

Cutting the Foreskin

MARK OF THE BODILY TENT OF YAH

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The Way of the Most High

“Exalting belief in our Father, the Most High **יהוה** (YaHUAH), through His Turah, the 5 scrolls of M'shih (Moses).”

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Ah, the subject of "circumcision." It is a subject which most people will avoid, because the very word strikes pain into their ears like a scalpel. It is a word which stabs to the heart of the physically and spiritually fore-skinned and arouses thoughts of blood and slavery. This is certainly due to the idea that the "Old Testament" - as they call it - is outdated, savage and enslaving. But is this how the Almighty יְהוָה (YaHUAH) thinks when cutting the foreskin is mentioned? What do the Scriptures have to say on this issue? These are the real questions we must ask regarding this subject. We are on the subject of our bodies as being the tents of the Most High, and so it would be wise to think upon this topic. This subject is not for the squeamish, but we will examine this subject in an appropriate manner.

If you are a lady who is reading this section of our book, please know that this subject is not a male subject. Both male and female alike are responsible to cut the foreskin of their heart, lips and ears according to Scripture.

WE ARE WONDERFULLY CREATED

There is a common awareness in our modern day life that cutting the foreskin is healthy for males. In terms of cleanliness and contraction of harmful sexual diseases, it has been claimed cutting the foreskin is wise. Perhaps it is a way in which our Creator desires to take away the uncleanness from us in a natural sense. Above and beyond this, there is something which even doctors and scientists cannot explain. Something wonderful about our Creator's design. Well, it seems that **on the 8th day of a baby boy's life, the vitamin K is present in the blood and that on this day "bleeding stops much more quickly than any other day in a person's life"** (Hobrink, 2 - emphasis mine). This occurs at no other time, and strangely enough, the Most High stated that the cutting of a baby boy's foreskin was to be done on the 8th day of his life (see Wa'y'qora (Lev.) 12:2-3)! From a natural perspective, cutting the foreskin is something all people ought to consider and we are certainly created by a marvelous Creator. His attention to detail in the Turah (Law) of exactly when to cut the foreskin of a baby boy was given thousands of years ago. Long before today's modern science figured out about pain-killers in a boy's body on the 8th day his life. Long before AIDS and other sexually-transmitted diseases or uncleanness was addressed by modern science.

RIGHTEOUS ABRAHAYM

Most people who profess belief in Scripture are pretty fond of Abrahaym (Abraham). As a Scripturally historical figure, Abrahaym stands out more than others. There is a phrase so often found in Scripture: "The Mighty One of Abrahaym, Y'tsakheq (Isaac), and Yaiqob (Jacob)" (Sh'moot (Ex.) 3:6). In my own personal prayers, I often add to this phrase "wa'Alahay Sha'ul," that is "and the Mighty One of Sha'ul." The historical figure of Abrahaym is known to most as "righteous Abraham," because of his willingness to do what the Most High asked of him, to bring his son upon a mountain in the land of Mer'Yah (Moriah) as a trial offering.

Abrahaym was asked to bring his own son Y'tsakheq (Isaac) as an offering to YaH. This story is known as "The Binding" in B'rasheet (Gen.) 22:9, where the words found in the original are "wa'yaiqode," translated "and he bound" Y'tsakheq (Isaac). As Abrahaym had bound Y'tsakheq (Isaac), and was about to slay his son on the altar of burnt offering, a ram (male lamb) was provided by YaH. This showed that it was not necessary for Abrahaym (Abraham) to slaughter his son, but was a trial of his willingness to "lay it all on the altar." B'rasheet (Gen.) 22:1 shows this, stating that "Alahym (the Mighty One) tried Abrahaym." "Mer'YaH" means "my provision" (mer-ee) is of "YaH."

YaH made an oath to Ab'rawm that He would make his descendents multiply "exceedingly" (B'rasheet (Gen.) 17:2). Then the Almighty gave Ab'rawm the name of "Abrahaym," changing his name from "high father" (Awbrawm) to "high father of nations." The addition of the letter hay (א) meaning to raise greatly the hands, in victory or praise. YaH would make the descendants of Abrahaym great. Because of his trust (wa'ha'ahmen) in the Most High, "it was accounted to him as righteousness" (15:6). The servitude of Abrahaym was refined in the story of the "binding" of Y'tsakheq (Isaac). Abrahaym was then asked to cut the foreskin of his flesh as an outward sign of this righteousness and his oath-relationship. **"This is My oath** which you will keep between Me and you, and your seed (descendents) after you: Every son among you will be cut. ¹¹And you will **cut off the foreskin** of his flesh. And it will come to be **a sign of the oath between Me and you**" (Gen. 17:10-11). The Almighty continued by saying that this was something to be done to the natural descendants of Abrahaym, as well as those who are purchased with silver (slaves/servants/cohabitants) (vs. 13). This would be anyone who decides to follow the Most High and the Turah (Law).

It may come as a shock to hear this if you are a Christian, but the Almighty said that this was to be an **"everlasting oath"** (vs. 13)! Our question to "New Testament" believers must be: How long is "everlasting?" We believe that YaH meant it when He said it will be "everlasting." Moreover, אַחֲרָיָהוּ (YaHUAH) said that anyone who doesn't follow this physical sign of this oath will be "cut off" (in other words "destroyed") from His presence.

Abrahaym was declared righteous because he believed that the Most High would give him a son and a lineage of nations. He **showed** that he was righteous through obedience through the "aiqodah" (binding - commonly "akedah") of his son in chapter 22 which took place AFTER cutting his foreskin in chapter 17. It doesn't make sense that all YaH cares about is the righteousness of one's heart. **Awbrahaym was declared righteous before he was asked to do an outward physical cutting of the flesh, and before he was asked to offer his son.** This cutting of the flesh was as a sign between the Most High and Awbrahaym. It is an "everlasting" sign. It is a sign for both the descendents of Abrahaym and those who join themselves to the Most High and His Turah (Law).

CIRCUMCISION VS. CUTTING THE FORESKIN

There is a correlation between the word "oath" ("covenant" in KJV) and the word for "circumcise" in the English translations. We do not use the word "covenant" because of its relationship to witchcraft "covens" and their blood "covenant" rituals. One word for "oath" is "b'reet," which means to "cut a physical agreement." This was shown through a

sign like a rainbow or other physical way of showing trustworthiness, and was sworn ("sh'bai" in Aibreeth (Hebrew)) as an oath between one another. In the case of Nuakh (Noah), an oath was made, which was simply a promise of the Most High and the sign of the rainbow followed (B'rasheet (Gen.) 6:18-19; 9:9-17).

The greatness of the oath of cutting the foreskin is comparable to the animal offerings. Rather than cutting an animal offering and making an oath with Abraham, Abraham and his descendants (and those purchased with silver) would be cut in their flesh! Do you catch the magnitude of that? One must understand that the ancient people of Scripture thought of themselves like trees. The tree produces fruit and from the fruit we get seeds. The fruit then bears more trees and more fruit through its seeds. Likewise, sperm was considered to be seed planted in the fertile soil of the womb, resulting in a fruitful tree. Thus, the Almighty directly made a "cutting" and an oath with Abraham that was to last forever. An oath to his seed/descendants. There was no animal offering. Instead, there was a cutting of the foreskin. Cutting upon the foreskin of Abraham was the very place where his seed (sperm) proceeds from. **It is a physical sign of a heart acceptance of the Almighty.** It is deemed as a righteous action and shows that we honour the oaths and commands of YaH. It shows we believe in the Mighty One of Abraham, Y'tsakheq (Isaac) and Yaiqob (Jacob). It shows we have an oath with YaH, evidenced with a sign.

What most people don't know is that there is no such thing as "circumcision" according to Scripture. The word "circumcision" in English means to "cut around" the head of the penis. This is the common interpretation of Scripture. With hospitals, it is common practice. However, if you go to different places around the world, you will see that this is not the only way to cut the foreskin of one's flesh. **The word falsely translated in Scripture as "circumcision" is "mool" (B'rasheet (Gen.) 17:10) which means to "cut back" or "clip" the foreskin of the flesh.** It doesn't mean to "cut around" the head of the penis.

Modern-day cutting around the head of the penis is a process which is complicated and often ends in drastic results. A 20-40 minute process which involves an extreme amount of pain, for which people are often sedated. We will not go into the details for modern-day cutting around the head of the penis, but it should be noted that oftentimes the skin is cut well below the head of the penis, results in a lot of discomfort and pain to the male throughout life. Some penises have been deformed, bent or numerous other tragedies due to the common modern-day "circumcision." "Mool" should have been translated simply as "to cut back" or "clip" the foreskin of the penis. From here on, we will only refer to "cutting of the foreskin."

Scriptural cutting of the foreskin is a short, quick, single cut of the skin that hangs over and often past the head of the penis. That is why it is called "foreskin," not the entire skin that covers the head of the penis! One may do a search on Google for "circumcision" websites dealing with "milah" vs. "periah." One warning, some websites on this subject show you where the cut is to be made to perform a the "mool" cutting of the foreskin. We do not advise that one cut their own foreskin on their own. I did, and certainly it can be done. But legally I have to advise that it is obviously at one's own risk. We are available to discuss this process and experience. But let us get back to the promise to Abraham and the Scriptural sign of the oath through cutting the foreskin.

CUT THE FORESKIN OF THE HEART ONLY?

Those whom Abraham purchased with silver were supposed to have a cut foreskin. This would be equivalent to a "gentile" coming into the household of Abraham through a transaction involving silver. Thus, even if you believe yourself to be a gentile, Scripture shows that this would apply to you also. A person must also literally cut their foreskin to observe Passover, as commanded in Sh'moot (Ex.) 12:48. Moreover, the Almighty commanded cutting the foreskin of the "**heart**" in D'bayrim (Deut.) 10:12-17; 30:6! He even went beyond the spiritual cutting of the heart to command also the cutting of the foreskin **of the "lips."** M'shah (Moses) shows that it was understood that cutting the foreskin of the lips were necessary, when he says that he is a person of "fore-skinned lips" (Sh'moot (Ex.) 6:30). **יְהוָה** (YAHUAH) is great, who not only commanded cutting the foreskin of our flesh, but also of the lips and heart! He mingles the physical with the spiritual and asks us to recognize and give Him both. Such a person would be called a "tsadiq" (righteous one) according to B'rasheet (Gen.) 7:1.

The Almighty requires not only an acknowledgement of His oaths and promises by our words, heart and mind. Rather, He asks that there be obedience to His commands and instructions once we are a part of an oath relationship with Him.

WHAT SCRIPTURE SAYS ABOUT UNCUT FLESH, LIPS, AND HEART

Unacceptable. Take a look at these texts if you don't believe:

- Anyone **not cut in the flesh is "cut off"** from the people of Scripture – B'rasheet (Gen.) 17:14.
- Don't marry to fore-skinned people – B'rasheet (Gen.) 34:14; Shupaythim (Judges) 14:3.
- No Passover for the fore-skinned – Sh'moot (Ex.) 12:48.
- If foreskin of heart is not cut, the Almighty is against you – Wa'y'qora (Lev.) 26:41.
- Cut the foreskin of the lips - Sh'moot (Ex.) 6:30.

AN ANCIENT EXPERIENCE

It was an ancient experience for me to cut my foreskin. It is one hard to find words for. The support of Alish'bai was amazing. She truly understood what Scripture stated regarding this issue and that the Most High would be with us in this operation, to mark a physical sign of His oath with us. **This was to be my own physical trial, slightly before the trial Alish'bai had to face... the natural home birth of our first child.** Thus, we both had very spiritual and physical trials to go through that year. Each was a unique experience with **יְהוָה** (YAH) we will never forget. Truly worth it. It is for this reason that we chose to have this as part of our book. What must it have been like for Abraham, having talked with the Most High and understanding what must be done, to actually cut his foreskin?

One of the purposes of this book is to make the Turah (Law) real for people. Understand that **Abraham was a real person** who had an oath-relationship with **יְהוָה** (YAHUAH). Perhaps my experience here will help people get an idea. This is not

something disgusting and horrid. This is to show that having an oath-relationship with the Most High is physical, real and meaningful.

It was the Roman year of 2007 that I had my first thoughts about this. Scary? Yes. But our household understood the concepts we have shared earlier from Scripture. I thought long and hard about how I was going to have this done. Since the doctors don't care about doing what they call a "partial circumcision" (a short "mool" cutting of the foreskin as Scripture defines), **I decided to follow in the steps of Abraham and take a crack at doing it myself.**

Perhaps you can find a doctor that will only cut off the foreskin that overhangs the head of the penis (not remove all skin over the head of the penis), but I could not. Make sure you make yourself some legal attestation to this effect and that they can't worm their way out of it if you do go to a doctor. They will attempt to get you to sign a waiver. Bad idea. That says "Hey, feel free to do whatever you like and I won't sue you." I followed the steps of Abraham. I was favoured though, as I had a trusted friend who also kept Torah (Law) to help. We are not recommending you follow what is shared here. This is simply to relate what happened in my own trial with YaH. Please contact us if you are seriously thinking about this.

So came the day of my cutting an oath with YaH. At the time I wasn't sure of what to use. I bought a hunting knife and tested it on some hard vegetables, feeling confident it would do the job. In hindsight, one should use a heavy grade scalpel or barber's "straight razor" preferably. Taking some anointing oil, the knife was prayed over and anointed. My friend took on the role of the one who cut. Alish'bai suggested putting some garlic on the knife as a natural pain-killer. It didn't work very well, which makes us laugh as I look back. EMLA cream is much more effective for those considering this physical act. Using a cutting board, a leather belt was held firmly over the head of the penis, leaving only a small portion of foreskin sticking past the belt. We did not do the research to know that a "magen clamp" is the way to go. The word "megan" (as we pronounce it) simply means a shield. This is what allows for a quick and straight cut in front of the shield, and prevents excessive bleeding. At the time, I didn't have one and was in a hurry to prepare for Paysawkh (Passover). With some patience, we felt confident on the hold and length for cutting. My friend made the cut and a great portion came off, but a small portion was not cut off completely. I couldn't handle a second stroke, feeling faint and hard to stand, worried about the bleeding. Using two dishcloths, we stopped the bleeding and went to the hospital.

The emergency doctors saw me quickly and surprisingly I was in little discomfort. The amazing thing about it all is that there was hardly any pain or discomfort after the actual cut. I am sure that it was **אֶתְיָהוּא** (YaHUAH) with me. My reflection was that He was making me a witness to others, helping me to answer their questions and be a happy witness. I explained that this was a spiritual decision that I made, in order to be true to Scriptural commands, to partake truly of Passover and to symbolize my inward cutting of the foreskin of the heart. They might have thought I was nuts and most of them chuckled, but you could tell they had fun and a number of them said they admired this spiritual decision. They brought an urologist in and he was scheduled to simply finish the job that I had started, which really wasn't much.

The amount of pain involved in this entire process was well worth it. Some of you may be squirming to think about it. Anyone can do it if they pray, study the process and

go through it with the Almighty in their midst, and possibly the help of supportive believers. Especially if they have the right tools, which I didn't. If you are a righteous male, be encouraged to uphold the Turah (Law) in this regard. But please don't be brash, hasty or naive. My experience was spiritual, but certainly lacked the wisdom and research necessary to accomplish it on my own, as we believe Abraham did. Nevertheless, it was a physical trial and a spiritual experience which has left a physical mark of my oath with YaH. Certainly it could have been done right, but I did not use a probe to break the frenulum. That was a mistake. Secondly, I did not use mosquito pliers to pull an adequate amount of foreskin, and place a proper clamp in front of the mosquito pliers, and then cut. Most hardware stores sell what is called a "haemostat." A haemostat of the right size would easily hold the foreskin for the cut to be made. Ancient pictures of cutting the foreskin which have been found by archaeologists show the use of a clamp. With a clamp, all a person would need is a scalpel or "straight razor" (barber's razor). A "mogen clamp" is definitely the best way to go. This, along with a true surgical grade scalpel (both of which can be bought online) simplify the process. **The clamp is placed in front of the head of the penis, nearest as possible to the foreskin tip, where the mosquito clamp is placed, and the foreskin is cut in front of the clamp. This is the method which has been used since ancient times.**

The story here only serves as an example of a spiritual and physical oath with the Most High. We pray this has been a valuable section of our book, providing a glimpse of what it must have been like for the people we read of in Scripture to have done these things for יהוה (YaHUAH). It is our prayer that people would join themselves in an oath with the Most High. We pray for others to dedicate their bodies, hearts, ears and lips to their Creator and walk the Way of the Most High with Him.

FALSE TEACHING ON CUTTING THE FORESKIN

This section contributes to the overall theme of our book in that the Way of the Most High is a path which the modern lifestyle and modern official religions have departed from. There is a false Jewish tradition of "ha Thepayt Dam" (commonly 'ha tafat dam') which is a clear example that modern Judaism has departed from the Way of the Most High. It has become a cultic religion of obedience to traditions, commentaries and commandments which are out of step with the Most High and His Turah (Law). It is a submission to the leadership of flesh, as opposed to the Sovereignty of the Most High and the true ancient paths and wisdom of His Turah (Law). "Ha Thepayt Dam" merely means to take a pin and prick the head of the penis. This tradition states that if a person was "circumcised" in a hospital and wishes to renew their oath of their cut foreskin, then they can simply prick the penis to get a tiny drop of blood from it. This falsehood has been taught by Judaism outside of Scripture for a long time.

There is a rabbinical teaching that cutting the foreskin took place on the Passover day in Sh'moot (Exodus). Those of this mindset believe that in Sh'moot (Exodus), the blood of cut foreskins was placed on the doorposts, along with the blood of the lamb. We find nothing of the sort in the Scriptural record. The blood of the lamb alone was to be placed upon their doorposts (Sh'moot (Ex.) 12:5-7). The falsehood that blood of cut foreskins was placed on the doorposts is then compounded by a tradition.

If you have been "circumcised," that is bad enough, considering that Scripturally you were only supposed to have the foreskin cut. But if you want to reaffirm that oath of YaH in cutting the foreskin in the proper manner... get your heart's foreskin taken away! But please, don't get a pin and pick yourself. And **pray that YaH would see that your parents took away the skin, more than they ought to have according to Scripture. You ought to accept it is a sign of your oath with YaH.**

Some people don't have a large foreskin. So they think that they cannot follow through with the oath YaH explained to Abraham and confirmed in Sh'moot (Exodus). Those with a short foreskin have opted to follow the false Jewish teaching or tradition of "ha Thepayt Dam." If you don't have much foreskin and have never had your foreskin cut, it simply means that you need to cut off less foreskin. You don't get out a pin.

RABBINICAL JUDAISM SUCKS

One thing a lot of people don't know about, is that rabbinical Judaism actually has a tradition whereby they suck on the child's penis after cutting the foreskin. They call this "Metzitzah b'peh," meaning "suction of the mouth." Beyond simply cutting the foreskin, the "Talmud Mishnah (Shabbat 19:2) mentions a third step, *metzitzah*, translated as suction, as one of the steps involved in the circumcision rite. The Talmud writes that a 'Mohel' (Circumciser) who does not suck, should be dismissed from practice. Rashi on that Talmudic passage explains that this step is in order to squeeze some blood from deep inside the wound to prevent danger to the baby... There are other modern antiseptic and antibiotic techniques—all used as part of the *brit milah* today—which many say accomplish the intended purpose of *metzitzah*, however, since *metzitzah* is one of the four steps to fulfill Mitzvah, it continues to be practiced by many Orthodox and Hassidic Jews." This is a very accurate summary on this topic from Wikipedia. It is not rocket science that when a cut is made on the body, that one should clean it properly. Naturally when something bleeds out, you don't need to suck it. This is an inappropriate tradition that directly contradicts B'rasheet (Gen.) 9:3, stating we do not partake of blood, for the life is in the blood. Anyone partaking of blood will be cut off from the people of אֱלֹהֵינוּ (YaHUAH) according to Wa'y'qora (Lev.) 17:11. Moreover, this is a procedure that complete trust should be given to YaH about.

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