

THE COVENANT DESIGN OF THE HUMAN BODY

What Yahweh Made, What He Permits, What He Forbids, and What the Modern World Has Added

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Opening Statement — The Body as the Dwelling Place of Yahweh

In every major division of the Torah, **Yahweh** makes a consistent and unmistakable statement: the human body is not our own property to do with as we please. It was designed by **Yahweh**, it belongs to **Yahweh**, and it is intended to be the physical dwelling place of His covenant presence in the earth. Before the first Temple was built in Yerushalayim (Jerusalem), before the Tabernacle was raised in the wilderness, there was already a temple: the human body, formed by **Yahweh**'s own hands from the ground and animated by His own breath.

And Yahweh Elohim formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being. —Bereishit (Genesis) 2:7

The Hebrew word for breath here is **nishmat** (נִשְׁמַת — H5397) — the breath of **Yahweh** Himself placed inside the human body. The body is therefore the vessel of divine breath. It is not a neutral container. It is a sacred covenant vessel, and what we put into it, what we do with it, and how we maintain it is therefore a matter of covenant fidelity, not merely personal health preference.

The theme of the body as **Yahweh**'s dwelling place runs from **Bereishit (Genesis)** through **Devarim (Deuteronomy)**. It appears in the dietary laws of **Vayikra (Leviticus)** and **Devarim (Deuteronomy)**, in the prohibitions on defiling the body, in the sexual laws examined in our companion study, and in **Yahweh**'s covenant promise that obedience to His laws produces a body free of the diseases He placed on the Egyptians.

I am Yahweh your Healer. —Shemot (Exodus) 15:26

This study examines the full scope of what the Torah teaches about the covenant design of the human body: the foods **Yahweh** designed for us to eat, the foods He designated as cleaners of the earth rather than food for His people, the body's holiness as His covenant vessel, and the modern threats to that vessel that did not exist in biblical times — GMO foods, pesticides and herbicides, and microplastics — which this study addresses through the lens of **Yahweh**'s covenant design.

Because a companion study, 'Sexual Intercourse, Marriage, and Household Life from a Hebrew Perspective' (Miqdash Bethel, 2026), covers illicit sexual practices in full detail, this study addresses the sexual component of disease only in summary, directing the reader to that companion study for comprehensive treatment. The two studies are designed to be read together as a complete covenant health framework.

PART ONE: THE BODY AS YAHWEH'S COVENANT VESSEL

1. You Are Not Your Own — The Torah's Foundational Declaration

Devarim (Deuteronomy) 14:2 — The Foundation

For you are a holy people to Yahweh your Elohim, and Yahweh has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth. —Devarim (Deuteronomy) 14:2

This verse immediately precedes the Torah's dietary laws. The connection is not incidental — it is structural. **Yahweh** places the declaration of the people's holiness and His ownership of them directly before the food laws because the food laws flow from that declaration. You are holy because you belong to **Yahweh**. Because you belong to **Yahweh**, what you put into your body is a covenant question, not merely a personal preference.

The Hebrew word for holy here is **kadosh** (קֹדֶשׁ — H6918) — set apart, designated, separated for sacred use. The same word is used of the Temple's inner vessels, the Shabbat, and the holy garments of the Kohen Gadol (High Priest). To be **kadosh** is to be in a category that belongs to **Yahweh** and is not available for common or profane use. When **Yahweh** says to Yisra'el 'you are **kadosh**,' He is declaring that their bodies are in the same category as Temple vessels: set apart for His presence and His use.

Vayikra (Leviticus) 11:44–45 — Be Holy Because I Am Holy

For I am Yahweh your Elohim. Consecrate yourselves therefore, and be holy, for I am holy. You shall not defile yourselves with any swarming thing that crawls on the ground. For I am Yahweh who brought you up out of the land of Egypt to be your Elohim. You shall therefore be holy, for I am holy. —Vayikra (Leviticus) 11:44–45

This verse closes the Torah's dietary laws in **Vayikra (Leviticus) 11** — the same chapter that lists clean and unclean animals. The direct logical connection: the dietary laws exist because **Yahweh** is holy and His people are called to reflect His holiness in their bodies. The word 'defile' here is the Hebrew **tame** (טָמֵא — H2930) — to become ritually and physically unclean. What enters the body can defile it. **Yahweh** is not presenting this as arbitrary religious restriction. He is presenting it as the natural consequence of His covenant design: His holy presence does not cohabit comfortably with defilement.

Devarim (Deuteronomy) 14:1 — The People Are His Children

You are the children of Yahweh your Elohim. You shall not cut yourselves or make any baldness on your foreheads for the dead. —Devarim (Deuteronomy) 14:1

Devarim (Deuteronomy) 14 opens with this declaration before proceeding to the dietary laws. The structure is significant: **Yahweh** identifies the people as His children immediately before telling them what to eat. The dietary laws are parental guidance from the Father who created the body He is teaching His children to care for. Parents tell their children not to eat things that will harm them. This is the same pattern: **Yahweh** is the parent, the people are His children, and the food laws are His parental instruction grounded in His knowledge of how He designed the body.

The same verse prohibits cutting the body or making baldness for the dead — practices common in the surrounding pagan nations as mourning rituals. This appears again in **Vayikra (Leviticus) 19:28**, which prohibits tattoo marks and cuttings in the body. The body belongs to **Yahweh**. The nations around Yisra'el treated their bodies as their own to mark, cut, and deform as culture or grief demanded. **Yahweh** says: this body is Mine. Do not defile it.

Shemot (Exodus) 15:26 — The Covenant of Health

If you will diligently listen to the voice of Yahweh your Elohim, and do that which is right in His eyes, and give ear to His commandments and keep all His statutes, I will put none of the diseases on you that I put on the Egyptians, for I am Yahweh your Healer. —Shemot (Exodus) 15:26

This verse is **Yahweh's** covenant health promise. It comes at the very beginning of Yisra'el's wilderness journey, immediately after the crossing of the sea — before the dietary laws are formally given. **Yahweh** establishes the principle first: obedience to His design produces a body free from the diseases that afflict those who live outside His covenant framework.

The Hebrew covenant name **Yahweh Rophekha** (יְהוָה רֹפֵאֲךָ) — I am **Yahweh** your Healer — is the name **Yahweh** uses to identify Himself in this covenant. **Yahweh** is not merely a legislator handing down food rules. He is the Healer of His people, and the food rules are part of His medical instructions. To follow them is to honor the Healer. To ignore them is to invite the diseases He promised would not come upon His obedient people.

Vayikra (Leviticus) 19:28 — Do Not Defile the Body's Physical Integrity

You shall not make any cuts on your body for the dead or tattoo yourselves: I am Yahweh. —Vayikra (Leviticus) 19:28

The prohibition on cutting the body and on tattooing is grounded in the same covenant principle as the dietary laws: the body belongs to **Yahweh** and is not to be defiled or permanently altered for pagan religious purposes. The historical context is important: the nations surrounding Yisra'el practiced self-cutting and tattooing as rituals of mourning, worship of other gods, and dedication to false covenant relationships. **Yahweh's** prohibition is not about cosmetic preference. It is about covenant fidelity. The body marked with **Yahweh's** covenant identity — **brit milah** (בְּרִית מִילָה) (circumcision) for the men, the invisible mark of holiness for the people — is not to be further marked or cut for other masters.

2. The Body as Miqdash — Yahweh's Sanctuary in Human Form

The Hebrew word **miqdash** (מִקְדָּשׁ — H4720) means sanctuary — the holy place, the dwelling of **Yahweh**. It is the same root as **kadosh** (קָדוֹשׁ — H6918) (holy). When **Yahweh** commanded the building of the Tabernacle in **Shemot (Exodus) 25:8**, He said: 'Let them make Me a sanctuary [**miqdash**], that I may dwell in their midst.' The Tabernacle was designed as a physical structure where **Yahweh's** presence would dwell among His people. Its inner courts, vessels, and procedures all reflected the principle: **Yahweh's** dwelling place must be maintained in covenant purity.

The body is the original **miqdash** — designed before the Tabernacle, before the Temple, before any structure built by human hands. **Yahweh** breathed His own breath into the body at creation (**Bereishit (Genesis) 2:7**). His breath — His **ruach** (רוּחַ — H7307) (spirit/breath) — was placed inside the human frame. The body is therefore the first house of **Yahweh** in the created world, and the dietary laws, the sexual laws, and all the other regulations that govern what enters the body and what the body does are the Torah's maintenance manual for that house.

And I will walk among you and will be your Elohim, and you shall be My people. —Vayikra (Leviticus) 26:12

Yahweh's promise to walk among His people is dependent on the people maintaining the covenant conditions that make His presence possible. The body that is defiled by unclean food, by illicit sexual practices, by the introduction of corrupting substances, or by physical desecration is a *miqdash* whose maintenance has been neglected. **Yahweh** does not withdraw His love from His people when they defile their bodies — but He does make clear throughout the Torah that His presence requires holiness as its context.

PART TWO: CLEAN FOOD AND UNCLEAR FOOD

The dietary laws of the Torah appear primarily in two places: **Vayikra (Leviticus) 11** and **Devarim (Deuteronomy) 14**. Both passages give the same core lists with slightly different detail and framing. This study treats them together as **Yahweh's** complete statement on food design for His covenant people.

3. The Principle Behind the Lists — Designed for Food vs. Designed for Cleaning

Before examining the specific animals, it is essential to understand **Yahweh's** design principle. The Torah does not provide a detailed explanation of why each animal is clean or unclean. What it does provide is a pattern — and the pattern, when studied alongside the ecology of each animal, reveals a consistent design principle:

Animals designated as clean are animals designed to consume living plant material (grass, grain, vegetation) and to process that material through a digestive system that filters out contamination before it reaches the animal's flesh. They are designed to eat what **Yahweh** designated as food in **Bereishit (Genesis) 1**: vegetation.

Animals designated as unclean are, with very few exceptions, animals whose design function is to consume dead, decaying, diseased, or waste material. They are **Yahweh's** sanitation system for the earth: they consume what would otherwise accumulate as infectious material in the environment. This is an extraordinary and essential ecological function. The earth needs its sanitation workers. But those sanitation workers were not designed to be eaten — they were designed to clean.

As one source on **Yahweh's** dietary design states plainly: 'Could it be that **Yahweh**, in His wisdom, created certain creatures whose sole purpose is to clean up after the others? Their entire calling may be to act exclusively as the sanitation workers of our ecology.' The clean animals and the unclean animals are both **Yahweh's** design. Both are necessary for the creation to function. But only the clean animals were designed for human consumption — which is why the Torah designates them as food.

4. Land Animals — Vayikra (Leviticus) 11:1–8 and Devarim (Deuteronomy) 14:3–8

The Torah's Standard for Clean Land Animals

Of all the land animals, these are the ones you may eat: any animal that has a divided hoof — with the hoof split into two parts — and that chews the cud, you may eat. —Vayikra (Leviticus) 11:3

The two criteria are specific and both must be present: (1) a completely divided (cloven) hoof, and (2) chewing the cud (ruminant digestion). **Vayikra (Leviticus) 11** provides specific examples of animals that have one characteristic but not the other, and explicitly designates these as unclean:

- The camel: chews the cud but does not have a completely divided hoof. Unclean.
- The hyrax (rock badger): chews the cud but does not have divided hooves. Unclean.

- The hare/rabbit: chews the cud but does not have divided hooves. Unclean.
- The pig (**chazir** (חַזִּיר — H2386)): has a completely divided hoof but does not chew the cud. Unclean.

Of their flesh you shall not eat, and their carcasses you shall not touch; they are unclean to you. —Vayikra (Leviticus) 11:8

The Design Logic of Clean Land Animals

Ruminant animals with cloven hooves — cattle, sheep, goats, deer, gazelle, bison — have a multi-chamber digestive system that processes grass and plant material through multiple stages of fermentation before it becomes part of the animal's flesh. The animal eats what **Yahweh** designated as food in **Bereishit (Genesis) 1** — vegetation — and processes it through a system designed to produce clean, safe, nutritious meat.

The Pig — Why It Is Unclean

The pig is the most important specific example of an unclean land animal because it appears to meet one criterion (divided hoof) while lacking the other (rumination). Understanding why the pig is unclean requires understanding its actual design function in the natural ecosystem.

The pig is an omnivore — it will eat virtually anything, including dead animals, garbage, fecal matter, and diseased organisms. In natural and traditional agricultural environments, pigs functioned as garbage disposal systems, consuming waste that would otherwise create disease hazards. This is their ecological function, and it is a valuable one. But the single-chamber digestive system of the pig does not filter out the toxins, parasites, and pathogens accumulated in its omnivorous diet the way a ruminant's multiple-chamber system does. The pig's flesh retains a significant contamination load from its scavenger diet.

The medical record confirms what the Torah established thousands of years earlier. Three parasites specifically associated with pork consumption pose documented public health risks: *Trichinella spiralis* (roundworms that embed in muscle tissue and can cause myocarditis, encephalitis, and death), *Taenia solium* (the pork tapeworm, which can cause neurocysticercosis — cysts in the brain), and *Toxoplasma gondii* (which crosses the blood-brain barrier and the placental barrier, causing neurological damage in fetuses). PubMed documents these three parasites as the primary public health risks from pork consumption.

The modern reduction of trichinosis risk does not vindicate pork as a clean food. It confirms that humans had to design elaborate industrial biosecurity systems — controlled feeding, no contact with wildlife or garbage, specific drug treatments — to make pig flesh somewhat safer for human consumption. The Torah said 'do not eat it' millennia before humans had any of this medical knowledge. The Torah was right.

5. Water Creatures — Vayikra (Leviticus) 11:9–12 and Devarim (Deuteronomy) 14:9–10

The Torah's Standard for Clean Water Creatures

These you may eat of all that are in the water: everything in the water that has fins and scales, whether in the seas or in the rivers — you may eat. But everything in the seas or the rivers that does not have fins and scales, among all the swarming things of the water and among all the living

creatures that are in the water — they are detestable to you. —Vayikra (Leviticus) 11:9–10

Two criteria, both required: fins and scales. The Torah does not explain the reason, but the ecological design logic is consistent with the land animal standard: fish with fins and scales are mid-water or upper-water column swimmers that feed primarily on living organisms in the water column. Their scales provide a protective barrier that limits absorption of environmental toxins. Water creatures without fins and scales are, almost universally, bottom-dwellers and filter-feeders: creatures designed to consume the dead, decaying, and waste material that sinks to the bottom of bodies of water. They are the ocean's and rivers' sanitation workers — essential to the ecosystem but not designed to be eaten.

Shellfish, Shrimp, Lobster, Crab, and Oysters — The Ocean's Sanitation System

The Encyclopedia of Aquatic Life documents that crabs, shrimp, and lobsters all feed off dead and decaying matter. Filter-feeders such as oysters, mussels, clams, and scallops pump up to 100 liters of water per day through their bodies, extracting food particles, bacteria, viruses, toxins, heavy metals, and waste material. They are stationary sewage processing systems. This is an extraordinarily valuable ecological function. It is precisely this function, however, that makes them dangerous to eat. The contaminants they accumulate in their bodies do not disappear — they concentrate.

The FDA documents that raw oysters, mussels, and clams are responsible for 85 percent of all illnesses caused by eating seafood. The CDC documents multiple shellfish poisoning syndromes: paralytic shellfish poisoning (saxitoxins, which block sodium channels and can cause respiratory arrest and death), amnesic shellfish poisoning (domoic acid, which causes memory loss and neurological damage), diarrhetic shellfish poisoning, and neurotoxic shellfish poisoning. Beyond biotoxins, shellfish accumulate heavy metals — cadmium, mercury, lead, arsenic. NCBI research documents that cadmium accumulates in the hepatopancreas of crustaceans at 10–20 times the concentration found in muscle tissue.

The Torah said do not eat them thousands of years before any of this science existed. The science has confirmed, in molecular detail, exactly why they were designated as unclean. The more pollution humanity dumps into the world's waterways, the more dangerous eating these filter-feeders becomes — which means the Torah's unclean designation becomes more accurate, not less, as human pollution of the water supply increases.

6. Birds — Vayikra (Leviticus) 11:13–19 and Devarim (Deuteronomy) 14:11–18

Unclean Birds — The Pattern

The Torah does not give a general rule for birds the way it gives rules for land animals and water creatures. Instead, **Vayikra (Leviticus) 11:13–19** provides a list of twenty unclean birds. The common thread through virtually all birds on the unclean list is that they are either birds of prey (killing other animals and consuming blood) or scavengers (consuming carrion and dead organisms). The clean birds — chickens, turkeys, ducks, geese, pigeons — are generally grain and seed eaters: birds whose diet is vegetation rather than carrion or live prey.

The unclean list includes: the eagle, the vulture, the buzzard, the kite, falcons of all kinds, ravens of all kinds, the eagle owl, the short-eared owl, the seagull, hawks of all kinds, the little owl, the cormorant, the great owl, the barn owl, the desert owl, the Egyptian vulture, the stork, herons of all kinds, the hoopoe, and the bat. The vulture is the most obvious example of

Yahweh's ecological design: vultures exist specifically to consume dead and decaying carcasses, preventing the spread of disease pathogens that would otherwise proliferate in the environment. They are **Yahweh's** aerial sanitation corps. They are not food.

7. Insects and Creeping Things — Vayikra (Leviticus) 11:20–23, 41–43

Flying insects that walk on the ground are generally unclean. Specific exceptions are permitted: locusts, bald locusts, crickets, and grasshoppers — flying insects that jump (**Vayikra (Leviticus) 11:21–22**). All other winged insects that walk on the ground are unclean, as are all creeping things that swarm on the ground.

The clean insects — locusts and grasshoppers — are plant eaters. The unclean crawling insects and small mammals are, almost universally, scavengers, omnivores, or disease vectors — animals that consume decomposing matter, garbage, and fecal material and are well-documented carriers of bacteria, viruses, and parasites dangerous to human health.

8. The Prohibition on Blood — Vayikra (Leviticus) 17:14 and Devarim (Deuteronomy) 12:23

For the life of every creature is its blood: its blood is its life. Therefore I said to the people of Yisra'el: You shall not eat the blood of any creature, for the life of every creature is its blood. Whoever eats it shall be cut off.
—Vayikra (Leviticus) 17:14

Only be sure that you do not eat the blood, for the blood is the life, and you shall not eat the life with the flesh. —Devarim (Deuteronomy) 12:23

The Torah's prohibition on consuming blood is absolute and repeated throughout the Torah. The reason is stated directly: the blood is the life (*nefesh* (נֶפֶשׁ — H5315)). Blood is the carrier of the life-force **Yahweh** placed in the creature. It is also, from a modern scientific perspective, the primary carrier of pathogens, parasites, and toxins within an animal's body. Even the blood of a clean animal is not to be eaten, because the life of the animal belongs to **Yahweh**, not to the person consuming it.

Proper draining of blood from a clean animal before consumption serves both the covenant principle (the life belongs to **Yahweh**) and the practical health principle (the blood carries pathogens that heat alone may not neutralize). The Torah's design here is both theologically and biologically sound.

PART THREE: ILLICIT SEXUAL PRACTICES AND DISEASE

9. The Body's Sexual Covenant and the Disease Consequences of Violating It

The companion study to this document — ‘Sexual Intercourse, Marriage, and Household Life from a Hebrew Perspective’ (Miqdash Bethel, 2026) — covers the Torah’s complete sexual framework in full detail, including the medical evidence confirming **Yahweh**’s design in each prohibition. This section provides the summary framework, directing the reader to that study for comprehensive treatment.

The Torah’s sexual laws in **Vayikra (Leviticus) 18** and **Vayikra (Leviticus) 20** are explicitly framed as body-holiness laws, not merely social regulations. The category is called **arayot** (עֲרִיּוֹת — H6172) — the uncovering of nakedness — and the consequences the Torah names for violating these laws are physical defilement of the person and defilement of the land itself:

Do not defile yourselves in any of these ways, for it is by such practices that the nations I am driving out before you became defiled. Even the land was defiled; so I punished it for its sin, and the land vomited out its inhabitants. —Vayikra (Leviticus) 18:24–25

Yahweh’s statement that sexual violations defile the body is not metaphorical. It is biological. The medical evidence is comprehensive and independently confirms **Yahweh**’s specific prohibitions:

- Male homosexual intercourse (**Vayikra (Leviticus) 18:22**): The CDC documents that men who have sex with men bear 43% of all US syphilis cases and have a 1-in-6 lifetime HIV risk.
- Intercourse during the *niddah* (נִדְּהָ — H5079) period (**Vayikra (Leviticus) 18:19**): Medical research documents elevated risk of pelvic inflammatory disease for women who have intercourse during menstruation.
- **Zanah** (זָנָה — H2181) — sexual intercourse with multiple unrelated partners outside the covenant structure: Each additional sexual partner increases STI exposure in a mathematically linear relationship. The WHO documents more than 1 million new STIs acquired every day worldwide.
- Bestiality (**Vayikra (Leviticus) 18:23**): Associated with zoonotic disease transmission and the transfer of animal pathogens to humans.

The companion study contains the full medical documentation, the three-religion parallel analysis, and the complete Torah text treatment. This study notes only the summary principle: the body **Yahweh** designed for covenant use cannot be put to covenant-violating sexual use without physical consequences. **Yahweh** called these acts **toevah** (תּוֹעֵבָה — H8441) — abomination — thousands of years before medicine had the tools to document what they produce. Medicine has now documented it in precise quantitative detail.

And you shall keep My statutes and My rules and do none of these abominations, either the native or the stranger who sojourns among you — for the people of the land, who were before you, did all of these abominations, so that the land became unclean — lest the land vomit you

out when you make it unclean, as it vomited out the nation that was before you. —Vayikra (Leviticus) 18:26–28

PART FOUR: THE MODERN ASSAULT ON YAHWEH'S DESIGN

The Torah addresses every threat to the body's covenant design that existed in the ancient world: unclean food, illicit sexual practices, physical desecration, and the consuming of blood. What the Torah could not address were threats that did not exist in biblical times — threats that are entirely the product of modern industrial civilization's decisions about how to produce food.

This study addresses three of these modern threats: genetically modified organisms (GMOs) in the food supply, pesticides and herbicides (particularly glyphosate), and microplastics. These are not addressed in the Torah because they are post-biblical inventions. But they must be addressed in any complete treatment of covenant body stewardship because they are now among the most significant threats to the body **Yahweh** designed.

The governing principle is **Yahweh's** own covenant statement from **Devarim (Deuteronomy) 4:2**:

You shall not add to the word that I command you, nor take from it, that you may keep the commandments of Yahweh your Elohim that I command you.
—**Devarim (Deuteronomy) 4:2**

Applied to this context: **Yahweh** designed a food system. Human industrial civilization has altered that food system at the genetic, chemical, and physical levels in ways **Yahweh** did not sanction. The body that was designed by **Yahweh** to consume clean foods in their created form is now being asked to process foods that have been modified at the genetic level, saturated with chemical compounds that were not part of **Yahweh's** design, and contaminated with synthetic polymer particles that the body has no mechanisms to process or eliminate. The principle remains: the body is **Yahweh's** vessel. Keep it as clean as the modern world permits.

10. GMO Foods — Altering What Yahweh Made

What GMOs Are

Genetically modified organisms (GMOs) are plants and animals whose genetic code has been altered in ways that cannot occur through natural reproduction or conventional breeding. The United States is the world's largest producer of GMO crops, with 80% or more of the corn and soybean crop now genetically modified.

In the United States, the primary purpose of GMO food crop modification has not been to increase nutritional content or improve food security. The American Academy of Pediatrics (AAP) stated explicitly in its 2024 policy statement: 'Although GMO technology could be used to increase the micronutrient content of foods, this does not occur in the United States; instead, GMO technology has been used to make crops resistant to chemical herbicides. As a result, herbicide use has increased exponentially.'

The most widely planted GMO crops in the United States are 'Roundup Ready' — crops genetically engineered to survive being directly sprayed with glyphosate (Roundup) while non-GMO plants around them die. The result: crops saturated with glyphosate residue that cannot be washed off because glyphosate becomes systemic within the plant's tissue.

What the Research Is Finding

- The International Agency for Research on Cancer (IARC) — research arm of the WHO — classified glyphosate as a ‘probable human carcinogen’ in 2015. The ruling was unanimous among 17 international experts.
- A University of Washington review found that glyphosate exposure may increase the risk of non-Hodgkin lymphoma by up to 41%.
- The AAP (2024) reports that 80% of urine samples collected from the US population contained detectable levels of glyphosate, confirming widespread systemic exposure through the food supply.
- A 2024 systematic review in the Journal of Hazardous Materials found that glyphosate induces intestinal dysbiosis by altering bacterial metabolism, intestinal permeability, and mucus secretion — linking glyphosate exposure to Crohn’s disease, Alzheimer’s disease, and related systemic conditions.
- Multiple studies link glyphosate to liver and kidney damage, reproductive problems, birth defects, disruption of the gut microbiome, and elevated cardiovascular disease risk.
- A December 2021 study in NeuroToxicology linked glyphosate exposure to significantly increased risk of ALS (amyotrophic lateral sclerosis).

The gut microbiome is **Yahweh’s** design for the body’s internal ecology. Approximately 54% of species in the core of the human gut microbiome are sensitive to glyphosate. Glyphosate does not distinguish between the weeds in the field and the beneficial bacteria in the digestive system. It kills bacteria through the same shikimate pathway mechanism in both environments. When the gut microbiome is disrupted, the consequence is systemic biological disruption linked to inflammation, autoimmune conditions, cancer, and neurological disease.

Yahweh’s Design Principle Applied

Yahweh created seeds and plants to reproduce after their own kind (**Bereishit (Genesis) 1:11–12**). The pattern is repeated throughout creation: every living thing reproduces according to its designed type. The prohibition on mixing in **Vayikra (Leviticus) 19:19** — ‘You shall not sow your field with two kinds of seed’ — and the broader principle of maintaining the distinctions **Yahweh** placed in creation, apply here in principle. GMO technology inserts genetic material from one species into another in ways that cannot occur in nature, producing organisms that violate the created kinds **Yahweh** established.

The covenant community’s response: wherever possible, eat food as **Yahweh** made it. The closer to its created design — organic, non-GMO, minimally processed — the closer to what **Yahweh** designed the body to consume.

11. Pesticides and Herbicides — Chemical Contamination of the Food Supply

The Scale of Chemical Contamination

Since the introduction of Roundup Ready GMO crops in 1996, glyphosate use in the United States has increased by approximately 527 million pounds annually. Since first produced in 1974, approximately 9.4 million tons of glyphosate-based herbicides have been sprayed globally — nearly half a pound of glyphosate on every cultivated acre of land on earth.

Glyphosate is not the only concern. Other herbicides and pesticides in widespread use include:

- 2,4-D: Linked to non-Hodgkin’s lymphoma. Applied to GMO crops engineered to survive it.

- Dicamba: Suspected of causing birth defects. A volatile herbicide that drifts from its application area onto neighboring crops.
- Organophosphate pesticides (chlorpyrifos, malathion): Linked to neurological damage, particularly in developing children.
- Neonicotinoid pesticides: Linked to colony collapse disorder in bees and to neurological effects in humans at low doses.

Unlike clean animal meat, which **Yahweh** designed to pass through the animal's multi-chamber digestive system before reaching the consumer, pesticide residues in plant foods cannot be filtered by the plant's biology. They remain in the plant tissue. In the case of systemic herbicides like glyphosate, washing does not remove them. The body that consumes conventionally grown GMO food is consuming a dose of multiple chemical compounds with documented toxicity. No generation in human history before the mid-20th century consumed these compounds.

Yahweh's Covenant Health Promise Applied

Shemot (Exodus) 15:26 promises that obedience to **Yahweh's** statutes produces a body free from the diseases that afflict those outside the covenant. In the ancient world, the primary vehicle for those diseases was unclean food and illicit sexual practices. In the modern world, the covenant community faces a third category: food that was once clean but has been made contaminated by human industrial processes that postdate the Torah.

The Torah cannot address glyphosate by name. But the Torah's governing principle — the body is a *miqdash* (מִקְדָּשׁ — **H4720**) (sanctuary), it belongs to **Yahweh**, and what enters it must reflect covenant care — applies directly. The principle is: the body is **Yahweh's** vessel. Keep it as clean as the modern world permits.

12. Microplastics — The Contamination the Torah Could Not Anticipate

What Microplastics Are

Microplastics are plastic particles smaller than 5 millimeters that enter the environment as larger plastic items break down over time. They are now the most pervasive environmental contaminant on earth. Stanford Medicine confirmed in 2025 that microplastics have been detected in human blood, liver, kidneys, lungs, placenta, brain tissue, and reproductive organs. Researchers found microplastics in children's tonsil tissue, embedded not merely on the surface but deep within the tissue.

They are in the food supply through multiple pathways: seafood, drinking water (both bottled and tap), salt, honey, beer, fruits and vegetables (microplastics migrate from soil into plant tissue), and food packaging (plastics leach into food from plastic containers, particularly when heated).

What the Research Documents

- A landmark March 2024 study in the New England Journal of Medicine found microplastics embedded in arterial plaque; patients with microplastics in their plaques had significantly higher rates of cardiovascular events.
- A 2024 UCSF systematic review concluded that microplastic exposure is suspected to harm reproductive, digestive, and respiratory health, and suggested a link to colon and lung cancer.

- A 2025 study in Science Advances found that microplastics in the bloodstream can induce cerebral thrombosis (blood clots in the brain) by causing cell obstruction.
- Harvard Medical School documents that microplastics carry chemical compounds — BPA, phthalates, heavy metals — known or suspected to cause disruption to nervous, reproductive, and endocrine systems.
- Stanford pediatric research found Teflon particles visible under a microscope in a high proportion of children’s tonsils, embedded deep within the tissue.
- A 2025 study in Frontiers in Public Health documents microplastic-induced inflammatory responses, oxidative stress, cellular damage, endocrine disruption, and carcinogenesis across multiple organ systems.

The mechanisms of harm include: inflammatory responses in every organ system the particles reach, oxidative stress (damage to cells from reactive oxygen species), endocrine disruption, alteration of the gut microbiome, direct cellular damage, and carcinogenesis.

The Filter-Feeder Connection

One of the most significant connections between the Torah’s dietary laws and the microplastic crisis is the filter-feeder shellfish that **Yahweh** designated as unclean. Filter-feeders pump up to 100 liters of water per day through their bodies. In the modern ocean, that water is loaded with microplastics. The same biology that made them accumulate biotoxins from the ancient ocean now makes them concentrate microplastics from the modern ocean. A person who eats shellfish today is consuming a concentrated dose of microplastics in addition to the biological toxins the Torah already warned against. The unclean designation has become more accurate in the modern world, not less.

What the Covenant Community Can Do

- Reduce plastic food packaging: Glass, stainless steel, and ceramic containers are preferable to plastic, especially when heating food.
- Filter drinking water: High-quality water filtration removes significant microplastic loads from tap water.
- Avoid shellfish and filter-feeders: The Torah already said not to eat them. In the modern world, their microplastic load provides additional evidence for the wisdom of that designation.
- Eat food as close to its natural created form as possible: Ultra-processed foods packaged in plastic compound the microplastic exposure from multiple directions.
- Organic produce when possible: Reduces both the pesticide/herbicide load and microplastic contamination from synthetic fertilizers and plastic mulch commonly used in conventional agriculture.

PART FIVE: THE COMPLETE VESSEL — WATER, AIR, AND REST

13. Water — Yahweh’s Design for the Body’s Cleansing and Restoration

Water in the Torah’s Covenant Framework

Water appears throughout the Torah as a covenant cleansing agent. The *mikveh* (מִקְוֵה — H4723) (ritual immersion), the washing of hands and garments after contact with unclean things, and the water of purification for specific impurities are all grounded in the same principle: **Yahweh** designed water as the physical mechanism for restoring cleanliness when the body or objects have been defiled.

He shall bathe his body in fresh water and be clean. —Vayikra (Leviticus) 15:16

Fresh, clean water — *mayim chayim* (מַיִם חַיִּים — H4325 H2416) (living water, literally ‘living waters’) — is the Torah’s designated cleansing agent. The human body is approximately 60% water. Every major physiological process — digestion, circulation, temperature regulation, neurological function, waste elimination — requires adequate hydration. The Torah’s repeated emphasis on washing the body in clean water reflects **Yahweh**’s design: the body He made requires clean water to function as He designed it to function.

In the modern context, clean water is no longer automatic. Municipal water supplies contain chlorine, fluoride, pharmaceutical residues, agricultural runoff chemicals, and microplastics. The body **Yahweh** designed for *mayim chayim* is now being asked to process industrially treated water. The covenant response: filter the water, drink adequate quantities, and recognize that the body’s cleansing function — which **Yahweh** built in to work with clean water — is undermined when the water supply itself is contaminated.

14. Rest — The Shabbat as Physical Covenant Design

The Shabbat Is Built Into the Body

Remember the Shabbat day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a Shabbat to Yahweh your Elohim. On it you shall not do any work. —Shemot (Exodus) 20:8–9

The Shabbat is not merely a religious observance. It is built into the covenant design of the human body. Modern chronobiology — the study of biological rhythms — has confirmed that the human body operates on multiple rest cycles, including a seven-day circadian rhythm that was unknown to science until the 20th century. Research documents that chronic sleep deprivation and overwork produce measurable physiological harm: elevated cortisol (the stress hormone), impaired immune function, increased inflammatory markers, elevated cardiovascular disease risk, and accelerated cellular aging.

The body **Yahweh** designed requires rest. Not merely nightly sleep — but the deeper weekly rest of Shabbat, in which the relentless pressure of labor and productivity is fully suspended for

an entire day. The Shabbat was not given as a burden on Yisra'el. It was given as a physical mercy for the body **Yahweh** made — a body that needs not just sleep but the specific kind of release that comes from one day in seven completely given to **Yahweh** rather than to economic production.

A body under chronic stress produces cortisol continuously, which suppresses immune function, promotes inflammation, disrupts sleep architecture, and contributes to virtually every major chronic disease that afflicts modern populations. The Shabbat is **Yahweh's** design for interrupting that cortisol cycle. It is a built-in, weekly biological reset that the people of the covenant receive as a gift from their Creator, who knows what the body He made requires.

CONCLUSION

15. The Two Sources of Disease — Confirmed by Torah and Modern Medicine

It is this study's position, grounded in the Torah and confirmed by the medical evidence, that disease in the human body originates from two fundamental sources:

First: violations of the sexual covenant. The Torah's *arayot* (עֲרִיּוֹת — H6172) (forbidden sexual acts) and the requirement of sexual activity within the covenant household structure are not arbitrary religious restrictions. They are the design specifications of a body built for covenant sexual union. When those specifications are violated, the biological consequences are measurable, predictable, and devastating. The WHO documents more than 1 million new STIs every day as the global consequence of a civilization that has systematically abandoned the Torah's sexual framework.

Second: violations of the dietary covenant. The Torah's dietary laws are the design specifications of a body built to consume clean food as **Yahweh** created it. When those specifications are violated — when the body consumes unclean animals designed as ecological sanitation workers, or clean foods contaminated by modern industrial chemicals, or water and air saturated with synthetic polymer particles — the biological consequences are equally measurable.

If you will diligently listen to the voice of Yahweh your Elohim, and do that which is right in His eyes, and give ear to His commandments and keep all His statutes, I will put none of the diseases on you that I put on the Egyptians, for I am Yahweh your Healer. —Shemot (Exodus) 15:26

This is **Yahweh's** covenant health promise. It has never been rescinded. It has never been superseded. It stands today as it stood when **Yahweh** spoke it to Yisra'el at the waters of Marah. The covenant community — the people who live under the Torah's authority — has access to this promise: honor the covenant design of the body **Yahweh** gave you, and He will be your Healer.

16. Practical Covenant Body Stewardship — What This Study Calls For

This study does not offer a program or a system. It offers a return to **Yahweh's** design. The practical implications are straightforward:

- Eat clean animals as the Torah defines them. Avoid pork, shellfish, scavenger birds, and crawling things that the Torah designates as unclean. Not because of dietary preference, but because **Yahweh** designated them as unclean for reasons His own creation is now confirming in molecular detail.
- Avoid the blood of animals. Properly prepared meat from clean animals, with the blood drained, is the Torah's design for animal protein consumption.
- Eat food as close to its created form as possible. Whole, organic, non-GMO foods are the modern equivalent of the food system **Yahweh** designed.

- Filter your water. The Torah designated clean, fresh water as the body’s cleansing agent. In the modern world, water must be actively cleaned because human industrial activity has contaminated it.
- Reduce plastic exposure in food storage and preparation. The body **Yahweh** made has no mechanism to process synthetic polymers.
- Honor the Shabbat as a physical covenant rest. The body **Yahweh** made requires the weekly biological reset that the Shabbat provides.
- Honor the sexual covenant. The companion study — ‘Sexual Intercourse, Marriage, and Household Life from a Hebrew Perspective’ — covers the full framework.
- Do not permanently defile the body’s physical integrity. **Vayikra (Leviticus) 19:28** prohibits tattoos and cuttings for pagan purposes. The broader principle: do not permanently alter or desecrate the body **Yahweh** made.

Blessed shall be the fruit of your womb and the fruit of your ground and the fruit of your cattle, the increase of your herds and the young of your flock. Blessed shall be your basket and your kneading bowl. Blessed shall you be when you come in, and blessed shall you be when you go out. —Devarim (Deuteronomy) 28:4–6

These are **Yahweh**’s covenant health blessings for those who walk in His design. They are not promises to those who ignore the design and ask **Yahweh** to bless the result. They are the natural outcome of living inside the covenant framework **Yahweh** established for the body He made. The blessing is built into the design. The curse is the consequence of departing from it.

May **Yahweh** grant every household the wisdom to honor the covenant design of the body He gave them, the knowledge to navigate the modern threats He did not name but would clearly not approve, and the blessing of the health He promised to those who walk in His ways.

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The Torah and the Prophets are the sole doctrinal authority of this ministry.

Peace and Blessings