

[HaShem](hashem.html) Dwelling In Us

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In this [study](study.html) I would like to understand where [HaShem](hashem.html) dwells and I would like to understand the implications of this dwelling. Lets start by looking at the torah portion that provoked this [study](study.html):

***Shemot (***[***Exodus***](exodus.html)***) 25:8*** *“They shall make for Me a* [*sanctuary*](mikdash.html) *and I will dwell in them.”*

The [Mishkan](mikdash.html) and the [Temple](temple.html) were not merely places of [prayer](prayer.html) and service, but were actually the dwelling place of [HaShem](hashem.html). It was a stunning declaration of the principle that [HaShem](hashem.html)’s interest is in man alone.

The commentaries point out that the verse does not say, “I will dwell inside **it**,” but rather “inside **them**”. What is the meaning of this unusual phrasing? To answer this question will require a bit of background. Lets start by examining the [act of marriage](mashal.html).

The [act of marriage](mashal.html) causes the man and the woman to become [one flesh](one.html), as we see in the Torah:

***Bereshit (Genesis) 4:1*** *And* [*Adam*](adam.html)[*knew*](daat.html) *Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from* [*HaShem*](hashem.html)*.*

And [Adam](adam.html) [*knew*](daat.html) Eve. This means that they were [united on every possible level](daat.html) until they became “as [one](one.html) flesh”.

The Torah describes the [mitzva](cmds613.html) of [marital intimacy](marriageact.html) as *onah*, “a response to her”, implying that a man must attune himself to his wife and her [desire](needs.html) for holiness in the [marriage](mashal.html).

[Adam HaRishon](adam.html), before he sinned, had skin that was translucent like our [finger nails](body.html), which incidentally, we remind ourselves of at Havdallah on Motzei [Shabbat](sabbath.html) when we use the light of the [fire](fire.html) to view our [fingernails](body.html). [Physical](physical.html) [food](food.html) and [physical](physical.html) digestion were unnecessary, for [Adam](adam.html) HaRishon, on his pre-[sin](sin.html) level, received his life-sustaining Holy Sparks directly from [HaShem](hashem.html) through [creation](bara.html). Just like Moshe after he came down the mountain with his “[glowing](eschatol.html)”.

Furthermore, on such a level, becoming “[one](one.html) flesh” with [one](one.html)’s wife was not [physically](physical.html) impossible, but easy to do since the skin resembled light more than it did [physical](physical.html) and obstructing flesh. Rashi’s [pshat](remez.html) of such human unification taking place only through the children is a post-[sin](sin.html) consequence, and obviously has many shortcomings.

Moreover, we see that the [Jewish](gen-jew.html) [mystical](sod.html) tradition describes the union of a couple in [marriage](mashal.html) as the [coming](coming.html) together of [two](two.html) half-souls. The [physical](physical.html) union completes the expression of their total bond.

This act of becoming “[one](one.html) flesh”, or “[knowing](daat.html)” creates, on a small but [physical](physical.html) scale, what will be in the [end of days](lastdays.html). [One](one.html) could say, crudely, that in the [act of marriage](mashal.html), [Adam](adam.html) was the delivery system for his [seed](flower.html), his memories. What we understand from this is that the essential part of [Adam](adam.html), of man, is that which is *inside* the woman. She is the house and he is the dweller in the house!

When [Jews](gen-jew.html) [marry](wedding.html), the woman walks [seven](seven.html) times around the man in order to make herself into his *house*.

Hakham Shimshon Raphael Hirsh states that the [Hebrew](hebrew.html) word for bride - kallah - means completion as in: *“beyom kallot* *hamishkan* - the day the [tabernacle](mikdash.html) was completed.” Thus we see that the [Mishkan](mikdash.html) (The [Tabernacle](mikdash.html), the [Sanctuary](mikdash.html)) is a representation of the [body](body.html) of [Mashiach](mashiach.html). It is feminine and it is, and we are, the kallah, the bride.

Additionally it is well [known](daat.html) that the woman is the undisputed ruler over her house. She determines the colors of the fabrics and the wall coverings. She arranges the furniture, and she chooses where her family is to live. In this she proves that she **IS** *the* *house*.

The man dwells in *the house* in the same way he dwells in the woman during the [act of marriage](mashal.html). In fact, if you ask a man where is his favorite place, he will tell you that his favorite place is inside his wife while engaged in the [act of marriage](mashal.html). [Sex](marriageact.html) gives him his place. During [sex](marriageact.html), a man is in his house.

In the same way, the sprem dwells *in* the egg. The egg, from the woman, is the “house” and the [sperm](flower.html), from the man, is the dweller in the house.



This explanation is all well and good, but what does it mean? The meaning is as profound as you can possibly imagine! Consider the following pasukim:

***Bereshit (Genesis) 3:16*** *Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy* [*desire*](needs.html) *shall be to thy husband, and he shall rule over thee.*

***Romans 8:1-8*** *There is therefore now no condemnation to them which are in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*, who* [*walk*](walking.html) *not after the flesh, but after the Spirit. 2 For the* [*law*](law.html) *of the Spirit of life in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *hath made me free from the* [*law*](law.html) *of* [*sin*](sin.html) *and death. 3 For what the* [*law*](law.html) *could not do, in that it was weak through the flesh, G-d sending his own Son in the likeness of sinful flesh, and for* [*sin*](sin.html)*, condemned* [*sin*](sin.html) *in the* [*flesh*](body.html)*: 4 That the righteousness of the* [*law*](law.html) *might be fulfilled in us, who* [*walk*](walking.html) *not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be* [*spiritually*](physical.html) *minded is life and peace. 7 Because the carnal mind is enmity against G-d: for it is not subject to the* [*law*](law.html) *of G-d, neither indeed can be. 8 So then they that are in the flesh cannot please* G-d.

This leads us to the following understanding: [Adam](adam.html) as an *androgynous[[1]](#footnote-1)* being had a feminine [body](body.html) and a masculine soul. I say that he was androgynous in both [body](body.html) and soul, but, the [male](male%2Bfemale.html) dominated the soul and the [female](male%2Bfemale.html) dominated the [body](body.html). In the [act of marriage](mashal.html), man becomes the soul and woman becomes the [body](body.html). This has profound implications!

[***Midrash***](orallaw.html) ***Rabbah - Leviticus XIV:1*** *Rabbi Shemuel bar Nachman said: When the Holy* [*One*](one.html)*, blessed be He, created the* [*first*](one.html) *man, he created him an hermaphrodite. Rabbi Levi said: When man was created, he was created with* [*two*](two.html)[*body*](body.html) *fronts, and He sawed him in* [*two*](two.html)*, so that* [*two*](two.html) *backs resulted,* [*one*](one.html) *back for the* [*male*](male%2Bfemale.html) *and another for the* [*female*](male%2Bfemale.html)*. An objection was raised: “And He took* [*one*](one.html) *of his ribs” (Bereishit 2:21). He answered: The word should be rendered “of his sides,” as it is written: “And for the second side of the* [*tabernacle*](mikdash.html)*” (Shemot 26:20)*

We find that many [mitzvot](cmds613.html) are commanded solely to the man, while others are the domain of the woman: a husband and wife, our sages explain, embody the [two](two.html) halves of a single soul; the deeds of each contribute to their common soul’s fulfillment of both the “masculine” and “feminine” elements of its mission in life.

Consider also that the [body](body.html) of [Mashiach](mashiach.html) is feminine and will be the bride of [HaShem](hashem.html). Now we [know](daat.html) that [Mashiach](mashiach.html) has a bride too. This means that [Mashiach](mashiach.html) ben David will become the [second Adam](adam.html) when he mates with [Israel](gen-jew.html) his bride:

***I Corinthians 15:45*** *And so it is written, The* [*first*](one.html) *man* [*Adam*](adam.html) *was made a living soul; the last* [*Adam*](adam.html) *was made a quickening spirit.*

As the [first](one.html) man was androgynous, so the last [Adam](adam.html) will be androgynous. This androgynous [Adam](adam.html) will then become the bride of [HaShem](hashem.html):

***Yehezekel (Ezekiel) 16:3-13*** *And say, Thus saith the Lord* [*HaShem*](hashem.html) *unto* [*Jerusalem*](city.html)*; Thy* [*birth*](birth.html) *and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. 4 And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou* [*washed in water*](forty.html) *to supple thee; thou wast not salted at all, nor swaddled at all. 5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born. 6 ¶ And when I passed by thee, and saw thee polluted in thine own* [*blood*](body.html)*, I said unto thee when thou wast in thy* [*blood*](body.html)*, Live; yea, I said unto thee when thou wast in thy* [*blood*](body.html)*, Live. 7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy* [*breasts*](body.html) *are fashioned, and thine* [*hair*](hair.html) *is grown, whereas thou wast naked and bare. 8 Now when I passed by thee, and looked upon thee, behold, thy* [*time*](time.html) *was the* [*time*](time.html) *of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a* [*covenant*](covenant.html) *with thee, saith the Lord* [*HaShem*](hashem.html)*, and thou becamest mine. 9 Then washed I thee with water; yea, I throughly washed away thy* [*blood*](body.html) *from thee, and I anointed thee with oil. 10 I clothed thee also with broidered work, and shod thee with badgers’ skin, and I girded thee about with fine linen, and I covered thee with silk. 11 I decked thee also with ornaments, and I put bracelets upon thy* [*hands*](fourteen.html)*, and a chain on thy* [*neck*](body.html)*. 12 And I put a jewel on thy* [*forehead*](body.html)*, and earrings in thine* [*ears*](body.html)*, and a beautiful crown upon thine* [*head*](body.html)*. 13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst* [*eat*](eating.html) *fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.*

When [HaShem](hashem.html) marries His bride, she will be His *House* and He will *dwell* in her. He will be the soul and she will be the [body](body.html), so to [speak](mashal.html).

On [Tisha B’Ab](tishabav.html), when we [mourn](mourning.html) the destruction of the [Temple](temple.html), let us remember that the [Temple](temple.html) was a [physical](physical.html) representation of reality. It was NOT the reality! The reality is the [body](body.html) of [Mashiach](mashiach.html) with [HaShem](hashem.html) dwelling *in* His people, as it says:

***Shemot (***[***Exodus***](exodus.html)***) 25:8*** *“They shall make for Me a* [*sanctuary*](mikdash.html) *and I will dwell* ***in*** *them.”*

***Matityahu (Matthew) 12:6*** *But I say unto you, That in this place is* [*one*](one.html) *(*[*Mashiach*](mashiach.html)*) greater than the* [*temple*](temple.html)*.*

***Yochanan (John) 2:19***[*Yeshua*](yeshua.html) *answered and said unto them, Destroy this* [*temple*](temple.html)*, and in* [*three*](three.html) *days I will raise it up.*

[HaShem](hashem.html) has asked us to bring what is needed to build His dwelling place. We are not looking to create a building made of inanimate stones, but rather a [Temple](temple.html) of living stones (the [body](body.html) of [Mashiach](mashiach.html)).

***1 Tsefet (Peter) 2:5*** *Ye also, as lively stones, are built up a* [*spiritual*](physical.html) *house, an holy priesthood, to offer up* [*spiritual*](physical.html) *sacrifices, acceptable to God by* [*Yeshua*](yeshua.html)[*HaMashiach*](mashiach.html)*.*

We are commanded to form a living structure in which [HaShem](hashem.html) will dwell. How do we do this?

To answer this question we must take a look at what was required of the [physical](physical.html) components that made up the [sanctuary](mikdash.html). Those things which were used as the building blocks for the [sanctuary](mikdash.html) were required to be [new](new.html) stones. Stones that had not been used for altars to other gods. Additionally, these stones needed to be fashioned without using metal implements. Since metal was used for war and killng, it was not suitable for forming the building blocks used in [HaShem](hashem.html)’s house.

From a close examination of what went into forming the stones, we can see that the people who make up the lively stones, must also be formed properly. What does it mean to be formed?

To answer this question involves a bit of self-examination. [First](one.html) we must ask: What is a natural stone, a natural man? Surely we must say that the natural man is described in detail as:

***I Corinthians 2:13-14*** *Which things also we* [*speak*](mashal.html)*, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing* [*spiritual*](physical.html) *things with* [*spiritual*](physical.html)*. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he* [*know*](daat.html) *them, because they are* [*spiritually*](physical.html) *discerned.*

A natural man is a man who can not receive the things of [HaShem](hashem.html). It follows that a man who is properly formed, and is no longer “natural”, is a man who discerns the wisdom of [HaShem](hashem.html). Wisdom is the word used through out the Tanakh[[2]](#footnote-2) as the epitome of Torah. Thus we would say that a properly formed man is a man of [Torah study](study.html) and Torah deeds.

Now a man of Torah deeds will be properly formed. To the extent that he avoids bloodshed, to that extent he is a stone formed without metal implements.

***Shemot (***[***Exodus***](exodus.html)***) 25:8*** *“They shall make for Me a* [*sanctuary*](mikdash.html) *and I will dwell* ***in*** *them.”*

Let us pursue Torah and it’s deeds in order that we might build the lively stones, the stones of the final [sanctuary](mikdash.html), the [body](body.html) of [Mashiach](mashiach.html). Let us prepare now for [intimacy](marriageact.html) with [HaShem](hashem.html)

Please remember that our Sages have [taught](teacher.html) that the [Temple](temple.html) was destroyed because [Jew](gen-jew.html) hated [Jew](gen-jew.html) without cause. This hatred pulled the lively stones apart. When the lively stones were broken this was reflected in the stones of the [physical](physical.html) [Temple](temple.html) being pulled apart and destroyed. The goal of the Torah is the building up of the lively stones into the [body](body.html) of [Mashiach](mashiach.html) in order that we we might be a fitting place for [HaShem](hashem.html) to dwell.

Without Torah and it’s deeds, the [Sanctuary](mikdash.html) of living stones can never be built. Let us focus on this goal on [Tisha B’Ab](tishabav.html).

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1. An hermaphrodite like creature. [↑](#footnote-ref-1)
2. **Tanakh** ([Hebrew](http://www.betemunah.org/hebrew.html): תנ׳ך‎) (also Tanach, IPA: [ta’nax] or [tə’nax], Tenakh or Tenak) is an acronym that identifies the Hebrew Bible. The acronym is formed from the initial Hebrew letters of the Tanakh's three traditional subdivisions:

Torah (תורה), meaning "teaching" or "[law](http://www.betemunah.org/law.html)," includes the [Five](http://www.betemunah.org/five.html) Books of Moses. The Torah is also known by its Greek name, "the Pentateuch," which similarly means "five scrolls."

Nevi'im (נביאים), meaning "Prophets." The Nevi'im are often divided into the Earlier Prophets, which are generally historical, and the Later Prophets, which contain more exhortational prophecies.

Ketuvim (כתובים), meaning "Writings," are sometimes also known by the Greek title "Hagiographa." These encompass all the remaining books, and include the [Five](http://www.betemunah.org/five.html) Scrolls. [↑](#footnote-ref-2)