

Commercial Redemption - Word Study of Damim, Blood-Money

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Overview

This article is an initial exploration into the words for money and blood as they are used in the bible.

The contents of this article starts off with an email I received by Rabbi Daniel Lapin entitled "[Your Money or Your Life!](#)".¹ The email states "The Hebrew word for blood DAMIM is identical to one of the words used throughout the ancient writings of Jewish wisdom to mean money".

There is also a series of emails to my Hebrew sources Uri Harel² and Brad Scott³ with their thoughts. The email asked the question if there were references in the bible for the word damim being translated as money. I could find numerous cases where damim had being translated as blood but no instances where it was translated as money. Brad replied it's only in the Talmud but Uri, whose native tongue is Hebrew, found translations for money (e.g. [Exodus 22: 2-3](#)) even though the King James translates it as blood.

Finally I did basic research and the only thing I found searching for damim was in ISBN⁴ where it had two entries for place names, the first Pas-Dammim (H658) and the second Eh-fes Dam-meem(H658). I followed this research up using Strong's, Strong's concordance and WordStudy

I ultimately want to have a better understanding of commercial redemption and its role in the bible. For example, I was intrigued by my favorite commercial redemption teacher, Jack Smith, when he had talked about the events in the Garden of Eden. The gist of the teaching occurs after Adam and Eve sinned and they try to pay off their debt (a commercial word for sin) with fig leaves⁵. Jack contends that the only money of account (another commercial word) in the Garden of Eden that is acceptable to Elohim is blood?

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¹ It was Lapin's newsletter / email which inspired me into writing this article.

² Uri Harel, a native born Israeli and creator of Music from God (<http://www.musicfromgod.com/>)

³ Brad is a leader in the Two House / Hebrew Christian movement (<http://www.wildbranch.org/>)

⁴ ISBE is International Standard Bible Encyclopedia

⁵ A pun for these fig leaves that relative to today is Federal Reserve Notes (FeRNs)

Your Money or Your Life! – Article by Rabbi Daniel Lapin

This is a copy of a free weekly newsletter that I get from Rabbi Daniel Lapin, and it was this newsletter which instigate me writing this article.

Here is the contents of the Rabbi's newsletter with my highlights in yellow and Underlines...

/November 4, 2009 17th day of Cheshvan, 5770 Volume II Issue #44/

Have you noticed that people say things like, “Open communication is the/ lifeblood/ of this organization” or “A reliable fuel supply is the /lifeblood/ of this airline?” But they seldom say “New members are the gall bladder of this club” or “Busy bureaucrats are the big toe of government” **What is so special about blood?**

Like Superman swooping in to the rescue, here comes Ancient Jewish wisdom with the answer.

Regular readers of Thought Tools know that in the Lord's language, Hebrew, when one word is used for two apparently separate concepts, those two ideas are really very connected to one another.

The Hebrew word for blood DAMIM is identical to one of the words used throughout the ancient writings of Jewish wisdom to mean money.

Blood = DAMIM = Money

What are the similarities between blood and money?

Both money and blood are most useful in quantity. The singular of both words is seldom used. “I need some blood” but never “I need a blood.” “Can you lend me a money?” No, I don't think so.

Blood and money both comprise countless individual elements, each one identifiable, but needing to be aggregated with many others to be useful. Blood is made up of countless units called red and white cells and money is made up of countless units like pennies or dollars.

Both blood and money are relatively fungible. When you borrow my car, I want that car returned, not a similar one. When you pay me back the ten dollars I loaned you on Friday, I really don't care that it is not exactly the same \$10 bill I gave you. In fact, you can even write me a check.

Organs like a heart or liver often get rejected when transferred from one person to another, which makes transplants very challenging. Blood, however, can be moved from person to person with comparative ease just like money.

Both blood and money need to circulate in order to be effective. Bags of blood can contribute to human health; but merely sitting on the shelf in the blood bank they aren't doing their job. It is just the same for bags of money. They are not doing anyone any good merely sitting on the shelf in the money bank. That is why when people fearfully hoard their dollars rather than spending or investing them, our economy totters.

Finally, both blood and money carry nourishment to the furthest reaches of the organism whether a country or a body. If blood is cut off from an extremity of the body, like a toe, the toe will die. When a customer in Maine buys goods from a seller in the remote foothills of the Rockies, the entire country thrives.

The medium of exchange necessary for that transaction is money. When a craftsman in Africa sells a bracelet to a teacher in England, money has made that craftsman healthier just like a blood transfusion would.

By using the identical word for blood and money, Ancient Jewish wisdom teaches that our money is indeed our lifeblood and must be treated every bit as seriously as our real blood. For instance, a hemorrhage of either entity must be stopped and treated immediately. Tainted blood and tainted money both have the power to destroy life. Unfortunately, many of us fail to take financial first aid as seriously as we do medical first aid.

Wrapping your inner soul around the idea that your money IS your lifeblood is step one in becoming fiscally healthier. How we think about money very much impacts our ability to create it. I wrote and recorded my audio CD, Boost Your Income: [Three Spiritual Steps to Success](#) with genuine passion because I was fired up with the possibilities of helping people add to their life-blood. This program is very effective either alone or in conjunction with my book [Thou Shall Prosper](#). You will gain many practical ways to think about increasing income.

This powerful money/blood principle of viewing your money as almost as important as your blood is one of the keys to why throughout history, Jews have been disproportionately good with money. Fortunately, this key is now available to all regardless of religious heritage.

Brad Scott and Uri Harel Email

Here is a chained email I wrote to Brad Scott and Uri Harel, the first was to Brad...

Shalom Brad,

Thanks for the returned email. FYI, I also got a response from my friend Uri see below.

...

I guess it boils down to how a word gets translated because the King James in these two verses translates it as blood.

I'm trying to recall exactly what Uri (and also Danny Ben Gigi) said when we talked about this verse, but they both agreed that money made more sense for a translation.

I don't know, as it seems a little confusing what these verses are saying i.e. who is the subject, the "smitor" or the "smitee"?

Shaul (Paul) stating we are bought for a price

1Co 6:19-20 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? **20** For **ye are bought with a price**: therefore glorify God in your body, and in your spirit, which are God's.

1Co 7:21-24 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather. **22** For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant. **23** **Ye are bought with a price**; be not ye the servants of men. **24** Brethren, let every man, wherein he is called, therein abide with God.

Here is Uri's input...

Exodus 22:1-2(2-3)

אִם-בְּמַחְתָּרַת יִמָּצֵא הַגֵּנֵב וְהָפָה וּמָת אֵין לוֹ דָּמִים	א	2	If a thief be found breaking up, and be smitten that he die, <i>there shall</i> no blood be shed for him.
אִם-זָרְחָה הַשֶּׁמֶשׁ עָלָיו דָּמִים לוֹ שְׁלָם יִשְׁלַם אִם-אֵין לוֹ וְנִמְכַר בְּגִבְתּוֹ	ב	3	If the sun be risen upon him, <i>there shall be</i> blood shed for him; <i>for</i> he should make full restitution; if he have nothing, then he shall be sold for his theft.

I found this verse which explicitly mentions DAMIM as money paid. There are many places where this word is mentioned as "blood" but here is one in the Torah that is "money".

This word is not of a Talmudic origin but it was in use much earlier. It was also used in phrases as DMEI HANUKKAH, money paid to kids as a gift on Hanukkah so they can play the SE-VI-VON (draydle) game etc.

I am sure if I spend more time on it I will find more places where this word is mentioned as money.

Uri

Here is Brad's input...

Shalom John,

Sorry to get back to you so late. Just not able to keep up anymore. The word damiym is a Talmudic term, but is also understood in Syrian as well. **It carries the idea of payment or exchange of payment.** It is indeed very provocative, especially considering Paul's comments that we are bought with a price. It is not used this way in scripture however.

Brad

He is my original question that I emailed to Brad and Rabbi Daniel Lapin (he had no response)...

- > I was wondering if you could help me out on this. I'm looking for an
- > instance in scripture where the word blood, damim, is used for money.

- > *Subject:* Damim - Blood and Money
- >
- > Shalom Rabbi Lapin,
- >
- > I really liked last week's teaching (see below) about blood and money
- > for which I have a question. I researched my e-sword bible so that I
- > can do a Hebrew word study as this two word connection will be a great
- > help on another subject that I'm interested in called commercial
- > redemption. Anyway I could not find anywhere in the bible where this

- > connection is made. I see where Damim is definitely blood but I can't
- > see where it used for money. Is your source on this modern Hebrew
- > usage or Talmudic? What I'm looking for is a source more specific than
- > "Ancient Writings of Jewish Wisdom"
- >
- > Thank You for your emails they are very good,
- >
- > John Marsing

Word Study References

Summary The Hebrew word “eh-fes dam-meem” (H658) comes from pasack (H657) which means cessation and the plural of dawm (H1818) which means blood. I also looked at the Hebrew word pas dam-meem (H6450) from (H6446) which means palm or sole and the plural of dawm (H1818).

Ephes-Dammim (Source ISBE)

e-fes-dam'im (אֶפֶס דָּמִים, *'ephes dammim*): Some spot between Socoh and Azekah ([1Sa 17:1](#)) where the Philistines were encamped; called in [1Ch 11:13](#), “Pas-dammin.” Ephes” end of” or “boundary” and the whole word may mean the “boundary of blood.” The deep red color of the newly plowed earth in this situation is noticeable and may have given origin to the idea of “blood” (compare ADAMMIM). Cheyne suggests that from אֶדְמִים, *'adhumim*, to דָּמִים, *dammim*, is an easy step, and that the former, meaning “red brown earth,” may have been the original. No other satisfactory locality has been found to explain the name or fix the site.

[1Sa 17:1](#) Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Ephesdammim. ^{H658}

H658 eh-fes dam-meem

אֶפֶס דָּמִים

From [H657](#) and the plural of [H1818](#); *boundary of blood* drops; *Ephes-Dammim*, a place in Palestine: - Ephes-dammim.

H657 ephes eh'-fes

אֶפֶס

From [H656](#); *cessation*, that is, **an end** (especially of the earth); often used adverbially **no further**; also (like [H6466](#)) the **ankle** (in the dual), as being the extremity of the leg or foot: - ankle, but (only), end, howbeit, less than nothing, nevertheless (where), no, none (beside), not (any, -withstanding), thing of nought, save (-ing), there, uttermost part, want, without (cause).

LXX related word(s)

[G684](#) apoleia [G859](#) aphasis [G970](#) bia [G2078](#) eschatos [G2756](#) kenos
[G3641](#) oligos [G3765](#) ouketi [G4009](#) peras [G4133](#) plen [G206](#) akros *

Total KJV Occurrences: 45

ends, 13 [Deu 33:17](#), [1Sa 2:10](#), [Psa 22:27](#), [Psa 59:13](#), [Psa 72:7-8](#) (2), [Pro 30:3-4](#) (2), [Isa 45:22](#), [Isa 52:10](#), [Jer 16:19](#), [Mic 5:4](#), [Zec 9:10](#)

none, 6 [Deu 32:36](#), [Isa 45:6](#), [Isa 46:9](#), [Isa 47:8](#), [Isa 47:10](#), [Zep 2:15](#)

no, 4 [Pro 26:20](#), [Isa 5:8](#), [Isa 45:14](#), [Amo 6:10](#)

beside, 3 [Isa 47:8](#), [Isa 47:10](#), [Zep 2:15](#)

nothing, 3 [Isa 34:12](#), [Isa 40:17](#), [Isa 41:29](#)

without, 3 [Job 7:6](#), [Isa 52:4](#), [Dan 8:25](#)

ankles, 1 [Eze 47:3](#)

cause, 1 [Isa 52:3-4](#) (2)

end, 1 [Isa 16:4](#) (2)

howbeit, 1 [2Sa 12:14](#)

less, 1 [Isa 40:17](#)

nevertheless, 1 [Num 13:28](#)

notwithstanding, 1 [Jdg 4:9](#)

nought, 1 [Isa 41:12](#)

save, 1 [Deu 15:4](#)

saving, 1 [Amo 9:8](#)

uttermost, 1 [Psa 2:8](#) (2)

want, 1 [Pro 14:28](#)

where, 1 [Pro 26:20](#)

H6450 pas dam-meem'

פַּס דַּמִּים

From [H6446](#) and the plural of [H1818](#); *palm* (that is, *dell*) of bloodshed; *Pas-Dammim*, a place in Palestine: - Pas-dammim. Compare [H658](#).

This word only occurs once...

1Ch 11:13 He was with David at Pasdammim, [H6450 pas dammim](#) and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

For Pas-Dammim ISBN says see [EPHES-DAMMIM](#).

H6446 pas pas

פַּס

From [H6461](#); properly the *palm* (of the hand) or *sole* (of the foot), (compare [H6447](#)); by implication (plural) a *long and sleeved tunic* (perhaps simply a *wide* one; from the original sense of the root, that is, of *many breadths*): - (divers) colours.

H1818 dām dawm

דָּם

From [H1826](#) (compare [H119](#)); *blood* (as that which when shed causes *death*) of man or an animal; by analogy the *juice* of the grape; figuratively (especially in the plural) *bloodshed* (that is, *drops* of blood): - blood (-y, -guiltiness, [-thirsty]), + innocent.

LXX related word(s) [G129](#) haima; [G1777](#) enochos; [G5408](#) phonos; [G3353](#) metochos *

Note, this word occurs 342 times