

The Physical and the Spiritual

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In this [study](study.html) I would like to examine the relationship of the physical to the spiritual. I would like to address the question: Why did [HaShem](hashem.html) give us physical [bodies](body.html) with various physiological responses?

In [Gan Eden](eden.html), [HaShem](hashem.html) gave physicality to [Adam](adam.html). With this physicality he was supposed to tend the [garden](eden.html). What does it mean ‘to tend the garden’?

We find throughout the Torah that [HaShem](hashem.html) expected men to physically ‘do’ things. Whether it was [Adam](adam.html) tending the garden or Moshe ‘[speaking](mashal.html)’ to the rock, men were expected to perform physical acts in their service of [HaShem](hashem.html). Thus we see that [HaShem](hashem.html) expects men to act physically. In fact, the Torah never records any spiritual act independent of a physical act. This has some rather profound implications.

Consider the [events](feasts.html) of [Sinai](stages.html). Chazal, our Sages, have said that the Children of [Israel](gen-jew.html) entered into a [covenant](covenant.html) with [HaShem](hashem.html) at [mount Sinai](stages.html). As preparation for the ‘signing’ of the [covenant](covenant.html), Chazal [teach](teacher.html) that the Children of Israel did [three](three.html) physical things as required by [HaShem](hashem.html):

***K'rithoth 9a*** *Rabbi says: ‘As ye’ means as your forefathers: As your forefathers entered into the* [*covenant*](covenant.html) *only by* [*circumcision*](circumcz.html)*, immersion and the sprinkling of the* [*blood*](body.html)*,[[1]](#footnote-1) so shall they enter the* [*Covenant*](covenant.html) *only by* [*circumcision*](circumcz.html)*, immersion and the sprinkling of the* [*blood*](body.html)*.*

Rashi on Shemot (Exodus) 24:6: **in the basins** Two basins, one for half the blood of the burnt offering and one for half the blood of the peace offering, [in order] to sprinkle them on the people. **From here our Sages learned that our ancestors entered the covenant with circumcision, immersion [in a mikvah], and the sprinkling of the blood [of the sacrifice on the altar], for there is no sprinkling [of blood on a person] without immersion [preceding it].**[[2]](#footnote-2)

**1. They were ALL** [**circumcised**](circumcz.html)**.**

***Shemot (***[***Exodus***](exodus.html)***) 12:43*** *And* [*HaShem*](hashem.html) *said unto Moshe and Aaron, This is the ordinance of the* [*passover*](passover.html)*: There shall no stranger* [*eat*](eating.html) *thereof: 44 But every man’s servant that is bought for money, when thou hast* [*circumcised*](circumcz.html) *him, then shall he* [*eat*](eating.html) *thereof. 45 A foreigner and an hired servant shall not* [*eat*](eating.html) *thereof. 46 In* [*one*](one.html) *house shall it be* [*eaten*](eating.html)*; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. 47 All the congregation of Israel shall keep it. 48 And when a stranger shall sojourn with thee, and will keep the* [*passover*](passover.html) *to* [*HaShem*](hashem.html)*, let all his males be* [*circumcised*](circumcz.html)*, and then let him come near and keep it; and he shall be as* [*one*](one.html) *that is born in the land: for no uncircumcised person shall* [*eat*](eating.html) *thereof. 49* [*One*](one.html)[*law*](law.html) *shall be to him that is homeborn, and unto the stranger that sojourneth among you. 50 Thus did all the children of Israel; as* [*HaShem*](hashem.html) *commanded Moshe and Aaron, so did they.*

**2. They were all immersed in the** [**mikveh**](forty.html) **(baptized):**

***Shemot (***[***Exodus***](exodus.html)***) 19:9*** *And* [*HaShem*](hashem.html) *said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I* [*speak*](mashal.html) *with thee, and believe thee for ever. And Moses told the words of the people unto* [*HaShem*](hashem.html)*. 10 And* [*HaShem*](hashem.html) *said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, 11 And be ready against the* [*third*](three.html) *day: for the* [*third*](three.html) *day* [*HaShem*](hashem.html) *will come down in the sight of all the people upon mount* [*Sinai*](stages.html)*.*

If from “Go to the people, and have them sanctify today and tomorrow, and wash their clothes”, if immersion is needed where washing clothes is not needed (such as a man Tamei from a seminal emission), all the more so where clothes must be washed! Rejection: Perhaps they washed their clothes just for cleanliness! Answer: “Moshe took the [blood](body.html) and threw it on the people”[[3]](#footnote-3)), and we [know](daat.html), every throwing of [blood](body.html) requires [immersion](forty.html) [first](one.html)!

***K'rithoth 9a*** *The Master said: ‘As your forefathers entered into the* [*Covenant*](covenant.html) *only etc.’. It is right concerning* [*circumcision*](circumcz.html)*, for it is written, For all the people that came out were* [*circumcised*](circumcz.html)*,[[4]](#footnote-4) alternatively. And when I passed by thee, and saw thee wallowing in thy* [*blood*](body.html)*, I said unto thee: In thy* [*blood*](body.html)*, live, etc.;[[5]](#footnote-5) as to the sprinkling of the* [*blood*](body.html)*, it is mentioned in the text, And he sent the young men of the children of Israel [who offered burnt-offerings and sacrificed peace offerings];**[[6]](#footnote-6) but whence do we* [*know*](daat.html) *the immersion? — It is written, And Moshe took the* [*blood*](body.html)*, and sprinkled it on the people,[[7]](#footnote-7) and there can be no sprinkling without immersion.[[8]](#footnote-8)*

**3. They all swore to keep the** [**commands**](cmds613.html) **of the Torah**:

***Shemot (***[***Exodus***](exodus.html)***) 24:7*** *And he took the book of the* [*covenant*](covenant.html)*, and read in the audience of the people: and they said, All that* [*HaShem*](hashem.html) *hath said will we do, and be obedient.*

Thus we see that entrance into the [covenant](covenant.html) is as Chazal[[9]](#footnote-9) [teach](teacher.html) that [one](one.html) must be [circumcised](circumcz.html), [one](one.html) must be immersed in the [mikveh](forty.html), and [one](one.html) must solemnly swear before the Bet Din ([Jewish](gen-jew.html) court) that they will [obey the Torah](cmds613.html).

Lets look a little deeper at the [first](one.html) requirement that [one](one.html) must be [circumcised](circumcz.html). [HaShem](hashem.html) elaborates that no non-[Jew](gen-jew.html) ([Gentiles](gen-jew.html)) can partake of the [Passover](passover.html) except he be physically [circumcised](circumcz.html):

***Shemot (***[***Exodus***](exodus.html)***) 12:43*** *And* [*HaShem*](hashem.html) *said unto Moses and Aaron, This is the* [*ordinance*](law.html) *of the* [*passover*](passover.html)*: There shall no stranger* [*eat*](eating.html) *thereof: 44 But every man’s servant that is bought for money, when thou hast* [*circumcised*](circumcz.html) *him, then shall he* [*eat*](eating.html) *thereof.*

This has some rather profound implications for Christians who are “messianics”. These Christians claim to be “returning to their [Jewish](gen-jew.html) roots” by taking on [Jewish](gen-jew.html) trappings whilst maintaining Christian theology, for the most part. These Christians see themselves as able to celebrate the [Passover](passover.html) without being [circumcised](circumcz.html). Now, the above verse shows that [Gentile](gen-jew.html) messianics or Christians can have a [seder](haggada.html) as long as they do NOT [eat](eating.html) the [Passover](passover.html) lamb! Since the destruction of the [Temple](temple.html), the [Passover](passover.html) lamb has had a substitute: The Afikomen, the [matza](chametz.html) taken after the meal. Shemot ([Exodus](exodus.html)) 12:43-44 shows that [non-Jews](gen-jew.html) may *NOT* partake of the Afikomen which is a substitute for the [Passover](passover.html) lamb. Let me restate this: Christians and messianics who have not been [circumcised](circumcz.html) according to Torah [law](law.html) may NOT [eat](eating.html) the Afikomen and they may NOT [eat](eating.html) the [Passover](passover.html) lamb!

This poses a few difficulties for the Christians and messianics because they see the [Passover](passover.html) lamb, and by substitution the Afikomen, as representing Christ ([Mashiach](mashiach.html)):

***I Corinthians 5:7*** *Purge out therefore the old* [*leaven*](chametz.html)*, that ye may be a* [*new*](new.html) *lump, as ye are* [*unleavened*](chametz.html)*. For even Christ our* [*passover*](passover.html) *is* [*sacrificed*](korbanot.html) *for us: 8 Therefore let us keep the* [*feast*](festival.html)*, not with old* [*leaven*](chametz.html)*, neither with the* [*leaven*](chametz.html) *of malice and* [*wickedness*](wicked.html)*; but with the* [*unleavened*](chametz.html) *bread of sincerity and truth.*

This poses a [conundrum](conundrum.html) for the Christian and the messianic: **They see themselves as a part of** [**Mashiach**](mashiach.html) **whilst at the same** [**time**](time.html) **being forbidden from partaking *in the*** [***Mashiach***](mashiach.html) **at the** [**Passover**](passover.html)[**seder**](haggada.html)**.**

Since Christians and messianics have largely ignored the Torah, and are without good [Jewish](gen-jew.html) [teachers](teacher.html), they blindly go on violating Torah by [eating](eating.html) the Afikomen as though they have a right to do so. Nothing could be further from the truth!

Torah, and Chazal, [teach](teacher.html) that any [Gentile](gen-jew.html), whether he be a Christian, a messianic, or some other [stranger](aliens.html), MUST be [circumcised](circumcz.html), according to [Jewish law](law.html), to partake of the [Passover](passover.html) lamb and the Afikomen. Anyone who partake without [circumcision](circumcz.html) has disobeyed the explicit [command](cmds613.html) of [HaShem](hashem.html).

Christians and messianics typically try to get around this Torah requirement by claiming that they have “[circumcised](circumcz.html) hearts”:

***Yeremyahu (Jeremiah) 4:3*** *For thus saith* [*HaShem*](hashem.html) *to the men of Judah and* [*Jerusalem*](city.html)*, Break up your fallow ground, and sow not among thorns. 4* [*Circumcise*](circumcz.html) *yourselves to* [*HaShem*](hashem.html)*, and take away the foreskins of your* [*heart*](body.html)*, ye men of Judah and inhabitants of* [*Jerusalem*](city.html)*: lest my fury come forth like* [*fire*](fire.html)*, and burn that none can quench it, because of the evil of your doings.*

Those [Gentiles](gen-jew.html), whether they are Christians, messianics, or whatever, who say they have [circumcised](circumcz.html) their hearts have failed to note that the [circumcision](circumcz.html) of the [heart](body.html) applies only to [Jews](gen-jew.html) and NOT to [Gentiles](gen-jew.html). It is also worth noting that [circumcision](circumcz.html) of the [heart](body.html) is an act of [HaShem](hashem.html) that will only happen to [Jews](gen-jew.html) who obey the [commands](cmds613.html) of the [covenant](covenant.html) given at [Mt. Sinai](stages.html):

***Devarim (Deuteronomy) 30:1*** *And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the* [*nations*](nations.html)*, whither* [*HaShem*](hashem.html) *thy God hath driven thee, 2 And shalt return unto* [*HaShem*](hashem.html) *thy God, and shalt obey his voice according to all that I* [*command*](cmds613.html) *thee this day, thou and thy children, with all thine* [*heart*](body.html)*, and with all thy soul; 3 That then* [*HaShem*](hashem.html) *thy God will turn thy captivity, and have* [*compassion*](jonah.html) *upon thee, and will return and* [*gather*](gather.html) *thee from all the* [*nations*](nations.html)*, whither* [*HaShem*](hashem.html) *thy God hath scattered thee. 4 If any of thine be driven out unto the outmost parts of* [*heaven*](heaven.html)*, from thence will* [*HaShem*](hashem.html) *thy God* [*gather*](gather.html) *thee, and from thence will he fetch thee: 5 And* [*HaShem*](hashem.html) *thy God will bring thee into* [*the land*](city.html) *which thy* [*fathers*](fathers.html) *possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy* [*fathers*](fathers.html)*. 6 And* [*HaShem*](hashem.html) *thy God will* [*circumcise*](circumcz.html) *thine* [*heart*](body.html)*, and the* [*heart*](body.html) *of thy* [*seed*](flower.html)*, to love* [*HaShem*](hashem.html) *thy God with all thine* [*heart*](body.html)*, and with all thy soul, that thou mayest live. 7 And* [*HaShem*](hashem.html) *thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. 8 And thou shalt return and obey the voice of* [*HaShem*](hashem.html)*, and do all his* [*commandments*](cmds613.html) *which I* [*command*](cmds613.html) *thee this day.*

Thus we understand that [circumcision](circumcz.html) of the [heart](body.html) is a spiritual act that follows physical [circumcision](circumcz.html) coupled with faithful obedience to the [commands](cmds613.html) of Torah. There can be no “[circumcision](circumcz.html) of the [heart](body.html)”, a spiritual act, without physical [circumcision](circumcz.html). It is not [one](one.html) or the other, *it is both*! [One](one.html) must be physically [circumcised](circumcz.html), then the [circumcision](circumcz.html) of the [heart](body.html) will be performed by [HaShem](hashem.html) on those who are faithful to His Torah.

This principle will be found throughout the Torah:

**We manipulate the spiritual by acting on the physical.**

To illustrate this concept, let me ask: How do I move a spiritual soul from point A to point B? The answer is that I physically move the [physical body](body.html) and then I have successfully moved the spiritual soul. I must manipulate the physical to have an effect on the spiritual.

**A** [**Covenant**](covenant.html) **People**

At [Sinai](stages.html), [HaShem](hashem.html) entered into a [covenant](covenant.html) with His People, the Israelites and converts who came [out of Egypt](thebirth.html). The [Jews](gen-jew.html) are therefore the [covenant](covenant.html) people as we see in Shemot 19:

***Shemot (***[***Exodus***](exodus.html)***) 19:1*** *In the* [*third month*](three.html)*, when the children of Israel were gone forth* [*out of the land of Egypt*](thebirth.html)*, the same day came they into the* [*wilderness of Sinai*](stages.html)*. 2 For they were departed from* [*Rephidim*](stages.html)*, and were come to the* [*desert of Sinai*](stages.html)*, and had pitched in the wilderness; and there Israel camped before the mount. 3 And Moses went up unto God, and* [*HaShem*](hashem.html) *called unto him out of the mountain, saying, Thus shalt thou say to the* [*house of Jacob*](israelja.html)*, and tell the children of Israel; 4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself. 5 Now therefore, if ye will obey my voice indeed, and keep my* [*covenant*](covenant.html)*, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of* [*priests*](priests.html)*, and an holy* [*nation*](nations.html)*. These are the words which thou shalt* [*speak*](mashal.html) *unto the children of Israel. 7 And Moses came and called for the elders of the people, and laid before their faces all these words which* [*HaShem*](hashem.html) *commanded him. 8 And all the people answered together, and said, All that* [*HaShem*](hashem.html) *hath spoken we will do. And Moses returned the words of the people unto* [*HaShem*](hashem.html)*.*

In order to be a part of this [covenant](covenant.html), the [Bnei Israel](gen-jew.html) had to be [circumcised](circumcz.html), they had to immerse, and they had to agree to obey all the words of the Torah. Now, this [covenant](covenant.html) that the Bnei Israel entered was a [covenant](covenant.html) of [betrothal](betroth.html), of [marriage](mashal.html):

***Hosea 2:14-20*** *“Therefore I am now going to allure her; I will lead her into the desert (at* [*Sinai*](stages.html)*) and* [*speak*](mashal.html) *tenderly to her. There I will give her back her vineyards, and will make the Valley of Achor a door of hope. There she will sing as in the days of her youth, as in the day she came up* [*out of Egypt*](thebirth.html)*. “In that day,” declares* [*HaShem*](hashem.html)*, “you will call me ‘my husband’; you will no longer call me ‘my master.’ I will remove the names of the Baals from her lips; no longer will their names be invoked. In that day I will make a* [*covenant*](covenant.html) *for them with the beasts of the field and the birds of the air and the creatures that move along the ground. Bow and sword and battle I will abolish from the land, so that all may lie down in safety. I will* [*betroth*](betroth.html) *you to me forever; I will* [*betroth*](betroth.html) *you in righteousness and justice, in love and* [*compassion*](jonah.html)*. I will* [*betroth*](betroth.html) *you in faithfulness, and you will* [*acknowledge*](knowledge.html)[*HaShem*](hashem.html)*.*

***Yeremyahu (Jeremiah) 31:31-34*** *“The* [*time*](time.html) *is* [*coming*](coming.html)*,” declares* [*HaShem*](hashem.html)*, “when I will make a renewed* [*covenant*](covenant.html) *with the* [*house of Israel*](israelja.html) *and with the house of Judah. It will not be like the* [*covenant*](covenant.html) *I made with their* [*forefathers*](fathers.html) *when I took them by the* [*hand*](fourteen.html) *to lead them* [*out of Egypt*](thebirth.html)*, because they broke my* [*covenant*](covenant.html)*, though I was a husband (*[*betrothed*](betroth.html)*) to them,” declares* [*HaShem*](hashem.html)*. “This is the* [*covenant*](covenant.html) *I will make with the house of Israel after that* [*time*](time.html)*,” declares* [*HaShem*](hashem.html)*. “I will put my* [*Torah*](law.html) *in their minds and write it on their* [*hearts*](body.html)*. I will be their God, and they will be my people. No longer will a man* [*teach*](teacher.html) *his neighbor, or a man his brother, saying, ‘*[*Know*](daat.html)[*HaShem*](hashem.html)*,’ because they will all* [*know*](daat.html) *me, from the least of them to the greatest,” declares* [*HaShem*](hashem.html)*. “For I will* [*forgive*](forgive.html) *their* [*wickedness*](wicked.html) *and will remember their* [*sins*](sin.html) *no more.’*

***Yechezkel (Ezekiel) 16:6*** *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 of love*](time.html)*; 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*](forty.html)*; yea, I thoroughly 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.*

In many Sephardic congregations, prior to the **Torah** reading, on the [first](one.html) day of [Shavuot](shavuot.html), a *Ketubah le-*[*Shavuot*](shavuot.html) ([marriage](mashal.html) certificate for Hag [Shavuot](shavuot.html)) is read, as a symbolic [**betrothal**](betroth.html) of [HaShem](hashem.html) and His people Israel. There are various versions of such piyutim, nearly all similar in terminology to the traditional tenaim (premarital document specifying the conditions agreed upon between the [two](two.html) parties) or the Ketubah (certificate the bridegroom presents to the bride at the [wedding](wedding.html) ceremony). These are hymns based on the verses in Hosea 2:14-20 Jeremiah 31:31-34.

***The*** [***sixth***](six.html) ***day of the week (Friday), the*** [***sixth of Sivan***](six.html)***, the day*** [***appointed***](settimes.html) ***by the Lord for the revelation of the Torah to His beloved people. ... The Invisible*** [***One***](one.html) ***came forth from*** [***Sinai***](stages.html)***, shone from Seir and appeared from Mount Paran unto all the kings of the earth, in the year 2448 since the*** [***creation of the world***](worlds.html)***, the era by which we are accustomed to reckon in this land whose foundations were upheld by God, as it is written: “For he founded it upon the seas and established it upon the waters.” (***[***Psalms***](psalms1.html) ***24:2).***

***The bridegroom (God), Ruler of Rulers, Prince of princes, Distinguished among the select, Whose*** [***mouth***](body.html) ***is pleasing and all of Whom is delightful, said unto the pious, lovely and virtuous maiden (the*** [***House of Israel***](israelja.html)***) who won His favor above all women, who is as beautiful as the*** [***moon***](chodesh.html)***, radiant as the*** [***sun***](hachama.html)***,*** [***awesome***](awesome.html) ***as bannered hosts: Many days wilt thou be Mine and I will be thy*** [***Redeemer***](redemption.html)***. Behold, I have sent thee golden precepts through the lawgiver Jekuthiel (Moses). Be thou My mate according to the*** [***law***](law.html) ***of Moses and Israel, and I will honor, support, and maintain thee and be thy shelter and refuge in everlasting mercy. And I will set aside for thee, in lieu of thy virginal faithfulness, the*** [***life-giving***](eternal.html) ***Torah by which thou and thy children will live in health and tranquility. This bride (Israel) consented and became His spouse. Thus an*** [***eternal covenant***](covenant.html)***, binding them forever, was established between them. The Bridegroom then agreed to add to the above all*** [***future***](future.html) ***expositions of Scripture, including Sifra, Sifre, Aggadah, and Tosefta. He established the primacy of the*** [***248 positive commandments***](cmds613.html) ***which are incumbent upon all...and added to them the*** [***365 negative commandments***](cmds613.html)***. The dowry that this bride brought from the house of her father consists of an understanding*** [***heart***](body.html) ***that understands,*** [***ears***](body.html) ***that hearken, and*** [***eyes***](body.html) ***that see. Thus the sum total of the contract and the dowry, with the addition of the positive and negative*** [***commandments***](cmds613.html)***, amounts to the following: Now all has been heard; here is the conclusion of the matter: “Revere God and keep his*** [***commandments***](cmds613.html)***, for this is the whole [duty] of man.” (Ecclesiastes 12:13). The Bridegroom,*** [***desiring***](needs.html) ***to confer privileges upon His people Israel and to transmit these valuable assets to them, took upon Himself the responsibility of this*** [***marriage***](mashal.html) ***contract, to be paid from the best portions of His property...***

***All these conditions are valid and established forever and ever. The Bridegroom has given His oath to carry them out in favor of His people and to enable those that love Him to*** [***inherit***](inherit.html) ***substance. Thus the Lord has given His oath. The Bridegroom has followed the legal formality of symbolic delivery of this document, which is bigger than the earth and broader than the seas. Everything, then, is firm, clear, and established...***

***I invoke*** [***heaven***](heaven.html) ***and earth as reliable witnesses.***

***May the Bridegroom rejoice with the bride whom He has taken as His lot and may the bride rejoice with the Husband of her youth while uttering words of praise.[[10]](#footnote-10)***

Thus we see that [HaShem](hashem.html) entered into a [covenant](covenant.html) of [marriage](mashal.html) with the Bnei Israel at [Sinai](stages.html). This has some very profound implications for Christians and messianics who claim to be a part of the bride.

To be the bride [one](one.html) must have entered into the [marriage](mashal.html) [covenant](covenant.html) by [circumcision](circumcz.html), immersion, and by agreeing, before the Bet Din, to obey the Torah. If [one](one.html) did not do these [three](three.html) physical things, then [one](one.html) does not enter the [marriage](mashal.html) [covenant](covenant.html)! This we can see in our own physical [world](worlds.html) where [marriage](mashal.html) involves getting a [marriage](mashal.html) license and a [blood](body.html) test. It involves a [wedding](wedding.html) with much preparation, and finally it involves swearing before witnesses that you will fulfill your [marital responsibilities](marriageact.html). If this is true in our [law](law.html), how much more so must it be true in [HaShem’s](hashem.html) [law](law.html)?

Now, if [one](one.html) has ‘signed’ the [covenant](covenant.html) at [Sinai](stages.html), he receives [commands](cmds613.html) that are [SIGNS](signs.html) of that [covenant](covenant.html). These are special [commands](cmds613.html) that indicate our special status as the [betrothed](betroth.html) of [HaShem](hashem.html). These [signs](signs.html) are:

***Shemot (***[***Exodus***](exodus.html)***) 31:13-17***[*Speak*](mashal.html) *thou also unto the children of Israel, saying, Verily my* [*sabbaths*](sabbath.html) *ye shall keep: for it is a* [*sign*](signs.html) *between me and you throughout your* [*generations*](toldot.html)*; that ye may* [*know*](daat.html) *that I am* [*HaShem*](hashem.html) *that doth sanctify you. 14 Ye shall keep the* [*sabbath*](sabbath.html) *therefore; for it is holy unto you: every* [*one*](one.html) *that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. 15* [*Six*](six.html) *days may work be done; but in the* [*seventh*](seven.html) *is the* [*sabbath*](sabbath.html) *of rest, holy to* [*HaShem*](hashem.html)*: whosoever doeth any work in the* [*sabbath*](sabbath.html) *day, he shall surely be put to death. 16 Wherefore the* [*children of Israel*](gen-jew.html) *shall keep the* [*sabbath*](sabbath.html)*, to observe the* [*sabbath*](sabbath.html) *throughout their* [*generations*](toldot.html)*, for a perpetual* [*covenant*](covenant.html)*. 17 It is a* [*sign*](signs.html) *between me and the children of Israel for ever: for in* [*six*](six.html) *days* [*HaShem*](hashem.html) *made* [*heaven*](heaven.html) *and earth, and on the* [*seventh*](seven.html) *day he rested, and was refreshed.*

[**Shabbat**](sabbath.html)**,** [**Sabbath**](sabbath.html)**, is the** [**first**](one.html) **‘**[**sign**](signs.html)**’ of the** [**covenant**](covenant.html) between Israel and [HaShem](hashem.html). The Christian and the messianic may NOT keep the [Sabbath](sabbath.html)! They must [convert](aliens.html) and become a part of [Israel](gen-jew.html) before they may enjoy the [sign](signs.html) of the [marriage](mashal.html) [covenant](covenant.html). If they keep the [Shabbat](sabbath.html) without formally, and physically, entering the [covenant](covenant.html) as Israel did, then they are adulterers who are worthy of death. [One](one.html) who partakes of the [marriage privileges](mashal.html) without signing the [covenant](covenant.html) is an adulterer.

***Sanhedrin 58b*** *Resh Lakish also said: A* [*Gentile*](gen-jew.html) *who keeps a day of rest, deserves death, for it is written, And a day and a night they shall not rest, and a master has said: Their prohibition is their death sentence.*

The next ‘[sign](signs.html)‘ of the [covenant](covenant.html) is:

***Devarim (Deuteronomy) 6:4***[*Hear*](shema.html)*, O Israel:* [*HaShem*](hashem.html) *our God is* [*one*](one.html)[*HaShem*](hashem.html)*: 5 And thou shalt love* [*HaShem*](hashem.html) *thy God with all thine* [*heart*](body.html)*, and with all thy soul, and with all thy might. 6 And these words, which I* [*command*](cmds613.html) *thee this day, shall be in thine* [*heart*](body.html)*: 7 And thou shalt* [*teach*](teacher.html) *them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou* [*walkest*](walking.html) *by the way, and when thou liest down, and when thou risest up. 8 And thou shalt bind them for a* [*sign*](signs.html) *upon thine* [*hand*](fourteen.html)*, and they shall be as* [*frontlets*](tefillin.html) *between thine* [*eyes*](body.html)*. 9 And thou shalt* [*write them upon the posts of thy house, and on thy gates*](mezuzah.html)*.*

[**Tefillin**](tefillin.html) **are the second** [**sign**](signs.html) **of the** [**covenant**](covenant.html). I have written extensively on this [sign](signs.html) in my [study](study.html) titled: [Tefillin](tefillin.html).

The next ‘[sign](signs.html)’ of the [covenant](covenant.html) is:

***Bereshit (Genesis) 17:9*** *And God said unto* [*Abraham*](avraham.html)*, Thou shalt keep my* [*covenant*](covenant.html) *therefore, thou, and thy* [*seed*](flower.html) *after thee in their* [*generations*](toldot.html)*. 10 This is my* [*covenant*](covenant.html)*, which ye shall keep, between me and you and thy* [*seed*](flower.html) *after thee; Every man child among you shall be* [*circumcised*](circumcz.html)*. 11 And ye shall* [*circumcise*](circumcz.html) *the flesh of your foreskin; and it shall be a* [*sign*](signs.html) *of the* [*covenant*](covenant.html) *betwixt me and you.*

**Mila,** [**circumcision**](circumcz.html)**, is the** [**third**](three.html)[**sign**](signs.html) **of the** [**covenant**](covenant.html)**.**

Thus we can see that [three](three.html) things are reserved to the members of the [covenant](covenant.html):

1. [Shabbat](sabbath.html) ([Sabbath](sabbath.html))
2. [Tefillin](tefillin.html)
3. Mila ([circumcision](circumcz.html))

These [three](three.html) [signs](signs.html) have additional ramifications. [Shabbat](sabbath.html) is a *Pars Pro Toto[[11]](#footnote-11)* argument for all of the [moedim](settimes.html), the [festivals](festivals.html). Thus if a [non-Jew](gen-jew.html) is forbidden from celebrating [Shabbat](sabbath.html), then he is also forbidden from celebrating the [festivals](festivals.html), as [Jews](gen-jew.html) celebrate, which are also called Shabbaton. Any [Gentile](gen-jew.html) who has not undergone conversion, and therefore entered the [covenant](covenant.html), is *forbidden* from partaking in the benefits of the [covenant](covenant.html). He may not be [circumcised](circumcz.html), he may not celebrate the [Shabbats](sabbath.html), and he may not don [tefillin](tefillin.html). To do any of these things would be tantamount to adultery, for the [Gentile](gen-jew.html) who does such things has intruded on a [marriage relationship](mashal.html).

There is no *spiritual* way to enter the [covenant](covenant.html). To enter the [marriage](mashal.html) [covenant](covenant.html) with [HaShem](hashem.html), man must do these [three](three.html) *physical* things:

1. Mila ([circumcision](circumcz.html))
2. Immersion in a [mikveh](forty.html)
3. Front the Bet Din ([Jewish](gen-jew.html) court) and sware to obey the Torah.

[One](one.html) can NOT say that he is part of the [covenant](covenant.html) without physically entering the [covenant](covenant.html) in the same way that the Bnei Israel entered this [marriage](mashal.html) [covenant](covenant.html). They entered physically, even as all [Gentiles](gen-jew.html) must enter physically.

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1. I.e., the offering of sacrifices, cf. Shemot (Exodus) 24:5ff. [↑](#footnote-ref-1)
2. From Yevamot 46b, K'rithoth 9b [↑](#footnote-ref-2)
3. Shemot ([Exodus](exodus.html)) 24:8 [↑](#footnote-ref-3)
4. Yehoshua (Joshua) 5:5 [↑](#footnote-ref-4)
5. Yehezechel (Ezekiel) 16:6. According to the supposition of the Zohar to Vayokra (Leviticus) 22:27 this passage refers to the blood of circumcision. [↑](#footnote-ref-5)
6. Shemot (Exodus) 24:5 [↑](#footnote-ref-6)
7. Ibid.8 v.8 [↑](#footnote-ref-7)
8. The parallel text in Yeb. 46b reads: ‘and there is a tradition that there is no sprinkling . . .’ [↑](#footnote-ref-8)
9. Our Sages [↑](#footnote-ref-9)
10. By Israel Najara; Translated by Solomon Feffer [↑](#footnote-ref-10)
11. **Pars pro toto**, [Latin](http://en.wikipedia.org/wiki/Latin) for "a part (taken) for the whole", is a figure of speech where the [name](name.html) of a portion of an object or concept represents the entire object or concept. [↑](#footnote-ref-11)