

HWMR - CRYSTALLIZATION STUDY OF NUMBERS, Book 1, Week 4

The Lord's Jealousy over the Church as His Wife

Scripture Reading: Num. 5:11-31; Rev. 19:7-9, 11-16; 2 Cor. 11:2-3

Dealing with a wife over whom her husband was jealous — vv. 11-31

- Num 5:11 - Then Jehovah spoke to Moses, saying,
- Num 5:12 - Speak to the children of Israel and say to them, If any **man's wife** goes astray and acts **unfaithfully** toward him,
- Num 5:13 - And a man lies with her and has sexual relations, and it is hidden from the eyes of her husband, and she is undetected, and she is defiled, and there is no witness against her since she was not caught in the act;
- Num 5:14 - And a **spirit of jealousy** comes upon him, and he is **jealous of his wife**, and she has defiled herself; or if a **spirit of jealousy** comes upon him, and he is **jealous of his wife**, and she has not defiled herself;
- Num 5:15 - Then the man shall bring his wife to the priest and bring her offering for her, a tenth of an ephah of barley meal. He shall pour no oil upon it nor put frankincense on it; for it is a meal offering of jealousy, a meal offering of remembrance, bringing iniquity to remembrance.
- Num 5:16 - And the priest shall bring her near and set her before Jehovah.
- Num 5:17 - And the priest shall take holy water in an earthen vessel, and the priest shall take some of the dust that is on the floor of the tabernacle and put it into the water.
- Num 5:18 - And the priest shall set the woman before Jehovah and let the hair of the woman's head go loose and put the meal offering of remembrance in her hands, which is the meal offering of jealousy, and in the hand of the priest shall be the water of bitterness that brings the curse.
- Num 5:19 - And the priest shall make her take an oath and shall say to the woman, If no man has lain with you and if you have not gone astray to uncleanness while **under the authority of your husband**, be immune to this water of bitterness that brings the curse.
- Num 5:20 - But if you have gone astray while under the authority of your husband and if you have defiled yourself, and a man besides your husband has lain with you—
- Num 5:21 - Then the priest shall make the woman take an oath with the oath of cursing, and the priest shall say to the woman—Jehovah make you a curse and an oath among your people, when Jehovah makes your thigh waste away and your womb swell;
- Num 5:22 - And this water that brings the curse shall go into your bowels and make your womb swell and your thigh waste away. And the woman shall say, Amen, Amen.
- Num 5:23 - And the priest shall write these curses in a book, and he shall wash them off into the water of bitterness.
- Num 5:24 - And he shall make the woman drink the water of bitterness that brings the curse; and the water that brings the curse shall enter into her and become bitter.
- Num 5:25 - And the priest shall take the meal offering of jealousy out of the woman's hand, and he shall wave the meal offering before Jehovah and bring it to the altar.
- Num 5:26 - And the priest shall take a handful of the meal offering as its memorial portion and burn it upon the altar, and afterward he shall make the woman drink the water.
- Num 5:27 - And when he has made her drink the water, then if she has defiled herself and has acted unfaithfully to her husband, the water that brings the curse will enter into her and become bitter, and her womb will swell, and her thigh will waste away; and the woman shall be a curse among her people.
- Num 5:28 - But if the woman has not defiled herself and is clean, then she will be immune and able to conceive seed.
- Num 5:29 - This is the **law of jealousy** when a wife, while under the authority of her husband, goes astray and defiles herself,
- Num 5:30 - Or when the **spirit of jealousy** comes upon a man, and **he is jealous of his wife**. He shall set the woman before Jehovah, and the priest shall apply to her all this law.
- Num 5:31 - And the man shall be free from iniquity, but that woman shall bear her iniquity.

The Lamb's Marriage and His Marriage Dinner vv. 7-9

- Rev. 19: 7 Let us rejoice and exult, and let us give the glory to Him, **for the marriage of the Lamb has come**, and **His wife** has made herself **ready**.
- Rev. 19: 8 And it was given to her that she should be **clothed** in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.
- Rev. 19: 9 And he said to me, Write, Blessed are they who are called to the **marriage dinner of the Lamb**. And he said to me, These are the true words of God.
- 2 Cor. 11: 2 Now when John heard in the prison of the works of the Christ, he sent word through his disciples
- 2 Cor. 11: 3 And said to Him, Are You the Coming One, or should we expect another?

Four prophets—Isaiah, Jeremiah, Ezekiel, and Hosea— spoke of **God** as the **Husband** of the children of **Israel** and of God's people as His **spouse**, His wife. Even though these four prophets lived at different times and in different places, they all had the same concept concerning this matter. To those who are religious, it may sound very strange, even offensive, to say that **God has a wife**. Nevertheless, the Bible clearly speaks of **God as a Husband**. How can God be a Husband unless He has a wife? All believers know that God is the Creator, the Redeemer, and the Savior, but many do not realize that **God is also a Husband and that His people are His wife**. **God and His people are a wonderful, universal couple**. This is revealed both in the Old Testament and in the New Testament. Addressing the church in Corinth, Paul says, “*I betrothed you to one Husband, to present a pure virgin to Christ*” (2 Cor. 11:2). According to the New Testament, the church composed of all the believers is the wife of Christ. Likewise, Israel in the Old Testament was espoused to God, betrothed to Him. Jeremiah 2:2 speaks of “*the love of thy betrothals*” (Heb.). Hosea 2:19 and 20 say, “*And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord.*” (Life-Study of Exodus, Chapter 53, Section 1)

I. If we enter into the deep thought of the Bible, we will realize that the Bible is a romance, in a most pure and holy sense—2 Cor. 11:2; Rev. 19:7-9:

- A. The **male** in this couple is God Himself, who **desires** to be the male of this universal couple—Isa. 54:5-6; 62:5; Jer. 3:14; 31:32.
- B. The **female** of this couple is a corporate **chosen** and **redeemed** people, including all the saints of the Old Testament and the New Testament—Rev. 19:7-9; 21:9-10; 22:17.
- C. Throughout the centuries God has had a **romance with man**; thus, the Bible is a record of how **God courts** His chosen people and eventually **marries** them—Gen. 2:21-24; S. S. 1:2-4; Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7; 21:2, 9-10; 22:17:
 1. In this union God is His people's life, and they are His expression; in this way God and His chosen people become a universal couple—v. 17:
 - a. When we as God's people enter into a **love relationship with God**, **we receive His life**, just as **Eve** received the life of Adam—Gen. 2:21-22.
 - b. It is this life that enables us to become one with God and makes Him one with us—John 3:3, 5-6, 15-16, 29-30.
 2. By loving the Lord as our **Husband** and thereby partaking of His life and nature, we become one with Him as His counterpart, enlargement, and expression—2 Cor. 11:2; 2 Pet. 1:4; John 3:15-16, 29-30.
- D. God chose Israel to be His **spouse**; in typology certain women in the Old Testament reveal that the church is the counterpart of Christ—Hosea 2:19-20; Jer. 2:2; 31:3; Ezek. 16:8; Gen. 24:67; 41:45; Ruth 4:13; 1 Sam. 25:40-42; S. S. 6:13:
 1. The church as the **counterpart of Christ** is typified by **Eve** as the counterpart of Adam; Eve's **coming out of Adam** typifies that the **church comes out of Christ** and has the **life** and **nature** of Christ—Gen. 2:21-24; Eph. 5:23-32.
 2. **Rebekah** typifies the church **as the counterpart of Christ being chosen from the world**—Gen. 24:67.
 3. **Ruth** typifies the church as the counterpart of Christ **being redeemed**—Ruth 4:13.
- E. The divine romance is portrayed in the **Song of Songs**—1:2-4:
 1. This book is a marvelous and vivid portrait, in poetic form, of the **bridal love** between Christ as the Bridegroom and His lovers as His bride in their mutual enjoyment in the **mingling of His divine attributes with the human virtues of His lovers**—vv. 15-16; 4:7, 10-15; 5:1-2; 6:4, 10.
 2. According to Song of Songs, our relationship with the Lord should be very romantic; if there is no romance between us and the Lord Jesus, then we are religious Christians, not romantic Christians.
- F. When the Lord Jesus came, He came as the **Bridegroom** for the **bride**—John 3:29; Matt. 9:15:
 1. The Lord Jesus regenerates the church so that the church may be His bride—John 3:3, 5-6, 29-30.
 2. Through regeneration we receive another life, the divine life; in this life and by this life we are qualified to become Christ's counterpart and to match Him—vv. 3, 5-6, 15, 29; Rev. 22:17.
- G. At the end of this age, Christ will come to marry His redeemed and take her as His wife—19:7:
 1. On the day of His **wedding**, Christ will **marry** those **who have been fighting** the battle against God's enemy for years; that is, Christ will marry the overcomers, **who have already overcome** the evil one—vv. 7-9, 11-16.
 2. There will be a glorious wedding day, at which time Christ will marry His redeemed ones—vv. 7-9.
 3. For eternity in the new heaven and new earth, the New Jerusalem will be the **wife of the Lamb**; this is the fulfillment of the divine romance revealed in the Scriptures— Jer. 2:2; Hosea 2:19-20; Rev. 19:7-9; 22:17.

II. The church as the bride of Christ must also be a warrior to defeat God's enemy—Eph. 5:25-27; 6:10-18; Rev. 19:7-9, 11-16:

- A. **Spiritual warfare** is a matter of the Body; we are a corporate army fighting the battle for God's interest on earth—17:14; 19:14; cf. 2 Tim. 2:4.
- B. Christ will come as a fighting General with **His bride as His army** to fight against Antichrist at Armageddon—Rev. 19:11-21:
1. When Christ comes with His army, He will **come as the Son of Man**—Matt. 26:64; Rev. 14:14.
 2. As the Son of Man, He will need a counterpart to match and complete Him; this counterpart will be His bride—John 3:29.
 3. The **wedding garment**—Christ lived out of us as our daily **righteousness**—qualifies us not only to **attend** the wedding but also to **join** the army to fight with Christ against Anti-christ in the war at Armageddon—Matt. 22:11-12; Rev. 19:7-8, 14.
- C. In Song of Songs we see that when the overcoming lover of Christ becomes one with God to be God's dwelling place, in the eyes of God she is as beautiful as **Tirzah** and as **lovely** as **Jerusalem**; however, to the enemy she is as **terrible** as an army with banners—6:4, 10:
1. The lovers of Christ should be **lovable and terrible** at the same time; however, many believers have lost their loveliness before the Lord and their terribleness before the enemy—vv. 4, 10:
 - a. The lover of Christ is beautiful and comely before the Lord, as solid as the heavenly city and as serene as the sanctuary; at the same time, she displays the glory of her victory before the enemy and the world—v. 4.
 - b. The overcoming lover of Christ not only has a future that is full of hope and a life that is absolutely heavenly, but she is also a victor who constantly triumphs in her victory—3:7-8.
 2. A terrible army signifies that the Lord's overcomers terrify God's enemy, Satan—6:4, 10:
 - a. The enemy is frightened by the church that is built up as the city of God—Neh. 6:15-16; Psa. 102:12-16.
 - b. Satan is not afraid of individualistic Christians, even if they number in the thousands, but he is terrified of the church as the Body of Christ, the corporate warrior fighting against him and his kingdom—Eph. 6:10-20.
- D. **David** typifies the warring Christ in the **midst of sufferings** (1 Sam. 25:28), and **Abigail** typifies the **warring** church in the midst of sufferings—vv. 2-42:
1. From 1 Samuel 25 onward, Abigail was always at the side of David the warrior and followed him in his wars—vv. 40-42:
 - a. Abigail's marriage to David typifies the church enlisted as an army for warfare—Eph. 6:10-20.
 - b. **Abigail** typifies **the warring church, fighting for God's kingdom in the midst of sufferings**—Rev. 1:9; 11:15; 12:10.
 2. The type of Abigail portrays the church's participation with the Lord Jesus in spiritual warfare—Eph. 6:10-20:
 - a. Not only must God's eternal purpose be fulfilled and the desire of His heart be satisfied, but God's enemy must be defeated; for this, the church must be a warrior—1:11; 3:9-11; 6:10-12.
 - b. Spiritual warfare is necessary because Satan's will is set against God's will—Matt. 6:10; 7:21; Isa. 14:12-14:
 - 1) Spiritual warfare has its source in the **conflict** between the **divine will** and the **satanic will**.
 - 2) As the church, our fighting is to subdue the satanic will and to defeat God's enemy—Rev. 12:11.
 - c. **The purpose of spiritual warfare is to bring in the kingdom of God**—v. 10.

III. In Numbers 5:11-31 the dealing with a wife over whom her husband was jealous typifies Christ's jealousy over His believers and the church—Deut. 6:6-15; Exo. 20:5; 34:14; 2 Cor. 11:2-3:

- A. Christ's **fighting army** is composed of the overcomers, who are a fighting wife to match Christ—Rev. 19:7-9, 11-16:
1. In order to be a part of the Lord's fighting army, **we must be chaste toward Him**—2 Cor. 11:2-3.
 2. Our seeking and pursuing of anything other than Christ is **spiritual adultery** in the eyes of God—cf. James 4:4.
 3. Those who commit spiritual adultery will be judged and cursed by God (1 Cor. 16:22) and will not be able to fight for God and serve God.
- B. **Jealousy** is usually regarded as a negative thing, but it is one of God's attributes—Exo. 20:5; 34:14:
1. The jealousy of God is like the jealousy of a husband over his wife—2 Cor. 11:2-3.
 2. The most jealous one in the universe is God; His name is Jealous—Exo. 34:14:
 - a. He wants us to love Him uniquely, singly, wholly—Mark 12:30.
 - b. God is jealous whenever we love anything or anyone in place of Him.
 3. As a **jealous Husband**, **God wants us to serve Him and Him alone**—Matt. 6:24.
 4. Knowing that our God is jealous, we should let His jealousy become ours so that we would care only for Him and allow no one and nothing to replace Him—Exo. 20:5; 34:14; 2 Cor. 11:2-3.

C. *“Love is as strong as death, / Jealousy is as cruel as Sheol; / Its flashes are the flashes of fire, / A flame of Jehovah”*—S. S. 8:6b:

1. All the seekers of the Lord have been captured by His love; it is as strong as death—2 Cor. 5:14; S. S. 8:6b.
2. With this love and with this jealousy is a flashing fire; these two—the **consuming** God and the **jealous** God, the consuming fire and the jealousy—go together—v. 6b.
3. From the beginning of time, God has been a jealous God— Exo. 20:5:
 - a. Nothing can withstand God’s jealousy; He will destroy all His enemies—34:14.
 - b. God will remove all hindrances until He becomes the unique Lord, the God of all, the unchallenged King—1 Cor. 14:25-28; Psa. 45:11; Rev. 19:16.
4. Paul told the saints in Corinth that he was jealous over them with a jealousy of God and that he had **betrothed** them to one husband to present them as a **pure virgin to Christ**— 2 Cor. 11:2-3.

The seven women as types of the church

A clear picture of the church can be seen by looking at the various aspects related to the seven women who serve as types of the church in the Old Testament.

First, as seen in the type of **Eve**, the church comes out of Christ and is born of Christ, having Christ's nature and being one with Christ.

Second, as seen in the type of **Rebekah**, God sent the Holy Spirit to the earth after Christ's ascension, to the place of the Lord's kinsmen according to His humanity, and the Holy Spirit called out a group of people to be Christ's counterpart, the church. At the end of this age, close to the evening, Christ will come out of His tabernacle, His dwelling place, and go to the field, the earth, to meet the church who has been led to Him by the Holy Spirit, and He will join with the church as one for their mutual satisfaction.

Third, as seen in the type of **Asenath**, the church was obtained in the world by Christ. When Christ was forsaken by men, He became the Savior of men; when He was in the world ministering life, He obtained a wife, the church.

Fourth, as seen in the type of **Zipporah**, the church was obtained by Christ in the wilderness. When Christ was forsaken by men and was wandering in the wilderness, He took a wife, the church. She is His companion in His wandering in the wilderness.

Fifth, as seen in the type of **Ruth**, the church is able to receive Christ's redemption and enjoy God's lawful blessing because her former husband, the old man, has died. Ruth's story speaks of redemption in detail. We were of the old man and were fallen, but because of the death of the old man, we have been delivered from our fallen position and are joined as one with Christ to inherit God's lawful blessing and to be fully redeemed.

Sixth, as seen in the type of **Abigail**, the church is composed of a group of people who by nature were those who forsook and opposed Christ. But one day her old nature was struck and died. She was then united with David. She passed through sufferings with David and became David's counterpart in warfare. In our old nature we forsook Christ, opposed Christ, and rejected Christ. But one day we were struck, and our old nature died. We were then united with Christ, and now we are following Him in the midst of all kinds of sufferings to fight for God's kingdom as the warring church.

Seventh, as seen in the type of the **Shulamite**, the church obtains full satisfaction and eternal rest through her union with Christ and her experience and enjoyment of Christ in His resurrection. Eventually, she becomes the New Jerusalem. The Shulamite typifies a living of complete rest and satisfaction.

The sequence of these women as types of the church is truly wonderful. These seven types show, first, the **producing** of the church and nature of the church; second, the church **coming out** from the world; third, the church being in the world but **not of the world** (John 17:16); fourth, the church **wandering** in the wilderness; fifth, the church being **redeemed**; sixth, the church engaging in **warfare**; and seventh, the church **reigning and being glorified**. If we put these seven aspects together, we can see a complete picture of the church and have a thorough understanding of the church. We know where the church comes from, what way she should take as she is passing through the earth today, and what she eventually will be in the future. What a picture! (Three Aspects of the Church, Book 1: The Meaning of the Church)