

Ha'azinu "Give ear"  
Devarim 32:1-52

After declaring to Moses that he would die and that the people of Israel would rise up and inevitably turn aside from the covenant and worship other elohim, YHWH commands Moses to write a poem or song to teach to the children of Israel.

**Deuteronomy 31:16-21** *And YHWH said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the elohim of the strangers of the land, whither they go to be among them, and will forsake Me, and break My covenant which I have made with them. <sup>17</sup>Then My anger shall be kindled against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our Elohim is not among us? <sup>18</sup>And I will surely hide My face in that day for all the evils which they shall have wrought, in that they are turned unto other elohim. <sup>19</sup>Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for Me against the children of Israel. <sup>20</sup>For when I shall have brought them into the land which I swore unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other elohim, and serve them, and provoke Me, and break My covenant. <sup>21</sup>And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed.*<sup>1</sup>

The Torah goes on to tell us that Moses wrote down this poem and taught it to the children of Israel that very same day, reciting its words in the hearing of the whole congregation.<sup>2</sup> We should be careful to note that the purpose of this song or poem is to be a witness on behalf of YHWH over and against the children of Israel. YHWH prophesies that once Israel comes into the prosperity of the land the people will grow fat, complacent, self-directed, forgetful of their heritage and their covenant, and begin to follow after other elohim. Since life and blessing is to be found in YHWH alone, the children of Israel will find themselves walking in darkness and death. It is then that they will question, much as we do today, "If there is a God, why does He let all this evil happen?" This poem will be YHWH'S vindication and witness against the children of Israel who walked away from YHWH'S blessings. We should here remember that truth in accusations must be supported by two witnesses.

**Numbers 35:30** *Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.*

**Deuteronomy 17:6** *At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.*

**Deuteronomy 19:15** *One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.*

**Matthew 18:15-16** *Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two*

*more, that in the mouth of two or three witnesses every word may be established.*

**1Timothy 5:19** *Against an elder receive not an accusation, but before two or three witnesses.*

**Hebrews 10:28** *He that despised Moses' law died without mercy under two or three witnesses.*

It should not surprise us then to find that YHWH'S song begins with an invocation to the heavens and the earth to be witnesses against the children of Israel.

**Deuteronomy 32:1** *Give ear, O ye heavens, and I will speak; and hear, O earth, the words of My mouth.*

Heaven and earth are often called upon as witnesses because of their enduring nature.

**Deuteronomy 4:26** *I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it.*

**Deuteronomy 30:19-20** *I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: <sup>20</sup>that thou mayest love YHWH thy Elohim, and that thou mayest obey His voice, and that thou mayest cleave unto Him.*

**Deuteronomy 31:28** *Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.*

The Torah also teaches that the witnesses that bring an accusation against another are to be the first ones to raise their hands against the accused in carrying out the sentencing.

**Deuteronomy 17:7** *The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.*

We may remember that in the Torah portion Ki Tavo,<sup>3</sup> Moses enumerates the curses that will be experienced if the children of Israel abandon YHWH their Elohim.

**Deuteronomy 28:23-24** *And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. <sup>24</sup>YHWH shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.*

Since man is dependant upon the heavens and the earth for sustenance, we realize that these witnesses are more than just passive observers. Not only do the heavens and the earth observe us and witness against us, but they shall also raise their hands against us in carrying out the sentence of Elohim, the righteous judge.

Before we go further into the details and content of this divine poem, I want to explain another way that the words of this poem serve the purpose of witnesses against us. The Hebrew language is a multi-dimensional language. All the letters of the Hebrew *aleph-bet*<sup>4</sup> have a numerical value that makes it possible to understand the Torah in a mathematical sense. Every letter of the Hebrew *aleph-bet* is also an ideograph, or picture, that conveys particular concepts

and covert meanings. Within the Torah Scroll there are certain letters that are made larger or smaller; there are broken letters; and there are series of dots above letters. All this makes reading the Torah from the scroll a very exciting endeavor.

Today's portion is a classic example of losing things in translation. Our portion today is one of the easiest portions to find in the Torah Scroll because of its stunning visual presentation. Let me explain. When songs are recorded in the Torah, there are generally two ways of writing the words. The first is called brick upon brick. I am going to use the words "LONG" and "SHORT" in hopes of being able to visually show you what I am talking about.

When one is building a wall with bricks, long and short bricks are used. One such pattern of wall building would be simply to stack brick upon brick. This pattern would look something like this.

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LONG LONG LONG   SHORT
LONG LONG LONG   SHORT
LONG LONG LONG   SHORT
LONG LONG LONG   SHORT
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In this pattern we see that like bricks are stacked one on top of another. In songs or poems written this way in the Torah Scroll, there are several long words followed by a short word. Every line of the song is exactly the same. The most blatant example of this is in the book of Joshua. The song of Joshua recounts the thirty-one kings that Joshua defeated. The song is written in brick upon brick fashion. On one side of the column is the name of the king and his kingdom, followed by the word "one." This same pattern is repeated thirty-one times.

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The king of Jericho   one
The king of Ai       one
The king of Jerusalem one
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And on it goes.

Another form that songs take is called brick upon half brick. Once again we will use the words LONG and SHORT to help make this pattern visible to you. When building a wall it is generally the practice to start a row with a half brick in order to cause the rows of brick to straddle each other. This way of building or writing looks like this:

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SHORT LONG SHORT LONG SHORT LONG
LONG SHORT LONG SHORT LONG SHORT
SHORT LONG SHORT LONG SHORT LONG
LONG SHORT LONG SHORT LONG SHORT
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This manner of building a wall is much stronger than the brick upon brick method. We should note that when a song in the Torah is about weakness and defeat, it is usually written in the weaker form of brick upon brick. When the song or poem is about victory and strength, it is usually written in the stronger brick upon half brick pattern. The song of Moses<sup>5</sup> is a classic example of this stronger pattern. You will have to see it in the Hebrew, for it cannot be easily translated into English.

The poem or song Ha'azinu, however, fits neither of these patterns, but follows its own unique pattern. When one opens the Torah Scroll to Ha'azinu, there is no question as to what portion it is. Ha'azinu is written in two equal vertical columns on either side of the page; thus the words of this poem stand like twin towers on the scroll. We should instantly see that these two columns of words may be seen as the two tablets of the covenant that Moses brought down from the mountain.

**Exodus 32:15-16** *And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. <sup>16</sup>And the tables were the work of Elohim, and the writing was the writing of Elohim, graven upon the tables.*

These two columns of words should also remind us of the standing stones inscribed with the words of Torah that are standing upon Mount Ebal.

**Deuteronomy 27:1-4** *And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day. <sup>2</sup>And it shall be on the day when ye shall pass over Jordan unto the land which YHWH thy Elohim giveth thee, that thou shalt set thee up great stones, and plaister them with plaister: <sup>3</sup>and thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which YHWH thy Elohim giveth thee, a land that floweth with milk and honey; as YHWH ELOHIM of thy fathers hath promised thee. <sup>4</sup>Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal.*

We may also recall the two mountains of Ebal and Gerizim where the blessings and curses were declared to the children of Israel.<sup>6</sup> We should also recognize that the song Ha'azinu contains both blessings and curses. There is a subtle pattern contained in these two columns of text that supports this connection between the mountains of blessings and curses. Each of the first fourteen lines of this song, which speak of the numerous blessings of YHWH, begins in the right-hand column (remember, Hebrew is read from right to left). The next twenty-five verses (15-39), which focus upon the disobedience of the children of Israel, begin in the left-hand column. The last eight verses of this song, which deal with YHWH'S righteous judgment, begin again in the right-hand column.<sup>7</sup> Clearly what we read and see in this song are several pairs of witnesses that stand before the children of Israel: the two tablets of the covenant, Mount Gerizim and Mount Ebal; Heaven and Earth; and the two columns of text in the Torah Scroll. When judgment falls upon the children of Israel for disobedience, we may rest assured that it will be just.

The song Ha'azinu may be divided into three basic sections. The first section describes the historical nature of the relationship between YHWH ELOHIM and the children of Israel (32:4-18). The second section contains the decision of YHWH to contend with Israel's rebelliousness and idolatry (32:19-35). The third section is a promise of the restoration of Israel and the judgment of the nations (32: 36-43).

In the opening section of this song we are reminded of where we came from. We see allusions in the imagery of YHWH ELOHIM, the Creator of life. We are also reminded that our lives, our sustenance, and our protection all come from YHWH. These opening verses describe not just a magnanimous, invisible, and creative force in the universe, but an intimate Elohim and Father. The three opening allusions to water speak volumes about our Elohim.

**Deuteronomy 32:2** *My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.*

Water in the arid land of the Near East is truly a gift of life. In Israel the rains come only in season. From May until October there is little to no rain. The ground becomes hard and parched. When rain does come it refreshes, restores, gives life, and brings forth fruit for the harvest. But rain can also bring forth destruction and death. When the ground is hard and dry, a sudden downpour will rush down the rocky hills, gaining momentum and force. This rock and stone-carrying water will kill and destroy anything in its path. When I was in Israel we saw a huge concrete bridge that had been totally destroyed by runoff rain.

But note in our song how YHWH speaks of His Torah. YHWH'S Torah is like rain that restores, refreshes, and brings life and fruitfulness. But see how YHWH applies different kinds of water to differing situations. There are some people who are new to the Torah, and therefore YHWH waters them with gentle dew. There are others who have been in the movement a short while and like sprouts, are growing stronger, but as of yet are still tender. To these He gives droplets, while the sages, like hardened reeds, get showers. The point is that our Creator Father knows what we need, and blesses us in the manner which is best for us.

The song goes on to describe our Creator Father as being the Rock, perfect, just, faithful, true, and upright. Historical examples are given of the worthiness of our Elohim. We are told repeatedly how YHWH found us in the wilderness and preserved us, blessed us, and brought us to the promised land flowing with milk and honey. Unfortunately all of this blessing caused us to grow fat and forgetful.

Also within this first section is the indictment against us.

**Deuteronomy 32:5-6** *They have corrupted themselves, their spot is not the spot of His children: they are a perverse and crooked generation. <sup>6</sup>Do ye thus requite YHWH, O foolish people and unwise?*

**Deuteronomy 32:15-18** *But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook Elohim which made him, and lightly esteemed the Rock of his salvation. <sup>16</sup>They provoked Him to jealousy with strange elohim, with abominations provoked they Him to anger. <sup>17</sup>They sacrificed unto devils, not to Elohim; to elohim whom they knew not, to new elohim that came newly up, whom your fathers feared not. <sup>18</sup>Of the Rock that begat thee thou art unmindful, and hast forgotten Elohim that formed thee.*

At the heart of this accusation against us is the reality that we have made ourselves the main focus of our lives instead of YHWH, our covenant partner. YHWH has blessed us beyond all measure. He has taken us from an afflicted, oppressed, and enslaved people, and caused us to sit and eat on the mountain tops in peace. Here we contrast our state before YHWH with that after our encounter with YHWH.

**Deuteronomy 32:10** *He found him in a desert land, and in the waste howling wilderness.*

**Deuteronomy 32:13-14** *He made him ride on the high places of the earth, that he might eat the increase of the fields; and He made him to suck honey out of the rock, and oil out of the flinty rock; <sup>14</sup>butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.*

Now that we have eaten and are full and satisfied, we rebel against the call of Torah. What YHWH is describing when He accuses us of growing fat and kicking is an ox that has enjoyed grazing without labor. Now the ox's neck has grown fat and unaccustomed to the yoke and to labor, and so the beast kicks against the plowman and is chaffed by the yoke of responsibility and accountability. I cannot help but see in this analogy an image of the Western Gentile Protestant Church that has enjoyed the message of "free salvation" and grown fat in grace, but now kicks and rebels against the yoke of Torah. They do not wish to bear the burden of the image of YHWH; they do not wish to trade in their bachelor life for the married one. Instead they choose to eat freely in the field of false grace.

YHWH has covenanted with Israel to be the bearer of His image. To this end YHWH sustained the children of Israel through the wilderness and brought them to a land where they could freely live the Torah without interference by kings or congressmen. But the children of Israel chose to cast off this yoke and seek another means of providing such luxury for themselves, but without any strings attached. Surely they sought for an even cheaper grace than that which they enjoyed. Seduced by the Kmart flashing blue light special or the Wal-Mart falling prices, we shop around for the elohim that will give us the most for least.

***Deuteronomy 32:16-17*** They provoked Him to jealousy with strange elohim, with abominations provoked they Him to anger. <sup>17</sup>They sacrificed unto devils, not to Elohim; to elohim whom they knew not, to new elohim that came newly up.

***Deuteronomy 32:20*** For they are a very froward generation, children in whom is no faith.

Most if not all of the readers of this study and commentary are doing so from the comfort of their homes in the United States. Most are studying the Torah while in exile. Many of us have become extremely prosperous and comfortable in exile, and some may not even want to leave the land of our exile. While I do not think that we should all immediately jump on a plane and head to the land of Israel, I do think that we need to at least recognize the fact that we are where we are because of our sinful rebellion. YHWH scattered the house of Israel to the four corners of the earth because of their worship of other elohim. The idea that we would have to serve other elohim was meant to be repulsive to us. Unfortunately it seems that many among us have acquired a taste for the meat of pagan altars. What testimony can we give in such a situation? We can still declare that even in our exile YHWH loves and blesses us.

I read a story a while ago about a king who loved his son with all of his heart. But his son was a rebellious and somewhat spoiled boy. As the son grew, his disrespect and rebellion grew with him. Finally there came a point when the son's behavior and lack of manners became intolerable. The king called his son and sent him into exile from the castle to the darkest and furthest forest in his kingdom. The first day the son was shocked at his father's action, and was convinced that his father no longer loved him. That night the son sat scared and alone in the dark. The next morning when he awoke, he saw a small fire burning nearby with some food in a pot over it. The boy quickly ran to the fire and called out, but no one answered. He saw evidence of wildcats, wolves, and bears in the forest, but never once did any come near him. Eventually the boy grew comfortable in the wild. Then one day a huge bear came bounding through the woods directly at him, when suddenly one of the king's personal guards jumped from behind a tree and shot the bear dead. It was then that the son realized the love of his father. Even though the guards had been unseen, the father was still protecting and providing for his son even in exile. The son's heart changed, and he repented and returned to serve his father in love and respect all the rest of his days.

In many ways the message of the second part of the song Ha'azinu tells the same story. Even in our exile YHWH is still there watching over us, protecting us, and providing for us; even though His countenance is hidden from us. YHWH declares,

***Deuteronomy 32:20*** And He said, I will hide My face from them, I will see what their end shall be.

We should quickly see and understand the connection between the obedience of the children of Israel and the manifest countenance of YHWH. Yeshua has taught us that Elohim is a Spirit.<sup>8</sup> Since He is Spirit, He has no body. For this reason YHWH took a wife – to become bone of His bone and flesh of His flesh.<sup>9</sup> Israel was called to be the flesh and bone body of YHWH in the world. By living the Torah, the self-revelation of YHWH ELOHIM, Israel would become the manifest image of the Holy One. YHWH charged the Levites and *cohanim*<sup>10</sup> to be the teachers of

Israel, helping them to learn the Torah and its distinctions; especially between *tahor*<sup>11</sup> and *tamei*.<sup>12</sup>

**Leviticus 10:8-11** *And YHWH spake unto Aaron, saying, <sup>9</sup>Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: <sup>10</sup>and that ye may put difference between holy and unholy, and between unclean and clean; <sup>11</sup>and that ye may teach the children of Israel all the statutes which YHWH hath spoken unto them by the hand of Moses.*

We should understand that this instruction to teach the children of Israel how to make the distinction between *tahor* and *tamei* is no different than that given later when YHWH commands Aaron to place His name upon the children of Israel.

**Numbers 6:22-27** *And YHWH spake unto Moses, saying, <sup>23</sup>Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, <sup>24</sup>YHWH bless thee, and keep thee: <sup>25</sup>YHWH make His face shine upon thee, and be gracious unto thee: <sup>26</sup>YHWH lift up His countenance upon thee, and give thee peace. <sup>27</sup>And they shall put My name upon the children of Israel; and I will bless them.*

By teaching the Torah to the children of Israel, Aaron and his sons cause them to bear the manifest countenance of YHWH ELOHIM. The more Torah is kept by the people of Israel, the clearer the countenance of YHWH is seen in the land of Israel. When Israel stops keeping the Torah, the less YHWH'S countenance is seen in the land of Israel. So it is that when Israel is violating the covenant, it would appear to them that YHWH is hidden from them. Remember that YHWH ELOHIM is eternal. He has no limits in time or in space. There is nowhere that He is not.<sup>13</sup> Therefore the Creator cannot come and go. Where would He go to that He is not already there? What does come and go is the faithfulness of Israel and with it the manifest presence of YHWH from among His land and His people. By walking out the Torah, the name of YHWH becomes associated with the children of Israel.

Even in our exile and rebellion YHWH does not delight in our death or anyone's death; therefore YHWH chastises but does not utterly destroy the children of Israel. YHWH acts to save His people from the afflictions of the nations that now mock at them and enslave them. Notice that YHWH saves Israel from utter destruction for the sake of the nations.

**Deuteronomy 32:26-28** *I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: <sup>27</sup>were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and YHWH hath not done all this. <sup>28</sup>For they are a nation void of counsel, neither is there any understanding in them.*

From the very beginning of the making of the covenant, the scope of YHWH'S love is for all the nations. The children of Israel are the chosen people of YHWH, but they are chosen for service and not privilege. Israel was called to be a kingdom of priests to serve as a light to the nations. Israel was to be the restored image of YHWH to the whole world. Now because of the sinfulness of Israel the world is confused. If Israel does no longer believe in YHWH, then why should the world? Therefore YHWH uses even Israel's chastisement as testimony to the nations. YHWH will not allow the rest of the world to remain in ignorance because of Israel's rebellion. The restoration of Israel and Israel's vindication against her enemies will assure the world that YHWH alone is Elohim; not only in Israel, but in the whole universe. So it is that all shall know that He alone is Elohim.

**Deuteronomy 32:39** See now that I, even I, am He, and there is no elohim with Me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of My hand.

Finally, Moses gives us a strong warning:

**Deuteronomy 32:46-47** And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. <sup>47</sup>For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it.

And then, as if to add an exclamation point to all that Moses has said, the Torah declares that even Moses himself will not be allowed to enter the land because of his disobedience.

**Deuteronomy 32:48-52** And YHWH spake unto Moses that selfsame day, saying, <sup>49</sup>Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: <sup>50</sup>and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: <sup>51</sup>because ye trespassed against Me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified Me not in the midst of the children of Israel. <sup>52</sup>Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.

What wrong had Moses done to cause YHWH to prohibit him from entering the land? It is recorded for us in the book of Numbers. Once again the children of Israel were grumbling over the lack of water.

**Numbers 20:7-8** And YHWH spake unto Moses, saying, <sup>8</sup>Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

We should note here that this would be the second time that water was brought from the rock. The first time was in the wilderness at Rephidim. There YHWH commanded Moses to strike the rock in order to bring forth the water.<sup>14</sup> These two instances of YHWH providing water from the rock are shadow pictures of the Messiah. The first instance is a shadow picture of Messiah being crucified, smitten with the spear that brought forth water and blood.<sup>15</sup> The second time that Moses was commanded to bring forth water from the rock, he was told to merely speak to the rock – this because Messiah was appointed once to die. We do not crucify the Messiah again and again. But Moses did not heed the words of YHWH; instead, he smote the rock twice.

**Numbers 20:9-11** And Moses took the rod from before YHWH, as He commanded him. <sup>10</sup>And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? <sup>11</sup>And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

By striking the rock a second time, Moses violated the Torah. He changed a shadow picture, thus giving a wrong image of YHWH. By his disobedience Moses violated the Torah's prohibition against adding to or diminishing from the word of Elohim.<sup>16</sup> In this Moses failed to sanctify YHWH before the eyes of the people; instead, he put forth a false image.

With this in mind we should take seriously Moses' warning to take careful heed to the Torah, for it is indeed life to us.

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<sup>1</sup> All Scripture quotations are from the King James Version. I have taken the liberty to restore the names of the Creator and the Messiah.

<sup>2</sup> Deuteronomy 31:22, 30

<sup>3</sup> Deuteronomy 26:1-29:8

<sup>4</sup> Alphabet

<sup>5</sup> Exodus 15:1-18

<sup>6</sup> Deuteronomy 11:29; 27:4ff

<sup>7</sup> The Kestenbuam Edition Tikkun, Mesorah Publications, Pp. 288-295

<sup>8</sup> John 4:24

<sup>9</sup> Genesis 2:23

<sup>10</sup> Priests

<sup>11</sup> *Tahor*, usually translated as "clean," means to be acceptable or useful for being the image of YHWH.

<sup>12</sup> *Tamei*, usually translated as "unclean," means not acceptable and not useful for being the image of YHWH.

<sup>13</sup> Psalm 139:7-16

<sup>14</sup> Exodus 17:1-7

<sup>15</sup> John 19:34

<sup>16</sup> Deuteronomy 4:2; 12:32