



Ritual and physical purity is our only weapon against the enemy

Parashat ki tetze (49) – When you move out

Torah: *Devarim* 21:10 to 25:19

Haftarah: *Yeshayahu* 54:1-10

Apostolic Scriptures: *Mattithyahu* 5:27-30; *Qorintiyim Aleph* 5:1-5

When we study *Torah*, we sometimes learn expressions that are not easily explained and therefore it is sometimes necessary to delve into other places in Scripture as well. As we are in the month of *Elul*, we realise how important it is to seriously reflect on our purpose on earth, on our walk with *YAH* and whether we are truly achieving the purpose He has planned for us. This may be what the children of *Yisra'el* did when they were taken into exile because of disobedience. One prophet after another exhorted them to *t'shuvah*, to repent and return to *YAH*.

The prophet *Yeshayahu* was no exception and in his prophecies he foretells the restoration of the nation with great fervour and a stylish choice of words. Salvation is at hand, for *YAH* shows favour to the nation. We learn of this favour with some of the most beautiful words in Scripture:

Yeshayahu 40 ¹“Comfort, comfort My people!” says your *Elohim*. ²“Speak to the heart of *Yerushalayim*, and cry out to her, that her hard service is completed, that her crookedness is pardoned, that she has received from the hand of יהוה double for all her sins.”

Typical of the way wars were fought in the ANO, messengers would be sent ahead to ensure that everything was prepared for the troops that would follow (vv. 3-5). What is striking in this case, however, is that here, too, a special messenger goes out:

Yeshayahu 40 ³The voice of one crying in the wilderness, “Prepare the way of יהוה; make straight in the desert a highway for our *Elohim*.”

Although many students of Scripture may recognise these words with which *Yohanan haMatbiel*, the baptist, would proclaim *Yeshua*’s ministry on earth (cf. *Mal’aki* 3:1; *Mattithyahu* 3:3; *Marqos* 1:3; *Luqas* 1:76; 3:4; *Yohanan* 1:23), it is the same voice that spoke ten words to bring about Creation, the voice of *YAH* (v. 5). That voice is none other than *Yeshua*, as we learn:

Yohanan 1 ¹In the beginning was the Word, and the Word was with *Elohim*, and the Word was *Elohim*. [emphasis added]

This is confirmed by commentator and Scripture scholar, Bob Utley¹:

“the Word was God” This verb is imperfect tense as in John 1:1a. There is no article (which identifies the subject, see FF Bruce, *Answers to Questions*, p. 66) with *Theos*, but *Theos* is placed first in the

¹ Reference for *Yohanan* 1:1 from his study commentary

Greek phrase for emphasis. This verse and John 1:18 are strong statements of the full deity of the pre-existent Logos (cf. John 5:18; 8:58; 10:30; 14:9; 17:11; 20:28; Romans 9:5; Hebrews 1:8; 2 Peter 1:1). Jesus is fully divine as well as fully human (cf. 1 John 4:1-3). He is not the same as God the Father, but He is the very same divine essence as the Father.

We are posting a short, descriptive study by Dr. Bob Utley at addendum A in which he describes the heavenly names of YAH, simply to show that *Yeshua* does not share any of these names.

This, then, is how our study in *Torah* starts this week, with an army moving out to wage war against hostile nations, not only to take possession of the new land, but also to be ready for other enemies that could become a problem from time to time. Here we see something that may wake up many people, since most of us hold on to the idea that men may have only one wife. As we approach the end of this cycle, we realise that this particular study may be one of the most important regarding leadership, patriarchy, and marriage. There are many passages that help to establish the foundation for marital relationships, about what is acceptable to YAH and what He rejects, as well as what *Yeshua's* government will look like. So let us fasten our seat belts and break open YAH's everlasting Word as *Mosheh* recorded it for us.

We are immediately exposed to instructions that seem to have nothing to do with warfare, but rather how to obtain a wife! Keep in mind that fighting men would all be between the ages of 20 and 60. Many of these men would likely be married, but here only instructions are given according to which a "war bride" should be treated. We recall the instructions we learned last week:

Debarim 20¹³ and יהוה your *Elohim* shall give it into your hands, and **you shall strike every male in it with the edge of the sword.**¹⁴ "Only the women, and the little ones, and the livestock, and all that is in the city, all its spoil, **you take as plunder for yourself.** And you shall eat the enemies' plunder which יהוה your *Elohim* gives you. [emphasis added]

We do not learn in Scripture that YAH ever gives a judicial warning against married men taking additional wives for themselves. On the contrary, He could have prevented *Ya'aqob* from marrying two wives and having two concubines, but it would be extremely difficult for one wife to bring at least twelve sons into the world, especially in a short time. We must realise that YAH does not let anything happen because we want it to happen that way, but because it is all part of the plan He has already laid out for each of us from Creation. YAH will never regulate or correct sin; where He sets boundaries around certain practices, those practices are permitted within the boundaries that YAH has already established.

With the Western culture into which we have been involuntarily forced, we have developed a mindset that we live as 'enlightened' and "certain things are not allowed". We live according to the Greco-Roman understanding that monogamy is more justified and that polygamy is barbaric, both ideas that stem from Catholic doctrines. However, when we study Scripture carefully, we realise that YAH has no problem at all with a man having more than one wife, as long as it is practised within the guidelines of Scripture. We will discuss this a little later.

Keep in mind that the narrative of *Bemidbar* 31 takes place in the same time period as what we are currently learning here. *Mosheh* sends out 12 000 men to destroy *Midyan*. All the men return unharmed, already a miracle in itself. They bring back 32 000 women who have never known a man before, 16 000 of whom are given to the men of *Yisra'el*. Even if none of these men were married, which would be highly unlikely, it still means that there would be more women than men, but we do not learn of any commands that each man may take only one wife.

When we look at genealogies, we learn the following:

Dibrei haYamim Aleph 7 ⁴And with them, by their generations, according to their fathers' houses, were thirty-six thousand, bands of the army for battle, **for they had many wives and sons**. [emphasis added]

An important aspect that the average Westerner is not aware of is that most people in the ANO lived separately in their own homes. The man, as head of the household, lived completely alone in his own home. The woman, or women, usually also lived separately on their own. It could happen that some homes had more than one wife, but usually it would be the legal wife and her maid who lived together in one house with her children. Please study the lifestyles of *Ya'aqob*, his four wives and their maids to gain more information. It is the Western lifestyle that placed an entire family together in one house.

Before we stray from this topic and some people may get the impression that we are trying to encourage polygamy, please note the following. The command of *YAH* is that these war brides are to be treated kindly and with respect. They not only escape a death sentence, but are even allowed a period of mourning before they are reintegrated into a new family. Surrounding nations and peoples would simply employ these people as maids, slaves or prostitutes, but this does not happen in the case of *Yisra'el*. The last point, which is extremely important, teaches us that a woman, who for any reason would not fit into a relationship or marriage, should not later be sold as a slave or maid or treated badly in any way. *YAH*'s favour knows no bounds where people act according to His rules, therefore we learn directly from this case:

Debarim 21 ¹⁵"When a man has two wives, one loved and the other unloved, and they have borne him children, both the loved and the unloved, and the first-born son is of her who is unloved, ¹⁶then it shall be, on the day he makes his sons to inherit his possessions, he is not allowed to treat the son of the beloved wife as first-born in the face of the son of the unloved, who is *truly* the first-born. ¹⁷"But he is to acknowledge the son of the unloved wife as the first-born by giving him a double portion of all that he has, for he is the beginning of his strength – the right of the first-born is his.

First of all, we should immediately point out that *YAH* does not command the man to divorce one of the wives, because He hates divorce. We will come back to this later. What we do experience is *YAH*'s favour that even if a woman receives less love, her son is still recognised as the firstborn. It may be that this wife was his first, hence the firstborn son. When he later meets a second wife, he is not prevented from marrying her, but he is prevented from committing adultery, as well as from letting younger sons have the benefit of the firstborn. *YAH* would therefore rather allow a man to have two or more wives and prevent adultery. However, we must note the following:

- ☞ Divorce is not what *YAH* has ordained for man;
- ☞ Divorce was permitted by *YAH*, not commanded;
- ☞ Divorce was permitted because of man's evil inclination

We would like to delve into this topic in more depth, but there is something else we need to address first. According to most sages, this part of *Torah* has the least important *mitzvah*:

Debarim 22 ⁶"When you come upon a bird's nest along the way, in any tree or on the ground, with young ones or eggs, with the mother sitting on the young or on the eggs, do not take the mother with the young – ⁷let the mother go without fail, and take the young for yourself, so that it might be well with you, and that you shall prolong *your* days.

One of the commentaries² on this teaches us:

"There is no easier *mitzvah* [to perform] than sending away the mother bird from the nest. And what is its reward? 'So that you will benefit and you will live long'."

² *Midrash Tanchuma* , *Ki Teitze* , Rosenwald Edition, translated by Avrohom Davis, Volume 8, Eastern Book Press, pg. 218

This is one of the few *mitzvot* (commandments) for which the reward is described, similar to the reward we can expect for showing respect to our parents. We also learn from *Pirkei Avot* (Code of Conduct of our Fathers) the following:

Pirkei Avot 2¹ “Be careful with a light *mitzvah* as to a grave one, as you do not know the assigned reward of the *mitzvot*.”

Yeshua teaches us that all the commandments in *Torah* are equally important, even those that some people would consider ‘inferior’:

Mattithyahu 5¹⁹ “Whoever, then, breaks one of the least of these commands, and teaches men so, shall be called least in the reign of the heavens; but whoever does and teaches them, he shall be called great in the reign of the heavens.

One sage, rabbi Moshe Alshich, makes the point that neither the mother nor the chicks actually have an owner. We would therefore be right to take both. However, the *Torah* teaches us to manage the earth and therefore to restrain ourselves for the sake of Creation. *Rambam* teaches us that this rule was specifically established to avoid any cruelty caused by inhumanity. His defense is that someone who would take both the mother and chicks could potentially wipe out the species. Rabbi Bachya ben Asher agrees with this and also connects it to the commandment not to kill a mother and chick on the same day (cf. *Shemot* 23:19; 34:26; *Devarim* 14:11).

When we look at the “least of these” as the *Torah* explains it, we see a קל וחומר (*qal v'cho-Mer*), light and heavy, explanation – something that is sometimes difficult to explain³ and which we know by the phrase as a “catch-22” situation. If we would be concerned about a bird, whether the mother or the young, how much more about our neighbour! When we are trustworthy in the small, how much more in a greater way. *Yeshua* teaches us the importance of *YAH*’s care for every person through one of His teachings:

Mattithyahu 10²⁹ “Are not two sparrows sold for a copper coin? And not one of them falls to the ground without your Father.”³⁰ “And even the hairs of your head are all numbered.”³¹ “So do not fear, you are worth more than many sparrows.

On another occasion, *Yeshua* is deeply moved by the hardness of His people who shed innocent blood and despise *Torah*, while they present their own rules to people, but do not necessarily observe everything themselves. *Yeshua* prophesies about the destruction of *Yerushalayim* and we hear the lament in His voice:

Mattithyahu 23³⁷ “*Yerushalayim, Yerushalayim*, killing the prophets and stoning those who are sent to her! How often I wished to gather your children together, the way a hen gathers her chickens under her wings, but you would not!

Rebbe Nachman⁴ comments on this as follows:

“The ‘chicks and eggs’ represent souls that are weak and require the nurturing protection of ‘the mother bird’ – i.e. the *tzaddik*.”

At this level, he explains that the protection of the chicks and eggs would be the same as stray souls, those who have descended into humiliation and shame due to their deviation from *Torah*. Those people, the lost sheep, need a צדיק (*Tza-diq*), an impartial, upright person, and it is hidden in the *qan tzipor*, the bird’s nest. It is therefore not surprising when we look at the *gematria* of ציפור (*tzi-Por*), bird, and ישוע (*ye-Shu-a*), that both amount to 386! *Yeshua* is therefore that *tzadiq*, the impartial, upright Man who came for the lost sheep of *Yisra’el*:

³ Dr Skip Moen has a short but good explanation: <https://skipmoen.com/2016/09/kal-vahomer/>

⁴ Rebbe Nachman’s *Torah*, Volume III, Breslov Research Institute, pg. 310

Mattithyahu 15 ²⁴And He answering, said, "I was not sent except to the lost sheep of the house of Yisra'el."

Although we know that YAH does not act unjustly in any way, there still seem to be two sets of rules where the death penalty is applied for one offense, while a similar offense is overlooked, and only requires financial compensation:

Debarim 22 ²²"When a man is found lying with a woman married to a husband, then both of them shall die, both the man that lay with the woman, and the woman. Thus you shall purge the evil from Yisra'el."

Before this rule, as well as in the following verses, a man is only fined, but in the case above the offender must pay with his life. We must realise that YAH views adultery and fornication in a very serious light. On the contrary, it is seen on the same level as prostitution, something that justifies the death sentence. Referring to the part regarding polygamy, we must also understand that adultery only applies where a man lies with a married woman. He is, as it were, stealing another man's property (*cf. Shemoth 20:15 et al*). Please also compare some of our previous studies in which we specifically address theft of people as well as other property.

We should pay very close attention, though, to the differences we read in the verses in question and how they are explained, because two forms of fornication are in question here. Firstly, there is the woman who has intercourse with a man before she is officially confirmed in marriage, but it is only revealed later. In the second case, a man lies with a young woman and when it comes to light, the man must pay the necessary bride price. We do not learn from Scripture whether this man already has a wife or not, so he is responsible for this woman's future and he must take her as his wife.

In the first case, the woman had to admit her sin and the fact that she neglected to do so makes her and the man guilty of adultery. It is very important that we know, understand and apply the rules of a Hebrew (Scriptural) marriage very well. This woman was already engaged to someone and according to Hebrew culture that promise may not be broken – there is no real difference between being engaged and the official consummation of the marriage, except that the man has not yet been intimate with the woman. She should have come forward with the truth immediately. If she was caught off guard, which we would consider rape, she should have simply admitted it and only the man would be sentenced to death.

It is a serious offense to hide sin. The woman in the first case hid her sin by pretending to be a virgin, which also involved a lie (*cf. Shemoth 20:16, 14*)! We must realise that we may be able to lie to people and hide sins, because YAH knows everything; He is omnipresent and omniscient:

Mishlě 28 ¹³He who hides his transgressions does not prosper, But he who confesses and forsakes them finds compassion.

Any person who commits fornication will not have a share in the Kingdom of YAH, much less be raised in the first resurrection, unless he or she confesses it and begs for forgiveness (*cf. Qorintiyim Aleph 6:9-11*):

Eph'siyim 5 ⁵For this you know, that no one who whores, nor unclean one, nor one greedy of gain, who is an idolater, has any inheritance in the reign of Messiah and Elohim.

We know the word שְׁכִינָה (*sh'chi-Nah*) from previous studies as the eternal Presence of YAH. This word is not found anywhere in Scripture, but we find allusions to it in *Yeshayahu 60:2; Mattithyahu 17:5; Luqas 2:9; Romiyim 9:4*. The word has a feminine form and therefore some people sometimes refer to it as the 'female' part of YAH, something that is also not found anywhere in Scripture; we therefore reject this idea altogether as preposterous.

In order for *Yisra'el* to be successful in their skirmishes and all-out wars, it is important that *YAH's* Presence, *shechinah*, always be in their midst; *Yisra'el's* wars are subject to *YAH's* Presence. However, it cannot dwell among people who are unclean, who are not set apart. *Torah* teaches us that ceremonial impurity, which may be caused by any form of human emission makes a person unclean and is considered evil. Being set apart is our only weapon against the enemy. Evil will always open a door which our spiritual defences may not be able to defend, and even one person's impurity may cause others to be harmed by this. It is therefore important for each person to cleanse himself or herself from evil so that the enemy has no reason to accuse us or harm us in any way. When we tolerate evil among us, it is impossible to withstand attacks from the enemy, both visible and invisible. So always keep in mind the words of *Sha'ul*:

Eph'siyim 6 ¹² Because we do not wrestle against flesh and blood, but against principalities, against authorities, against the world-rulers of the darkness of this age, against spiritual matters of wickedness in the heavenlies.

Shortly before we are once again instructed to make tassels that will remind us of *Torah* (cf. *Bemidbar* 15:37-41), we see a repetition of a very important prohibition: no blending or mixing. This includes different seeds and also different materials, even cooperation between different animals. Although it may seem unreasonable or incomprehensible to us, there is much more science involved here than we may immediately perceive. The materials mainly deal with frequencies that counteract each other, something we covered in more detail in previous studies. The prohibition on different animals is almost self-evident, because their pulling ability differs, but now we would like to pay more attention to seeds.

One very clear example is that *YAH* created each seed for a specific purpose, just as each person is different from every other person in his or her own way. By mixing seeds, it reduces the nutritional value of the soil, because each type of seed has a unique way of extracting nutrients from the soil. The amount of water needed for different plants is also different and while one crop may get enough water, another in the same land may get too little or too much. Seeds were created by *YAH* to be pure so that they could help in the continuation of human existence.

Another danger that can occur with mixed seeds is the change in the genetic makeup. Any person who interferes with *YAH's* design by using technology to modify seeds for increased production or new types of crops is not only committing sin, but is doing so for their own gain, depriving the end consumer of much-needed nutrition. Huge industries are being put in place where *YAH* is completely ignored, because man wants to be in control – all contrary to *YAH's* Kingship. Modified crops do not have all the nutrition and eventually destroy the crown of *YAH's* Creation – man. We place a short excerpt from Julie Parker in [addendum B](#) in which she strongly argues against this type of industry.

Those of you following our study plan will have studied the *aliyah* two days ago where we learn about something that *YAH* did not command, but allows, something mentioned earlier: divorce. The Hebrew tradition did not require official documents to be signed to confirm a marriage, which is the case in our Western society. All that was needed to declare the marriage legal were believing witnesses (cf. *Bereshith* 24:67 *et al*). Because of the wickedness of man, it so happened that a man no longer wanted his wife and he sent her away. In the words of *Mosheh* we learn:

Debarim 24 ¹⁴ "When a man takes a wife and shall marry her, then it shall be, if she finds no favour in his eyes because he has found a matter of uncoveredness in her, and he shall write her a certificate of divorce, and put it in her hand, and send her out of his house,

First of all, note that this verse does not mention a man who is single or already has a wife. As with marriage, although there would be no witnesses, there would have to be something tangible that the dissatisfied husband would give to the wife. In this case, it is a **גֵּט** (*gêt*). However, there really had to be "something shameful" about this woman. During the second temple period it was considered **ערוה** (*er-Vah*),

lewdness, which would include, public nudity, impurity, shameful conduct or behavior, and then also adultery. The teacher *Hillel* even established rules according to which a man could divorce his wife for literally any reason, such as when she burned the food! However, another teacher, *Shamai*, opposed him and insisted on principles from *the Torah*, as mentioned above.

We learn from the Apostolic Scriptures that the Pharisees tried to trap *Yeshua* (cf. *Mattithyahu* 19:3-10) regarding divorce. His answer was very simple:

Mattithyahu 19 ⁸He said to them, "Because of the hardness of your hearts, *Mosheh* allowed you to put away your wives, but from the beginning it was not so.

It is sad that couples these days do not try to sort out problems, but rather surrender themselves to the divorce court, only to remarry shortly afterwards. In fact, some people divorce precisely to marry someone else! This is absolutely reprehensible before *YAH* and therefore we can summarise this entire narrative by saying that only infidelity in marriage may be a reason for divorce, but that it should be the last resort. Divorce causes tears in heaven (cf. *Malachi* 2:13-15).

Two short thoughts before we conclude. First, we learn that no person can stand in for the sins of another. Some may immediately call to mind the case where the punishments for sins are visited on children to the third and fourth generation. However, we must clearly distinguish between what are punishments and what are consequences of disobedience. These are also the verses that rabbinic Judaism uses to make a mockery of *Yeshua* and His martyrdom. What they do not want to see, however, is that *Yeshua* gave His own life for the sake of all our sins and that he was not executed by *YAH*, but by us, as sinners, the scribes and Pharisees included! Unfortunately, Christianity is still in the same boat with their idea that *YAH* sacrificed His son, *Yeshua*. Nothing could be further from the truth, because Scripture teaches us very clearly:

🕯 *Eph'siyim* 5 ²And walk in love, as Messiah also has loved us, and gave Himself for us, a gift and an offering to *Elohim* for a sweet-smelling fragrance.

🕯 *Qorintiyim Bët* 5 ²¹God made this sinless man be a sin offering on our behalf, so that in union with him we might fully share in God's righteousness." (CJB) [emphasis added in both instances]

The second point concerns charity and sharing. It is sometimes sad and worrying to see how selfish people can be when it comes to their fellow man. This is where one should not just read superficially, but do a deep study of the words that *Mosheh* teaches here for the new generation:

Debarim 24 ¹⁹When you reap your harvest in your field, and have forgotten a sheaf in the field, do not go back to get it. Let it be for the stranger, for the fatherless, and for the widow, so that *יהוה* your *Elohim* might bless you in all the work of your hands.

The last part of the verse is the promise we receive, provided we share in love with one another and not simply out of obedience. There was no difference between the wilderness period and *Yeshua's* time on earth regarding orphans and widows. These people would not have received food or experienced other forms of care, had it not been done out of charity, *tzedeqah*. However, it seems that this is not only the case of selfishness today, but even 3 500 years ago, so much so that *Mosheh* had to repeat these rules of *YAH* to the younger generation, to ensure that everyone would be cared for and fed. We are back at the *qan tzipor*, the bird's nest...

Our *sidrah* concludes with the constant enemy, *Amalëq*:

זְכוֹר אֶת אֲשֶׁר עָשָׂה לָךְ עַמְלֵק בְּדַרְךְ בְּצֵאתְכֶם מִמִּצְרַיִם: *Debarim* 25 ¹⁷

Debarim 25 ¹⁷Remember what *Amalëq* did to you on the way as you were coming out of Mitsrayim,

The name *Amalëq* begins with the letter א (*A-yin*), which represents the human eye. The *gematria* of this word is 240, the same as for the word ספק (*sa-Feq*), which translates as ‘doubt’. We therefore see in the word *Amalëq* “the eye of doubt”, even “the plucked out eye”. The letters *mem*, *lamed* and *quf* of *Amalëq* spell the verb מלק (*ma-Laq*), which translates as “cut off” or “pluck out” in the case of the eye – thus, in a way, “deprive of”. Unbelief, the lack of trust, is spiritual blindness that makes it impossible to see the ways in which blessings can be poured out.

Unlike the doubtful *Amalëq*, we, as *Torah* believers, walk in *emunah*, in confidence, with an *ayin hatovah*, the good eye, with which we rely on the promises we learn of daily in *Torah*. May each of us be fearless in our commitment to the truth!

Shabbat shalom!

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Sources:

We prefer to not use the word ‘God’, because of personal conviction. In most cases, unless quoted from another source, it will be replaced by ‘*Elohim*’ or inflections of the same word.

All citing of Scripture is taken from The Scriptures 2009⁵, unless indicated differently.

Albert Barnes’ Notes on the Bible

Messianic *Torah* with Commentary – Gary Gardner Ph.D. (Kindle Edition)

Artscroll Sotne Edition *Chumash*

Yohanan Gill’s Exposition of the Entire Bible

The Expository Notes of Dr. Thomas L. Constable

Faithlife Study Bible

Adam Clarke’s 1810/1825 commentary and critical notes on the Bible

The Word of יהוה is free, therefore this study may be distributed free of charge, provided no changes are made.

⁵ <https://isr-messianic.org/>

Addendum A

SPECIAL TOPIC: THE NAMES FOR DEITY IN THE ANE⁶ AND ISRAEL – original article by Dr Bob Utley

El (BDB 42, KB 48-50)

The original meaning of the generic ancient term for deity is uncertain, although many scholars believe it comes from the Akkadian root, “to be strong” or “to be powerful” (*cf.* Gen. 17:1; Num. 23:19; Deut. 7:21; Ps. 50:1).

In the Canaanite pantheon the high god is *El* (Ras Shamra texts), called “the father of the gods” and “lord of heaven”

In the Bible *El* is often compounded with other terms. These combinations became a way to characterize God.

El-Elyon (“God Most High”, BDB 42 & 751 II), Gen. 14:18-22; Deut. 32:8; Isa. 14:14

El-Roi (“God who sees” or “God who reveals Himself”, BDB 42 & 909), Gen. 16:13

El-Shaddai (“God Almighty” or “God of all compassion” or “God of the mountain”, BDB 42 & 994), Gen. 17:1; 35:11; 43:14; 49:25; Exodus 6:3

El-Olam (“the Everlasting God”, BDB 42 & 761), Gen. 21:33. This term is theologically linked to God’s promise to David, 2 Sam. 7:13,16

El-Berit (“God of the Covenant”, BDB 42 & 136), Jdgs. 9:46

[SPECIAL TOPIC: SHADDAI](#)

[SPECIAL TOPIC: FOREVER \('olam \)](#)

[SPECIAL TOPIC: COVENANT](#)

El is equated with

YHWH in Num. 23:8; PS 16:1-2; 85:8; Isa. 42:5

Elohim in Gen. 46:3; Job 5:8, “I am El, the Elohim of your father”

Shaddai in Gen. 49:25; No. 24:4,16

‘jealousy’ in Exod. 34:14; Deut. 4:24; 5:9; 6:15

‘mercy’ in Deut. 4:31; Nah. 9:31

“great and awesome” in Deut. 7:21; 10:17; Nah. 1:5; 9:32; Dan. 9:4

‘knowledge’ in 1 Sam. 2:3

“my strong refuge” in 2 Sam. 22:33

“my avenger” in 2 Sam. 22:48

“holy one” in Isa. 5:16

‘might’ in Isa. 10:21

“my salvation” in Isa. 12:2

“great and powerful” in Jer. 32:18

‘retribution’ in Jer. 51:56

[SPECIAL TOPIC: CHARACTERISTICS OF ISRAEL'S GOD \(OT\)](#)

A combination of all the major OT names for God is found in Joshua 22:22 (*El, Elohim, YHWH*, series repeated)

Elyon (BDB 751, KB 832)

Its basic meaning is ‘high’, ‘exalted’, or “lifted up” (*cf.* Gen. 40:17; 1 Kgs. 9:8; 2 Kgs. 18:17; Neh. 3:25; Jer. 20:2; 36:10; Ps. 18:13).

It is used in a parallel sense to several other names/titles of God.

Elohim – Ps. 47:1-2; 73:11; 107:11

YHWH – Gen. 14:22; 2 Sam. 22:14

⁶ Ancient Near East

El Shaddai – Ps. 91:1,9

El – Num. 24:16

Elah – used often in Daniel 2-6 and Ezra 4-7, linked with *Illair* (Aramaic for “High God”) in Dan. 3:26; 4:2; 5:18,21

It is often used by non-Israelites.

Melchizedek, Gen. 14:18-22

Balaam, Numbers 24:15

Moses, speaking of the nations in Deut. 32:8

Luke's Gospel in the NT, writing to Gentiles, also uses the Greek equivalent *Hupsistos* (cf. 1:32,35,76; 6:35; 8:28; Acts 7:48; 16:17)

Elohim (PLURAL), *Eloah* (SINGULAR), used primarily in poetry (BDB 43, KB 52)

This term is not found outside the Old Testament.

This word can designate the God of Israel (usually SINGULAR VERB ; cf. Gen. 1:1; Ps. 8:5) or the gods of the nations (cf. Exod. 3:6; 20:3). Abraham's family were polytheistic (cf. Josh. 24:2).

It can also refer to

Israel's King – Ps. 45:6

Israel's judges – Exod. 21:6; 22:8-9; PS 82:1,6

Israel's leaders (ie, Moses) – Exod. 4:16; 7:1

Israel's priests – Ps. 138:1

It can refer to other spiritual beings

“the holy ones” – Job 5:1; PS 89:5; see [SPECIAL TOPIC: godly ones, holy ones](#)

“the Holy One” – Ps. 16:10 (ie, Messiah; see [SPECIAL TOPIC: THE HOLY ONE](#))

‘angels’ – Ps. 103:20; 138:1

“an undesignated ‘spirit’” – 1 Kgs. 22:21 (ie, evil, Satan as in Job 1-2)

“sons of God” – Job 1:6; 2:1; 38:7; PS 89:5 (ie, a heavenly council of divine beings)
[SPECIAL TOPIC: HEAVENLY COUNCIL OF ANGELS](#))

angels over specific nations – Deut. 32:8; Dan. 10:13; 12:1, called “Prince of...”

In the Bible it is the first title/name for Deity (cf. Gen. 1:1). It was used exclusively until Gen. 2:4, where it is combined with YHWH. It basically (theologically) refers to God as creator, sustainer, and provider of all life on this planet (cf. Psalm 104). It is lexically related to *El* (cf. Deut. 32:15-19). It can also parallel YHWH as Psalm 14 (*Elohim*, vv. 1,2,5; YHWH, vv. 2,6; even *Adon*, v. 4).

Although *Elohim* is used of other gods (cf. Ps. 96:4; 97:7,9; 135:5), this term often designates the God of Israel, but usually it has the SINGULAR VERB to denote the monotheistic usage (see [SPECIAL TOPIC: MONOTHEISM](#)).

It is strange that a common name for the monotheistic God of Israel is PLURAL (also note ‘us’ in Gen. 1:26; 3:22; 11:7)! Although there is no certainty, here are the theories.

Hebrew has many PLURALS, often used for emphasis. Closely related to this is the later Hebrew grammatical feature called the PLURAL OF MAJESTY, where the PLURAL is used to magnify a concept.

This may refer to the angelic council, whom God meets with in heaven and who does His bidding (cf. 1 Kgs. 22:19-23; Job 1:6; 2:1; 5:1; Ps. 82:1; 89:5,7).

It is even possible that the PLURAL reflects the NT revelation of the one God in three persons.

(1) in Gen. 1:1 God creates

(2) in Gen. 1:2 the Spirit broods, and from the NT Jesus is God the Father's agent in creation

(cf. John 1:3,10; Rom. 11:36; 1 Cor. 8:6; Col. 1:16; Heb. 1:2; 2:10).

(3) 'us' passages, like Gen. 1:26; 3:22; 11:7

[SPECIAL TOPIC: THE TRINITY](#)

YHWH (BDB 217, KB 394)

This is the name which reflects Deity as the covenant-making God; God as savior, redeemer! Humans break covenants, but God is loyal to His word, promise, covenant (cf. Psalm 103; see [SPECIAL TOPIC: LOVINGKINDNESS \[hesed\]](#)).

This name is first mentioned in combination with *Elohim* in Gen. 2:4. There are not two creation accounts in Genesis 1-2, but two emphases:

God as the creator of the universe (the physical; Psalm 104)

God as the special creator of humanity (Psalm 103)

Genesis 2:4-3:24 begins the special revelation about the privileged position and purpose of mankind, as well as the problem of sin and rebellion associated with the unique position.

[SPECIAL TOPIC: WAYS OF REVELATION](#)

[SPECIAL TOPIC: THE FALL OF MANKIND](#)

In Gen. 4:26 it is said "men began to call upon the name of the Lord" (YHWH). However, Exod. 6:3 implies that early covenant people (the Patriarchs and their families) knew God only as *El Shaddai* (see [SPECIAL TOPIC: SHADDAI](#)). The name YHWH is explained only once in Exod. 3:13-16, esp. v. 14. However, the writings of Moses often interpret words by popular word plays, not etymologies (cf. Gen. 17:5; 27:36; 29:13-35). There have been several theories as to the meaning of this name (taken from IDB, vol. 2, pp. 409-11).

from an Arabic root, "to show fervent love"

from an Arabic root "to blow" (YHWH as storm God)

from a Ugartic (Canaanite) root "to speak"

following a Phoenician inscription, a CAUSATIVE PARTICIPLE meaning "the One who sustains", or "the One who establishes"

from the Hebrew *Qal* form "the One who is", or "the One who is present" (in FUTURE TENSE, "the One who will be")

from the Hebrew *Hiphil* form "the One who causes to be"

from the Hebrew root "to live" (eg, Gen. 3:21), meaning "the ever-living, only-living One"

from the context of Exod. 3:13-16 a play on the IMPERFECT form used in a PERFECT TENSE, "I shall continue to be what I used to be" or "I shall continue to be what I have always been" (cf. J. Wash Watts, *A Survey of Syntax in the Old Testament*, p. 67). The full name YHWH is often expressed in abbreviation or possibly an original form.

(1) *Yah* (eg, Hallelu – yah, BDB 219, cf. Exod. 15:2; 17:16; Ps. 89:8; 104:35)

(2) *Yahu* ('iah' ending of names, eg, Isaiah)

(3) *Yo* ('Jo', beginning of names, eg, Joshua or Joel)

[SPECIAL TOPIC: "THE NAME" OF YHWH](#)

[SPECIAL TOPIC: CALL ON HIS NAME](#)

There has been much speculation about the meaning of this name (cf. NIDOTTE, vol. 4, pp. 1295-1300). There is still mystery here. It is certainly possible that Moses' question is about God's character (cf. Exod. 34:6), not a title. God's answer is

I am too mysterious for you to grasp.

I am the ever-present One.

I am sovereign and will do what I will ("He causes to be", Albright).

The *Hiphil* implies causality, therefore, "I Am The Creator God".

John Walton, the God who creates a relationship (ie, covenant-making God).

The Jewish Study Bible (p. 111) suggests it means “My nature will become evident from My actions”.

Summary, see NIDOTTE, vol. 1, pp. 1024-1025

Should we look for etymology or imagery? The JPSOA lists three possible options for the Hebrew.

(1) I Am That I Am

(2) I Am Who I Am

(3) I Will Be What I Will Be

In later Judaism this covenant name became so holy (the tetragrammaton) that Jews were afraid to say it lest they break the command of Exod. 20:7; Deut. 5:11; 6:13. So they substituted the Hebrew term for ‘owner’, ‘master’, ‘husband’, ‘lord’— *adon* or *adonai* (my lord; see [SPECIAL TOPIC: LORD \(*adon* and *kurios*\)](#)). When they came to YHWH in their reading of OT texts they pronounced ‘lord’. This is why YHWH is written Lord in English translations.

As with *El*, YHWH is often combined with other terms to emphasize certain characteristics of the Covenant God of Israel. While there are many possible combination terms, here are some.

YHWH – *Yireh* (YHWH will provide, BDB 217 & 906), Gen. 22:14

YHWH – *Rophekha* (YHWH is your healer, BDB 217 & 950, *Qal* PARTICIPLE), Exod. 15:26

YHWH – *Nissi* (YHWH is my banner, BDB 217 & 651), Exod. 17:15

YHWH – *Meqaddishkem* (YHWH the One who sanctifies you, BDB 217 & 872, *Piel* PARTICIPLE), Exod. 31:13

YHWH – *Shalom* (YHWH is Peace, BDB 217 & 1022), Jdgs. 6:24

YHWH – *Sabaoth* (YHWH of hosts, BDB 217 & 878), 1 Sam. 1:3,11; 4:4; 15:2; often in the Prophets

YHWH – *Ro’i* (YHWH is my shepherd, BDB 217 & 944, *Qal* PARTICIPAL), Ps. 23:1

YHWH – *Sidqenu* (YHWH is our righteousness, BDB 217 & 841), Jer. 23:6

YHWH – *Shammah* (YHWH is there, BDB 217 & 1027), Ezek. 48:35

[SPECIAL TOPIC: CHARACTERISTICS OF ISRAEL'S GOD \(OT\)](#)

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Addendum B

Manufacturers such as Monsanto began as a wholesale drug house at the turn of the century. The owner's son, John Francis Queeny, a Freemason, started his own chemical company to produce the artificial sweetener *saccharin* for the Coca-Cola Company. Today Monsanto provides 90% of the world's GMO seeds and is the leading producer of the herbicide *Roundup*. They also produced the *Agent Orange*, a defoliant, used during the Vietnam War, containing a highly toxic chemical known as dioxin that caused permanent health issues for thousands of war veterans.

Monsanto also developed a bovine growth hormone called *posilac* or rBGH, a synthetic hormone publicized to dairy farmers as able to significantly increase milk production by 10% to 25% and improve profitability. By 2008, a third of American dairy cows were being injected with rBGH. Dairy cows produce milk in a cycle. If that sequence is altered so that the milk production stays at a high production rate for a longer period, it can lead to added stress, sores, and even mastitis infections, as the animal was not created to keep up with that higher demand. Any bacteria or antibiotics needed to keep the animal healthy seeps into the milk production. Not only does the cow suffer but those who drink the milk or consume the dairy products (yogurt, cheese, etc.) are all at risk as well. Furthermore, studies have shown that there are more and more pre-teen (7-8 year-old) girls who are entering puberty very early prompted by active hormone levels in their bodies. The report also went on to say there was an increase in breast cancer in young adult women. Through Monsanto's chemical *NutraSweet* Company, they manufacture *Aspartame*, a toxic artificial chemical sweetener used in *Diet Pepsi*. Monsanto also has strong ties with the *Walt Disney Company* through *Freemasonry*.

To produce a GMO product, DNA molecules from different sources are combined into one unit to create a brand new set of genes. This new gene (DNA) is then transferred into a living organism, giving it modified or novel genes. Monsanto was given exclusive universal rights on the seed *they* created. These seeds are sterile, so farmers are forced to purchase new seed from them each year. Thus Monsanto has created a huge dependency and world monopoly that no one can refute because of their patents.

The genetic industry developed the means to change the color, length, size, and or behavior of a plant by taking specific gene parts from other plants or animal sources and inserting them into a host recipient that was not created by *Elohim* to be altered. That then began the process of cloning fruits and vegetables so that each one would look perfect in the marketplace. The commercial GMO market expanded tremendously through the publicizing of supposed benefits. Many crop varieties created for us by *Elohim* were virtually lost. The industry began to narrow their selection to that perfect cabbage, tomato or pear, etc. A 1983 American survey of publicly available fruits and veggies showed that 97% of the varieties being sold by commercial US seed houses had disappeared since the beginning of the century. In that period, the US Department of Agriculture's seed storage bank dropped. Carrots went from 287 varieties to 21 varieties, cauliflower from 158 down to 9, tomatoes 408 to 79, and cucumbers 285 to only 16. Of the 7,089 varieties of apple in use during the same period 6,211 had been lost, and of 2,683 varieties of pears 2,354 no longer existed. The companies called it genetic erosion or loss of biodiversity.

Taking a tomato to market could be a costly experience for the farmer, but with a GM tomato they could suspend the aging process on the vine (called *vine ripe*) and have it arrive looking just perfect for the consumer. Watchdogs of this industry say that the suppressant gene introduced would disappear or lay dormant once the tomato ripens. However, a report on GM products says that the suppressant code may still be in that tomato. Therefore, the consumer could also ingest the suppressing gene, which in turn could suppress the human immune system and make antibiotics ineffective.

Another report said that the industry also inserted other genes (called marker genes) from different animal or plant sources to see if individual GM genes were working. In one experiment, they used the gene that produced the light from the firefly and inserted that animal product into the food. They then put this *food* in front of a fluorescent light to confirm if the target GM was working - it glowed.

The GM crops need substantial amounts of nitrogen (the same type used to create bombs) along with additives of insecticides, pesticides, and herbicides to support these plants. Some bugs they targeted became super bugs and immune to the insecticides. The herbicides became less and less effective giving way to super weeds. The chemicals also destroy songbirds, monarch butterflies, natural predators, bees, and other insects that are vital to the ecosystem. With all the chemicals used, the soil became depleted and lifeless. The water run-off also affected the water supplies, lakes, streams, and oceans and all life contained therein.

The chemical companies planted doubt and worked on the fear in the hearts of the farmers saying the natural seed was at risk of disease. To protect against crop failure, bankruptcy, and starvation, the farmers were encouraged to purchase hybrid/GMO seeds. However, it is the GM seed that was the weaker seed, not the original that *Elohim* freely gave to us. The problem was not with the seed, but with man not obeying *Elohim's* farming practice written in His Word.

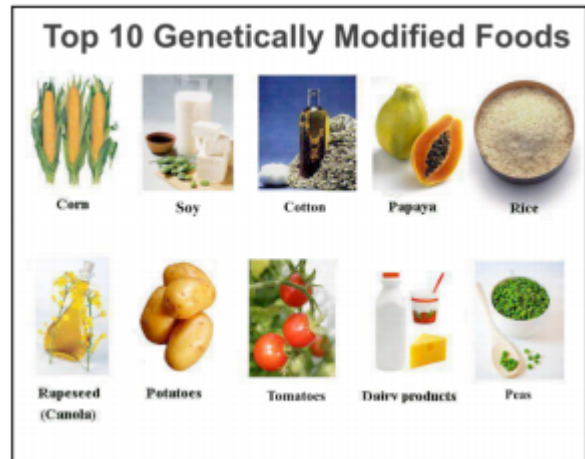
Elohim has very carefully given us His instructions on how to farm and keep the soil healthy for generations, but many have not followed His instructions. *Elohim* educated His people about the food supply that would be abundant and overflowing *if* they followed His protocol. He also said *we* would bring our own disaster upon ourselves *if we* mixed His original seed with manmade. Not only would the crops be affected but also our very livelihood, the health of the nation along with natural disasters, diseases, and plagues would follow because of our disobedience.

Twenty-first century scientists took matters into their own hands and came up with a chemical compound. In essence, they were saying that *Elohim's* seed was no longer able to supply man's needs and that man can produce a much better seed suited for their modern day needs. After thousands of years of Biblical farming practices, mankind chose to worship another god and created a Frankenstein seed that has brought *Elohim's* cycle in some areas to a grinding halt.

The poor, underdeveloped countries with millions of starving people could not afford this *new* seed with all the chemical and water demands that came along with it. In the late 1980s in places such as India, local farmers were promised unheard of harvests and income if they switched from farming with traditional seeds to planting GM seeds. Farmers who once had diversified growing with as many as 30 different crops in their fields able to support their families were now dependent upon just one variety. With the promises of economic prosperity, they soon found this new *miracle* seed needing copious amounts of chemical fertilizers, insecticides, pesticides, and herbicides, which took its toll on the soil rendering it infertile. As the quality of the soil deteriorated, the farmers faced zero yields and an inability to pay their debts.

Three years of drought beginning in 2001 further fueled the crisis in India. Farmers found themselves in spiraling debt with no income or foreseeable way out. They saw that trusting in the makers of this *miracle seed* produced death not only for their own family livelihood but also in the community around them. In despair, many committed suicide by swallowing the insecticide. Over *one hundred and twenty thousand* in one Indian community committed suicide when they saw the result behind the false promises of Monsanto's GMO seed.

Farmers with large capital investment became super-farmers using GM seed while others went into organic farming or dropped out of farming altogether. Thus we see the death of the family farm. Through these tragedies, nations began to see that GM seed did more damage than good. As a result, many countries around the world are now banning the cultivation of GM seed altogether. Whole industries have emerged from the biotech science of gene alteration. Along with the seed companies, the chemical companies thrive, as do drug companies, especially in the application of medicine. All are programmed to nourish companies such as Monsanto and the huge GMO industry behind them. That eventually opened the way of animal and human cloning. The worldwide patents given by these GMO producers are so encompassing and generalized that it protects this new biotech seed industry altogether.



Elohim has told us very specifically not to mix seed. This biotech industry has become a degenerate and greedy market. The GMO products look like food, taste like food – but its product is not fit for human consumption. They are trying to have us believe that the genetically modified fare is no different from the original heirloom foods our grandparents enjoyed. The US Food and Drug Administration helps us think of it this way: *"If it looks like a tomato, tastes like a tomato, and the company promises that it is very similar to the 'old' original tomato, then it is still a tomato."* Is something smelling bad here? Yes, they even tried implanting a gene from a fish into a tomato, but they didn't think people would buy a tomato that had a fishy smell. When a live seed is manipulated so is the balance of life and nature.

Mayo clinical studies are finding that Alzheimer's, Parkinson's, and Lou Gehrig's disease are all associated with a particular protein called TDP-43. The tissue from 57% of the patients studied, who were clinically diagnosed with Alzheimer's, had this protein present in their brain. TDP-43 behaves like toxic and infectious proteins known as prions; a destruction that occurs in Mad Cow (man-made plague) and Chronic Wasting Disease that eats away at the tissue of the brain.

Looking for a cure brought doctors to see where this protein originated. Their findings brought them to contaminated meats. They found that confined animal feeding operations (CAFOs), where animals are fed an unnatural diet of GMO grains mixed with antibiotics plus *meat and animal byproducts was a recipe for the spread of disease in both animals and humans*. Herbivores are not meat eaters. They feed on grasses and herbs, not grain. The Mayo test was a four-year study that gave the doctors at the Clinic insight that Alzheimer's disease and Chronic Wasting Disease could very well be the result of Mad Cow disease – a man-made plague. Most mainstream restaurants and supermarkets today still serve CAFOs beef, chicken, and pig. The answer to this dilemma? Eat biblically and avoid eating the *mixed seed*.

Excerpt from Ki Tetze Torah study by Julie Parker