

PART 6 21.10-25.19 KITZEA

"WHEN YOU GO TO WAR"

"SPIRITUAL WARFARE" / "RELATIONSHIPS"

READING No.1 21.10-21

RELATIONSHIPS IN A CROSS-CULTURAL SITUATION

When you go to war with your enemies and the LORD gives them into your hand and you carry of captives and you see among the captives a woman of beautiful form and you desire her [*Hebrew HASHAQ "are united to" or "have a great love for" her*] you may also take her as your wife. Cause her to come to the very heart of your home and keep shaving [*Hebrew GILHAH*] her head and she shall sacrifice her nails [*Hebrew TZIPOREN*] and she is to remove [*Hebrew SOR "to neglect" or "put away"*] the clothes of her captivity from her. When she has been dwelling in your house and wept for her father and mother daily for a month afterwards you may go in to her and you shall be her husband and she shall be your wife. It shall be if you are not pleased with her that you shall send her away with the freedom to act as she will; you shall not sell her at auction for silver [*Hebrew "selling sell-"as by taking offers*] and you shall not bind her as a slave since you have (already) humbled her. *The LORD allows natural attraction to persons from a different culture and He is most gracious to the captive to appreciate her natural grief for the loss of parents. He insists on the submission of the partner to her husband and in that way to godliness under Yahweh. The LORD also directs that clothing suited to holiness be worn. He further insists that nails be trimmed. If the cross-cultural marriage does not work the LORD allows of divorce and upholds the right of the woman to leave or re-marry.*

RELATIONSHIPS IN A POLYGAMOUS SITUATION

When there are two woman and two lives in a man's life and he loves one and hates the other. The one he loves and the one he hates both bear sons to him but it happens that the firstborn belongs to the one he hates. Still in the day that he distributes inheritance he shall not be permitted to make his firstborn the first son of the wife he loves over the rights of the firstborn of the woman he hates. For he shall cause the firstborn of the wife he hates to be recognised by giving him a double portion of all that is found to belong to him for he is the firstborn of his strength [*Hebrew AhON "virility" or "power"*] the rightful firstborn.

RELATIONSHIP WITH PRODIGAL /DISSOLUTE YOUTH

It will happen that a man has a stubborn [*Hebrew SARAR-"untamed" "one who casts off restraint"*] and he will not obey instruction through the bidding of his father or his mother and he continues to be refractory [*Hebrew SARAR Piel construction "keeps or continues stubborn"*] and will not listen or obey them. His father and mother shall seize him [*Hebrew TAPASH "capture"*] and cause him to come before the elders of the city and that at the gate of the town. *This is close to what we would call "legal administration" and the oversight of the court.* And they shall say to them, "This our son is refractory and will not listen to the instruction of either of us"- a prodigal [*Hebrew ZALAL "one who is dissolute" "a masturbator" and "voluptuous" hence in Luke 15 the first problem with the "prodigal" may well have been correctly diagnosed by the elder brother who knew him well-besides being "spendthrift" -he was also "voluptuous"*] and a drunkard [*Hebrew SABAh "a supper" who absorbs all the wine he can hold*] *These parents had little option but to call in help but the judgment left no option for the son to "come to himself" at home! This prodigal became a terrible example to the whole community.* And all the men of the city shall cast stone (at him) and he will die. You must purge **the evil** from your midst. All Israel will hear of it and will fear that happening

READING No.2 21.22-22.7

And when there is a judgment levelled against a man attracting **sentence of death** and his dead body is hung on a tree you must not leave his corpse [*Hebrew NABEL "wicked" or "disgraceful" "corpse"*]

overnight on the tree because you shall put him in a sepulchre on that very day because his corpse is cursed of God.[Hebrew QALAL-"to be light" "lightly esteemed" "cursed"] You must not defile the productive red soil which the LORD your God is giving you for an inheritance. *The corpse does not appear to have been burned but it is certainly accursed because of adultery or murder or even dissolute living and a number of such corpses were hung on trees(not crucified-Israel did not employ this cruel punishment)The purpose was to be a serious deterrent to the breach of law and to induce self-discipline. The reference is picked up by Paul in Galatians 3.3 where he says, "Cursed is everyone who hangs upon a tree." The quotation takes us back to this prophetic TORAH of Messiah who was willing to be the "curse" to cleanse any believer, Jew of Gentile and causing salutary consideration of way of life of the whole world.*

CHAPTER 22: 1-12

RELATIONSHIPS AND LOST SHEEP ETC 1-4

You shall not see your brother's ox or sheep wandering and have yourself hidden from them. Turn them to go back to your brother .And if he does not live near you or you do not know who he is(that lost it) take it right into your household things and let it be with you until he seeks it and then return it to him. Do likewise for his donkey; likewise for his cloak and likewise for anything you pass which is found to belong to him. You are not permitted to conceal it. You shall not see watch your brother's donkey or his ox fallen in the way. Raise the lost (animal) up. *It is of relevance that in the gospel of Luke we have the story of the "Lost Son"(or prodigal) and then a story of the "lost sheep". The Hebrew community was given responsibility by the LORD for its "lost sons" and "lost sheep".*

RELATIONSHIPS AND CLOTHING 5

The weapons of a warrior shall not be upon a woman and a woman shall not clothe in the wide outer garment [Hebrew SIMLAH -of a man-it is the "night wrapping" and the garment with a kinsman's hem] for it is an abomination to the LORD your God to do any of these things. *The LORD did not desire women to engage in physical warfare or act as kinsmen and allow themselves to be exposed to danger at night. In our society these restrictions are not respected-women serve in the army and walk the streets at night despite the heightened threat of danger and the open invitations to promiscuity. Modern society does not teach ethics but rather sexual awareness-all at the expense of higher spiritual considerations.*

RELATIONSHIPS THAT DEVOLVE ABOUT THE LITTLE SPARROW 6-7

Whoever happens to see a bird's nest of fertile (eggs) along the road in any tree or upon the ground or a mother -bird crouched on white eggs [Hebrew BEZIM EPHRAHIM] shall not take the mother because of her young. Sending send off the mother and take the young that it may go well with you and that you may have a long life. *The LORD shows that spirituality is shown in our treatment of the dumb creature-and though the sparrow [Hebrew ZIPPOR] which is referred to in this context was used in sacrifice respect was to be shown to the mother bird. The Spirit of God uses the phrase "sending you shall send away" because the mother seeks to protect her young from being taken. Birds were reared in captivity for use in sacrifice. The permitted action belonged not to negligent bird nesting but to provisions for sacrificial arrangements -sometimes in connection with leprosy or sin. It would appear curious that prosperity and long life could hinge on such a small thing-but **God honours a compassionate heart** whether it cares for **parents** in accordance with the 4th commandment or for the **little sparrow**. The LORD God Almighty "sees the sparrow fall." This truth was sweetly & assuredly sung by Ethel Waters in her rendition of*

"His eye is on the sparrow and I know he watches me"

READING No.3 22.8-23.7

RELATIONSHIPS NECESSITATE HEALTH AND SAFETY CONSIDERATIONS 8

When you build a new house construct a parapet [Hebrew AAQEH "that which holds back" Arabic root] that you may not set blood guilt in your house because someone falls to his death from it.

RELATIONSHIPS DEMAND RESPECT FOR VARIETIES OF SEED 9

Do not sow your vineyard with different or separate seed [*Hebrew KILAYIM "of distinct type"*] lest you **prostitute** the **plentiful nature** of the seed you have sown and the produce of the vineyard. *The use of the word QEDASH in this context may mean the vineyard owner will require allocating his produce for Holy use. The NIV suggests "use of the sanctuary". The original reading is preferable. The point is that the LORD has inclined nature towards fructification and to reduce yield by mixing varieties would be to run against rules and more readily to introduce disease. Were this done on a wide scale it would corrupt vintage and be prejudicial. In modern times we have developed hybrids and weakened the strains of many plants. Even Roses have lost the perfume they were noted for in earlier generations. We do many "man-made" so called scientific miracles but they pale by comparison with God's created species. The divine warning against what we call "natural selection"(more often "man-made selection") linked to the promotion of **evolution** and lies deep within this command. How we treat and understand the genuses and species deeply affects how we relate to one another and to God.*

RELATIONSHIP AND THE UNEQUAL YOKE 10

Do not plough with an ox and a donkey yoked together *Paul makes reference to this in his teaching on marriage.(2 Corinthians 6.14) There is hardly anything less promising than compelling two who are naturally incompatible to spend time and engage in work together. It is a recipe for failure.*

RELATIONSHIP AND CLOTHING 11

Do not wear cloth of woollen and linen thread twisted together. *The cloth spoken of assimilates to SHANTENAZ-a type of Egyptian linen. Pure Egyptian cotton is one of the best washable fabrics in the world. Linen from Egypt [*Hebrew PISHTAH*] was even more famous than "Irish" linen. To this day Jewish people observe this statute and wear clothes of one distinct fibre-wool or cotton being preferable. The obvious problem with clothing of mixed fibre is that it promotes allergic reaction. When man-made fibres are added a substantial element of static is also added. It may well be that the lurid colours and dyes together with the serpentine and other symbols woven into Egyptian garments were also banned. Jewish women did not wear hip and thigh clothing. Egyptian men and especially male slaves wore the loin cloth but from Greek and later OT times a shirt like garment worn next to the skin replaced this. Clearly dirt and disease might more readily adhere to garments that did not wash easily as 100% wool and cotton garments do. The spread of disease or illness would also be a crucial feature for society and have obvious bearing on relationships. In our hospitals white garments of washable fabric are used and men's ties which might carry germs are discouraged.*

THE PRAYER CLOTHING AND RELATIONSHIP WITH GOD 12

Make twisted threads on the four wings or corners of the covering garment in which you cover yourself. *The tassels [*Hebrew GADAL "strength" or "growing great" or "celebrating"*] had several functions. They made the corners of the garment thrown over the head and shoulders strong-but more important they were a manner of representation of a "hiding place" or "secret place"-with four corners which probably touched the ground like pillars of a tent. Jews today still wear the prayer shawl which has tassels along its narrow edges which enumerate to the 613 statutes of God's law. This effectively does in detail what the original tassel did in a different fashion. The number "four" for the Hebrew meant "door" and the word "edge" or "corner" meant "wing" (cf Psalm 17.8;36.8;57.2;61.5;63.8;91.4; and Ruth2.12) The Jew at prayer was in a "holy place" and the wing could represent both the extremities of the earth-so that wherever he prayed or "hid" God was present. The four wings could also cover hands and feet when the person who prayed as the cherubim kneeling low or more readily when crouching as was a popular and easy pose-hence "hidden"*

MARRIAGE RELATIONSHIP (VIOLATION OF) 13-21

When a man takes a wife and comes in to her and hates her and establishes accusing words of bad deeds upon her and makes a detrimental reputation go with her and says, "This wife I have taken for myself when I came to relationships with her I found not to be a virgin. Then the father and mother of the girl

shall take the girl and cause her to bring forth the BATHULIM or signs of her virginity to the elders at the city gates. *These proofs are described by Isaiah as "menstruous rags"-by the presentation of which the girl was humiliated but they served to show her purity and were related to the fact that "during the night of first embrace the covered hymen is stained with blood"(NIEBUHR'S description of Arabia pp35ff)*

The father of the girl shall say to the elders, "I gave my daughter to this man as his wife and he hated her. And behold he has set accusing words of evil acts upon her, saying, "I did not find her to belong to your house be your rejoicing or as you thought she was!" [*Hebrew LEBITHECH-"according to your thought" -i.e. as you thought she was*] but these are the "tokens" of my daughter and (in addition) they shall spread out the SHIMLAH -*the "night garment" traditionally wrapped around the body which would demonstrate the monthly cycle of virginity.* And the elders of the city shall take the husband and admonish him [*Hebrew JASAR-"chasten" and "teach doctrine"*] The husband shall give 100 shekels to the father of the girl because he has made her of bad repute among the virgins of Israel. She shall continue to be his wife and he shall not be permitted to divorce her all his days. If however this accusation is true and the tokens of the girl's virginity are not found the men of the city shall bring the girl to the door of the house of her father and stone her to death because she has done a disgraceful thing in Israel by being a harlot in her father's house and **you must purge this evil from among you.**

ADULTEROUS RELATIONSHIPS PUNISHED SO THAT SUCH ARE NOT TOLERATED 22

When a man is found sleeping with a married woman in the upper chamber of her husband -both of them shall die-both the man who slept with the married woman and the woman as well. **You shall purge this evil from Israel.**

RELATIONSHIPS OF PROSTITUTION NOT TOLERATED 23-24

When a girl who is a virgin pledged [*Hebrew AORASH "engaged"*] to a husband is in the city and a man meets her and sleeps with her you shall cause both to be brought to the gates of that city and you shall stone them both to death-the girl on the charge that she did not cry out for help in the city and the man on the charge that he humbled the wife of his friend. You shall purge this evil from among you.

RELATIONSHIPS-RAPE OF A GIRL TO BE MARRIED IS NOT TOLERATED 25-29

If a man finds the girl who is espoused in a field and forces sexual relationship the man who lay with her shall be put to death-the man only. Do not charge the girl for she has done nothing worthy of death. It is comparable to the case of a man who rises up against his neighbour and slays him-so is this case. *The innocence of the girl is compared to the innocence of Abel whom Cain slew. She was powerless to resist the violence done to her.* For the man found the betrothed girl in the country and though she screamed none rescued her. *There was no YESHUA Saviour. There is a sense in the revelation the Father heart of God and the saving compassion of Christ. Every time a tear falls or children cry the LORD is moved.*

PRE-MARITAL SEX BRINGS OBLIGATIONS WHICH ABIDE

When a man finds a virgin girl who is not engaged to be married and takes her as a captive and lies with her sexually and they are found the man who lay with her shall give the father of the girl fifty shekels and she whom he humbled shall be his wife and he shall not be permitted to send her off in divorce all the days he lives.

CHAPTER 23 EXCLUSIONS OF ISRAEL'S ASSEMBLY

RELATIONSHIPS -INCEST 22.30

A man shall not take the wife of his father and shall not reveal "the secret" of his father. *The Father - Mother relation-ship is linked with "wings"-the marital canopy which the Jews call the Huppah. This mystery or secret alongside the "secret place" of prayer are the holiest relationships of mankind-in faith and in religion.*

EXCLUSION FROM THE NATION AND ASSEMBLY WITH REASONS 23.1-6

No-one who is a eunuch with crushed testicles and cuttings of the privy member shall worship [*Hebrew SHAPHACH "continually pour out prayer"*] in the assembly of the LORD. No one who comes from adultery or incest [*Hebrew MAMZER-"Offspring of sex outside lawful limits"*] shall come into the assembly of the LORD for 10 generations. No Ammonite or Moabite shall come to ten generations into the assembly of the LORD; they shall come into the assembly of the LORD until the age-or for ever. Because of that act when they did not come to meet you in your coming from Egypt with bread and water in the way and because they hired against you BILAAM son of BEOR from PETHOR of ARAM NAHARIM to curse you. But the LORD your God was not willing [*Hebrew HABAHA*] to listen to the curse of BILAAM and the LORD overturned [*Hebrew HAPACH-"to convert"*] the curse to become a blessing because **the LORD your God loved you**. Do not chase up a peace pact with them and please them [*Hebrew TOV -"be pleasant to"*] them all your days for an age.

READING No.4: 23.7 -24

RELATIONSHIPS WITH TWO ASSOCIATE PEOPLES 7

Do not continue to abhor [*Hebrew TAAAB "to detest"*] the EDOMITE for he is your brother. Do not abhor the Egyptian for you were a stranger in his land. The children who are born to them may come into the assembly of the LORD in the third generation.

SPIRITUAL WARFARE SEXUAL HYGIENE AND SEXUAL IMMORALITY 9-18

When you go to encamp against your enemies be sure you watch every noxious thing. When there is among you a man who is impure because of an issue of semen in the night let him go out from the camp and not come in to the midst of the camp. But as evening comes on he is to wash himself outside and at sunrise to come to the midst of the camp. You shall take that there is outside the camp a surrounded place where you may visit the toilet. And further you shall have a "trowel" in your hand and dig a pit outside for squatting and after squatting cover the excrement for the LORD your God goes about in the midst of your camp to deliver you and to give your enemies up before you and you shall be holy so that He may see nothing impure and turn away from you.

Do not deliver up [*Hebrew SAGAR*] a slave to his master who escapes to you from his master. He may abide in your midst for his own good in a place of his choice within one of your gates. Do not drive him out. [*Hebrew JANAH-"vex"*] From the daughters and sons of Israel none is to become a prostitute devotee. You shall not bring the **wages** [*Hebrew THANAH -"hire of a prostitute"*] **of a harlot** and the **buying price of a dog** into the house of the LORD your God to pay any vow for both of these are abhorrent to the LORD your God. *Our creator has spoken straight in the text of scripture about these practices and his word for them is TOABATH {Hebrew "abominable" "shameful"}*

RELATIONSHIPS AND INTEREST ON MONEY 19-20

Do not exact usury [*Hebrew NASHACH "bite into" "lend for usury"*] from your brother-usury on money; interest on food or on any other commodity from which you earn interest. You may charge a foreigner interest but not your brother in order that the LORD your God may bless you in everything you put forth your hand to do on the land which you are going to possess.

RELATIONSHIPS AND VOWS 21-23

When you vow a vow to the LORD your God do not be behind to make peace with Him for the LORD your God will follow it up to seek it from you and there will be sin in you. And when you decline [*Hebrew HADAL-"cease" or "fail to"*] to make a vow there is no sin. Watch what goes out of your lips and do according to the vow to the LORD your God as you spoke with your lips.

READING No.5 23.25-24.4

RELATIONSHIPS AND NEED-ESPECIALLY HUNGER 23.24-25

When you come into the vineyard of your neighbour you may eat grapes to your hearts content but you shall not put (them) into your container (for gathering). When you come into the standing grain of your

neighbour **you may pluck off** [*Hebrew QATAPH-"Break off" ears of corn (or) "pluck off"*] **ears of corn** in your hand but you must not put a sickle to your neighbour's standing corn, *The LORD'S disciples found the good of this precise text which they may well have known-but the LORD quoted a different passage in their defence-1 Samuel 21.1-6. (cf. Matthew 12.1 & Mark 2.23)*

CHAPTER 24

RELATIONSHIPS AND RE-MARRIAGE 1-4

When a man takes a woman as his wife and if there is in her something he finds **not pleasant** [*Hebrew HEN "graceful"*] in his eyes because he finds a matter of nudity (literally "uncovering") and he writes her a certificate of divorce and places it in her hand and sends her away from his house. She rises from his house and goes to be with another man. The second man **hates** her and writes her a letter of divorce and puts it in her hand and sends her from his home or he dies the man who was the former husband takes her to wife. The first husband who sent her away is not permitted to return to take her to be his wife after she is defiled.-for this is abominable before the LORD and you shall not cause sin upon the land which the LORD your God is giving you to inherit. *God's law yields intimate protections and maintains the dignity of woman.*

When a man has taken a wife recently he shall not go into war and he shall not have any other task placed on him. He shall be without reproach to stay at home one year and make his wife whom he has taken radiant with joy.

Do not take as debt pledge a pair of millstones [*Hebrew RAHIM*] -the upper one as well-as a pledge for this pledge is his very livelihood

When a man is found kidnapping the person of his brother amongst the men of Israel and binds him to continual service to him or sells him the kidnapper shall die and you shall purge this evil from the heart of Israel.

The very sight of a "touch" of leprosy should make you very careful to do exactly as the Levites-the priests of Israel direct. See that you do according to their command. Remember what the LORD your God did to Miriam on the way as you came out of Egypt.

When you give anything as a gift to your neighbour you shall not go into his house to retrieve a pledge [*Hebrew ABAT "to change your mind" or "borrow back" or "take pledge against it"*] Stand outside and let the man from whom you carried the pledge-gift be caused to come out and bring the pledge to you. If the man is poor you are not to sleep with his pledge in your house. (*i. e. spend one more day before you return it*) Return his pledge between sunrise and sunset and he will bless you and it will be a righteous act before the face of the LORD your God. *The Hebrew ABOTH "pledge" is to be thought of as "that which is interwoven" -hence a "cloak" for use in the cold of night.*

READING No. 7

RELATIONSHIPS AND THE WAGES OF THE POOR

Do not strive with a hired man who is very poor whether a brother or a stranger to you in your land within one of your cities. Give him **his wages** that day before the sun goes down for he is poor and his very life depends upon it. So that he will not call on the LORD against you and there will be sin in you. Fathers shall not die for their children or sons for their fathers. Each shall die for his own sin. Do not wrest the right of a stranger or the fatherless and do not take the cloak of a widow as a pledge Remember that you lived as slaves in Egypt and the LORD your God redeemed you from there. For this reason I command you to do this thing. *Saint James refers to this statute in James 5.4*

HANDFULS OF PURPOSE FOR THE POOR AT HARVEST

When you are harvesting your crop in the field and forget a bound sheaf [*Hebrew AMAR*] do not return to take it. It is to be for the stranger the fatherless the widow in order that the LORD may bless you in all the work of your hands. When you beat your olive branches do not repeat it. That is for the stranger the fatherless and the widow. Remember that you were a slave in Egypt-that is why I command you to do this. *The book of Ruth in its storyline alludes to this custom of caring for the poor.*

CHAPTER 25

BROKEN RELATIONSHIPS -ASSAULT INVOLVES PROCEEDINGS 1-3

When men have a dispute they are to approach the court and judges shall decide the rightness of the righteous and the guilt of the wrong-doer. If the man who does injury is guilty the judge shall have him lie down and **cause him to be beaten** before his face according to the count of stripes for his injury. He may lay on him 40 stripes but not more lest if you continue to strike him with more on top of these you diminish the worth of your brother in your eyes. *This "caning" was apparently applied to the soles of the feet. It was called "Bastinado" by the Spanish.*

BAD RELATIONSHIPS AT WORK: THE LABOURER IS WORTHY OF HIS HIRE 4

Do not muzzle [*Hebrew HASAS-"stop" or "bind"*] the ox that threshes the grain[*Hebrew DUSH "to tread under foot"*] In Luke 10.7 Jesus uses this provision of the law to state the case for the support of His ministers.

RELATIONSHIPS IN FAMILY: KINSMAN MARRIAGE 5-10

When brothers dwell together and one of them dies and has no son his widow shall not marry [*Hebrew "be for a man a stranger" TIHYEH LEAISH ZAR*] a stranger and outsider. The brother in law shall come to her and take her as his wife and continue to raise up family by her. And the firstborn she bears shall raise up the name of his brother who died so that his name is not destroyed [*Hebrew MAHAH-"wiped out"*] from Israel. But if the brother in law is not pleased to take her and raise children the sister in law shall go up to the elders at the gates and say to them, "My brother in law is unwilling to take me on behalf of his brother's name in Israel. He is not willing to be my brother in law. The elders of the city **shall stand and minister** and speak to him and say, "Are you not pleased to take her?" But the brother in law persists [*Hebrew NIGSHAH "wearies her" before the eyes of the elders*] the sister in law shall draw off his sandal from his leg and she shall spit [*Hebrew JARAQ*] in his face and say, "This is what shall be done to the man who does not build up the house of his brother.] The house shall name itself, "The house of the man without a sandal" in Israel. *This provision proved critical to the growth of the line of David in the time of Boaz-a bachelor farmer who married Ruth because this provision served to bring her to his field under the guidance of God.*

RELATIONSHIP RUINED THROUGH STRIFE: THERE ARE PERAMETERS.

FEMININE RESPECT FOR MALE GENDER: A PENALTY WE NEVER HEAR OF AGAIN WITH THE EXCEPTION OF CHRIST'S REFERENCE 11-12

When two men are quarrelling and the wife of one gets closely involved to rescue her husband from his attacker and stretches out her hand and seizes his "secret parts" Then cut off her hand. Do not let your eyes be dark with concern (for her) *Jesus said, "If your right hand offend you cut it off. The offence intimated by the Master may easily be one of serious sexual indiscretion as may the offence of the eye in the same context*

RELATIONSHIP IN BUSINESS: WEIGHTS AND MEASURES-REGULATION VITAL 13-16

Do not let there be two weights in your covered bag [*Hebrew KOS*]-heavy and light stones. Do not have two measures in your house-a large and small Ephah. Yours shall be a perfect and righteous weight and a perfect and righteous measure in order that your days may be long in the land which the LORD your God is giving you. For the LORD your God abhors all who do these things-all who act unjustly. *The LORD regards money's worth seriously. When someone is sold short it is seen by Almighty God and a*

life of "diddling" and a business life of impropriety appears to forfeit the right to long life. It would be interesting to annotate this principle anecdotally from the life of modern fraudsters.

SUMMARY 25 17-19

THE ULTIMATE CALAMITY FOR RELATIONSHIPS-TOTAL ABSENCE OF COMPASSION

THE TOTAL LACK OF COMPASSION OF AMALEK ATTRACTED TOTAL ELIMINATION BY DIVINE JUDGMENT

Remember what AMALEK did to you as you made your way from Egypt. Who fell upon you in the way and cut off your rear-all the feeble ones who lagged behind-the hungry wearied ones and the exhausted ones-they did not fear God. It shall be when the LORD your God gives you rest in the land He gives you to inherit from all your encircling foes you shall blot out remembrance of AMALEK from under heaven-do not forget [Hebrew SHAKAH "disregard "] *Saul did well to smite the AMALEKITES (1 Samuel 1.1) but offended God and Samuel in leaving alive AGAG whom Samuel smote before the King's eyes. When Saul died it was ironically an AMALAKITE who ran to tell David the news. Under king Hezekiah-6 centuries later the remnants of the AMALAKITES were destroyed by 500 men of Simeon 1Chronicles 4.43*

The End of Part 6 "Relationships"