man sleeps with her and ejaculates and it is hidden from the eyes of her husband and she is concealed, although she is defiled, and there is no witness against her and she was not caught, if a spirit of jealousy comes over him, and he is jealous of his wife and she is defiled; or if a spirit of jealousy comes over him and he is jealous of his wife but she is not defiled, he will bring his wife to the priest. And he will bring her offering for her, one-tenth of an ephah of flour. He will not pour oil on it, and he will not put frankincense on it because it is a grain offering of jealousy, a grain offering of remembering, [Or "memorial"] a reminding of guilt.

Syndein/Thieme
The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach
The Geneva Bible
Kaplan Translation

The Suspected Adulteress

God spoke to Moses, telling him to speak to the Israelites and say to them:

[This is the law] if any man's wife is suspected of committing adultery and being false to her husband.

A man may have lain with her carnally, keeping it hidden from her husband, and they may have acted secretly so that there could be no witness against [the woman]. [The woman] was not raped.

[This is a case where] the man [had previously] expressed feelings of jealousy against his wife, and she then [may have been] defiled. [However,] he may have expressed such feelings of jealousy against his wife, and she [may have not been] defiled.

[The law is] that the man must bring [his wife] to the priest. When he brings her, he must also bring a sacrifice for her consisting of 1/10 ephah of barley meal. He shall not pour oil on it, nor place frankincense on it, since it is a jealousy offering. It is a reminder offering to recall sin.

This is the law...

This ordeal, however, is only effective if the husband himself has never committed a sexual offence (Sotah 28a). Therefore, when such offences became overly common, the ordeal ceased to be administered (Sotah 47a; Yad, Sotah 3:18, 19).

suspected of committing adultery

(cf. Rashi; Septuagint). Or, 'goes astray' (Radak, Sherashim; cf. Proverbs 4:15, 7:25), or, 'behaves foolishly' (Sotah 3a; Rashi).

previously

(Sotah 3a; Rashi). The law is that a woman becomes a sotah only if her husband had warned her not to be alone with a certain man, and she then violated the warning.

1/10 ephah

Approximately 2 quarts.

NET Bible®
New American Bible (2011)
New Catholic Bible
Rotherham's *Emphasized B.*

Literal, almost word-for-word, renderings:

C. Thomson Updated OT
Charles Thomson OT

Moreover the Lord spoke to Moses, saying, Speak to the children of Israel, and thou shalt say to them, If any man's wife transgress, and actually despise him; and any person lie with her carnally, and it escape the notice of her husband, and it be hid, and she be polluted, though there be no witness against her, and she be not caught in the act; and a spirit of jealousy come upon him, and he be jealous of his wife, and she be polluted; or a spirit of jealousy come upon him, and he be jealous of his wife, though she be not polluted, the man shall bring his wife to the priest, and shall bring as a gift for her the tenth of an ephah of barley meal; but he shall pour no oil on it, nor lay any frankincense on it; for it is a sacrifice of jealousy; a sacrifice of remembrance, to bring into remembrance a sin.

Context Group Version
English Standard Version
Green's Literal Translation

. possessive
. sexually

And Jehovah spoke to Moses, saying, Speak to the sons of Israel, and you shall say to them, When any man's wife goes astray, and has committed a trespass against

him, and a man lies with her with semen, and it has been hidden from her husband's eyes, and is kept hidden, and she is defiled, and there is no other witness against her, and she has not been caught; and a spirit of jealousy has passed over him, and he has become jealous of his wife, and she has been defiled. Or, a spirit of jealousy has passed over him, and he has become jealous of his wife, and she has not become defiled: then the man shall bring his wife in to the priest, and he shall bring in her offering for her, a tenth of an ephah of barley meal. He shall not pour oil on it, nor shall he put frankincense on it, for it is a food offering of jealousy, a food offering of memorial, bringing iniquity to remembrance.

Legacy Standard Bible
Literal Standard Version

.
And YHWH speaks to Moses, saying, "Speak to the sons of Israel, and you have said to them: When any man's wife turns aside, and has committed a trespass against him, and a man has lain with her [with] the seed [from] intercourse, and it has been hid from the eyes of her husband, and concealed, and she has been defiled, and there is no witness against her, and she has not been caught, and a spirit of jealousy has passed over him, and he has been jealous [for] his wife, and she has been defiled—or a spirit of jealousy has passed over him, and he has been jealous [for] his wife, and she has not been defiled—then the man has brought in his wife to the priest, and he has brought in her offering for her—a tenth of the ephah of barley meal; he does not pour oil on it, nor does he put frankincense on it, for it [is] a present of jealousy, a present of memorial, causing remembrance of iniquity..

Modern English Version
Modern Literal Version 2020

.
And Jehovah spoke to Moses, saying, Speak to the sons of Israel and say to them, If any man's wife goes aside and commits a trespass against him, and a man lies with her carnally and it is hid from the eyes of her husband and is kept close and she is defiled and there is no witness against her and she is not taken in the act, and the spirit of jealousy comes upon him and he is jealous of his wife and she is defiled, or if the spirit of jealousy comes upon him and he is jealous of his wife and she is not defiled, then the man will bring his wife to the priest and will bring her offering for her, the tenth part of a 10-gallon container of barley meal. He will pour no oil upon it, nor put frankincense on it, because it is a food-offering of jealousy, a food-offering of memorial, bringing iniquity to remembrance.

New American Standard B.
New European Version
New King James Version
Niobi Study Bible
Owen's Translation
Revised Mechanical Trans.

.
...and YHWH spoke to Mosheh saying, speak to the sons of Yisra'eyl, and you will say to them, each man whose woman will go aside and she will transgress with him a transgression, and a man will lay her down a lying down of seed, and he will be out of sight from the eyes of her man, and she was hidden, and she, she was dirty and without a witness for her, and she, she was not seized, and a wind of zealousness crossed over upon him, and he was zealous with his woman, and she, she was dirty or a wind of zealousness crossed over upon him, and he was zealous with his woman, and she, she was not dirty, then the man will bring his woman to the administrator, and he brought her donation upon her, a tenth eyphah of grain flour of barley, he will not pour down upon him the oil, and he will not place upon him frankincense, given that it is a deposit of zealousness, a deposit of remembrance, making a remembrance of twistedness,...

Updated Bible Version 2.17
A Voice in the Wilderness

. oblation
And Jehovah spoke to Moses, saying, Speak to the children of Israel, and say to them: If any man's wife turns aside and transgresses in unfaithfulness toward him, and a man has lain with her with the seed of intercourse, and it is hidden from the

eyes of her husband, and it is concealed that she has been defiled, and there was no witness against her, nor has she been caught; if the spirit of jealousy comes upon him and he becomes jealous of his wife, who has been defiled; or if the spirit of jealousy comes upon him and he becomes jealous of his wife, although she has not been defiled; then the man shall bring his wife to the priest. He shall bring the offering for her, one-tenth of an ephah of barley meal; he shall pour no oil on it and put no frankincense on it, because it is a grain offering of jealousy, an offering for remembering, for bringing iniquity to remembrance.

Webster's Bible Translation .
World English Bible .
Young's Literal Translation .
Young's Updated LT .

The gist of this passage:
11-13

Numbers 5:11			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: Y^ehowah speaks to Moses, saying,...

This means we are dealing with a new topic.

God continues speaking with Moses. This is quite a different topic than has been covered before.

Numbers 5:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dābar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	2 nd person masculine singular, Piel imperative	Strong's #1696 BDB #180
'el (לָא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine singular, Qal perfect	Strong's #559 BDB #55
'el (לָא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39

Translation: ...“Speak to the sons of Israel and you will say to them,...

Moses is to see that this word gets out to all the sons of Israel.

Numbers 5:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

Numbers 5:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
In Leviticus 17:3 and Numbers 4:19, <i>a man a man</i> is translated, <i>any man, each, each man, each one, every man, everyone, whatever man, anyone; man by man, [when] a person</i> . The first translation is used nearly half the time.			
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
sâṭâh (שָׂטָה) [pronounced <i>saw-TAW</i>]	<i>to turn aside, to go astray, to go aside, to deviate, to turn, to decline</i>	3 rd person feminine singular, Qal imperfect	Strong's #7847 BDB #966
Samuel Chandler: <i>satah has a much stronger and more significant meaning than that of mere turning aside; and that it is used of an unruly horse, that champs upon the bit through his fiery impatience; and when applied to a bad man, denotes one impatient of all restraint, of unbridled passions, and that is headstrong and ungovernable in the gratification of them, trampling on all the obligations of religion and virtue. Such as these are the deserved objects of the hatred of all good men, whose criminal deviations and presumptuous crimes they detest; none of which will cleave to them; they will not harbour the love of, or inclination to them, nor habitually commit them, or encourage the practice of them. Persons of this character are too frequently about the courts of princes, but it is their honour and interest, as far as ever they can, to discountenance them.</i> ¹⁹			
ʾishshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife; female [of animals]</i>	feminine singular noun	Strong's #802 BDB #61
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
mâ'al (מָאַל) [pronounced <i>maw-GAHL</i>]	<i>to commit an infraction; to disobey; to transgress; to act treacherously, to act unfaithfully, to commit an infraction, to act covertly</i>	3 rd person feminine singular, Qal perfect	Strong's #4603 BDB #591
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88
ma'al (מָאַל) [pronounced <i>MAH-gahl</i>]	<i>infraction, disobedience; transgression, trespass; faithlessness</i>	masculine singular noun	Strong's #4604 BDB #591

Translation: ...'When any man's woman goes astray and she acts unfaithfully against him—a transgression [against him],...

We have just recently had the verb *ma'al* (מָאַל) [pronounced *MAH-gahl*] and its noun cognate used together. It is usually translated *to act unfaithfully, to act treacherously* and I have often rendered this as *to commit an infraction*. We had a similar construction in v. 6. Here is the verb in the Qal imperfect, the prepositional phrase *against him* and the noun. Strong's #4604 BDB #591.

We have a very particular problem, and there are going to be many conditions on this problem. First of all, there is a wife who is unfaithful to her husband. She transgresses against him.

¹⁹ From http://www.preceptaustin.org/proverbs_71-27_commentary.htm accessed October 24, 2015 (slightly edited).

Numbers 5:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
shâkab (שָׁכַב) [pronounced <i>shaw-KAH^BV</i>]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax</i>	3 rd person masculine singular, Qal perfect	Strong's #7901 BDB #1011
îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
’êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 rd person feminine singular suffix	Strong's #854 BDB #85
shekâbâh (שָׁכַבָּה) [pronounced <i>shek-aw-BAW</i>]	<i>act of lying, layer, coating; the act of lying down (sexual relations are implied)</i>	feminine singular construct	Strong's #7902 BDB #1012
zera’ (זֶרַע) [pronounced <i>ZEH-rahg</i>]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity; semen</i>	masculine singular noun	Strong's #2233 BDB #282

These two words together are translated, *semen, seed of copulation, seed of laying, seed by copulation, manseed of copulation, manseed [from] intercourse, semen from sexual relations*. These translations come from Leviticus 15:16.

w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
’âlam (עָלַם) [pronounced <i>gaw-LAHM</i>]	<i>to be concealed, to be hidden</i>	3 rd person masculine singular, Niphal perfect	Strong's #5956 BDB #761
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
îynêy (עֵינָי) [pronounced <i>gee-NAY</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual construct	Strong's #5869 (and #5871) BDB #744

Literally, this is *from your [two] eyes, from your eyes*. It may be understood to mean *from your sight, from your eyes* (indicating that it is unknown to the hearer).

îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the 3 rd person feminine singular suffix	Strong's #376 BDB #35
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Numbers 5:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
çâthar (חָתַר) [pronounced <i>saw-THAR</i>]	<i>to be hidden, to lie hid; to be covered over; to hide oneself</i>	3 rd person feminine singular, Niphal perfect	Strong's #5641 BDB #711

Translation: ...and [another] man has lain down with her—a laying down of seed—and it has been concealed from her man's eyes, and she was hidden [that is, her act of adultery was hidden from him].

Although it is fairly obvious what is occurring here, I will cover some of these words anyway. We have the Niphal (passive) perfect of 'âlam (עָלַם) [pronounced *gaw-LAHM*] means *to veil from sight, to conceal*. Strong's #5956 BDB #761.

The next verb is the Niphal perfect of çâthar (חָתַר) [pronounced *saw-THAR*] and it means *to hide, to conceal*. The difference between these two words is that the first verb describes what is done behind closed doors, in a tent, under a veil—that is, an act which is concealed; and the second word is an act of concealment. Strong's #5641 BDB #711.

Numbers 5:11–13a Y^ehowah speaks to Moses, saying, “Speak to the sons of Israel and you will say to them, ‘When any man's woman goes astray and she acts unfaithfully against him—a transgression [against him], and [another] man has lain down with her—a laying down of seed—and it has been concealed from her man's eyes, and she was hidden [that is, her act of adultery was hidden from him].

Her infidelity is a complete sexual union, but she has concealed this from her husband. He did not see any of this take place.

Numbers 5:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
hîy' (אִיָּהּ) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
ṭâmê' (אָמַט) [pronounced <i>taw-MAY</i>]	<i>to defile oneself, be defiled (sexually, by idolatry, ceremonially); to be regarded as unclean</i>	3 rd person feminine singular, Niphal perfect	Strong's #2930 BDB #379
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'êd (עֵד) [pronounced <i>gayde</i>]	<i>witness, testimony, solemn testimony, evidence; a statement of truth, something which stands as a testimony or memorial to a fact (e.g., Genesis 31:48 Deuteronomy 31:19)</i>	masculine singular noun	Strong's #5707 BDB #729

Numbers 5:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êyin (אֵין) [pronounced AYH-yin/ān]	<i>in the condition of being not = without, nothing, no, not; there is no [none, no one, not]</i>	substantive of negative	Strong's #369 BDB #34
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person feminine singular suffix	No Strong's # BDB #88
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wāw conjunction	No Strong's # BDB #251
hîy' (אִיה) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is, is</i> implied	Strong's #1931 BDB #214
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
tâphas (תִּפְס) [pronounced tau-FAHS]	<i>to be taken, to be arrested, to be seized, to be caught [captured]</i>	3 rd person feminine singular, Niphal perfect	Strong's #8610 BDB #1074

Translation: [By this] she has been defiled even [though there] is no witness against her and she has not been taken [in the act of adultery].

The final verb is tâphas (תִּפְס) [pronounced tau-FAHS] and it means *to manipulate, to seize*. What is amazing here is that the woman, who is a responder, has committed this act of adultery. However, every single verb in this verse of the last four verbs is in the Niphal, the passive, stem—the receiving, responding stem. Only the first verb is in the Qal, where the man is the subject of the verb. Strong's #8610 BDB #1074.

The woman is defiled by the act, even though there is no witness against her and she was not taken in the act of adultery.

Numbers 5:13b [By this] she has been defiled even [though there] is no witness against her and she has not been taken [in the act of adultery].

Numbers 5:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wāw conjunction	No Strong's # BDB #251
'âbar (עָבַר) [pronounced gaw ^b -VAHR]	<i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross [over]; to go away, to depart; to violate [a law]</i>	3 rd person masculine singular, Qal perfect	Strong's #5674 BDB #716

Numbers 5:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿal (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity; with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
rûwach (רוּחַ) [pronounced <i>ROO-ahkh</i>]	<i>wind, breath, spirit, apparition</i>	feminine singular construct	Strong's #7307 BDB #924

I believe that this is the first time we have seen this word since Exodus 35:21.

By the way Hebrew sentences are arranged, this ought to be the subject of the verb. However, this verb is generally recorded as a feminine gender. Bible Hub gives it no gender and Owen calls it a masculine singular. That fits with the verb. I do not recall this particular noun as being fluid, so to speak.

qin ^â h (קִנְיָהּ) [pronounced <i>kin-AWH</i>]	<i>passion; zeal, jealousy, ardour, envy</i>	feminine singular noun	Strong's #7068 BDB #888
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Apart from an occurrence in Job, this is the first time that we have encountered this word (chronologically speaking).

w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
qânâ' (קָנָא) [pronounced <i>kaw-NAW</i>]	<i>to be jealous, to be envious; to be zealous for; to excite jealous anger; to become intensely red or black from dye</i>	3 rd person masculine singular, Piel perfect	Strong's #7065 BDB #888

This is the verbal connate of the noun above; and we have come across it at least three times in Genesis.

'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'îshshâh (אִשָּׁהּ) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife; female [of animals]</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #802 BDB #61

Notice that she is called *his woman* and he is called *her man*.

Translation: [A spirit of jealousy comes over him and he is jealous toward his woman,...](#)

The man somehow knows that this has taken place and he is filled with jealousy over this situation.

Numbers 5:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 5:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hîy' (היא) [pronounced <i>hee</i>]	<i>she, it</i> ; also used as a demonstrative pronoun: <i>that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
lô' (לא or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ṭâmê' (טמא) [pronounced <i>taw-MAY</i>]	<i>to defile oneself, be defiled (sexually, by idolatry, ceremonially); to be regarded as unclean</i>	3 rd person feminine singular, Niphal perfect	Strong's #2930 BDB #379

In v. 13b, *she was defiled*; and here, *she is not defiled*.

Translation: ...but she is not defiled [because she was not caught in the act].

Previously, it is said that she was defiled; here it says that she is not defiled. Because she was not caught in the act, she is not defiled. She certainly cannot be executed for adultery, even though her husband is certain of her infidelity.

Or, another understanding of this would be, perhaps the husband is filled with jealousy, but she has done nothing wrong. So she is not defiled. That would simply indicate that there are two possibilities: the woman is defiled or the woman is not defiled, but the man believes to have been defiled through adultery. I think that this second understanding is more accurate.

Numbers 5:14 **A spirit of jealousy comes over him and he is jealous toward his woman, but she is not defiled** [because she was not caught in the act].

We have the exact same construction as v. 13 where it reads *she has been defiled* except there is a negative here. What is implied, but not outrightly stated is that *she has not been discovered to receive defilement*. There is a terrific closeness between a man and wife and when adultery has occurred, very often the wronged party knows it has occurred. They cannot put their finger on it, but something is terribly wrong. This does not mean that every time a person is suspicious that adultery has occurred; some people are mentally ill and are in almost a constant state of jealousy. The other way to look at these two verses is in v. 13, she has defiled herself and in v. 14 she has not defiled herself and, in both cases, the husband is suspicious of her activity. Whichever the scenario, the woman is not exposed unquestionably as an adulteress, yet the husband suspects infidelity on her part. **For jealousy enrages a man and he will not spare in the day of vengeance; he will not accept any ransom nor will he be content though you give many gifts** (Proverbs 6:34–35).

The thrust of this passage is the determination of the innocence or the guilt of the woman. Adultery is terribly destructive and hurtful to any marriage and the accusation of unfaithfulness is almost as devastating when the accuser is wrong. It is important to discern at this point if the woman is guilty.

What has to be emphasized next is that early on in God's relationship with Israel, God was more spectacular in the realm of signs and wonders. Yahweh performed more miracles and did more things which were extraordinary than occurred later in the history of Israel and certainly more than the church age after the first century. Therefore, the next portion of this chapter should be examined in that context.

Numbers 5:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil perfect	Strong's #935 BDB #97
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
qorbân/qurbân (וּבְרִיקָ/וּבְרִיקָ) [pronounced <i>kor-BAWN, koor-BAWN</i>]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #7133 BDB #898–899
'al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity; with the 3 rd person feminine singular suffix	Strong's #5921 BDB #752
'ăshîyrîy (יְרִישֵׁעַ) [pronounced <i>guh-shee-REE</i>]	<i>tenth</i>	masculine singular, numeral ordinal; in the construct state	Strong's #6224 BDB #798
'êyphâh/'êphâh (אֶפְיָא/אֶפְיָא) [pronounced <i>ay-FAW</i>]	<i>a measure [for grain]; transliterated ephah; and it is equivalent to approximately ½ a quart or 2 cups</i>	feminine singular noun with the definite article	Strong's #374 BDB #35
kemach (קֶמַח) [pronounced <i>KEH-mahkh</i>]	<i>flour, meal</i>	masculine singular construct	Strong's #7058 BDB #887
s ^e ôwrîym (מִירוּעַם) [pronounced <i>seh-goh-REEM</i>]	<i>barley grain; barley fields; sheaves of barley, barley harvest; cooked or measured barley</i>	feminine plural noun	Strong's #8184 BDB #972

Translation: And he will bring near her offering on account of her [infidelity], [which is] a tenth of an ephah of barley flour.

The husband, therefore, brings near to God an offered for her infidelity. One estimate is, this is two pounds of barley meal.

Numbers 5:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Numbers 5:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâtsaq (יָצַק) [pronounced yaw-TSAHK]	to pour (out), to cast, to flow (out), to empty	3 rd person masculine singular, Qal imperfect	Strong's #3332 BDB #427
‘al (עַל) [pronounced ‘ahL]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity; with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
shemen (שֶׁמֶן) [pronounced SHEH-men]	fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)	masculine singular noun	Strong's #8081 BDB #1032
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
lô’ (לֹא or לוֹא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
‘al (עַל) [pronounced ‘ahL]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity; with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
lebônâh/lebôwnâh (לֶבְנֹנֶה/לֶבְוֹנֶה) [pronounced lehb-oh-NAW]	frankincense (possibly from its white color or white smoke); a white resin burned as fragrant incense	feminine singular noun ¹	Strong's #3828 BDB #526
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
min ^e châh (מִנְחָה) [pronounced min-HAWH]	tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering; transliterated minchah, mincah	feminine singular construct	Strong's #4503 BDB #585
qin ^e âh (קִנְיָה) [pronounced kin-AWH]	passion; zeal, jealousy, ardour, envy	feminine plural noun	Strong's #7068 BDB #888
hûw’ (אוּהוּ) [pronounced hoo]	he, it; him, himself as a demonstrative pronoun: that, this (one); same	3 rd person masculine singular, personal pronoun; sometimes the verb to be, is implied	Strong's #1931 BDB #214

Numbers 5:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min ^e châh (מִנְחָה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering; transliterated minchah, mincah</i>	feminine singular construct	Strong's #4503 BDB #585
zik ^e rôwn (זִכָּרוֹן) [pronounced <i>zihk-ROHN</i>]	<i>a memorial, a reminder, a remembrance</i>	masculine singular noun	Strong's #2146 BDB #272
zâkar (זָכַר) [pronounced <i>zaw-KAHR</i>]	<i>recorder, recounter, the one remembering, record-keeper, keeper of the records, secretary, historian, in charge of official records</i>	feminine singular, Hiphil participle	Strong's #2142 BDB #269
‘âvôwn (עֲוֹן) [pronounced <i>ġaw-VOHN</i>]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular noun	Strong's #5771 BDB #730

Translation: He will not pour out oil upon it and he will not place frankincense upon it for a mincah of jealousy, for it [is] a mincah of remembrance, remembering [her] iniquity. (Kukis mostly literal translation)

The flour is not to be mixed with oil or with frankincense. There is no Holy Spirit involved and this is not a sweet smell wafting up to God.

Numbers 5:15 *And he will bring near her offering on account of her [infidelity], [which is] a tenth of an ephah of barley flour. He will not pour out oil upon it and he will not place frankincense upon it for a mincah of jealousy, for it [is] a mincah of remembrance, remembering [her] iniquity.* (Kukis mostly literal translation)

Let me take an unpopular stance. When either party of a marriage has been unfaithful, it is damaging often beyond repair. However, I think that unfaithfulness on the part of the wife cuts deeper into the soul of the man than his infidelities cut into her soul. A woman seems to be better able to forgive such a trespass, although it may take years for her to do so; a man often cannot ever forgive such a thing. This is not a matter of right or wrong; just a matter of a generalized difference between the sexes.

Marriage illustrates Yahweh's relationship to Israel.²⁰ The most famous analogy—which was based on historical fact—is the relationship between Hosea and Gomer. Hosea took a wife who was unfaithful to him and he continued to go after her until he finally found her at a slave auction and purchased her for the price of a gored bull. His compassion and love, despite her unfaithfulness, illustrates our Lord's love for Israel. God has not cast Israel aside because of her continued unfaithfulness. *"And it will never again be the confidence of the house of Israel, bringing to mind the iniquity of their having turned to Egypt. Then they will know that I am Yahweh Elohim."* (Ezekiel 29:16). Although a husband whose wife has been unfaithful to might bear this in his soul forever, God will not recall the unfaithfulness of Israel.

Numbers 5:11–15 *Y^ehowah speaks to Moses, saying, "Speak to the sons of Israel and you will say to them, 'When any man's woman goes astray and she acts unfaithfully against him—a transgression [against him], and [another]*

²⁰ Marriage also illustrates the relationship between Christ and the church. Even though Yahweh Elohim and Jesus Christ are one and the same, He is not an adulterer or a bigamist—marriage is an illustration, an analogy. Such literary things are used to make something more understandable, but not every single aspect of marriage can be pursued to explain the relationship between Yahweh Elohim and Israel. The doctrine is known to God and known to the one teaching it; the analogy is a reference point to hang the doctrine on. An analogy helps to explain a doctrine; it is not the doctrine itself.

man has lain down with her—a laying down of seed—and it has been concealed from her man’s eyes, and she was hidden [that is, her act of adultery was hidden from him]. [By this] she has been defiled even [though there] is no witness against her and she has not been taken [in the act of adultery]. A spirit of jealousy comes over him and he is jealous toward his woman, but she is not defiled [because she was not caught in the act]. And he will bring near her offering on account of her [infidelity], [which is] a tenth of an ephah of barley flour. He will not pour out oil upon it and he will not place frankincense upon it for a minchah of jealousy, for it [is] a minchah of remembrance, remembering [her] iniquity. (Kukis mostly literal translation)

Numbers 5:11–15 Jehovah spoke to Moses, saying, “Talk with the people of Israel and say these things to them: Let’s say a man’s wife goes astray and she is unfaithful to him, where another man has copulated with her—let’s further say that she does this in complete secrecy where there are no witnesses and she was not taken in the act of adultery. The man simply knows that this has taken place and he is filled with jealousy and anger, even if she claims to be undefiled. The man will bring near an offering on her behalf for her infidelity. The offering will be a two pounds of barley flour, but he will not pour oil upon it or add any frankincense to it, because this is an offering based upon jealousy. This is a micah which will call to mind her iniquity. (Kukis paraphrase)

Some translations (BBE, Thomson’s translation) continued with a singular sentence to v. 20.

And has brought her near the priest and he has caused her to stand to faces of Y^ehowah. And has taken the priest waters of holinesses in a vessel of earthenware and the dust which [is] on a floor of the dwelling place; takes the priest and has placed [it] into the waters. And has caused to stand the priest the woman to faces of Y^ehowah and he has loosed a head of the woman. And he has placed upon her [two] palms a minchah of remembrance, a minchah of jealousy she [is]. And in a hand of the priest is waters of the bitternesses; they are cursing.

Numbers
5:16–18

The priest has brought her near and he has made her stand before Y^ehowah. And the priest has taken the holy water in an earthenware vessel. The priest has taken the dust which [is] on the Tabernacle floor and he has placed [it] into the water. And the priest has made the woman to stand before Y^ehowah and he has loosened the woman’s hair. Then he has placed the minchah of remembrance onto her [two] hands—it [is] the minchah of jealousy. And the bitter water is in the hand of the priest, the [water which is] cursing [the woman].

The priest will bring the woman before Jehovah. He is holding a container of holy water which he mixes with the dust taken from the Tabernacle floor. While she is standing before Jehovah, the priest removes any head covering or braids or any pins or clips which restrain her hair. He places the bloodless offering of remembrance into her hands, which is also the offering of jealousy. The priest holds the bitter water in the earthenware, and this water is a curse to the woman.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And has brought her near the priest and he has caused her to stand to faces of Y^ehowah. And has taken the priest waters of holinesses in a vessel of earthenware and the dust which [is] on a floor of the dwelling place; takes the priest and has placed [it] into the waters. And has caused to stand the priest the woman to faces of Y^ehowah and he has loosed a head of the woman. And he has placed upon her [two] palms a minchah of remembrance, a minchah of jealousy she [is]. And in a hand of the priest is waters of the bitternesses; they are cursing.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

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Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	The priest therefore shall offer it, and set it before the Lord. And he shall take holy water in an earthen vessel, and he shall cast a little earth of the pavement of the tabernacle into it. And when the woman shall stand before the Lord, he shall uncover her head, and shall put on her hands the sacrifice of remembrance, and the oblation of jealousy: and he himself shall hold the most bitter waters, whereon he hath heaped curses with execration.
Aramaic ESV of Peshitta	The priest shall bring her near, and set her before Mar-Yah; and the priest shall take holy water in an earthen vessel; and of the dust that is on the floor of the Tabernacle the priest shall take, and put it into the water. The priest shall set the woman before Mar-Yah, and let the hair of the woman's head go loose, and put the meal offering of memorial in her hands, which is the meal offering of jealousy. The priest shall have in his hand the water of bitterness that brings a curse.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And the priest shall bring her, and cause her to stand before the Lord. And the priest shall take pure running water in an earthen vessel, and he shall take of the dust that is on the floor of the tabernacle of witness, and the priest, having taken it, shall cast it into the water. And the priest shall cause the woman to stand before the Lord, and shall uncover the head of the woman, and shall put into her hands the sacrifice of memorial, the sacrifice of jealousy; and in the hand of the priest shall be the water of this conviction that brings the curse.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the priest will make her come near and put her before the Lord; And the priest will take holy water in a pot and put in it dust from the floor of the House; And he will make the woman come before the Lord with her hair loose, and will put the meal offering, the offering of a bitter spirit, in her hands; and the priest will take in his hand the bitter water causing the curse; ...
Easy English	.
Easy-to-Read Version—2008	"The priest will take the woman before the LORD and make her stand there. Then he will take some special water and put it in a clay jar. He will put some dirt from the floor of the Holy Tent into the water. He will force the woman to stand before the LORD. Then he will loosen her hair and put the grain offering in her hand. This is the barley flour that her husband gave because he was jealous. At the same time, he will hold the clay jar of special water. This is the special water that can bring trouble to the woman.
God's Word™	"The priest will have the woman come forward and stand in the LORD'S presence. Then the priest will take holy water in a piece of pottery and put some dust from the floor of the tent into the water. The priest will bring the woman into the LORD'S presence and loosen her hair. In her hands he will put the offering used for a

	confession (that is, the grain offering brought because of the husband's jealousy). The priest will hold in his hands the bitter water that can bring a curse.
Good News Bible (TEV)	The priest shall bring the woman forward and have her stand in front of the altar. He shall pour some holy water into a clay bowl and take some of the earth that is on the floor of the Tent of the LORD's presence and put it in the water to make it bitter. Then he shall loosen the woman's hair and put the offering of flour in her hands. In his hands the priest shall hold the bowl containing the bitter water that brings a curse.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	The priest is to have the woman stand at my altar, where he will pour sacred water into a clay jar and stir in some dust from the floor of the sacred tent. Next, he will remove her veil, then hand her the barley offering, and say, "If you have been faithful to your husband, this water won't harm you. But if you have been unfaithful, it will bring down the LORD's curse--you will never be able to give birth to a child, and everyone will curse your name." Then the woman will answer, "If I am guilty, let it happen just as you say." This is vv. 16–22 in the CEV.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	The priest must tell the woman to stand in front of the altar in my presence. He must put some sacred water in a clay jar, and then he must put some dirt from the floor of the sacred tent into the water. He must untie the woman's hair. Then he must put in her hands the flour offering that her jealous husband is offering to determine whether she has committed adultery or not. The priest must hold the bowl that contains bitter water that will cause the woman to be cursed if she is guilty.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	. Wife
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And the priest shall bring her near, and stand her before the face of Jehovah; And the priest shall take holy water in a vessel of pottery; and the priest shall take of the dust that is on the floor of the tabernacle, and give it into the water;

And the priest shall stand the woman before the face of Jehovah, and make the woman's head bare, and give the offering of memorial in her palms, which is the jealousy offering; and the bitter water that causes the curse shall be in the hand of the priest;.

International Standard V .
 H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text .
 Urim-Thummim Version .
 Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The priest is then to bring the woman forward and stand her before Yahweh. Then he shall take living water in an earthen jar, and on the water throw dust that he has taken from the floor of the Holy Tent. After he has placed the woman before Yahweh, he shall loosen her hair and put in her hands the commemorative offering (that is, the offering for jealousy). In his own hands the priest will hold the bowl containing bitter water that brings a curse.

New American Bible (2011) .
 The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Eth Cephher Bible .
 And the priest shall bring her near, and set her before **Yahuah**:
 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the Tabernacle the priest shall take, and put it into the water:
 And the priest shall set the woman before **Yahuah**, and uncover the woman's head, and put אֶת the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causes the curse:... [Kukis: I don't exactly *get* this translation. Here, they include the Hebrew sign of a direct object (that is, there is a Hebrew word which tells us that the next word is the direct object. This word is almost never translated (on occasion, it translates as *to*, *toward* in the English). Why it is written out here, but not elsewhere is a mystery to me.]

exeGesés companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures–2009 .
 And the priest shall bring her near, and shall make her stand before הוֹיָהוּ.
 And the priest shall take set-apart water in an earthen vessel, and take some of the dust that is on the floor of the Dwelling Place and put it into the water.
 And the priest shall make the woman stand before הוֹיָהוּ, and shall uncover the woman's head, and put the offering for remembering in her hands, which is the grain offering of jealousy, while the priest holds in his hand the bitter water that brings a curse.

Tree of Life Version .
 The kohen is to bring her near and have her stand before Adonai.
 Then the kohen is to take some holy water in a clay jar and take some dust from the floor of the Tabernacle and put it into the water.

Then the kohen will have the woman stand before Adonai, loosen the woman's hair, put into her hands the reminder offering, the offering for jealousy, while in the kohen's own hands are the bitter waters that bring a curse.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	<p>AND THE PRIEST SHALL BRING HER, AND CAUSE HER TO STAND BEFORE JESUS.</p> <p>AND THE PRIEST SHALL TAKE PURE RUNNING WATER IN AN EARTHEN VESSEL, AND HE SHALL TAKE OF THE DUST THAT IS ON THE FLOOR OF THE TABERNACLE OF WITNESS, AND THE PRIEST HAVING TAKEN IT SHALL CAST IT INTO THE WATER.</p> <p>AND THE PRIEST SHALL CAUSE THE WOMAN TO STAND BEFORE JESUS, AND SHALL UNCOVER THE HEAD OF THE WOMAN, AND SHALL PUT INTO HER HANDS THE SACRIFICE OF MEMORIAL, THE SACRIFICE OF JEALOUSY; AND IN THE HAND OF THE PRIEST SHALL BE THE WATER OF THIS CONVICTION THAT BRINGS THE CURSE.</p>
Awful Scroll Bible	<p>The priest is to have drawn her near, and is to have stood her, turned before Sustains To Become</p> <p>The priest is to have taken the set apart water in a clay vessel, and of the dust on the floor of the dwelling place, the priest was to take and is to have put it into the water.</p> <p>The priest is to have stationed the woman, turned before Sustains To Become and is to have let loose the woman's head, and is to have put the tribute offering of memorial into her hand, even for the jealousy a tribute offering, and in the hand of the priest is the bitter water that is causing the curse.</p>
Concordant Literal Version	<p>Then the priest will bring her near and stand her before Yahweh.</p> <p>And the priest will take holy water in an earthenware vessel, and from the soil which comes to be on the floor of the tabernacle the priest shall take some and put it into the water.</p> <p>The priest will stand the woman before Yahweh, uncover the woman's head and put the memorial approach present on her palms. It is an approach present of jealousies. Yet in the hand of the priest shall come to be the waters of bitterness that bring the curse.</p>
exeGesés companion Bible	<p>And the priest oblates her and stands her at the face of Yah Veh: and the priest takes holy water in a pottery instrument; and of the dust of the floor of the tabernacle the priest takes and gives it in the water: and the priest stands the woman at the face of Yah Veh and exposes the head of the woman and gives the offering of memorial in her palms - the suspicion offering: and in his hand the priest has the bitter water that curses:...</p>
Orthodox Jewish Bible	<p>And the kohen shall bring her near, and set her before Hashem; And the kohen shall take mayim kedoshim in an earthen vessel; and of the dust that is in the floor of the Mishkan the kohen shall take, and put it into the mayim; And the kohen shall set the isha before Hashem, and unbind the hair of the isha, and put the minchat zekaron in her hands, which is the minchat kena'ot; and the kohen shall have in his hand the mei hamarim hame'ararim (waters of bitterness that causeth the curse);...</p>

Rotherham's *Emphasized B.* Then shall the priest bring her near,—and cause her to stand before Yahweh; and the priest shall take hallowed water in an earthen vessel,—and <of the dust which shall be upon the floor of the habitation> shall the priest take, and put into the water; and the priest shall cause the woman to stand before Yahweh, and shall bare the head of the woman, and shall place upon her hands the reminding' gift, it being ||a jealousy' gift||,—and <in the hand of the priest> shall be the deadly water, that bringeth a curse;.

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

International Standard V

Then the priest is to bring it and make her stand in the Lord's presence. The priest is to put some holy water into an earthen vessel, take some dust from the floor of the tent, and put it into the water.

"The priest is to have the woman stand in the Lord's presence, uncover her head, [Lit. head of the woman] and put the grain offering as a memorial, a reminder of jealousy, into her hands. The priest is also to have in his hand the contaminated [Lit. bitter, and so throughout the chapter] water that carries a curse.

Kretzmann's Commentary
Lexham English Bible

" 'Then the priest will bring her near and present her before [Literally "before the face of"] Yahweh; the priest will take holy waters in a clay vessel, and from the dust that is on the floor of the tabernacle, and the priest will put it into the waters. And the priest will present the woman before [Literally "before the face of"] Yahweh, and he will uncover the head of the woman; he will then put in her hands the grain offering of the remembering—which is the grain offering of jealousy—and in the hand of the priest will be the waters of bitterness that brings a curse.

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

The priest shall bring forth [the woman] and have her stand before God.

The priest shall take sanctified water in a clay bowl. He shall [also] take some earth from the Tabernacle floor and place it in the water.

The priest shall stand the woman before God and uncover her hair. He shall place on her hands the reminder offering, the jealousy offering. In the priest's hand shall be the curse-bearing bitter water.

before God

At the entrance of the Communion Tent facing the Holy of Holies (Sifri; Yad, Sotah 3:3; Josephus, Antiquities 3:11:6).

sanctified water

From the washstand (Sifri; Rashi); cf. Exodus 30:17. This is because the washstand was made of the mirrors of the righteous women (Exodus 38:8; BeMidbar Rabbah 9:15; Rashi). One half log (around 5 oz.) water was used (Menachoth 88a; Yad, Sotah 3:9).

clay bowl

A new one (Sotah 15b; Yad, Sotah 3:9).

uncover her hair

(Targum; Sifri). This teaches that a married woman's hair is normally covered (Kethuvoth 72a). Or, 'he shall undo her hair (Sotah 7a; Rashi; cf. Yad, Sotah 3:11). The woman also had her clothing torn (Ibid.)

bitter

This indicates that a bitter substance was added to the water (Sotah 20a; Yad, Sotah 3:10; Chizzkuni), possibly a drug (see 5:27). According to others, it is water with a bitter after-effect (Sifri; Rashi). Or, 'waters of conviction' (Septuagint).

NET Bible® .
 New American Bible (2011) .
 New Catholic Bible .
 Rotherham's *Emphasized B.* .

Literal, almost word-for-word, renderings:

C. Thomson Updated OT .
 Charles Thomson OT .
 And the priest shall bring her forward, and set her before the Lord. Then the priest shall take pure spring water, in an earthen vessel, and having taken up some of the dust which is on the floor of the tabernacle of the testimony, the priest shall put it in the water. And the priest shall present the woman before the Lord, and uncover the woman's head. Then he shall put the sacrifice of remembrance; the sacrifice of jealousy into her hands; and in the hand of the priest shall be the water of discovery over which an imprecation is to be made;...

Context Group Version .
 And the priest shall bring her near, and set her before YHWH: and the priest shall take special water in an earthen vessel; and of the dust that is on the floor of the tabernacle the priest shall take, and put it into the water. And the priest shall set the woman before YHWH, and let the hair of the woman's head go loose, and put the tribute [offerings] of memorial in her hands, which is the tribute [offerings] of possessiveness: and the priest shall have in his hand the water of bitterness that causes the curse.

English Standard Version . earthenware
 Green's Literal Translation . food offering
 Legacy Standard Bible .
 Literal Standard Version .
 And the priest has brought her near, and has caused her to stand before YHWH, and the priest has taken holy water in an earthen vessel, and the priest takes of the dust which is on the floor of the Dwelling Place, and has put [it] into the water, and the priest has caused the woman to stand before YHWH, and has uncovered the woman's head, and has given the present of the memorial into her hands (it [is] a present of jealousy), and the bitter waters which cause the curse are in the hand of the priest.

Modern English Version .
 Modern Literal Version 2020 .
 And the priest will bring her near and set her before Jehovah. And the priest will take holy water in an earthen vessel. And the priest will take of the dust that is on the floor of the tabernacle and put it into the water. And the priest will set the woman before Jehovah and let the hair of the woman's head go loose and put the food-offering of memorial in her hands, which is the food-offering of jealousy. And the priest will have in his hand the water of bitterness that causes the curse.

New American Standard B. .
 New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Revised Mechanical Trans. .
 ...and he will bring her near the administrator, and he will make her stand to the face of YHWH, and the administrator will take unique waters in a utensil of clay, and from the dirt that exists in the bottom of the dwelling, the administrator will take and he will give to the waters, and the administrator will make the woman stand to the face of YHWH, and he will loose^[859] the head of the woman, and he will place upon

her palms the deposit of remembrance, she is a deposit of zealousness, and in the hand of the administrator will exist the bitter waters that causes the spitting upon^[860],...

859. This may refer to the loosening of the hair or the removing of a covering.

860. A “spitting upon” is a curse.

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT .

The gist of this passage:

16-18

Numbers 5:16			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
qârab (בָּרַק) [pronounced <i>kaw-RA^{BV}</i>]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine singular, Hiphil perfect	Strong #7126 BDB #897
'êth (אֶת) [pronounced <i>ayth</i>]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
'âmad (עָמַד) [pronounced <i>gaw-MAHD</i>]	<i>to cause to stand [firm], to maintain; to station, to cause to set up [place, raise up, erect], to establish, to preserve; to decree, to impose [a law, mandate]; to ordain, to appoint, to destine; to stand still; to present [one] before [a king, God]</i>	3 rd person masculine singular, Hiphil perfect; with the 3 rd person feminine singular suffix	Strong's #5975 BDB #763
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the edge of a sword]. L^epânîym (לפְּנֵי) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*. Literally, this means *to faces of*.

Numbers 5:16

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: [The priest has brought her near and he has made her stand before Y^ehowah.](#)

The priest brings the woman near to the altar, so she is inside of the courtyard (I am assuming that, as the Tabernacle is mentioned in this context). Quite frankly, I do not know how much the women were a part of the ritual worship at the Tabernacle. Perhaps she was in a place where women generally were not?

The solemnity of this ritual is made clear. Twice she will be said to be standing before Y^ehowah.

Numbers 5:16 [The priest has brought her near and he has made her stand before Y^ehowah.](#) (Kukis mostly literal translation)

We are coming to a portion of Scripture which was abused in later years. You have to always take into consideration that although what is described is true and worked in those days; this does not mean that this particular function will last for all time. The only reason I am able to go to the Old Testament and dig out what is there is because I had an outstanding Bible teacher, R.B. Thieme, guide me through the New Testament doctrine and place everything into perspective. So many cults and so-called *Christian* movements have been waylaid by charismatic leaders who did not have a clue as to how to interpret the Old Testament. So let me make this clear:

What happens at a new dispensation or increment of a dispensation?

1. God has just delivered the newly formed nation Israel from Egypt.
2. Yahweh delivered Israel using great signs, wonders and miracles.
3. The Jews were used to God working great deeds before their eyes. They were almost callous toward such miracles.
4. At the beginning of almost any dispensation or at any change of a dispensation, there is often a preponderance of supernatural activity which belongs to God.
5. Therefore, what follows has to be put into that historical context, just as we place the miracles and wonders of our Lord into the context of His first coming; and just as we put the miracles and wonders performed by the apostles during the first part of the first century into that historical perspective.
6. Jesus Christ, the same yesterday, today and forever refers to His essence as God; it obviously does not refer to His incarnation, His actual time spent here on earth. It has nothing to do with signs and wonders being present during every period of time during every dispensation.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Numbers 5:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when;</i> <i>since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 5:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to receive; to select, to choose; to seize</i>	3 rd person masculine singular, Qal perfect	Strong's #3947 BDB #542
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural construct	Strong's #4325 BDB #565
q ^o dôshîym (קֳדוֹשִׁים) [pronounced kaw-DOE-sheem]	<i>holinesses, saints, holy ones, set-apart ones, sacred ones, consecrated ones, those set apart to God; holy [set-apart] things [principles]</i>	masculine plural adjective/noun	Strong's #6918 BDB #872
The adjective is in the plural because the noun is in the plural. The word for <i>water</i> is always in the plural in the Hebrew.			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
k ^e lîy (כֶּלִּי) [pronounced k ^e lee]	<i>hand-made or manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, something valuable</i>	masculine singular construct	Strong's #3627 BDB #479
cheres (כֶּרֶס) [pronounced KHEH-rehs]	<i>earthenware, earthen vessel, pottery; sherd, potsherd; clay</i>	masculine singular noun	Strong's #2789 BDB #360

Translation: [And the priest has taken the holy water in an earthenware vessel.](#)

To the best of my recollection, I do not remember holy water being mentioned prior to this. We are not told here what holy water is, as opposed to regular water.

I realize that the Catholic church has something which they called holy water which is used by the priests (and also I am aware the vampires in the movies are burned by holy water). The problem with this is, there is no specialized priesthood in the Church Age.

A priest represents himself before God; and, in the Old Testament, a priest represents others before God. He acted as an intermediary. He stood before God and man arguing the case of the man he is with (by offering up an animal sacrifice).

The water represents the marriage, which is designed to be pure.

Numbers 5:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâphâr (עָפָר) [pronounced <i>gaw-FAWR</i>]	<i>dry earth, dust, powder, ashes, earth, ground, mortar, rubbish; dry or loose earth; debris; mortar; ore</i>	masculine singular substantive; with the definite article	Strong's #6083 BDB #779
ʾăšher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qar ^e qa ^c (עֲקֵרָקָ) [pronounced <i>kahr-KAHḠ</i>]	<i>floor, bottom; ground</i>	masculine singular construct	Strong's #7172 BDB #903

Bible Hub occasionally has a feminine noun where my other sources say it is a masculine noun (like Strong's Exhaustive Concordance (enhanced) and BDB). I realize that some might read these Hebrew tables and refer to Bible Hub at the same time, so I mention this from time to time (but not in every instance). I find that this occurs a lot with numbers.

mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mîsh^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to receive; to select, to choose; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
ʾel (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

Translation: The priest has taken the dust which [is] on the Tabernacle floor and he has placed [it] into the water.

The priest takes the dust from the Tabernacle floor and he puts it into the water. This represents the effects of adultery on a marriage. It makes the water (marriage) dirty.

Numbers 5:17 *And the priest has taken the holy water in an earthenware vessel. The priest has taken the dust which [is] on the Tabernacle floor and he has placed [it] into the water.* (Kukis mostly literal translation)

For those who believe that talking face-to-face with God while alive on earth or speaking in tongues or healings; you may want to take careful notes here and perform this determiner of guilt or innocence.

Numbers 5:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâmad (עמד) [pronounced <i>gaw-MAHD</i>]	<i>to cause to stand [firm], to maintain; to station, to cause to set up [place, raise up, erect], to establish, to preserve; to decree, to impose [a law, mandate]; to ordain, to appoint, to destine; to stand still; to present [one] before [a king, God]</i>	3 rd person masculine singular, Hiphil perfect	Strong's #5975 BDB #763
kôhên (כהן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife; female [of animals]</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part [or, the edge of a sword]</i> . L ^e pânîym (לפְּנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 5:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ḡāra' (עָרַף) [pronounced paw-RAHG]	<i>to let go, to let loose, to let alone; to unbridle, to let one's reins loose</i>	3 rd person masculine singular, Qal perfect	Strong's #6544 BDB #828
This is the third meaning of this verb.			
'ēth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
rōsh (שָׂרָס אוּ שָׂאָר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910
'ishshāh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife; female [of animals]</i>	feminine singular noun with the definite article	Strong's #802 BDB #61

Translation: And the priest has made the woman to stand before Y^ehowah and he has loosened the woman's hair.

If the woman is wearing any sort of hair covering (a hat) or if her hair is in braids, or if she is wearing clips of any sort in her hair, all of that is removed.

I believe that this represents the woman before God prior to her marriage, as completely free.

Numbers 5:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, אוּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wāw conjunction	No Strong's # BDB #251
nāthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
'al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
kēphphēyim (כַּפַּיִם) [pronounced kayf-fay-yihm]	<i>(two) palms, hollow or flat of two hands, (both) hands; soles of the feet; (two) bowls, (two) spoon</i>	feminine dual noun; with the 3 rd person feminine singular suffix	Strong's #3709 BDB #496
'ēth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

Numbers 5:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min ^e châh (מִנְחָה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering; transliterated minchah, mincah</i>	feminine singular construct	Strong's #4503 BDB #585
zik ^e rôwn (זִכְרוֹן) [pronounced <i>zihk-ROHN</i>]	<i>a memorial, a reminder, a remembrance</i>	masculine singular noun	Strong's #2146 BDB #272
min ^e châh (מִנְחָה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering; transliterated minchah, mincah</i>	feminine singular construct	Strong's #4503 BDB #585
qin ^e âh (קִנְיָה) [pronounced <i>kin-AWH</i>]	<i>passion; zeal, jealousy, ardour, envy</i>	feminine plural noun	Strong's #7068 BDB #888
hîy' (אִיה) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214

Translation: Then he has placed the mincah of remembrance onto her [two] hands—it [is] the mincah of jealousy.

There is the bloodless offering, and this is placed into her hands. It is called an offering of remembrance because she is supposed to remember what she has done; and it is an offering of jealousy because of the anger and jealousy felt by her husband.

Numbers 5:18c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular construct	Strong's #3027 BDB #388
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural construct	Strong's #4325 BDB #565

Numbers 5:18c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mar (מַר) [pronounced mahr]	<i>bitter, bitterness; sad, sorrowful; fierce, vehement, powerful, raging</i>	adjective/ substantive; masculine plural; with the definite article	Strong's #4751 BDB #600
'ârar (אַרַר) [pronounced aw-RAHR]	<i>cursing, bitterly cursing; causing one to curse; producing a curse; placing under a curse</i>	masculine plural, Piel participle with the definite article	Strong's #779 BDB #76

Translation: And the bitter water is in the hand of the priest, the [water which is] cursing [the woman]. (Kukis mostly literal translation)

Which cause the curse or that bring the curse, are two common renders of the end of this verse—albeit, not altogether grammatically accurate. This is a masculine plural (referring back to waters), Piel (intensive stem) participle (making this verb act like an adjectival noun) and a definite article (referring to a specific substantive) means this verse should end as —*the cursing*. I have supplied additional words to attempt to give this more readability in the English language without entirely destroying the grammatical correctness.

The bitter water in the hand of the priest is the holy water mixed with dust. This water curses the woman and what she has done to her marriage.

Numbers 5:18 And the priest has made the woman to stand before Y^ehowah and he has loosened the woman's hair. Then he has placed the mincah of remembrance onto her [two] hands—it [is] the mincah of jealousy. And the bitter water is in the hand of the priest, the [water which is] cursing [the woman]. (Kukis mostly literal translation)

One of the things that we totally miss in this verse is the paronomasia [pronounced *par-o-no-MA-si-a*—the term, paronomasia, is the two Greek words, para (for *beside*) and onomazō (meaning, *to name*). Two things which sound the same are placed next to one another, either for emphasis, contrast, additional information.

Bullinger writes: *The figure is very frequently used and is never to be disregard. This figure is common to all languages, but the instances cannot readily be translated from one language to another.*²¹

The last three words of this verse read: mēy hammârîym ham'ê'ârârym (יַם מִיִּרְמָה מִיִּרְקָמָה) [pronounced *may-ham-maw-reem-ham'aw-ra-eem*]. As we saw, it was difficult to put together a flowing translation, but part of that problem was the grammar of this verse takes second place to the paronomasia.

So the priest has the woman stand before Yahweh—it is not specified whether this is a public trial or not—and he uncovers her head; and he places the barley meal into her hands. He has the water mixed with dust in his hand (also called the dirty water). The uncovering of the woman's hair shows her submission to the court of law.

Numbers 5:16–18 The priest has brought her near and he has made her stand before Y^ehowah. And the priest has taken the holy water in an earthenware vessel. The priest has taken the dust which [is] on the Tabernacle floor and he has placed [it] into the water. And the priest has made the woman to stand before Y^ehowah and he has loosened the woman's hair. Then he has placed the mincah of remembrance onto her [two] hands—it [is] the mincah of jealousy. And the bitter water is in the hand of the priest, the [water which is] cursing [the woman]. (Kukis mostly literal translation)

²¹ Bullinger's *Figures of Speech Used in the Bible*, p. 307.

Numbers 5:16–18 The priest will bring the woman before Jehovah. He is holding a container of holy water which he mixes with the dust taken from the Tabernacle floor. While she is standing before Jehovah, the priest removes any head covering or braids or any pins or clips which restrain her hair. He places the bloodless offering of remembrance into her hands, which is also the offering of jealousy. The priest holds the bitter water in the earthenware, and this water is a curse to the woman. (Kukis paraphrase)

I believe that I got the gist of this passage, but may have failed in some phrases here or there.

Obviously, there are two possibilities: either the woman did not commit adultery and she is telling the truth; or she did commit adultery and she is lying to her man, to the priest, and, in this passage, to God.

Obviously, if the woman says one thing, but the husband believes that the opposite is true (but without actual proof), there is a problem. Such a thing did not happen very often, but this did happen. This has become so serious that the husband brings this problem to the priest.

And made to swear her the priest and he said unto the woman, “If has not laid down a man and if you have not turned aside [to] uncleanness under your man, be acquitted from waters of bitterness, the [waters] cursing these things.” And you when you have turned aside under your man and when you have defiled, and so gives a man to you his copulation from apart your man;” and has sworn the priest the woman in an oath of the oath. And has said the priest to the woman, “Give Y^ehowah yourself to an oath and to a solemn oath in a midst of your people in a giving to Y^ehowah your thigh falling and your womb swelling. And have come in the waters, the [waters] cursing the things in your internal organs to cause to swell up a womb and to cause to fall a thigh.” And has said the woman, “Amen, amen.”

Numbers
5:19–22

And the priest made her swear, and he said to the woman, “If a man has not laid [with you] and if you have not gone astray [toward] (sexual) pollution [being] under [the authority] of your man, then be set free from the waters of bitterness, the [waters that] curse [you] for these things. But [what] if you have gone astray under [the authority] of your man and if you have been defiled, so that [another] man gives his copulation to you apart from your man?” Then the priest will make the woman swear a very intense oath. Therefore, the priest has said to the woman, “You will give to Y^ehowah an oath and [you will make] a solemn oath in the midst of your people when Y^ehowah has given your reproductive system to failing and your womb [to] swelling. Then the waters come in, cursing things in your internal organs to cause a swelling up of [your] womb and a failing of [your] reproductive system.” And the woman will say, “I certainly believe [it].”

The priest made the woman swear to her position that she has not defiled her marriage by committing adultery when she is under her husband’s authority. “Then you will be set free from the waters of bitterness, the waters that will curse you for doing such things. But what if you have gone astray when under the authority of your husband and you have copulated with another man?” The priest will require the woman to take a very intense oath. “You will make a solemn oath in public before Jehovah that you have not done this, or this bitter water will cause a destruction to take place in your reproductive system and a failing in your womb.” And the woman will respond, “I believe this and I accept these terms.”

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And made to swear her the priest and he said unto the woman, “If has not laid down a man and if you have not turned aside [to] uncleanness under your man, be

acquitted from waters of bitterness, the [waters] cursing these things.” And you when you have turned aside under your man and when you have defiled, and so gives a man to you his copulation from apart your man;” and has sworn the priest the woman in an oath of the oath. And has said the priest to the woman, “Give Y^ehowah yourself to an oath and to a solemn oath in a midst of your people in a giving to Y^ehowah your thigh falling and your womb swelling. And have come in the waters, the [waters] cursing the things in your internal organs to cause to swell up a womb and to cause to fall a thigh.” And has said the woman, “Amen, amen.”

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .

The Psalms Targum .

Updated Douay-Rheims .

Douay-Rheims 1899 (Amer.) And he shall adjure her, and shall say: If another man hath not slept with thee, and if thou be not defiled by forsaking thy husband's bed, these most bitter waters, on which I have heaped curses, shall not hurt thee.

But if thou hast gone aside from thy husband, and art defiled, and hast lain with another man:

These curses shall light upon thee: The Lord make thee a curse, and an example for all among his people: may he make thy thigh to rot, and may thy belly swell and burst asunder.

Let the cursed waters enter into thy belly, and may thy womb swell and thy thigh rot. And the woman shall answer, Amen, amen.

Aramaic ESV of Peshitta

The priest shall cause her to swear, and shall tell the woman, "If no man has lain with you, and if you have not gone aside to uncleanness, being under your husband, be free from this water of bitterness that brings a curse.

But if you have gone astray, being under your husband, and if you are defiled, and some man has lain with you besides your husband:"

then the priest shall cause the woman to swear with the oath of cursing, and the priest shall tell the woman, "Mar-Yah make you a curse and an oath among your people, when Mar-Yah allows your thigh to fall away, and your body to swell; and this water that brings a curse will go into your bowels, and make your body swell, and your thigh fall away." The woman shall say, "Amen, Amen."

Original Aramaic Psalms .

V. Alexander's Aramaic T. .

Plain English Aramaic Bible .

Lamsa's Peshitta (Syriac) .

Samaritan Pentateuch .

Updated Brenton (Greek)

And the priest shall adjure her, and shall say to the woman, If no one has lain with you, and if you have not transgressed so as to be polluted, being under the power of your husband, be free from this water of the conviction that causes the curse.

But if being a married woman you have transgressed, or been polluted, and anyone has lain with you, beside your husband,

then the priest shall adjure the woman by the oaths of this curse, and the priest shall say to the woman, The Lord bring you into a curse and under an oath in the midst of your people, in that the Lord should cause your thigh to rot and your belly to swell;

and this water bringing the curse shall enter into your womb to cause your belly to swell, and your thigh to rot. And the woman shall say, So be it, So be it.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And he will make her take an oath, and say to her, If no man has been your lover and you have not been with another in place of your husband, you are free from this bitter water causing the curse;
But if you have been with another in place of your husband and have made yourself unclean with a lover:
Then the priest will put the oath of the curse on the woman, and say to her, May the Lord make you a curse and an oath among your people, sending on you wasting of the legs and disease of the stomach;
And this water of the curse will go into your body, causing disease of your stomach and wasting of your legs: and the woman will say, So be it.

Easy English

Easy-to-Read Version–2008

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"Then the priest will make the woman promise to tell the truth and say to her: 'If you have not slept with another man, and if you have not sinned against your husband while you were married to him, then this water that causes trouble will not hurt you. But if you have sinned against your husband--if you had sexual relations with a man who is not your husband--then you are not pure. If that is true, you will have much trouble when you drink this special water. You will not be able to have any children. And if you are pregnant now, your baby will die. And the LORD will cause your people to speak evil of you and curse you.' "Then the priest must tell the woman to make an oath. She must agree for the LORD to cause these things to happen to her if she lies. The priest must say, 'You must drink this water that causes trouble. If you have sinned, you will not be able to have children. Any baby you have will die before it is born.' And the woman should say, 'I agree to do as you say.' .

God's Word™

"Then the priest will say to her, 'If no other man has had sexual intercourse with you and you haven't been unfaithful to your husband, you're not guilty. This bitter water that can bring a curse will not harm you. If, in fact, you have been unfaithful and have had sexual intercourse with another man, may the LORD make you an example for your people to see what happens when the curse of this oath comes true: The LORD will make your uterus drop and your stomach swell.' "Then the priest will administer the oath and the curse by saying: 'May this water that can bring a curse go into your body and make your stomach swell and your uterus drop!' "Then the woman will say, 'Amen, amen!'

Good News Bible (TEV)

Then the priest shall make the woman agree to this oath spoken by the priest: "If you have not committed adultery, you will not be harmed by the curse that this water brings. But if you have committed adultery, may the LORD make your name a curse among your people. May he cause your genital organs to shrink and your stomach to swell up. May this water enter your stomach and cause it to swell up and your genital organs to shrink." The woman shall respond, "I agree; may the LORD do so."

The Message

Names of God Bible

NIRV

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Contemporary English V.

The Living Bible

New Berkeley Version

New Life Version

New Living Translation

The Passion Translation
Unfolding Bible Simplified

The priest must require her to solemnly declare that she will tell the truth. He must say to her, "Has another man slept with you? Have you faithfully slept only with your husband or not? If you have not slept with another man, nothing bad will happen to you if you drink the water. But if you have slept with another man, Yahweh will curse you. Your womb will shrivel up and your stomach will swell up. You will never be able to give birth to children, and as a result, everyone will curse you and avoid you. If you have committed adultery, when you drink this water, that is what will happen to you." Then the woman must answer, "If I am guilty, I will not object if that happens."

Partially literal and partially paraphrased translations:

American English Bible .
Beck's American Translation .
Common English Bible .
New Advent (Knox) Bible .
Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

And he is to put the woman under oath and say to her, 'If no other man has slept with you and you have not gone astray and become defiled while under your husband's authority, may you be immune to this bitter water that brings a curse. But if you have gone astray while under your husband's authority and defiled yourself with a man other than your husband who has slept with you'— then the priest shall have the woman swear under the oath of the curse—'May the LORD make you an attested curse among your people if He makes your thigh shrivel and your belly swell. May this water that brings a curse enter your stomach and cause your belly to swell and your thigh to shrivel.' Then the woman is to say, 'Amen, Amen.'

Christian Standard Bible .
Conservapedia Translation .
Revised Ferrar-Fenton Bible .
God's Truth (Tyndale) .
The Heritage Bible

And the priest shall swear her by swearing, and say to the woman, If no man has lain down with you, and if you have not deviated to uncleanness while under your husband, be clean from this bitter water that causes the curse;

And if you have deviated, while under your husband, and if you are defiled, and some man has given sexual lying down with you besides your husband,

Then the priest shall swear the woman with an oath of cursing, and the priest shall say to the woman, Jehovah gives you a curse and an oath in the midst of your people, when Jehovah gives your thigh to fall,²¹ and your belly to swell;

And these waters that cause the curse shall go into your insides to make your stomach swell and your thigh to fall. And the woman shall say, Amen, amen.²²

²¹ **5:21 thigh to fall**, naphal, the regular word, to fall, as in to fall asleep, Gen 2:21, a person's face to fall, Gen 4:5, and to fall into a pit, Gen 14:10. When used of members of the body it means the limb will shrivel and fall in strength, or even die and fall off the body.

²² **5:22 Amen** is a Hebrew word, spelled amen in Hebrew, and means sure, true.

International Standard V .
H. C. Leupold .
Lexham English Bible .
NIV, ©2011 .

Unfolding Bible Literal Text	The priest will put the woman under an oath and say to her, 'If no other man has lain with you, and if you have not gone astray and committed impurity, then you will be free from this bitter water that can bring a curse. But if you have gone astray, though you are under your husband's authority and you have defiled yourself, and some other man has had sexual relations with you, then, (the priest must cause the woman to swear an oath that can bring down a curse on her, and then he must continue speaking to the woman) 'Yahweh will make you into a curse that will be shown to your people to be such. This will happen if Yahweh causes your thigh to waste away and your abdomen to swell. This water that brings the curse will go into your stomach and make your abdomen swell and your thighs waste away.' The woman is to reply, 'Yes, let that happen if I am guilty.'
Urim-Thummim Version	Then the priest will charge her by a pledge and say to the woman, If no man has had sexual relations with you, and if you have not turned aside to uncleanness with another instead of your husband, then be free from this bitter water that causes the curse. But if you have turned aside to another instead of your husband, and if you are defiled, and some man has slept with you besides your husband. Then the priest will charge the woman with a pledge of cursing, and the priest will say to the woman, YHWH make you a double curse among your people, when YHWH will make your thigh to waste away and your belly to swell. And this water that causes the curse will go into your bowels, to make your belly to swell, and your thigh to waste away. And the woman will reply, amen and so be it.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	He is then to make the woman agree to an oath. He shall say to her: If it is not true that a man has slept with you, that you have gone astray and disgraced yourself while under your husband's authority, then may this water of bitterness and cursing do you no harm. But if it is true that you have gone astray, and have disgraced yourself by sharing your bed with a man other than your husband, may Yahweh make of you an example and a curse among your people, making your breast shrink and your stomach swell! May this water of cursing enter your body to swell your stomach and to shrink your breast! The woman must answer: Amen! Amen!
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cepher Bible	And the priest shall charge her by seven oaths, and say unto the woman, If no man has lain with you, and if you have not gone aside to uncleanness with another instead of your man, be free from this bitter water that causes the curse: But $\kappa\eta$ if you have gone aside to another instead of your man, and if you be defiled, and some man have lain with you beside your man: Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, Yahuah make you a curse and an oath among your people, when Yahuah makes your thigh to rot, and your belly to swell; And this water that causes the curse shall go into your bowels, to make your belly to swell, and your thigh to rot: And the woman shall say: Amein, Amein.
exeGesés companion Bible	.
Hebraic Roots Bible	.

Kaplan Translation
The Scriptures—2009

And the priest shall make her swear, and say to the woman, "If no man has lain with you, and if you have not turned aside to uncleanness under your husband's authority, be free from this bitter water that brings a curse.

"But if you have turned aside under your husband's authority, and if you have defiled yourself and some man other than your husband has lain with you" – then the priest shall make the woman swear with the oath of the curse, and he shall say to the woman – "הוהי make you a curse and an oath among your people, when הוהי makes your thigh waste away and your belly swell, and this water that causes the curse shall go into your inward parts, and make your belly swell and your thigh waste away." And the woman shall say, "Aměn, aměn."

Tree of Life Version

Then the kohen will have her swear under oath, then say to the woman, 'If no man other than your husband has slept with you, and if you have not gone astray into impurity from your husband, may this bitter water that brings a curse not harm you. If, however, you have gone astray from your husband and if you became impure and had sexual relations with a man other than your husband'— Then the kohen is to have the woman swear under this oath of a curse, and say to the woman—'then let Adonai cause you to be cursed and denounced among your people when Adonai causes your thigh to rot and your belly to swell. "May this water which brings a curse enter your body and cause your belly to swell and your thigh to rot.' "The woman is to say, 'Amen, amen!'

Weird English, 𐤀𐤋𐤅 English, Anachronistic English Translations:

Alpha & Omega Bible
Awful Scroll Bible

The priest is to have cause her to adjure, and is to have said to the woman: Is to have a man to lay down with you, even is you to have turned aside to be defiled with a man? - You was to be cleared of these bitter waters that is causing the curse.

Is you to have turned aside from your husband, even is to have become defiled, and a man was permitted to lay down with you, besides your husband ..." (and the priest is to have cause the woman, to adjure with an oath of a curse,) and the priest is to have said to the woman, "... Sustains To Become was to cause a curse on you, and an oath among your people, surely Sustains To Become is to have caused your thigh to be failing, and your belly to be swollen.

This water of cursing is to have come in to your bowels, and your belly is to swell up and your thigh is to fail. The woman is to have said: Of Certainty, of certainty.

Concordant Literal Version

Then the priest will adjure her and say to the woman: If no man has lain with you, and if you have not swerved in uncleanness while under your husband's authority, be innocent from the waters of bitterness that bring this curse.

Yet you, in case you have swerved while under your husband's authority, and in case you have defiled yourself, while a man other than your husband gave his emission to you, (thus the priest will adjure the woman with the oath of imprecation, and the priest will say to the woman:) Yahweh shall set you as an imprecation and an oath in the midst of your people when Yahweh makes your thigh fall away and your belly turgid.

So the waters that bring this curse will come into your bowels causing the belly to be turgid and the thigh to fall away. And the woman will say: Amen, amen.

exeGesés companion Bible

...and the priest oaths and says to the woman,
If no man has lain with you
and if you deviated not to foulness
instead of with your man,
be exonerated from this bitter water that curses:
but if you deviated from your man
and if you fouled

and some man gave to copulate with you
 - except for your man:
 then the priest oaths the woman with an oath
 and the priest says to the woman,
 Yah Veh gives you an oath
 - an oath among your people,
 when Yah Veh gives
 your flank to fall off and your belly to swell;
 and this water that curses goes into your inwards,
 to make your belly swell and your flank fall off.
 And the woman says, Amen! Amen!.

Orthodox Jewish Bible

And the kohen shall put her under oath, and say unto the isha, If no man have lain with thee, and if thou hast not turned astray to tum'a (uncleanness, impurity) with another instead of thy husband, be thou free from these mei hamarim hame'ararim; But if thou hast turned astray to another instead of thy ish, and if thou be defiled, and some man have lain with thee other than thine ish;
 Then the kohen shall put the isha under oath with the oath of the curse, and the kohen shall say unto the isha, Hashem make thee an alah (curse) and a shevu'ah (oath) among thy people, when Hashem doth make thy thigh to waste away, and thy belly to swell;
 And this mayim that causeth the curse shall go into thy inner parts, to make thy belly to swell, and thy thigh to waste away; And the isha shall say, Omen, Omen.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

International Standard V

“The priest is to administer this oath to the woman: ‘If indeed another man didn’t have sexual relations [Or lie with a man] with you and you didn’t become unfaithful to your husband, [Or man] then may you be free from these waters that bring a curse. But if you have become unfaithful to your husband and have become defiled because a man who isn’t your husband has had sexual relations with you...’ then the priest is to have the woman commit to an oath by saying to the woman, ‘May the Lord make you a curse and a curse among your people. When the Lord makes your thigh waste away and your abdomen swell and this water that brings a curse enters your abdomen, making it swell and your thigh waste away.’
 “Then the woman is to say ‘Amen.’

Kretzmann's Commentary
 Lexham English Bible

Then the priest will make her swear an oath, and he will say to the woman, “If a man has not slept with you, and if you have not had an impurity affair under your husband, go unpunished from the waters of bitterness that brings this curse. But if you have had an affair under your husband, and if you are defiled and a man other than your husband had intercourse with you,” the priest will make the woman swear an oath of the sworn oath of the curse, the priest will say to the woman, “May Yahweh give you a curse and a sworn oath in the midst of your people with Yahweh making [Hebrew “giving”] your hip fall away [Or “waste away”] and your stomach swollen; and these waters that bring a curse will go into your intestines to cause your womb to swell and to make your hip fall away.” [Or “waste away”] And the women will say, “Amen. Amen.”

Syndein/Thieme
 The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach
The Geneva Bible
Kaplan Translation

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The priest shall administer an oath to the woman, saying to her, 'If a man has not lain with you, and you have not committed adultery so as to be defiled to your husband, you shall be unharmed by this curse-bearing bitter water. But if you have committed adultery against your husband and have become defiled, and if a man other than your husband has had intercourse with you...'
[At this point] the priest shall administer to the woman [the part of] the oath containing the curse. The priest shall say to the woman, '[In such a case], God will make you into a curse and an oath among your people, causing your sexual organs to rupture and your belly to blow up.
This curse-bearing water will enter your body and it will cause your belly to blow up and your sexual organs to rupture'.
The woman shall respond, 'Amen. Amen'.

sexual organs

(Chizzkuni). Expressed euphemistically as 'thigh;' see note on Genesis 24:3, 32:26. According to some, however, it literally denotes the thigh (Rashi, Sotah 8b, s.v. yerekh), particularly the right thigh (Josephus, Antiquities 3:11:6).

rupture

Literally, 'fall'. Cf. Psalms 58:9, Ecclesiastes 6:3. Or, 'become sterile' (Chizzkuni), or, 'rot' (Targum Yonathan; Septuagint). Or, 'your thigh shall become dislocated' (Josephus). The woman would also experience a menstrual discharge (Niddah 20b).

blow up

(Targum; Septuagint; Radak, Sherashim). Or, 'become distended with water' (Josephus). There would be a tremendous build up of internal body pressure, and the woman would die (Sotah 20a; Yad, Sotah 3:16).

NET Bible®

New American Bible (2011)

New Catholic Bible

Rotherham's *Emphasized B.*

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and the priest shall put her on oath, and shall say unto the woman:—
<If no man hath lain with thee, and if thou hast not turned aside, in uncleanness, [unto another] instead of thy husband> be thou clear from this' deadly water that causeth a curse.
But <if [thou] hast turned aside [to another] instead of thy husband, and if thou hast made thyself unclean,—in that a man hath known thee carnally, other' than thy husband>
then shall the priest put the woman on oath, with an oath of cursing, and the priest shall say unto the woman,
Yahweh give' thee up for a curse and for an oath, in the midst of thy people,—in that Yahweh shall give up thy thigh to fall away, and thy womb to swell: so shall this' water that causeth a curse, enter into thy body, causing womb to swell and thigh to fall away.
And the woman shall say,
Amen, Amen.
^dOr: by Y.'s "giving up."

Literal, almost word-for-word, renderings:

A Faithful Version

C. Thomson Updated OT

Charles Thomson OT

. To rot
.
...and the priest shall adjure the woman, and say to her, If no man hath lain with thee; if thou hast not transgressed, so as to be defiled, while under the jurisdiction of thy husband; be thou uninjured by this water of discovery, over which an

imprecation is to be made: but if thou hast transgressed, being a married woman, or art polluted, and any person besides thy husband hath lain with thee, (then the priest shall adjure the woman with solemn imprecations, and the priest shall say to the woman) the Lord make thee a curse and an imprecation in the midst of thy people, by causing thy thigh to rot, and thy belly to be inflamed. Let this water over which this imprecation is made, go into thy belly, to inflame thy belly, and rot thy thigh. And the woman shall say, Amen, Amen.

Context Group Version

And the priest shall cause her to swear, and shall say to the woman, If no man has lain with you, and if you have not gone aside to uncleanness, being under your man, [then] be innocent from this water of bitterness that causes the curse. But if you have gone aside, being under your man, and if you are defiled, and some man has lain with you besides your man: then the priest shall cause the woman to swear with the oath of cursing, and the priest shall say to the woman, YHWH will make you a curse and an oath among your people, when YHWH makes your thigh to fall away, and your body to swell; and this water that causes the curse shall go into your insides, and make your body to swell, and your thigh to fall away. And the woman shall say, Amen, Amen.

English Standard Version

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. 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, 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. 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.'

Green's Literal Translation

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Legacy Standard Bible

.

Literal Standard Version

And the priest has caused her to swear, and has said to the woman, If no man has lain with you, and if you have not turned aside [to] uncleanness under your husband, be free from these bitter waters which cause the curse; and you, if you have turned aside under your husband, and if you have been defiled, and a man commits his intercourse with you besides your husband—then the priest has caused the woman to swear with an oath of execration, and the priest has said to the woman—YHWH gives you for an execration and for a curse in the midst of your people, in YHWH's giving your thigh to fall and your belly to swell, and these waters which cause the curse have gone into your bowels to cause the belly to swell and the thigh to fall; and the woman has said, Amen, Amen.

Modern English Version

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Modern Literal Version 2020

And the priest will cause her to swear and will say to the woman, If no man has lain with you and if you have not gone aside to uncleanness, being under your husband, you are free from this water of bitterness that causes the curse. But if you have gone aside, being under your husband and if you are defiled and some man has lain with you besides your husband, then the priest will cause the woman to swear with the oath of cursing and the priest will say to the woman, Jehovah make you a curse and an oath among your people when Jehovah makes your thigh to fall away and your body to swell. And this water that causes the curse will go into your guts and make your body to swell and your thigh to fall away. And the woman will say, Truly, Truly.

New American Standard B.

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New European Version

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New King James Version

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Niobi Study Bible

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Owen's Translation
Revised Mechanical Trans.

...and the administrator will make her swear, and he will say to the woman, if a man did not lay down with you, and if you did not go aside to dirtiness in place of your man, you will be acquitted from this bitter waters causing the spitting upon^[861], and you, if you did go aside in place of your man, and if you were dirty and the man placed in you his copulation, apart from your man, then the administrator will make the woman swear with the swearing of the oath, and the administrator will say to the woman, YHWH will give you for an oath and for a swearing in the midst of your people, in YHWH giving your midsection a falling, and your womb a swelling, and this waters causing the spitting upon will come in your abdomen to make the womb swell, and to make the midsection fall, and the woman will say, so be it, so be it,...

861. A “spitting upon” is a curse.

Updated Bible Version 2.17
A Voice in the Wilderness
Webster's Bible Translation
World English Bible
Young's Literal Translation
Young's Updated LT

The gist of this passage:
19-22

Numbers 5:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
shâba ^c (שָׁבַע) [pronounced <i>shaw^b-VAHG</i>]	<i>to swear, to cause to swear, to bind by an oath; to adjure, to charge solemnly, to extract an oath (from someone else)</i>	3 rd person masculine singular, Hiphil perfect	Strong's #7650 BDB #989
'êth (אֵת) [pronounced <i>ayth</i>]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

When addressing someone, this is a term of respect. My point being, this is not two men ganging up on one woman, the priest assuming her guilt because the husband says so.

Numbers 5:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW]	woman, wife; female [of animals]	feminine singular noun with the definite article	Strong's #802 BDB #61

Translation: And the priest made her swear, and he said to the woman,...

The priest will extract an oath from this woman. Since the woman claims not to have committed adultery, the priest will require her to swear to this publically.

Recall that, had she committed adultery, she would be subject to execution along with her lover.

Numbers 5:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾîm (אִם) [pronounced eem]	if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
lô' (לֹא or לוֹא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâkab (שָׁכַב) [pronounced shaw-KAH ^{BV}]	to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax	3 rd person masculine singular, Qal perfect	Strong's #7901 BDB #1011
ʾîysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, each man, everyone	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾêth (אֶת) [pronounced ayth]	with, at, near, by, among, directly from	preposition (which is identical to the sign of the direct object); with the 2 nd person feminine singular suffix	Strong's #854 BDB #85
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced eem]	if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
lô' (לֹא or לוֹא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Numbers 5:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâṭâh (שָׁטָה) [pronounced saw-TAW]	<i>to turn aside, to go astray, to go aside, to deviate, to turn, to decline</i>	2 nd person feminine singular, Qal perfect	Strong's #7847 BDB #966
ṭum ^o âh (טֹמְאָה) [pronounced toom-AW]	<i>uncleanness (sexual; ethical and religious; ritual; local [of nations]); [sexually] polluted; an unclean thing</i>	feminine singular noun	Strong's #2932 BDB #380
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the 2 nd person feminine singular suffix	Strong's #376 BDB #35

Translation: ...“If a man has not laid [with you] and if you have not gone astray [toward] (sexual) pollution [being] under [the authority] of your man,...

The priest says, “One possibility is, your husband is wrong, and you have not gone astray and you are not sexually polluted during the time of your marriage.”

Although divorces and separations were far more rare in that time, they did exist. We are establishing that this took place while the woman is married to her husband. That is, she is under his authority. The woman is made to swear that she did not violate her marriage vows.

Numbers 5:19c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâqâh (נָקְוָה) [pronounced naw-KAWH]	<i>be acquitted, go unpunished, be declared free or be declared guiltless; be free [from punishment or obligation]; consider yourself cleansed [or purged]</i>	2 nd person feminine singular, Niphal imperative	Strong #5352 BDB #667
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural construct	Strong's #4325 BDB #565
mar (מַר) [pronounced mahr]	<i>bitter, bitterness; sad, sorrowful; fierce, vehement, powerful, raging</i>	adjective/ substantive; masculine plural; with the definite article	Strong's #4751 BDB #600

Numbers 5:19c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾârar (אַרַר) [pronounced aw-RAHR]	<i>cursing, bitterly cursing; causing one to curse; producing a curse; placing under a curse</i>	masculine plural, Piel participle with the definite article	Strong's #779 BDB #76
ʾelleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41

Translation: ...then be set free from the waters of bitterness, the [waters that] curse [you] for these things.

The waters of bitterness is that vessel of water which has had dust from the floor of the Tabernacle mixed in. She is to drink it. Now, there is to be no reaction to her drinking of this water if what she says is true. The bitter water is to condemn and curse her.

Numbers 5:19 And the priest made her swear, and he said to the woman, “If a man has not laid [with you] and if you have not gone astray [toward] (sexual) pollution [being] under [the authority] of your man, then be set free from the waters of bitterness, the [waters that] curse [you] for these things. (Kukis mostly literal translation)

The woman will testify before God that she has not been unfaithful to her man while being under him.

Numbers 5:20			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ʾat ^e (אַתְּ) [pronounced aht-TAW]	<i>you (often, the verb to be is implied)</i>	2 nd person feminine singular, personal pronoun	Strong's #859 BDB #61
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
sâṭâh (שָׁטָה) [pronounced saw-TAW]	<i>to turn aside, to go astray, to go aside, to deviate, to turn, to decline</i>	2 nd person feminine singular, Qal perfect	Strong's #7847 BDB #966
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
ʾiysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the 2 nd person feminine singular suffix	Strong's #376 BDB #35
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 5:20

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ṭâmê' (טמא) [pronounced <i>taw-MAY</i>]	<i>to defile oneself, be defiled (sexually, by idolatry, ceremonially); to be regarded as unclean</i>	2 nd person feminine singular, Niphal perfect	Strong's #2930 BDB #379
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) <i>to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.</i>			
ʾîysh (איש) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 2 nd person feminine singular suffix	No Strong's # BDB #88
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
sh ^e kôbeth (שְׁכַבְתָּ) [pronounced <i>shek-OH-beth</i>]	<i>sexually lying with, copulation, carnal relation</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #7903 BDB #1012
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
bil ^e ʾădêy (בִּלְעָדָי) [pronounced <i>bill^e-uh-DAY</i>]	<i>apart from, except, without, besides</i>	particle of depreciation; adverb/preposition	Strong's #1107 BDB #116

This reads mibal^eʾădêy (מִבְּלְעָדָי) [pronounced *mee-bahl-guh-DAY*], which means *without; except; besides*.

Numbers 5:20

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the 2 nd person feminine singular suffix	Strong's #376 BDB #35

Translation: But [what] if you have gone astray under [the authority] of your man and if you have been defiled, so that [another] man gives his copulation to you apart from your man?"

The other possibility is, she has committed adultery. She was not caught, but she did it.

Numbers 5:20 But [what] if you have gone astray under [the authority] of your man and if you have been defiled, so that [another] man gives his copulation to you apart from your man?" (Kukis mostly literal translation)

I am not certain how far I want to examine the word *copulation* here except to say that it is only found here and in Leviticus 5:33 18:20 and 20:15. Does it mean what you think it means? I am not certain; I haven't studied these verse enough in the original languages.

Numbers 5:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
shâba ^c (שָׁבַע) [pronounced shaw ^b -VAHG]	<i>to swear, to cause to swear, to bind by an oath; to adjure, to charge solemnly, to extract an oath (from someone else)</i>	3 rd person masculine singular, Hiphil perfect	Strong's #7650 BDB #989
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife; female [of animals]</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shebû ^c âh (שָׁבַע) [pronounced she ^b -voo-GAH]	<i>a solemn oath, a curse</i>	feminine singular construct	Strong's #7621 BDB #989

Numbers 5:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âlâh (אָלָה) [pronounced aw-LAW]	<i>an oath, a solemn oath, a statement given under oath, a vow, a guarantee, a pledge, a judicial oath, solemn promise, a solemn declaration, a pact, an agreement or obligation, a verbal commitment or contract a curse, an execration</i>	feminine singular noun with the definite article	Strong's #423 BDB #46

Translation: Then the priest will make the woman swear a very intense oath.

We have looked at the word for *swearing an oath* before—shâba^c (שָׁבַע) [pronounced shaw^b-VAHG] and it may be recognizable to some because it looks so close to the word for Sabbath and seven. It is a verb which literally means to seven oneself or to bind oneself with seven things. It is a verb for *swearing to something, binding yourself to something, giving your word on something, even taking an oath*. Here it is found first in the Hiphil perfect—the causative stem with completed action—so this one word is translated *will make...take an oath*. Strong's #7650 BDB #989.

This is followed by the noun cognate, shebû'âh (שִׁבְעָה) [pronounced she^b-voo-ĠAH]; in the original Hebrew, it is formed by merely adding an *h*; however, the pronunciation was also quite different. We simply render this *swear a swearing* to illustrate the solemnity of the oath (in the English, it just sounds corny; in the Hebrew, it carries great weight). Strong's #7621 BDB #989

At the other end of the Hebrew dictionary we have the word 'âlâh (אָלָה) [pronounced aw-LAW], commonly translated *oath, curse, or execration* (whatever the heck an *execration* is). We might also think to translate this as *attestation, solemn oath, statement under oath, vow, guarantee, pledge, judicial oath, solemn declaration, solemn promise*. We first find this word used in Genesis 24:41, and although most translators use the word *oath*, even a superficial examination of that context finds that this is not the best rendering of 'âlâh. An *oath* is something that you make to someone else. Therefore, in this context, it is more of *an agreement, a pact, an obligation, a commitment, a verbal contract*. Strong's #423 BDB #46.

The difference between the two words is 'âlâh is a *solemn oath, a verbal contract, a guarantee, or a pledge* that you make to another person; whereas shebû'âh is an oath *extracted* from someone else. Furthermore, 'âlâh can mean *a cursing* (see Deuteronomy 30:7 Psalm 10:7 59:12);²² however, it appears to me that *cursing* is a short-cut for saying that a solemn promise has been made which involves the cursing to whomever this promise is made. That is, Yahweh makes a solemn promise and this solemn promise includes His wrath to fall upon someone.

Numbers 5:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55

²² Also examine in particular Deuteronomy 29:12, 14, 19, 20, and 21—Yahweh goes back and forth between the meanings *giving a verbal guarantee* and *cursing*.

Numbers 5:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife; female [of animals]</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
nâthan (נָתַן) [pronounced naw-THAHN]	<i>give, grant, place, put, set; make; deliver [over, up]; yield</i>	2 nd person feminine singular, Qal imperative	Strong's #5414 BDB #678
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾêth (אֵת) [pronounced ayth]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person feminine singular suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾâlâh (אֵלָה) [pronounced aw-LAW]	<i>an oath, a solemn oath, a statement given under oath, a vow, a guarantee, a pledge, a judicial oath, solemn promise, a solemn declaration, a pact, an agreement or obligation, a verbal commitment or contract a curse, an execration</i>	feminine singular noun	Strong's #423 BDB #46
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shebûʾâh (שְׁבוּעָה) [pronounced she ^b -voo-GAH]	<i>a solemn oath, a curse</i>	feminine singular noun	Strong's #7621 BDB #989
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תָּוֵק) [pronounced tau-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063

Numbers 5:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
With the bêyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled וּתְבַקֵּךְ. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
‘am (אָמ) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with 2 nd person feminine singular suffix	Strong's #5971 BDB #766
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
When verbs in the infinitive construct are preceded by the bêyth preposition, b ^e acts as a temporal conjunction; that is, <i>in their being created = when they were created</i> (Genesis 2:4); <i>in their being in the field = when they were in the field</i> (Genesis 4:8). ²³			
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	Qal infinitive construct	Strong's #5414 BDB #678
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
’êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
yârek ^e (רֵכַע) [pronounced <i>yaw-REK^e</i>]	<i>thigh, inner thigh; loin, side, base; shaft; uterus, reproductive system</i>	feminine singular noun with the 2 nd person feminine singular suffix	Strong's #3409 BDB #437
nâphal (לָפַל) [pronounced <i>naw-FAHL</i>]	<i>falling, lying; is dying a violent death, being brought down</i>	feminine singular Qal active participle	Strong's #5307 BDB #656
Extended Qal meanings: <i>to fall [to the ground, in battle], to die, to die a violent death; a man felled [by sickness]; [a building] falling down [in decay]; about to fall, about to come to ruin; [a fetus] falling out [or, being born, being aborted]; to fall away [used of members of a body]; [a face being] cast down [in sorrow], to fall down, to come down [from heaven], to descend; [sleep, terror, calamity] to fall upon [anyone]; to throw oneself, to cast oneself; to rush upon; to fall prostrate, to prostrate oneself; to fall upon someone [in affection]; to fall upon [an enemy], to attack; to alight [from a beast or chariot], to let oneself down; to encamp [as an army]; [a prayer] to fall before [someone for consideration, to be heard]; to fall away, to desert, to defect.²⁴ I hope that the relationship is clear between the basic meaning, <i>to fall</i>, and the extended understanding of this verb.</i>			
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

²³ *The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon*; Hendrickson, ©1979, pp. 90–91.

²⁴ Taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 557.

Numbers 5:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
beṭen (בֶּטֶן) [pronounced <i>BEH-ten</i>]	<i>womb; belly, stomach</i> [in reference to a man]; <i>inside; appetite, craving</i>	feminine singular noun with the 2 nd person feminine singular suffix	Strong's #990 BDB #105
All of the BDB meanings: 1) <i>belly, womb, body</i> ; 1a) <i>belly, abdomen</i> ; 1a1) <i>as seat of hunger</i> ; 1a2) <i>as seat of mental faculties</i> ; 1a3) <i>of depth of Sheol (figuratively)</i> ; 1b) <i>womb</i> .			
tsâbeh (צָבַח) [pronounced <i>tsaw-BEH</i>]	<i>swollen, swelling</i>	feminine singular adjective	Strong's #6639 BDB #839

This adjective and its verbal cognate are quite rare, so some sources list this as the verb. For instance, Bible Hub has this linked to the verb Strong's #6638 BDB #839, but call it an adjective.

Translation: Therefore, the priest has said to the woman, “You will give to Y^ehowah an oath and [you will make] a solemn oath in the midst of your people when Y^ehowah has given your reproductive system to failing and your womb [to] swelling.

The next verb found twice in this verse is the very common *nâthan* (נָתַן) [pronounced *naw-THAHN*], which means *to give, to set, to place, to put*. A full four pages of BDB are given to this word, making it rank right up there with most prepositions (which BDB gives the most space to in general). It is first found in the Qal perfect and then in the Qal infinitive construct (the construct simply means that you can follow the word with our English word *of*). Strong's #5414 BDB #678.

Yahweh will cause the thigh to *nâphal* (נָפַל) [pronounced *naw-FAHL*]. This word is given two pages in BDB and means *to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply*. Strong's #5307 BDB #656 This woman has possibly lain with another man. Therefore, God will bring her uterus or reproductive system to fall, to be brought down.

The word translated *thigh* in the KJV is *yârek*^e (יָרֵךְ) [pronounced *yaw-REK^e*] and this word is also found in Genesis 24:2, 9 Exodus 32:25, 31–32 46:26 47:29 Exodus 1:5 25:31 Judges 3:16. In most of these verses, it is translated *thigh*, with the notable exceptions of Genesis 46:26 and Exodus 1:5, where Jacob's immediate progeny were said to have come out of his *yârek*^e (יָרֵךְ) [pronounced *yaw-REK^e*], which is rendered *loins* in these two verses (also, see Judges 8:30). This use connects it unquestionably with progeny; so we care causing the *loins* to fall here. The same word is rendered *shaft* in Exodus 25:31 and 37:17, as in the *shaft* of the lampstand. This word is found translated *side* in Exodus 32:27 40:22, 24 Leviticus 1:11 Numbers 3:29, 35. So, to explain my translation: It does not make much sense to cause someone's thigh or side *to fall, to be brought down, to die a violent death*. *Yârek*^e (יָרֵךְ) [pronounced *yaw-REK^e*] is clearly associated with progeny in some passages (Genesis 46:26 Judges 8:30). *Yârek*^e can be translated in the dual and there can be a *right yârek*^e (יָרֵךְ) [pronounced *yaw-REK^e*] (Exodus 28:42 Judges 3:21 SOS 7:1). *yârek*^e (יָרֵךְ) [pronounced *yaw-REK^e*] can also be clearly singular where there is no *left or right yârek*^e possible (Exodus 25:31 Numbers 8:4). Context should always be taken into account when rendering a translation. The next word means *womb*. Therefore, I have translated this *uterus or reproductive system*. Strong's #3409 BDB #437.

I am certain that there are many who think that I get far too technical when it comes to the language and the examination of the language. Just how the heck do you think you got any English translation? These translators did not sit around calling upon the Holy Ghost to guide their hands and their hearts and then just wrote what their hearts told them to write. Those who were believers certainly called upon God the Holy spirit for guidance;

however, their ability to translate a verse came from years upon years of study of the original languages. Prior to the were years of preparation. They worked to get the best manuscripts and examined with great scrutiny alternate readings. A translation just does not happen without great formal training and your examination of God's Word does just not happen. Not only am I fortunate enough to have spent roughly 8000 hours under the teaching of one of the best Bible exegetes of the 20th century, but I stand upon the shoulders of many great men whose works in philology, history, textual criticism and language are fundamental—absolutely crucial—to my own work. Without such dedicated men as R.B. Thieme, Robert Young, George Wigram, James Strong, Dr. Spiros Zodhiates, John Owens, Brown, Driver, Briggs and Gesenius, James Freeman, E.W. Bullinger, and hundreds—probably thousands more—many of whom I will not know even by name until I reach heaven, my work would be trivial and absolutely mediocre at best. The finger has no meaning or use apart from the hand, which is useless apart from the arm—my place in the Christian community, albeit as humble as it is, would be a thousand times less without the dedication and hard, lifetime work of these men. You will never know how many hundreds of thousands of believers from centuries past have touched and enriched your life with their personal dedication and you have no idea how many lives that you will touch in your representation of Jesus Christ here on earth and for how many generations your impact will be felt. In eternity future, I suspect that we will all be amazed as to the intricacy and interdependency of God's plan and how incredibly blessed we are to be able to take any part in it.

Beṭen (בֶּטֶן) [pronounced *BEH-ten*] primarily means womb, and, so far in the Bible, has been used in no other way (Genesis 25:23–24 30:2 36:27 are all of the prior references).²⁵ Strong's #990 BDB #105.

The final word, translated *to swell*, sounds as though it speaks of pregnancy. However, this verb is found only in Numbers 5:22, 27 and this related adjective is found only in this verse.²⁶ We don't have anything else to guide us, other than the fact that we are speaking of a womb. At this point in time, I will take the easy way out and say the God will promise that she will be impregnated by this other person. The problem is that there are other more common words which could have been used, either for giving birth or for swelling, which were not. The NIV Study Bible take on this verse, which is interesting, and has great application to this day, is that what is being said is that these waters, through God's intervening action, will cause the woman to miscarry and to become barren. Since the meanin of *swell* is not certain, and because the word translated *thigh* in most English Bibles is almost nonsensical, this is not an unreasonable take on this verse's meaning. Looking at it from the perspective of the ancient world, no man would bring his woman before a priest under these circumstances if the child in her womb could be his. From the perspective of this age, this clearly allows for an abortion under certain circumstances—but note who makes the choice—the husband when he suspects infidelity. This would allow for abortion, by application, for cases of rape. Personally, if the woman's life was at stake, I would support an abortion, although that inference cannot be gotten from this verse.

The priest will call upon her to swear again a very intense oath.

The woman is to make a very serious oath, with the consequences being, her reproductive system will fail and her womb will swell (but there is not necessarily a child within it).

Numbers 5:21 **Then the priest will make the woman swear a very intense oath. Therefore, the priest has said to the woman, "You will give to Y^ehowah an oath and [you will make] a solemn oath in the midst of your people when Y^ehowah has given your reproductive system to failing and your womb [to] swelling. (Kukis mostly literal translation)**

Recall that in Leviticus 20:10, the punishment for being taken in adultery was death. Here, the man is uncertain, so he depends upon God to (1) determine the woman's guilt or innocence; and (2) he further depends upon God for the punishment of the woman. **Marriage [is] in honor among all, and let the bed [be] undefiled; for God will judge fornicators and adulterers** (Hebrews 13:4).

²⁵ It is also found in Numbers 5:22, 27 Deuteronomy 7:13 28:4, 11, 18, 33 30:9; these are **all** the references to it in the Torah.

²⁶ For those who are checking up on my and wonder what about Isaiah 29:7—that is the verb ^ʿâ^bvâ' (אָבַח) [pronounced *aw^b-VAW*] and not 'âbeh.

It is interesting that we have the same offense dealt with differently because of the way guilt was determined. Let me give you an application—when a person is undeniably guilty of a particular crime, no amount of legal maneuvering or loopholes should preclude the swift application of justice. A lawyer should not be faulted for the clever and dedicated defense provided for his client; however, our system of law should be faulted when it allows cleverness to supplant justice.

Numbers 5:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person plural, Qal perfect	Strong's #935 BDB #97
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
'ârar (רָרַר) [pronounced <i>aw-RAHR</i>]	<i>cursing, bitterly cursing; causing one to curse; producing a curse; placing under a curse</i>	masculine plural, Piel participle with the definite article	Strong's #779 BDB #76
'êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mê'iym (מַעֲיָם) [pronounced <i>may-GEEM</i>]	<i>internal organs, inward parts, intestines, bowels; figuratively, the womb; organs of procreation, loins; emotions; stress, love</i>	masculine plural noun (this noun is always found in the plural); with the 2 nd person feminine singular suffix	Strong's #4578 BDB #588
lâmed (ל) [pronounced <i>l^{eh}</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
tsâbâ' (צָבַא) [pronounced <i>tsaw-BAW</i>]	<i>to cause to swell up (of adulteress' belly), to make something swell up</i>	Hiphil infinitive construct	Strong's #6638 BDB #839
beṭen (בֶּטֶן) [pronounced <i>BEH-ten</i>]	<i>womb; belly, stomach [in reference to a man]; inside; appetite, craving</i>	feminine singular noun	Strong's #990 BDB #105
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l^{eh}</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâphal (נָפַל) [pronounced <i>naw-FAHL</i>]	<i>to cast lots, to cause to fall, to be brought down; to let drop; to cause to fail; to lay down a request [petition] [before anyone]</i>	Hiphil infinitive construct	Strong's #5307 BDB #656

Numbers 5:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yârek ^e (יָרֵק) [pronounced yaw-REK ^e]	<i>thigh, inner thigh; loin, side, base; shaft; uterus, reproductive system</i>	feminine singular noun	Strong's #3409 BDB #437

Translation: Then the waters come in, cursing things in your internal organs to cause a swelling up of [your] womb and a failing of [your] reproductive system.” (Kukis mostly literal translation)

To *fall* was in the Hiphil, or causative stem. God clearly will promise that her sin will be revealed and that there will be physical manifestations of her sin. It appears as though there are more physical manifestations than simply pregnancy.

The priest calls for this polluted water to come into her and curse her entire reproductive system.

Numbers 5:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person feminine singular, Qal perfect	Strong's #559 BDB #55
'îshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife; female [of animals]</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
'âmên (אָמֵן) [pronounced aw-MAYN]	<i>truly, verily, Amen!, this is truth, for real</i>	adverb	Strong's #543 BDB #53
'âmên (אָמֵן) [pronounced aw-MAYN]	<i>truly, verily, Amen!, this is truth, for real</i>	adverb	Strong's #543 BDB #53

This is the first occurrence of this word in Scripture. It occurs a lot fewer times than you might imagine (30x total). In the Torah, it is only found here and in Deuteronomy 27.

Translation: And the woman will say, “I certainly believe [it].”

As many know, *amen* is merely a transliteration of the Hebrew, which means *truly, verily*. Often our Lord would say, *verily, verily, I say unto you*. This is the same idea.

The woman is to make the oath and finish by saying, “I certainly believe it.”

Numbers 5:22 Then the waters come in, cursing things in your internal organs to cause a swelling up of [your] womb and a failing of [your] reproductive system.” And the woman will say, “I certainly believe [it].” (Kukis mostly literal translation)

Numbers 5:19–22 And the priest made her swear, and he said to the woman, “If a man has not laid [with you] and if you have not gone astray [toward] (sexual) pollution [being] under [the authority] of your man, then be set free from the waters of bitterness, the [waters that] curse [you] for these things. But [what] if you have gone astray

under [the authority] of your man and if you have been defiled, so that [another] man gives his copulation to you apart from your man?" Then the priest will make the woman swear a very intense oath. Therefore, the priest has said to the woman, "You will give to Y^ehowah an oath and [you will make] a solemn oath in the midst of your people when Y^ehowah has given your reproductive system to failing and your womb [to] swelling. Then the waters come in, cursing things in your internal organs to cause a swelling up of [your] womb and a failing of [your] reproductive system." And the woman will say, "I certainly believe [it]." (Kukis mostly literal translation)

The woman either committed adultery or she did not. Her husband believes that she did. He is filled with jealousy. In this very public oath, she swears that she did not commit adultery and calls for her sexual and reproductive organs to be destroyed if she is lying.

Numbers 5:19–22 The priest made the woman swear to her position that she has not defiled her marriage by committing adultery when she is under her husband's authority. "Then you will be set free from the waters of bitterness, the waters that will curse you for doing such things. But what if you have gone astray when under the authority of your husband and you have copulated with another man?" The priest will require the woman to take a very intense oath. "You will make a solemn oath in public before Jehovah that you have not done this, or this bitter water will cause a destruction to take place in your reproductive system and a failing in your womb." And the woman will respond, "I believe this and I accept these terms." (Kukis paraphrase)

As before, the key to understanding this passage is there are two possibilities: the woman is telling the truth and she has not defiled herself or her marriage; or she is lying and will be cursed.

And has written the oaths the these the priest in the document and he has wiped out unto waters of bitterness. And he has given drink to the woman waters of the bitterness, the [waters] being cursed. And has come into her the waters, the ones bringing the curse to bitteresses. And has taken the priest from a hand of the woman the mincah of the jealousies and he has waved the mincah to faces of Y^ehowah and he has brought her [the mincah] near unto the altar. And has taken a handful the priest from the mincah, her memorial offering, and he has burned [her] upon the altar. And after, he has made to drink the woman the waters. And he had made her drink the waters. And so she is, if she has defiled herself and so she will transgress a transgression in her man. And has come into her waters of the cursings to bitteresses and has been swollen her womb and has fallen her thigh and has become the woman an oath in a midst of her people.

Numbers
5:23–27

The priest has written these oaths in the scroll and he has blotted [them] out in the water of bitterness. And he has made the woman drink the water of bitterness, the [water] which is cursed, and the water has come into her, the [water] being cursed to bitterness. And the priest has taken from the hand of the woman the mincah offering of jealousies and he has waved [that] offering before Y^ehowah and has brought it near to the altar. Then the priest has taken a handful from the mincah offering, her remembrance offering and he has made it smoke on the altar. And after, he has made the woman drink the water. And he has caused her to drink the water, and so she [has revealed herself] to be: if she has defiled herself [with a lie] and so she transgressed a transgression against her husband; then the water has come into her, [water] being cursed to bitterness, and her womb has become swollen and her reproductive system has failed, and the woman has become an oath [of warning] in the midst of her people.

After the woman has given these oaths, the priest will write them down in a document and the accusations against her will be blotted out by the bitter water. He will make the woman drink the bitter water, the cursed water, and she will swallow that water. Then the priest will take off bloodless offering from the woman—the offering for her husband’s jealousies—and he will wave this offering before Jehovah and bring it near to the altar. The priest will take a portion of the bloodless offering, a memory offering and he will place it on the altar to smoke. Then the woman will drink the water. Now if this woman has acted unfaithfully in her marriage, she has defiled herself with a lie. She will drink the water—bitter water being cursed—and her womb will become swollen and her reproductive system will fail, and her unfaithfulness will become a warning to all of the people.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And has written the oaths the these the priest in the document and he has wiped out unto waters of bitterness. And he has given drink to the woman waters of the bitterness, the [waters] being cursed. And has come into her the waters, the ones bringing the curse to bitternesses. And has taken the priest from a hand of the woman the mincah of the jealousies and he has waved the mincah to faces of Y ^e howah and he has brought her [the mincah] near unto the altar. And has taken a handful the priest from the mincah, her memorial offering, and he has burned [her] upon the altar. And after, he has made to drink the woman the waters. And he had made her drink the waters. And so she is, if she has defiled herself and so she will transgress a transgression in her man. And has come into her waters of the cursings to bitternesses and has been swollen her womb and has fallen her thigh and has become the woman an oath in a midst of her people.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the priest shall write these curses in a book, and shall wash them out with the most bitter waters, upon which he hath heaped the curses, And he shall give them her to drink. And when she hath drunk them up, The priest shall take from her hand the sacrifice of jealousy, and shall elevate it before the Lord, and shall put it upon the altar: yet so as first, To take a handful of the sacrifice of that which is offered, and burn it upon the altar: and so give the most bitter waters to the woman to drink. And when she hath drunk them, if she be defiled, and having despised her husband be guilty of adultery, the malediction shall go through her, and her belly swelling, her thigh shall rot: and the woman shall be a curse, and an example to all the people.
Aramaic ESV of Peshitta	""The priest shall write these curses in a book, and he shall blot them out into the water of bitterness. He shall make the woman drink the water of bitterness that causes the curse; and the water that causes the curse shall enter into her and become bitter. The priest shall take the meal offering of jealousy out of the woman's hand, and shall wave the meal offering before Mar-Yah, and bring it to the altar. The priest shall take a handful of the meal offering, as its memorial, and burn it on the altar, and afterward shall make the woman drink the water. When he has made her drink the water, then it shall happen, if she is defiled, and has committed a trespass against her husband, that the water that causes the curse

will enter into her and become bitter, and her body will swell, and her thigh will fall away: and the woman will be a curse among her people.

Original Aramaic Psalms .
 V. Alexander's Aramaic T. .
 Plain English Aramaic Bible .
 Lamsa's Peshitta (Syriac) .
 Samaritan Pentateuch .
 Updated Brenton (Greek)

And the priest shall write these curses in a book, and shall blot them out with the water of the conviction that brings the curse.

And he shall cause the woman to drink the water of the conviction that brings the curse; and the water of the conviction that brings the curse shall enter into her.

And the priest shall take from the hand of the woman the sacrifice of jealousy, and shall present the sacrifice before the Lord, and shall bring it to the altar.

And the priest shall take a handful of the sacrifice as a memorial of it, and shall offer it up upon the altar; and afterwards he shall cause the woman to drink the water.

And it shall come to pass, if she has been defiled, and has altogether escaped the notice of her husband, then the water of the conviction that brings the curse shall enter into her; and she shall swell in her belly, and her thigh shall rot, and the woman shall be for a curse in the midst of her people.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And the priest will put these curses in a book, washing out the writing with the bitter water;

And he will give to the woman the bitter water for drink; and the bitter water causing the curse will go into her.

And the priest will take from her hand the meal offering of doubt, waving it before the Lord, and will take it to the altar;

And he will take some of it in his hand, burning it on the altar as a sign, and then he will give the woman the bitter water.

And it will be that if the woman has become unclean, sinning against her husband, when she has taken the bitter water it will go into her body, causing disease of the stomach and wasting of the legs, and she will be a curse among her people.

Easy English

Easy-to-Read Version—2008

"The priest should write these warnings on a scroll. Then he should wash the words off into the water. Then the woman must drink the water that brings trouble. This water will enter her and, if she is guilty, it will cause her much suffering.

"Then the priest will take the grain offering from her (the offering for jealousy) and raise it before the LORD. Then he will carry it to the altar. The priest will fill his hands with some of the grain and put it on the altar and let it burn there. After that he will tell the woman to drink the water. If the woman has sinned against her husband, the water will bring her trouble. The water will go into her body and cause her much suffering. Any baby that is in her will die before it is born, and she will never be able to have children. All the people will turn against her.

God's Word™

"The priest will write these curses on a scroll and wash them off into the bitter water. Then he will have the woman drink the bitter water that can bring the curse. This water will go into her and become bitter. The priest will take the grain offering she was holding, present it to the LORD, and bring it to the altar. The priest will take a handful of the grain offering as a memorial portion and burn it on the altar. Then he will have the woman drink the water. If she has become unclean by being unfaithful to her husband, the water that can bring the curse will go into her and become

bitter. Her stomach will swell, her uterus will drop, and she will become cursed among her people.

Good News Bible (TEV)

Then the priest shall write this curse down and wash the writing off into the bowl of bitter water. Before he makes the woman drink the water, which may then cause her bitter pain, the priest shall take the offering of flour out of the woman's hands, hold it out in dedication to the LORD, and present it on the altar. Then he shall take a handful of it as a token offering and burn it on the altar. Finally, he shall make the woman drink the water. If she has committed adultery, the water will cause bitter pain; her stomach will swell up and her genital organs will shrink. Her name will become a curse among her people.

The Message

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Names of God Bible

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NIRV

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New Simplified Bible

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Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

.

Contemporary English V.

The priest will write these curses on special paper and wash them off into the bitter water, so that when the woman drinks this water, the curses will enter her body. He will take the barley offering from her and lift it up in dedication to me, the LORD. Then he will place it on my altar and burn part of it as a sacrifice. After that, the woman must drink the bitter water. If the woman has been unfaithful, the water will immediately make her unable to have children, and she will be a curse among her people.

The Living Bible

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New Berkeley Version

.

New Life Version

.

New Living Translation

.

The Passion Translation

.

Unfolding Bible Simplified

Then the priest must write with ink on a small scroll these curses and then wash the ink off into the bitter water. The priest must take from her the offering of barley flour that she is holding; he must lift it up to dedicate it to me. Then he must put it on the altar and burn part of it as a sacrifice. Then the woman must drink the bitter water. If the woman has committed adultery instead of faithfully sleeping only with her husband, the water will cause her to suffer greatly. Her stomach will swell up and her womb will shrink, and she will be unable to give birth to children. And then her relatives will curse her.

Partially literal and partially paraphrased translations:

American English Bible

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Beck's American Translation

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Common English Bible

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New Advent (Knox) Bible

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Translation for Translators

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Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

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Christian Standard Bible

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Conservapedia Translation

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Revised Ferrar-Fenton Bible

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God's Truth (Tyndale)

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The Heritage Bible

And the priest shall write these curses in a book, and he shall rub them out with the bitter water;

And he shall cause the woman to drink the bitter water that causes the curse; and the water that causes the curse shall go into her bitter.

And the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the face of Jehovah, and bring it near upon the altar;

And the priest shall take a hand full of the offering, even its memorial, and burn it as perfumed incense on the altar, and afterward shall cause the woman to drink the water.

And when he has caused her to drink the water, it shall be, if she is defiled, and has covered the treachery against her husband, that the water that causes the curse shall go into her bitter, and her belly shall swell, and her thigh shall fall; and the woman shall be a curse in the midst of her people.

International Standard V

"Then the priest is to write all of these words in a document and wipe it off with the contaminated water. The woman is to drink the bitter water that brings a curse and the water that brings a curse is to be considered contaminated. The priest is to take the offering of jealousy from the woman's hand, wave the offering in the Lord's presence, and have her approach the altar.

"The priest is to take a handful of grain from the memorial and offer a sacrifice on the altar, after which he is to have the woman drink the water. When he has had her drink the water, if she was defiled and had acted unfaithfully toward her husband, then the contaminated water that brings a curse will enter her and infect her, causing her abdomen to swell and her thigh to waste away. Then she is to be a cursed woman among her people.

H. C. Leupold

Lexham English Bible

NIV, ©2011

Unfolding Bible Literal Text

Urim-Thummim Version

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Then the priest will write these curses in a book, and he will blot them out with the bitter water. And he will cause the woman to drink the bitter water that causes the curse and the water that causes the curse will enter into her and becomes bitter. Then the priest will take the Jealousy-Offering out of the woman's hand, and will wave the offering before YHWH and present it upon the Altar. And the priest will take a handful of the offering, a memorial of it and burn it upon the Altar, and afterward will cause the woman to drink the water. And when he has made her to drink the water, then it will come to pass that if she is defiled and has done trespass against her husband, then the water that causes the curse will enter into her and becomes bitter. And her belly will swell and her thigh will waste away, and the woman will be a curse among her people.

Wikipedia Bible Project

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Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Then the priest shall write these curses down and wash them off in the bowl of bitter water. He must make the woman drink this water of bitterness and of cursing, and this water of cursing shall go into her and be bitter inside her.

The priest shall then take the offering for jealousy from the woman's hands, and hold it up before Yahweh with a gesture of offering, and so carry it up to the altar. He shall take a handful of the flour as a memorial, and burn it on the altar.

He shall then make the woman drink the water. After he has made her drink it, if it is true that she has disgraced herself, deceiving her husband, then the water of cursing that goes into her shall indeed be bitter: her belly will swell and her breast shrink, and she will be a curse among her people. But if she has not disgraced

herself and is clean, then she will go unharmed and will bear children. V. 28 is included for context.

New American Bible (2011) .
 The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Eth Cephher Bible .

And the priest shall write these curses in a cephher, and he shall blot them out with the bitter water:

And he shall cause the woman to drink the bitter water that causes the curse: and the water that causes the curse shall enter into her, and become bitter.

Then the priest shall take the jealousy offering out of the woman's hand, תא and shall wave the offering before Yahuah, and offer it upon the altar:

And the priest shall take a handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water.

And when he has made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her man, that the water that causes 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.

exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures–2009 .

And the priest shall write these curses in a book, and shall wipe them off into the bitter water, and shall make the woman drink the bitter water that brings the curse, and the water that brings the curse shall enter her to become bitter.

And the priest shall take the grain offering of jealousy from the woman's hand, and shall wave the offering before יהוה, and bring it to the slaughter-place.

And the priest shall take a hand filled with the offering, as its remembrance offering, and burn it on the slaughter-place, and afterward make the woman drink the water.

And when he has made her drink the water, then it shall be, if she has defiled herself and has committed a trespass against her husband, that the water that brings the curse shall enter her and become bitter, and her belly shall swell, and her thigh shall waste away, and the woman shall become a curse among her people.

Tree of Life Version

Then the kohen is to write these curses on a scroll and wash them into the waters of bitterness. The kohen will then have the woman drink the bitter water bearing curses, so that the water of the curses of bitterness enters her. The kohen is to take the jealousy offering from the woman's hand, wave the offering before Adonai and bring it to the altar. The kohen is to take a handful of the grain offering and burn it up in smoke on the altar as a memorial offering. The kohen will then have the woman drink the water.

“When she is made to drink the water that carries the curse, if she has defiled herself and been unfaithful to her husband, it will enter her and cause bitterness—her abdomen will swell and her thigh will waste away. She will be accursed among her people.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND THE PRIEST SHALL WRITE THESE CURSES IN A BOOK, AND SHALL BLOT THEM OUT WITH THE WATER OF THE CONVICTION THAT BRINGS THE CURSE.

AND HE SHALL CAUSE THE WOMAN TO DRINK THE WATER OF THE CONVICTION THAT BRINGS THE CURSE; AND THE WATER OF THE CONVICTION THAT BRINGS THE CURSE SHALL ENTER INTO HER.

AND THE PRIEST SHALL TAKE FROM THE HAND OF THE WOMAN THE SACRIFICE OF JEALOUSY, AND SHALL PRESENT THE SACRIFICE BEFORE JESUS, AND SHALL BRING IT TO THE ALTAR.

AND THE PRIEST SHALL TAKE A HANDFUL OF THE SACRIFICE AS A MEMORIAL OF IT, AND SHALL OFFER IT UP UPON THE ALTAR; AND AFTERWARDS HE SHALL CAUSE THE WOMAN TO DRINK THE WATER.

AND IT SHALL COME TO PASS, IF SHE BE DEFILED, AND HAVE ALTOGETHER ESCAPED THE NOTICE OF HER HUSBAND, THEN THE WATER OF THE CONVICTION THAT BRINGS THE CURSE SHALL ENTER INTO HER; AND SHE SHALL SWELL IN HER BELLY, AND HER THIGH SHALL ROT, AND THE WOMAN SHALL BE FOR A CURSE IN THE MIDST OF HER PEOPLE.

Awful Scroll Bible

The priest is to have written these curses on a scroll, and was to wiped them away, with the bitter water.

The woman is to have drank the bitter water, that is causing the curse, and the water, that is causing the curse, is to have come into her, being bitter.

The priest is to have taken the jealousy tribute offering, from the hand of the woman, and is to have waved the tribute offering, turned before Sustains To Become and is to have brought it near the altar.

The priest is to have taken, a handful of the tribute offering of memorial, and is to have made a smoky burning of it on the altar, and afterwards the woman is to have drank the water.

As she is to have drank the water, indeed is she to have become defiled, even was to wrong a wrong against her husband, the water that is causing the curse, is to have come into her, being bitter, and her belly is to have swelled up, and her thigh is to have failed, and the woman is to become a curse among the people.

Concordant Literal Version

The priest will write these imprecations on a scroll, and he will wipe them out with the waters of bitterness.

He will cause the woman to drink the waters of bitterness that bring the curse, and the waters that bring the curse will come into her as bitter ones.

Then the priest will take from the hand of the woman the approach present of jealousies and wave the approach present before Yahweh and bring it near to the altar.

The priest will extract from the approach present a memorial of it and cause it to fume on the altar, and afterward he shall cause the woman to drink the waters.

When he causes her to drink the waters then it will come to be, if she has defiled herself and offended with an offense against her husband, that the waters that bring the curse will come into her as bitter ones, and her belly will be turgid, and her thigh will fall away, and the woman will come to be as an imprecation among her people.

exeGesés companion Bible

And the priest inscribes these oaths in a scroll
and he wipes them with the bitter water:

and he has the woman

drink the bitter water that curses:

and the water that curses

enters into her and embitters.

And the priest takes the suspicion offering

from the hand of the woman

and waves the offering at the face of Yah Veh

and oblates it on the sacrifice altar:

and the priest handles the offering

- the memorial

and incenses it on the sacrifice altar;

and afterward has the woman drink the water.

And when he has her drink the water,
so be it, that if she fouled
and treasoned a treason against her man,
that the water that curses enters into her
and embitters her
and her belly swells and her flank falls off:
and the woman becomes an oath among her people.

Orthodox Jewish Bible

And the kohen shall write these alot (curses) on a sefer, and he shall wash them into the mei hamarim;

And he shall cause the isha to drink the mei hamarim hame'ararim; and the mayim hame'ararim shall enter into her, and become bitter.

Then the kohen shall take the minchat hakena'ot out of the yad haisha, and shall wave the minchah before Hashem, and offer it upon the Mizbe'ach:

And the kohen shall take a handful of the minchah, even the memorial thereof, and burn it upon the Mizbe'ach, and afterward shall cause the isha to drink the mayim.

And when he hath made her to drink the mayim, then it shall come to pass, that, if she be defiled, and have done trespass [i.e., been unfaithful] against her ish, that the mayim hame'ararim shall enter into her, and become bitter, and her belly shall swell, and her thigh shall waste away; and the isha shall become a curse among her people.

Rotherham's *Emphasized B.*

Then shall the priest write these curses in a scroll,—and wipe them out into the deadly water; and shall cause the woman to drink the deadly' water that causeth a curse,—and the deadly water that causeth a curse shall enter into her. Then shall the priest take from the hand of the woman the jealousy' meal-offering,—and shall wave the mealoffering before Yahweh, and bring it near unto the altar; and the priest shall take a handful from the meal-offering, a remembrancer thereof, and make a perfume at the altar,—and <afterwards> shall cause the woman to drink the water.

And <as soon as he causeth her to drink the water> then shall it be, that, <if she have fallen into uncleanness, and committed unfaithfulness against her husband> <as soon as the deadly' water that causeth a curse hath entered into her> so soon shall her womb swell and her thigh fall away,—thus shall the woman become a curse, in the midst of her people.

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

International Standard V .

Kretzmann's Commentary

Lexham English Bible

“ ‘And the priests will write these curses on the scroll, and he will wipe them off into the waters of the bitterness. He will make the woman drink the waters of the bitterness that brings [Hebrew “bring”] a curse, and the waters of bitterness that bring a curse will go into her. The priest will take the grain offering of jealousy from the hand of the woman, and he will wave the grain offering before Yahweh, [Literally “before the face of Yahweh”] and he will present it to the altar; the priest will grasp her memorial offering from the grain offering, and he will turn it into smoke on the altar, and afterward he will make the woman drink the waters. When he has made her drink the waters, it will come about, if she has defiled herself and acted unfaithfully to her husband and the waters of bitterness that bring a curse go into her and her stomach swells and her hip falls away, [Or “wastes away”] the woman will be as a curse in the midst of her people.

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

The priest shall then write these curses on a parchment, and dissolve [the writing] in the bitter waters.

He shall then make the woman drink the bitter curse-bearing waters, and the curse-bearing waters shall begin to take effect.

The priest shall take the jealousy offering from the woman, and wave the offering in the prescribed motions before God, bringing it near the altar.

Thus after he makes the woman drink the water, the priest shall scoop out the memorial portion of the meal offering and burn it on the altar.

When the woman drinks the water, if she has been defiled and untrue to her husband, the curse-bearing water, will enter her body to poison her, causing her belly to blow up and her sexual organs to rupture. The woman will be a curse among her people.

parchment

(Sotah 17a; Yad, Sotah 3:8). It was a rolled up parchment, referred to here as a 'book.'

He shall then make...

(Sotah 19a; Yad, Sotah 3:15). According to others, however, the offering would be presented before the woman would drink (Ibid.; Rashi). This verse would then be translated, 'These shall be the bitter curse-bearing waters that he shall make the woman drink...'

Thus...

According to the first opinion in previous note. According to the second opinion, 'The priest shall scoop out... and he shall then make the woman drink the water'.

scoop out...

See Leviticus 2:2.

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* .

Literal, almost word-for-word, renderings:

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT

Then the priest shall write these curses in a book, and dip it in the water of discovery, over which the imprecation was made, and shall cause the woman to drink the water of discovery, over which the imprecation was made. And the water of discovery, over which the imprecation was made, shall go into her; (The priest shall take the sacrifice of jealousy out of the woman's hand, and lay the sacrifice before the Lord, and offer it on the altar; and when the priest shall have taken a handful of the sacrifice, the memorial of it, and offered it on the altar, after this he shall cause the woman to drink the water) and it shall come to pass that if she be defiled, and escape the notice of her husband, when the water of discovery, over which the imprecation was made, shall go into her, it shall inflame her belly, and her thigh shall rot, and the woman shall be a curse among her people.

Context Group Version

And the priest shall write these curses in a book, and he shall blot them out into the water of bitterness: and he shall make the woman drink the water of bitterness that

causes the curse; and the water that causes the curse shall enter into her [and become] bitter. And the priest shall take the tribute [offerings] of possessiveness out of the woman's hand, and shall wave the tribute [offerings] before YHWH, and bring it to the altar: and the priest shall take a handful of the tribute [offerings], as the memorial, and burn it on the altar, and afterward shall make the woman drink the water. And when he has made her drink the water, then if she is defiled, and has committed a trespass against her man, the water that causes the curse shall enter into her [and become] bitter, and her body shall swell, and her thigh shall fall away: and the woman shall be a curse among her people.

English Standard Version
Green's Literal Translation
Legacy Standard Bible
Literal Standard Version

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And the priest has written these execrations in a scroll, and has blotted [them] out with the bitter waters, and has caused the woman to drink the bitter waters which cause the curse, and the waters which cause the curse have entered into her for bitter things. And the priest has taken the present of jealousy out of the hand of the woman, and has waved the present before YHWH, and has brought it near to the altar; and the priest has taken a handful of the present, its memorial, and has made incense on the altar, and afterward causes the woman to drink the water; indeed, he has caused her to drink the water, and it has come to pass, if she has been defiled and commits a trespass against her husband, that the waters which cause the curse have gone into her for bitter things, and her belly has swelled, and her thigh has fallen, and the woman has become an execration in the midst of her people.

Modern English Version
Modern Literal Version 2020

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And the priest will write these curses in a book and he will blot them out into the water of bitterness. And he will make the woman drink the water of bitterness that causes the curse. And the water that causes the curse will enter into her bitter. And the priest will take the food-offering of jealousy out of the woman's hand and will wave the food-offering before Jehovah and bring it to the altar. And the priest will take a handful of the food-offering, as the memorial of it and burn it upon the altar and afterward he will make the woman drink the water. And when he has made her drink the water, then it will happen, if she is defiled and has committed a trespass against her husband, that the water that causes the curse will enter into her bitter and her body will swell and her thigh will fall away. And the woman will be a curse among her people.

New American Standard B.
New European Version
New King James Version
Niobi Study Bible
Owen's Translation
Revised Mechanical Trans.

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...and the administrator will write these oaths in the scroll, and he will wipe them away with the bitter waters, and he will make the woman drink the bitter waters causing the spitting upon, and the bitter water causing the spitting upon will come in her for bitterness, and the administrator will take from the hand of the woman the deposit of zealousness, and he will wave the deposit to the face of YHWH, and he will bring her near to the altar, and the administrator will grasp from the deposit of her memorial, and he will burn it as incense on the altar, and after, he will make the woman drink the waters, and he will make her drink the waters, and it will come to pass, if she be dirty and she transgressed a transgression with her man, and the waters causing the spitting upon comes in her for bitterness, and her womb swells and her midsection falls, and the woman will exist for an oath in the inside of her people,...

Updated Bible Version 2.17

A Voice in the Wilderness

And the priest shall write these curses in a book, and he shall wipe them off into the bitter water. And he shall make the woman drink the bitter water that brings a curse, and the water that brings the curse shall enter into her to become bitter. And the priest shall take the grain offering of jealousy from the woman's hand, shall wave the offering before Jehovah, and bring it to the altar; and the priest shall take a handful of the offering, as its memorial portion, burn it on the altar with smoke, and afterward make the woman drink the water. When he has made her drink the water, then it shall be, if she has been defiled and transgressed in unfaithfulness toward her husband, that the water that brings a curse shall enter into her and become bitter, and her belly shall swell, her thigh shall waste away, and the woman shall become a curse among her people.

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT .

The gist of this passage:

23-27

Numbers 5:23

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wāw conjunction	No Strong's # BDB #251
kâthab (כָּתַב) [pronounced <i>kaw-THAHB'</i>]	<i>to write, to write down, to record [chronicle, document], to direct or decree in writing, to proscribe; to describe, to inscribe</i>	3 rd person masculine singular, Qal perfect	Strong's #3789 BDB #507
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'âlâh (אֵלֶּה) [pronounced <i>aw-LAW</i>]	<i>an oath, a solemn oath, a statement given under oath, a vow, a guarantee, a pledge, a judicial oath, solemn promise, a solemn declaration, a pact, an agreement or obligation, a verbal commitment or contract a curse, an execration</i>	feminine plural noun with the definite article	Strong's #423 BDB #46
'êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
b ^e (בַּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Numbers 5:23			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
çêpher (סֵפֶר) [pronounced SAY-fur]	<i>letter, missive, book, document, writing, scroll, tablet, register</i>	masculine singular noun with the definite article	Strong's #5612 BDB #706
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
mâchâh (מָחָה) [pronounced maw-KHAWH]	<i>to wipe, to wipe out, to blot out, to obliterate, to exterminate; to completely blot out, to completely obliterate, to completely remove something</i>	3 rd person masculine singular, Qal perfect	Strong's #4229 BDB #562
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural construct	Strong's #4325 BDB #565
mar (מָר) [pronounced mahr]	<i>bitter, bitterness; sad, sorrowful; fierce, vehement, powerful, raging</i>	adjective/ substantive; masculine plural; with the definite article	Strong's #4751 BDB #600

Translation: The priest has written these oaths in the scroll and he has blotted [them] out in the water of bitterness.

Leaving the immediate context, note that we have one of the many references to writing here. People could write in that day and time and it was not an abnormal thing for someone to be able to do. Yahweh does not call for a priest who has the ability to write; this is assumed with this verse, indicating that this skill was wide spread, if not relatively universal in Israel. We are not dealing with cave men here—these people were very likely our superiors in intellect; this is revealed in their rich vocabulary and in the nuances of the Hebrew grammar and syntax. There are times that we cannot fully grasp what is being said in a verse of Hebrew not always due to understanding the individual meanings of the words, but that these thoughts are sometimes more complex than our minds are willing to ponder. God's Word can be complex and we do not plumb its depths by closing our eyes and putting our finger on a verse. Nor do we go to the Bible to find our *life verse*.²⁷ Our ignorance before God is so unbelievably pathetic and our lack of interest in His truth is so appalling. We have so many superficial brethren who—let's put it this way, in many families there is this one person that you do not really want anyone else to know you are related to. These, in God's family, are the *life-versers* and the people who close their eyes and place their finger on a verse for guidance. We might spend eternity with them and without their old sin natures, they may even be likeable. However, when they're invited over for Thanksgiving dinner, I might end up going out to MacDonald's.

Back to exegesis. The man's jealous feelings have brought the woman before the priest; the priest records in a book her solemn oath that she has not lain with another man. God has made a promise of definite physical

²⁷ For those of you who are lucky enough to not know what I am talking about; a *life verse* is a verse which corresponds with your birthday. Mine is October 9th, 10/9, so, since I was just in Isaiah, I have just turned to Isaiah to find my *life verse*, the verse that I will memorize and use for comfort and guidance throughout my life: Isaiah 10:9: *Is not Calno [possibly, Calneh] like Carchemish, or Hamath like Arpad, or Samaria like Damascus?* I have a feeling that many times in the future I will find great comfort and solace in this, my life verse. However, to be fair to those who propagate this superficial *life verse* idea, I really should have gone to Numbers, the book I am presently studying, for 10:9. I guess that I will have to start carrying a trumpet wherever I go.

manifestations of her sin before all of Israel. Many husbands, in these circumstances, are unable to copulate with their wives, and, if a pregnancy results, it is clear to them they were not the father.

In this verse we have the Qal perfect of *mâchâh* (מָחָה) [pronounced *maw-KHAWH*]*—*it means *to stroke, to rub, to erase*, and the implication is that something is being smoothed. This can be used in a positive or a negative way. God promised to wipe out every living thing in Genesis 7:4 (prior to the flood); see also Deuteronomy 25:19 29:20 2Kings 21:13 Psalm 9:5. However, it can be used to wipe away sin, or to blot out transgressions, as in Psalm 51:1, 9 Isaiah 43:25. Furthermore, it can be used to *wipe away* every tear (Isaiah 25:8). What has happened is that the priest writes her oath on papyrus and then washes or wipes it with the bitter water which he has prepared. Strong's #4229 BDB #562.

In vv. 23–26, we will consider that the woman is telling the truth, that she has not committed adultery, and that she will be vindicated by this ceremony.

The woman has made oaths before God, one if she is telling the truth and the other if she is lying, and the bitter water will wash away the accusations against her.

If nothing happens, then the husband must accept this from God and set aside his anger and jealousy.

Numbers 5:23 *The priest has written these oaths in the scroll and he has blotted [them] out in the water of bitterness.* (Kukis mostly literal translation)

Numbers 5:24			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
shâqâh (שָׁקָה) [pronounced <i>shaw-KAW</i>]	<i>to give drink to, to furnish drink, to cause to drink, to make drink; to water [cattle, land]; to irrigate [land]</i>	3 rd person masculine singular, Hiphil perfect	Strong's #8248 BDB #1052
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife; female [of animals]</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural construct	Strong's #4325 BDB #565
mar (מַר) [pronounced <i>mahr</i>]	<i>bitter, bitterness; sad, sorrowful; fierce, vehement, powerful, raging</i>	adjective/ substantive; masculine plural; with the definite article	Strong's #4751 BDB #600
'ârar (רָרָה) [pronounced <i>aw-RAHR</i>]	<i>cursing, bitterly cursing; causing one to curse; producing a curse; placing under a curse</i>	masculine plural, Piel participle with the definite article	Strong's #779 BDB #76

Numbers 5:24

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person plural, Qal perfect	Strong's #935 BDB #97
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person feminine singular suffix	No Strong's # BDB #88
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
'ârar (רָרָא) [pronounced <i>aw-RAHR</i>]	<i>cursing, bitterly cursing; causing one to curse; producing a curse; placing under a curse</i>	masculine plural, Piel participle with the definite article	Strong's #779 BDB #76
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mar (מַר) [pronounced <i>mahr</i>]	<i>bitter, bitterness; sad, sorrowful; fierce, vehement, powerful, raging</i>	adjective/ substantive; masculine plural	Strong's #4751 BDB #600

These same three words were used previously in this verse, but the order of the final two words was switched around.

Translation: And he has made the woman drink the water of bitterness, the [water] which is cursed, and the water has come into her, the [water] being cursed to bitterness.

Now we have a word for curse: the Piel participle of 'ârar (רָרָא) [pronounced *aw-RAHR*], which means *to bitterly curse*. The previous words given did not appear to be curses—that is, they did not appear to be used in the negative sense, although that could be implied. What seems to be the case is that they were given promises or extracted promises. Here, it means *curse*, pure and simple (Genesis 12:3 Exodus 22:28 Judges 5:23 Malachi 2:2). This is in the Piel stem, which is intensive, and it has the grammatical notation of a direct object, which is why I translated as though it read that the woman was drinking the...cursing waters. This verb is repeated; it is used again as a direct object. If the woman has slept with another man, her action is one that will cause great bitterness in the soul of her man—as some have found it, this can be an irreparable bitterness. Strong's #779 BDB #76.

The priest will then have the woman drink this bitter water, this water which is cursed. She drinks the water down.

Numbers 5:24 And he has made the woman drink the water of bitterness, the [water] which is cursed, and the water has come into her, the [water] being cursed to bitterness. (Kukis mostly literal translation)

Numbers 5:25

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 5:25

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to receive; to select, to choose; to seize</i>	3 rd person masculine singular, Qal perfect	Strong's #3947 BDB #542
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
Yâd as a construct and the min preposition are literally rendered <i>from a hand of</i> ; together, they can also mean <i>out of the hand of</i> ; <i>out of the power of</i> ; <i>from the power of</i> .			
ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife; female [of animals]</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
ʾêth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
min ^e châh (מִנְחָה) [pronounced min-HAWH]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering; transliterated minchah, mincah</i>	feminine singular construct	Strong's #4503 BDB #585
qin ^e âh (קִנְיָה) [pronounced kin-AWH]	<i>passion; zeal, jealousy, ardour, envy</i>	feminine plural noun with the definite article	Strong's #7068 BDB #888
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
nûwph (נִוֵּף) [pronounced noof]	<i>to wave, to shake [e.g., the hand to beckon someone]; to scatter, to shake forth [rain]</i>	3 rd person masculine singular, Hiphil perfect	Strong's #5130 BDB #631
ʾêth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
min ^e châh (מִנְחָה) [pronounced min-HAWH]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering; transliterated minchah, mincah</i>	feminine singular noun with the definite article	Strong's #4503 BDB #585
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Numbers 5:25

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לְפָנַיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
qârab (בָּרַב) [pronounced kaw-RA ^B V]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine singular, Hiphil perfect	Strong #7126 BDB #897
'êth (אֵת) [pronounced ayth]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: And the priest has taken from the hand of the woman the minchah offering of jealousies and he has waved [that] offering before Y^ehowah and has brought it near to the altar.

The woman brings a bloodless offering, a minchah offering, and the priest will take a portion of it and bring it near to the altar.

Numbers 5:25 And the priest has taken from the hand of the woman the minchah offering of jealousies and he has waved [that] offering before Y^ehowah and has brought it near to the altar. (Kukis mostly literal translation)

The woman has brought an offering; she may or may not be guilty but her husband suspects her of being guilty. The priest takes the offering and approaches Yahweh with the offering.

Numbers 5:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 5:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qâmats (קֶמֶץ) [pronounced kaw- MAHTS]	<i>to enclose with the hand, to grasp, to take a handful</i>	3 rd person masculine singular, Qal perfect	Strong's #7061 BDB #888
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
min ^e châh (מִנְחָה) [pronounced min-HAWH]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering; transliterated minchah, mincah</i>	feminine singular noun with the definite article	Strong's #4503 BDB #585
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'azkârâh (אֲזָכָרָה) [pronounced ahz-kaw- RAW]	<i>memorial-offering, a reminder; specifically remembrance offering</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #234 BDB #272
This is the portion of the meal (food) offering which is burned. This word occurs only in Leviticus (6x) and in Numbers (once). Leviticus 2:2, 9, 16 5:12 6:15 24:7 Numbers 5:26.			
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
qâṭar (קָטַר) [pronounced kaw-TAR]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	3 rd person masculine singular, Hiphil perfect	Strong's #6999 BDB #882
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY- ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article and the locative hê	Strong's #4196 BDB #258
With the locative hê, this means <i>towards the altar, near the altar, upon the altar.</i>			

Translation: Then the priest has taken a handful from the mincah offering, her remembrance offering and he has made it smoke on the altar.

The priest will take a portion of this offering and place it on the altar to smoke.

It is called an offering of remembrance because both the husband and the wife need to be thinking and remembering while this ceremony is taking place. The ceremony by itself means little unless both the husband and wife are willing and thinking participants.

Numbers 5:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ʾachar (אָחַר) [pronounced <i>ah-KHAHR</i>]	<i>after, following, behind; afterwards, after that; another</i>	preposition/adverb	Strong's #310 BDB #29
shâqâh (שָׁקַח) [pronounced <i>shaw-KAW</i>]	<i>to give drink to, to furnish drink, to cause to drink, to make drink; to water [cattle, land]; to irrigate [land]</i>	3 rd person masculine singular, Hiphil perfect	Strong's #8248 BDB #1052
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife; female [of animals]</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

Translation: *And after, he has made the woman drink the water.*

The priest gives the water to the woman and she drinks it.

Numbers 5:26 *Then the priest has taken a handful from the mincah offering, her remembrance offering and he has made it smoke on the altar. And after, he has made the woman drink the water.* (Kukis mostly literal translation)

Many of the tribute offerings were grain offerings (though not all), so this is how the priest is able to take a handful of it. Then the priest puts this handful of the tribute offering on the altar, where there probably is something already burning, and this causes smoke to come up to God. Recall that a grain offering is often one of fellowship and if the woman has committed adultery, then she is out of fellowship. Finally, the priest causes the woman to drink the water²⁸.

The offering on the altar goes up to God; in effect, communicating this entire situation to God. Obviously, because God is omniscient, He knows all about this. Nevertheless, all of this is done to represent what is taking place. The woman drinks the dirty water and it will do its thing inside of her (as she remembers and thinks about the circumstances).

²⁸ There is no word for *cause* in this verse; in each case, it is the proper translation of the Hiphil stem, which is the causal stem. The burning of the tribute offering is in the perfect voice, indicating completed action, and the drinking of the water is portrayed as a process. It is not taken in in one gulp, but requires several tries to drink all of it.

Numbers 5:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
shâqâh (שָׁקַח) [pronounced <i>shaw-KAW</i>]	<i>to give drink to, to furnish drink, to cause to drink, to make drink; to water [cattle, land]; to irrigate [land]</i>	3 rd person masculine singular, Hiphil perfect; with the 3 rd person feminine singular suffix	Strong's #8248 BDB #1052
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

Translation: [And he has caused her to drink the water,...](#)

We have almost an exact repeat of what was said. The priest causes her to drink the water. So this is an indication that we are looking at the other possibility. Let's say that she did act unfaithfully in her marriage.

Numbers 5:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
'îm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
ṭâmê' (טָמְאָה) [pronounced <i>taw-MAY</i>]	<i>to defile oneself, be defiled (sexually, by idolatry, ceremonially); to be regarded as unclean</i>	3 rd person feminine singular, Niphal perfect	Strong's #2930 BDB #379
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mâ'al (מָאַל) [pronounced <i>maw-GAHL</i>]	<i>to commit an infraction; to disobey; to transgress; to act treacherously, to act unfaithfully, to commit an infraction, to act covertly</i>	3 rd person feminine singular, Qal imperfect	Strong's #4603 BDB #591
ma'al (מָאַל) [pronounced <i>MAH-gahl</i>]	<i>infraction, disobedience; transgression, trespass; faithlessness</i>	masculine singular noun	Strong's #4604 BDB #591

Numbers 5:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾiysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural) with the 3 rd person feminine singular suffix	Strong's #376 BDB #35

Translation: ...and so she [has revealed herself] to be: if she has defiled herself [with a lie] and so she transgressed a transgression against her husband;...

If the woman was unfaithful in her marriage, she further transgressed against God, defiling herself with a lie. Her adultery stands as a transgression against her husband.

Numbers 5:27c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person plural, Qal perfect	Strong's #935 BDB #97
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person feminine singular suffix	No Strong's # BDB #88
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural construct	Strong's #4325 BDB #565
ʾârar (אַרַר) [pronounced aw-RAHR]	<i>cursing, bitterly cursing; causing one to curse; producing a curse; placing under a curse</i>	masculine plural, Piel participle with the definite article	Strong's #779 BDB #76
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mar (מַר) [pronounced mahr]	<i>bitter, bitterness; sad, sorrowful; fierce, vehement, powerful, raging</i>	adjective/ substantive; masculine plural	Strong's #4751 BDB #600
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
tsâbâ' (צָבַא) [pronounced tsaw-BAW]	<i>to swell up (of adulteress' belly)</i>	3 rd person feminine singular, Qal perfect	Strong's #6638 BDB #839

Numbers 5:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
beṭen (בֶּטֶן) [pronounced BEH-ten]	womb; belly, stomach [in reference to a man]; inside; appetite, craving	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #990 BDB #105
All of the BDB meanings: 1) belly, womb, body; 1a) belly, abdomen; 1a1) as seat of hunger; 1a2) as seat of mental faculties; 1a3) of depth of Sheol (figuratively); 1b) womb.			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
nâphal (נָפַל) [pronounced naw-FAHL]	to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert	3 rd person feminine singular, Qal perfect	Strong's #5307 BDB #656
Extended Qal meanings: to fall [to the ground, in battle], to die, to die a violent death; a man felled [by sickness]; [a building] falling down [in decay]; about to fall, about to come to ruin; [a fetus] falling out [or, being born, being aborted]; to fall away [used of members of a body]; [a face being] cast down [in sorrow], to fall down, to come down [from heaven], to descend; [sleep, terror, calamity] to fall upon [anyone]; to throw oneself, to cast oneself; to rush upon; to fall prostrate, to prostrate oneself; to fall upon someone [in affection]; to fall upon [an enemy], to attack; to alight [from a beast or chariot], to let oneself down; to encamp [as an army]; [a prayer] to fall before [someone for consideration, to be heard]; to fall away, to desert, to defect. ²⁹ I hope that the relationship is clear between the basic meaning, to fall, and the extended understanding of this verb.			
yârek ^e (יָרֵק) [pronounced yaw-REK ^e]	thigh, inner thigh; loin, side, base; shaft; uterus, reproductive system	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #3409 BDB #437

Translation: ...then the water has come into her, [water] being cursed to bitterness, and her womb has become swollen and her reproductive system has failed,...

I don't quite follow why her *thigh would fall* or even what that means, other than perhaps an allusion to morning sickness; however, what appears to be the likely scenario is that she makes a public declaration of her innocence and several months later, her unfaithfulness will become known through her pregnancy. In reading through some of the English translations, it sounded more mysterious and elaborate than that.

The water enters into her system, the water being cursed by the bitterness of adultery. The possibility is, her womb might become swollen and her reproductive system become messed up.

Is this something that God does each and every time? That is, does He clearly identify whether or not this woman has committed adultery? I would say no, and suggest this: the woman may clearly understand what she has done and how damaging it is to her marriage and family, and despite what is occurring externally (all of this ceremony), she is mentally confessing her sins to God (including her sin of lying). God may choose to set all of this aside, as if she has not committed adultery, and completely and totally forgive her. The end result would be, her marriage would start fresh, her husband would necessarily set aside his jealousy, and whatever family they have will be enriched and strengthened by what has taken place.

²⁹ Taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 557.

Numbers 5:27d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal perfect	Strong's #1961 BDB #224
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife; female [of animals]</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾâlâh (אָלָה) [pronounced <i>aw-LAW</i>]	<i>an oath, a solemn oath, a statement given under oath, a vow, a guarantee, a pledge, a judicial oath, solemn promise, a solemn declaration, a pact, an agreement or obligation, a verbal commitment or contract a curse, an execration</i>	feminine singular noun	Strong's #423 BDB #46
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
qereb (קֶרֶב) [pronounced <i>KEH-re^{bv}</i>]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun	Strong's #7130 BDB #899
With the bêyth preposition, it means <i>in the midst of, among, into the midst of</i> (after a verb of motion).			
ʿam (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with 3 rd person feminine singular suffix	Strong's #5971 BDB #766

Translation: ...and the woman has become an oath [of warning] in the midst of her people. (Kukis mostly literal translation)

If this woman is unrepentant and if she has lied to God, then these horrible things could certainly happen to her. Furthermore, it would be reasonable for God to shut down her reproductive system, given the current state of her marriage and given her infidelity.

Numbers 5:27 And he has caused her to drink the water, and so she [has revealed herself] to be: if she has defiled herself [with a lie] and so she transgressed a transgression against her husband; then the water has come into her, [water] being cursed to bitterness, and her womb has become swollen and her reproductive system has failed, and the woman has become an oath [of warning] in the midst of her people. (Kukis mostly literal translation)

Numbers 5:23–27 The priest has written these oaths in the scroll and he has blotted [them] out in the water of bitterness. And he has made the woman drink the water of bitterness, the [water] which is cursed, and the water has come into her, the [water] being cursed to bitterness. And the priest has taken from the hand of the woman the minchah offering of jealousies and he has waved [that] offering before Y^ehowah and has brought it near to the altar. Then the priest has taken a handful from the minchah offering, her remembrance offering and he has made it smoke on the altar. And after, he has made the woman drink the water. And he has caused her to drink the water, and so she [has revealed herself] to be: if she has defiled herself [with a lie] and so she transgressed a transgression against her husband; then the water has come into her, [water] being cursed to bitterness, and her womb has become swollen and her reproductive system has failed, and the woman has become an oath [of warning] in the midst of her people. (Kukis mostly literal translation)

Numbers 5:23–27 After the woman has given these oaths, the priest will write them down in a document and the accusations against her will be blotted out by the bitter water. He will make the woman drink the bitter water, the cursed water, and she will swallow that water. Then the priest will take off bloodless offering from the woman—the offering for her husband's jealousies—and he will wave this offering before Jehovah and bring it near to the altar. The priest will take a portion of the bloodless offering, a memory offering and he will place it on the altar to smoke. Then the woman will drink the water. Now if this woman has acted unfaithfully in her marriage, she has defiled herself with a lie. She will drink the water—bitter water being cursed—and her womb will become swollen and her reproductive system will fail, and her unfaithfulness will become a warning to all of the people. (Kukis paraphrase)

In retrospect, v. 28 might have been better placed with the previous passage.

And if has not defiled herself the woman and clean she [is] and she has been acquitted and she has scattered seed. This [is] a torah of jealousy which has turned aside a woman under her man and she has defiled herself or a man who passed through over him a spirit of jealousy and he is jealous of his woman. And he has caused to stand the women to faces of Y^ehowah and has done to her the priest all the torah the this. And has been acquitted the man from iniquity and the woman, she will lift up her iniquity.

Numbers
5:28–31

And if the woman has not defiled herself and [if] she is pure then she has been freed from punishment and she will be made fruitful [with his] seed. This [is] the law of jealousy where the woman has gone astray, [when] under [the authority of] her husband and she has defiled herself [by adultery]. Or the man who [experienced] the spirit of jealousy and he is jealous [because] of his wife. The priest will cause the wife to stand before Y^ehowah and he will act [in accordance with] the entire law. [Under those circumstances,] the man will be acquitted from [any] iniquity but the woman, she will bear her iniquity.

There are two possible outcomes. If the woman has not defiled herself and she remains pure in marriage, then she is not subjected to any punishment and she will continue to bear children (if that is her desire). On the other hand, there is the law of jealousy. If the wife has committed adultery when in subjection to her husband then she has defiled herself by her adulterous acts. So the man who became jealous of his will be cleared of any guilt. In any case, the priest will cause the wife to stand before Jehovah and he will follow the procedure outlined here. If the woman turns out to be guilty, then she will bear the consequences of her iniquity.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And if has not defiled herself the woman and clean she [is] and she has been acquitted and she has scattered seed. This [is] a torah of jealousy which has turned aside a woman under her man and she has defiled herself or a man who passed

through over him a spirit of jealousy and he is jealous of his woman. And he has caused to stand the women to faces of Y^ehowah and has done to her the priest all the torah the this. And has been acquitted the man from iniquity and the woman, she will lift up her iniquity.

Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	But if she be not defiled, she shall not be hurt, and shall bear children. This is the law of jealousy. If a woman hath gone aside from her husband, and be defiled, And the husband stirred up by the spirit of jealousy bring her before the Lord, and the priest do to her according to all things that are here written: The husband shall be blameless, and she shall bear her iniquity.
Aramaic ESV of Peshitta	If the woman is not defiled, but is clean; then she shall be free, and shall conceive seed. "This is the law of jealousy, when a wife, being under her husband, goes astray, and is defiled; or when the spirit of jealousy comes on a man, and he is jealous of his wife; then he shall set the woman before Mar-Yah, and the priest shall execute on her all this law. The man shall be free from iniquity, and that woman shall bear her iniquity."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	But if the woman has not been polluted, and is clean, then shall she be guiltless and shall conceive seed. This is the law of jealousy, in which a married woman should happen to transgress, and be defiled; or in the case of a man on whomsoever the spirit of jealousy should come, and he should be jealous of his wife, and he should place his wife before the Lord, and the priest shall execute towards her all this law. Then the man shall be clear from sin, and that woman shall bear her sin.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But if she is clean she will be free and will have offspring. This is the law for testing a wife who goes with another in place of her husband and becomes unclean; Or for a husband who, in a bitter spirit, has doubts in his heart about his wife; let him take her to the priest, who will put in force this law. Then the man will be free from all wrong, and the woman's sin will be on her.
Easy English	.
Easy-to-Read Version–2008	But if the woman has not sinned against her husband and she is pure, the priest will say that she is not guilty. Then she will be normal and able to have children. "So this is the law about jealousy. This is what you should do when a woman sins against her husband while she is married to him. Or if the man becomes jealous and thinks his wife has sinned against him, this is what the man should do. The priest must tell her to stand before the LORD. Then the priest will do all these

	things. This is the law. The husband will not be guilty of doing anything wrong, but the woman will suffer if she has sinned."
<i>God's Word™</i>	But if the woman is not unclean and is pure, she is not guilty and will be able to have children. "These are the instructions for how to deal with jealousy. They tell you what to do when a woman is unfaithful to her husband and becomes unclean. They also tell you what to do when a husband has a fit of jealousy and is suspicious of his wife. He will make his wife stand in the LORD'S presence, and the priest will do everything these instructions tell him to do. The husband isn't guilty of doing anything wrong, but the woman will suffer the consequences of her sin."
Good News Bible (TEV)	But if she is innocent, she will not be harmed and will be able to bear children. This is the law in cases where a man is jealous and becomes suspicious that his wife has committed adultery. The woman shall be made to stand in front of the altar, and the priest shall perform this ritual. The husband shall be free of guilt, but the woman, if guilty, must suffer the consequences.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	But if she is innocent, her body will not be harmed, and she will still be able to have children. This is the ceremony that must take place at my altar when a husband suspects that his wife has been unfaithful. The priest must have the woman stand in my presence and carefully follow these instructions. If the husband is wrong, he will not be punished; but if his wife is guilty, she will be punished.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	But if she is innocent, her body will not be harmed, and she will still be able to give birth to children. That is the ritual that must be performed when a woman who is married has sinned by committing adultery, or when a man is jealous and suspects that his wife has slept with another man. The priest must tell that woman to stand at the altar in my presence and obey these instructions. Even if the woman has not done what the husband suspected, he will not be punished for doing something wrong by bringing his wife to the priest. But if his wife is guilty, she will suffer as a result."

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	But if the woman has not defiled herself and is clean, she will be unaffected and able to conceive children.
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This is the law of jealousy when a wife goes astray and defiles herself while under her husband's authority, or when a feeling of jealousy comes over a husband and he suspects his wife. He is to have the woman stand before the LORD, and the priest is to apply to her this entire ritual. The husband will be free from guilt, but the woman shall bear her iniquity."

Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible

And if the woman is not defiled, and is pure; then she shall be clean, and shall conceive seed.

This is the law of jealousies, when a wife deviates, while under her husband, and is defiled;

Or when the spirit of jealousy crosses over upon him, and he is jealous over his wife, and shall stand the woman before the face of Jehovah, and the priest shall do upon her all this law.

And the man shall be clean from iniquity, and this woman shall bear her iniquity.

International Standard V .
 H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text

But if the woman is not defiled and if she is clean, then she must be free. She will be able to conceive children.

This is the law of jealousy. It is the law for a woman who strays away from her husband and is defiled. It is the law for a man with a spirit of jealousy when he is jealous of his wife. He must bring the woman before Yahweh, and the priest must do to her everything that this law of jealousy describes. The man will be free from guilt for bringing his wife to the priest. The woman must bear any guilt she might have."

Urim-Thummim Version

But if the woman is not unclean but is clean, then she will be free and will conceive offspring.

This is the Law of jealousies, when a woman turns aside to another instead of her husband and is defiled. Or when the spirit of jealousy comes upon him, and he is jealous over his woman and will set the woman before YHWH, and the priest will do all these directives. Then will the man be cleared from depravity and this woman will bear her depravity.

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) This is the law in cases of jealousy, when a woman has gone astray and disgraced her self while under her husband's authority, 30 or when a spirit of jealousy has come over a man and made him jealous for his wife. When a husband brings such a woman before Yahweh, the priest must apply this law to her in full. The husband shall be guiltless, but the woman must bear the punishment for her sin."

New American Bible (2011) .
 The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Eth Cephher Bible

.
And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

This is the Torah of jealousies, when a woman goes aside to another instead of her man, and is defiled; Or when the ruach of jealousy comes upon him, and he be jealous over his woman, and shall set the woman before Yahuah, and the priest shall execute upon her תן all this Torah. Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity. [Kukis: I still do not get why, randomly, this translation takes the sign of the direct object and includes it in the translation—not every place it occurs, but in a random fashion, from time to time.]

exeGesés companion Bible
Hebraic Roots Bible
Kaplan Translation
The Scriptures—2009

.
But if the woman has not defiled herself, and is clean, then she shall be clear and shall conceive children.

This is the Torah of jealousy, when a wife turns aside under her husband's authority and defiles herself, or when a spirit of jealousy comes upon a man, and he becomes jealous of his wife. Then he shall make the woman stand before יהוה, and the priest shall do to her all this Torah. And the man shall be clear from crookedness, but the woman bear her crookedness.' ”

Tree of Life Version

If, however, the woman has not defiled herself and is clean, she will be free from guilt and be able to have children.

“This is the Torah regarding jealousy, when a woman goes astray from her husband and defiles herself, or when a spirit of jealousy comes over a man and he jealously suspects his wife. The kohen is to have her stand before Adonai and apply this entire Torah to her. The husband will be free of guilt, but that woman will bear her guilt.”

Weird English, ©18e English, Anachronistic English Translations:

Alpha & Omega Bible
Awful Scroll Bible

.
Was the woman to have been defiled? - She is pure, even is she to have been clean, and she is able to be scattered of seed.

These are the directions for jealousies, when a wife was to turn aside from her husband, and is to have become defiled, and an inspiration of jealousy was to pass over the husband, and he is to have become jealous of his wife, he is to have stood the woman, turned before Sustains To Become and the priest is to have effected the direction, and the husband is to have become cleared of her iniquity, and the same woman was to bear her iniquity.

Concordant Literal Version

Yet if the woman has not defiled herself and she is clean, then she is held innocent, and will engender seed.

This is the law of jealousies when a woman swerves while under her husband's authority, and she defiles herself, or when a spirit of jealousy is passing over him and the husband is made jealous of his wife, then he will cause the woman to stand before Yahweh. Thus the priest will apply to her all this law. The husband is held innocent from depravity, and that woman shall bear her depravity.

exeGesés companion Bible

And if the woman fouled not, but is pure,
then she becomes exonerated and seeds seed.

This is the torah of suspicions,
when a woman deviates instead of her man
and fouls;
or when the spirit of suspicion passes on a man
and he becomes suspicious of his woman
and stands the woman at the face of Yah Veh

	and the priest works all this torah on her. Then the man becomes exonerated from perversity and this woman bears her perversity.
Orthodox Jewish Bible	And if the isha be not defiled, but be tehorah (clean); then she shall be free, and shall conceive zera. This is the torat hakena'ot (law of jealousy), when an isha goeth astray to another instead of her ish, and is defiled; Or when the ruach kinah cometh upon him, and he be jealous over his isha, and shall set the isha before Hashem, and the kohen shall execute upon her all this torah. Then shall the ish be free from guilt from avon, and this isha shall bear her avon.
Rotherham's <i>Emphasized B.</i>	But <if the woman have not fallen into uncleanness, but is pure> then shall she be clear and shall bear seed. This is the law of jealousies,—when a wife shall turn aside [to another] instead of her husband and fall into uncleanness; or <when there passeth over a husband a spirit of jealousy, and he becometh jealous of his wife> then shall he cause the woman to stand before Yahweh, and the priest shall execute upon her all this law: thus shall the man be clear of iniquity; but that woman shall bear her iniquity.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	“But if the woman isn’t defiled, then she is to be freed and will be able to bear children. [Lit. and sow seed] This is the law in cases of jealousy when a woman defiles herself while under her husband’s authority: When a man becomes under the control of an attitude [Lit. spirit] of jealousy regarding his wife, he is to present her to the Lord, and the priest is to apply this entire statute to her. The husband [Or man] will be free from guilt, but the wife is to bear the punishment of her iniquity.”
Kretzmann's Commentary Lexham English Bible	And if the woman is not defiled, and she is pure, she will go unpunished and be able to conceive children. “This is the regulation of jealousy, when a woman has an affair under her husband and she is defiled, or when a spirit of jealousy comes over a man and he is jealous of his wife, he will present the woman before Yahweh, [Literally “before the face of”] and the priest will do to her all of this law. The man will go unpunished from guilt, and the woman, she will bear her guilt.’ ”
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	However, if the woman is pure and has not been defiled to her husband, she will remain unharmed and will become pregnant. This is the [entire] law regarding jealousy for the case when a woman commits adultery and becomes unclean or when a man simply has a feeling of jealousy against his wife. He shall stand the woman before God, and the priest shall follow this entire procedure. The man will then be free of sin, but the woman will be punished if guilty. become pregnant

(Targum Yonathan; Rashbam; Ibn Ezra; Josephus). She will also have a much better pregnancy than previously (Sotah 26a; Rashi). Or, 'she is permitted to her husband' (Chizzkuni).

entire

See note on Leviticus 13:59.

NET Bible® .
 New American Bible (2011) .
 New Catholic Bible .
 Rotherham's *Emphasized B.* .

Literal, almost word-for-word, renderings:

A Faithful Version .
 C. Thomson Updated OT .
 Charles Thomson OT .
 But if the woman be not polluted, and be pure, she shall be uninjured, and shall conceive seed.
 This is the law of jealousy, when a woman who is married transgresseth and is polluted; or when a spirit of jealousy cometh on a man. When he is jealous of her, and shall set his wife before the Lord, the priest shall do to her all that this law directeth; so shall the man be free from sin, and the woman shall bear her iniquity.

Context Group Version .
 And if the woman is not defiled, but is clean; then she shall be innocent, and shall conceive seed.
 This is the law of possessiveness, when a woman, being under her man, goes aside, and is defiled; or when the spirit of possessiveness passes over a man, and he is possessive of his woman; then he shall set the woman before YHWH, and the priest shall execute on her all this law. And the man shall be innocent from iniquity, and that woman shall carry her iniquity.

English Standard Version .
 But if the woman has not defiled herself and is clean, then she shall be free and shall conceive children.
 "This is the law in cases of jealousy, when a wife, though under her husband's authority, goes astray and defiles herself, 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. The man shall be free from iniquity, but the woman shall bear her iniquity."

Green's Literal Translation .
 Legacy Standard Bible .
 Literal Standard Version .
 Modern English Version .
 Modern Literal Version 2020 .
 And if the woman is not defiled, but is clean, then she will be free and will conceive seed.
 This is the law of jealousy, when a wife, being under her husband, goes aside and is defiled, or when the spirit of jealousy comes upon a man and he is jealous of his wife. Then he will set the woman before Jehovah and the priest will execute upon her all this law. And the man will be free from iniquity and that woman will bear her iniquity.

New American Standard B. .
 New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Revised Mechanical Trans. .
 ...and if the woman was not being dirty, then she is clean, and she will be acquitted, then she will be sown with seed. This is the teaching of the zealousness, when the woman will go aside in place of her man, then she will be dirty. Or a man that the wind of zealousness will cross over upon him, and he will be zealous of his woman,

then he will make the woman stand to the face of YHWH, and the administrator will do to her all this teaching, and the man will be acquitted from twistedness and that woman will lift up her twistedness,...

Updated Bible Version 2.17	.
A Voice in the Wilderness	. Turns aside
Webster's Bible Translation	. guiltless
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:
28-31

Numbers 5:28			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
lô' (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ṭâmê' (טָמְאָה) [pronounced <i>taw-MAY</i>]	<i>to defile oneself, be defiled (sexually, by idolatry, ceremonially); to be regarded as unclean</i>	3 rd person feminine singular, Niphal perfect	Strong's #2930 BDB #379
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife; female [of animals]</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
ṭâhōwr (טָהוֹר) [pronounced <i>taw-HOHR</i>]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373
hîy' (אֵיהּ) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 5:28			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâqâh (נָקָה) [pronounced naw-KAWH]	<i>to be acquitted, unpunished, declared free or declared guiltless; to be free [from punishment or obligation]; to be cleaned [purged] out</i>	3 rd person feminine singular, Niphal perfect	Strong #5352 BDB #667
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
zâra' (זָרָא) [pronounced zaw-RAH]	<i>to be scattered [dispersed, sown]; metaphorically of a woman to be made fruitful; to [be caused to] conceive, to [become, be made] pregnant</i>	3 rd person feminine singular, Niphal perfect	Strong's #2232 BDB #281
zera' (זֶרַע) [pronounced ZEH-rahg]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity; semen</i>	masculine singular noun	Strong's #2233 BDB #282

Translation: And if the woman has not defiled herself and [if] she is pure then she has been freed from punishment and she will be made fruitful [with his] seed.

Nâqâh (נָקָה) [pronounced naw-KAWH], although said to mean *to clean, to empty*, it really means *to be acquitted, unpunished, declared free or declared guiltless* (Niphal, or passive, stem—Genesis 24:8 Exodus 21:19 Jeremiah 2:35), and *cleansed, acquitted, declared innocent* (Piel, or intensive, stem—Exodus 20:7 Psalm 19:12 Joel 3:21). This verb is found in the Qal stem only in Jeremiah 49:12. Strong #5352 BDB #667.

The last verb is the Niphal perfect of the verb which means *to sow seed* and this is followed by the masculine singular of the word for *seed*; this means that, once acquitted, she can return to having children by her husband.

If the woman has not committed adultery, then she is not defiled and there is no punishment applied to her. She is promised to be fruitful.

Numbers 5:28 And if the woman has not defiled herself and [if] she is pure then she has been freed from punishment and she will be made fruitful [with his] seed. (Kukis mostly literal translation)

The NIV Study Bible points out that, while some of us may look upon these steps as severe and damaging, a greater wrong would give the woman no recourse whatsoever when accused. A man tired of his wife or a man who has an affair on the side could not frivolously accuse his wife of adultery, divorce her and establish a relationship with another woman. In such a strongly male-dominated society, this sort of action would leave a former wife without financial support and branded for the rest of her life. This law along with the laws dealing with slavery provided rights and legal protection for slaves and women, something almost unheard of in other societies.³⁰

³⁰ I really should substantiate this with some legal systems contemporary to Moses.

Numbers 5:29			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zō'th (זֹתָ) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
tōwrah (תּוֹרָה) [pronounced TOH-rah]	<i>instruction, doctrine; [human and divine] law, direction, regulation, protocol; custom; transliterated Torah</i>	feminine singular construct	Strong's #8451 and #8452 BDB #435
qin'âh (קִנְיָהּ) [pronounced kin-AWH]	<i>passion; zeal, jealousy, ardour, envy</i>	feminine plural noun with the definite article	Strong's #7068 BDB #888
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
sāṭâh (שָׂטָה) [pronounced saw-TAW]	<i>to turn aside, to go astray, to go aside, to deviate, to turn, to decline</i>	3 rd person feminine singular, Qal imperfect	Strong's #7847 BDB #966
'īshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife; female [of animals]</i>	feminine singular noun	Strong's #802 BDB #61
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
'īysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the 2 nd person feminine singular suffix	Strong's #376 BDB #35
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ṭâmê' (טָמְאָה) [pronounced taw-MAY]	<i>to defile oneself, be defiled (sexually, by idolatry, ceremonially); to be regarded as unclean</i>	3 rd person feminine singular, Niphal perfect	Strong's #2930 BDB #379

Translation: This [is] the law of jealousy where the woman has gone astray, [when] under [the authority of] her husband and she has defiled herself [by adultery].

In some cases, the wife has committed adultery and the husband is unable to set aside his jealousy.

Numbers 5:29 This [is] the law of jealousy where the woman has gone astray, [when] under [the authority of] her husband and she has defiled herself [by adultery]. (Kukis mostly literal translation)

This verse summarizes what we have just studied.

Numbers 5:30a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
'iysh (איש) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
'ăsher (אשר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'âbar (רבע) [pronounced gaw ^b -VAHR]	<i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross [over]; to go away, to depart; to violate [a law]</i>	3 rd person feminine singular, Qal imperfect	Strong's #5674 BDB #716
'al (לע) [pronounced gah/]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
rûwach (רוח) [pronounced ROO-ahkh]	<i>wind, breath, spirit, apparition</i>	feminine singular construct	Strong's #7307 BDB #924
Bible Hub has the verb as a feminine singular, where as previously (v. 14), with the same construction, listed it as a masculine singular.			
qin ^o âh (קין) [pronounced kin-AWH]	<i>passion; zeal, jealousy, ardour, envy</i>	feminine singular noun	Strong's #7068 BDB #888
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
qânâ' (קנה) [pronounced kaw-NAW]	<i>to be jealous, to be envious; to be zealous for; to excite jealous anger; to become intensely red or black from dye</i>	3 rd person masculine singular, Piel perfect	Strong's #7065 BDB #888
'êth (את) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ishshâh (אשה) [pronounced eesh-SHAW]	<i>woman, wife; female [of animals]</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #802 BDB #61

Translation: Or the man who [experienced] the spirit of jealousy and he is jealous [because] of his wife.

The man whose wife has gone out on him ends up being jealous.

Numbers 5:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ʿamad (עמד) [pronounced <i>gaw-MAHD</i>]	<i>to cause to stand [firm], to maintain; to station, to cause to set up [place, raise up, erect], to establish, to preserve; to decree, to impose [a law, mandate]; to ordain, to appoint, to destine; to stand still; to present [one] before [a king, God]</i>	3 rd person masculine singular, Hiphil perfect	Strong's #5975 BDB #763
When we found this set of words together before (in v. 18), they also included the word below:			
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
ʾishshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife; female [of animals]</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לפְּנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ʿasâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person feminine singular suffix	No Strong's # BDB #510

Numbers 5:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôl (כֹּל) [pronounced koh]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
tôwrah (הַרְטוּת אוֹ הַרְטוּת) [pronounced TOH-rah]	<i>instruction, doctrine; [human and divine] law, direction, regulation, protocol; custom; transliterated Torah</i>	feminine singular noun with the definite article	Strong's #8451 and #8452 BDB #435
zô'th (זֹאת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260

Translation: The priest will cause the wife to stand before Y^ehowah and he will act [in accordance with] the entire law.

In either case, the priest executes the dictates of the law herein described.

Numbers 5:30 Or the man who [experienced] the spirit of jealousy and he is jealous [because] of his wife. The priest will cause the wife to stand before Y^ehowah and he will act [in accordance with] the entire law. (Kukis mostly literal translation)

This is the other side of the coin. Here, the woman is placed before Yahweh and the priest and she will turn out to be guilty.

Numbers 5:31			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
nâqâh (נִקְיָה) [pronounced naw-KAWH]	<i>to be acquitted, unpunished, declared free or declared guiltless; to be free [from punishment or obligation]; to be cleaned [purged] out</i>	3 rd person masculine singular, Niphal perfect	Strong #5352 BDB #667

Numbers 5:31			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
ʿâvôwn (עוֹוֹן) [pronounced ǵaw-VOHN]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular noun	Strong's #5771 BDB #730
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife; female [of animals]</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
hîy' (הִיא) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied	Strong's #1931 BDB #214
nâsâ' (נָשָׂא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 rd person feminine singular, Qal imperfect	Strong's #5375 BDB #669
ʾêth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
ʿâvôwn (עוֹוֹן) [pronounced ǵaw-VOHN]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular noun; with the 3 rd person feminine singular suffix	Strong's #5771 BDB #730
pê (פּ, פֿ, or פַּ) [pronounced pay]	This appears to be used as a mark of punctuation which seems to indicate the end of a paragraph. It is never translated.	the 17 th letter. Also used as a numeral	No Strong's # BDB #802

Translation: [Under those circumstances,] the man will be acquitted from [any] iniquity but the woman, she will bear her iniquity. (Kukis mostly literal translation)

If the woman has committed adultery, then her husband is vindicated but the wife must bear her iniquity. I assume that she could be subject to capital punishment at this point.

Numbers 5:31 [Under those circumstances,] the man will be acquitted from [any] iniquity but the woman, she will bear her iniquity. (Kukis mostly literal translation)

The man is jealous and that is a sin; however, if the woman has committed adultery, then he is acquitted from being jealous. This is prior to the giving of the Holy Spirit; but still, this is an amazing verse. There are very few sins which God *overlooked*, so to speak; yet, in the case of marriage and unfaithfulness, the man was acquitted of the sin of jealousy if his wife committed adultery.

Numbers 5:28–31 And if the woman has not defiled herself and [if] she is pure then she has been freed from punishment and she will be made fruitful [with his] seed. This [is] the law of jealousy where the woman has gone astray, [when] under [the authority of] her husband and she has defiled herself [by adultery]. Or the man who [experienced] the spirit of jealousy and he is jealous [because] of his wife. The priest will cause the wife to stand before Y^howah and he will act [in accordance with] the entire law. [Under those circumstances,] the man will be acquitted from [any] iniquity but the woman, she will bear her iniquity. (Kukis mostly literal translation)

Numbers 5:28–31 There are two possible outcomes. If the woman has not defiled herself and she remains pure in marriage, then she is not subjected to any punishment and she will continue to bear children (if that is her desire). On the other hand, there is the law of jealousy. If the wife has committed adultery when in subjection to her husband then she has defiled herself by her adulterous acts. So the man who became jealous of his will be cleared of any guilt. In any case, the priest will cause the wife to stand before Jehovah and he will follow the procedure outlined here. If the woman turns out to be guilty, then she will bear the consequences of her iniquity. (Kukis paraphrase)

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Numbers folder	Exegetical Studies in Numbers

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Numbers 5 is in the Word of God

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

What We Learn from Numbers 5

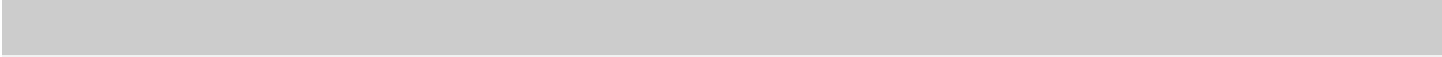
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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Numbers 5



[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called The Bible History, Old Testament, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 14, entitled *Analysis Of The Book Of Numbers*.

Edersheim Summarizes Numbers 5

To sum up its general contents - it tells us in its first Part (1-16.) how Israel was to approach God, together with what, symbolically speaking, was inconsistent with such approaches; and in its second Part (17-27.) how, having been brought near to God, the people were to maintain, to enjoy, and to exhibit the state of grace of which they had become partakers. Of course, all is here symbolical, and we must regard the directions and ordinances as conveying in an outward form so many spiritual truths. Perhaps we might go so far as to say, that Part 1 of Numbers exhibits, in a symbolical form, the doctrine of justification, and Part * that of sanctification; or, more accurately, the manner of access to God, and the holiness which is the result of that access.

* So literally.

Part 1 (1-16.), which tells Israel how to approach God so as to have communion with Him, appropriately opens with a description of the various kinds of sacrifices. (Numbers 1-7) It next treats of the priesthood.

(Numbers 8-10) The thoroughly symbolical character of all, and hence the necessity of closest adherence to the directions given, are next illustrated by the judgment which befell those who offered incense upon "strange fire." (Numbers 10:1-6) From the priesthood the sacred text passes to the worshippers. (Numbers 11-15) These must be clean - personally (11:1-47), in their family-life, (Numbers 12) and as a congregation. (Numbers 13-15) Above and beyond all is the great cleansing of the Day of Atonement, (Numbers 16) with which the first part of the book, concerning access to God, closes.

From www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html accessed July 11, 2020.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Numbers folder	Exegetical Studies in Numbers

Addendum

This footnote was referenced in [Numbers 5:8](#).

Extensive Footnote on Redemption (from the Heritage Bible)

²⁵ **25:25 redeem**, *ga'al*, to redeem. Ga'al occurs first in Gen 48:16 where Jacob spoke of the Messenger who redeemed him from all evil. Ga'al primarily had to do with the deliverance of persons or property that had been sold for debt, as in Lev. 25:25-54. The one near - the Hebrew is qarowb which means near - who redeemed the one in debt was known as a kinsman-redeemer, as the story of Ruth so clearly illustrates, Ruth 2:20. Sometimes only the word ga'al is in the text, and sometimes the sentence includes the one near, where of kin is understood but not in the text, as in Lev 25:25. The Heritage Bible translates ga'al as kinsman redeemer where gaal stands by itself, and it is clear that the reference is to another human in the extended family. Of course, our Kinsman Redeemer is the Lord Jesus, because He is our next of kin, because He became human, a member of the human family. The KJV has translated ga'al as avenger in Num 35:12 and following, where the kinsman redeemer is required to hunt down and execute the person who murdered a family member. The closest family member acted as the police officer who hunted down the murderer of his next of kin. But in most cases where ga'al is translated avenger it has with it the Hebrew word for blood, ga'al dam, Num 35:19. The Heritage Bible translates many occurrences of ga'al as kinsman redeemer with the additional words as they occur. Otherwise, the translation is redeem or redeemer. The cities of refuge were established as havens of refuge for killers until they could be tried fairly, and then given to the ga'al for execution if they were found guilty, Num 35:21. See Num 35:12-34; Deu 19:1-21; Jsh 20:1-9. The entire story of Ruth is the story of the kinsman redeemer. See also 2 Sam 14:11.

From http://kukis.org/Translations/Heritage_Bible/03Leviticus.pdf accessed October 1, 2024.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This footnote is referenced in [Numbers](#).

Footnote for Numbers (Christian Community Bible)

From http://kukis.org/Translations/Christian_Community_Bible/04-Numbers-Large.pdf accessed September 22, 2024.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book III

CONTAINING THE INTERVAL OF TWO YEARS.

FROM THE Numbers OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

CHAPTER 9.

THE MANNER OF OUR OFFERING SACRIFICES.

1. I WILL now, however, make mention of a few of our laws which belong to purifications, and the like sacred offices, since I am accidentally come to this matter of sacrifices. These sacrifices were of two sorts; of those sorts one was offered for private persons, and the other for the people in general; and they are done in two different ways. In the one case, what is slain is burnt, as a whole burnt-offering, whence that name is given to it; but the other is a thank-offering, and is designed for feasting those that sacrifice. I will speak of the former. Suppose a private man offer a burnt-offering, he must slay either a bull, a lamb, or a kid of the goats, and the two latter of the first year, though of bulls he is permitted to sacrifice those of a greater age; but all

week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

R. B. Thieme, III has not taught this chapter on any available lesson.

Word Cloud from a Reasonably Literal Paraphrase of Numbers 5

Word Cloud from Exegesis of Numbers 5³¹

These two graphics should be very similar; this means that the exegesis of Numbers 5 has stayed on topic and has covered the information found in this chapter of the Word of God.

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Numbers folder	Exegetical Studies in Numbers

³¹ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.