

# BRIT MILAH- APPLYING THE BLOOD TO THE DOORPOST OF YOUR DWELLING

## A Scriptural Study of the Hebraic connection of circumcision and the Pesach Sacrifice

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“.. But let no uncircumcised eat of it (the Pesach)” Shemot 12:48b

“And you shall take a bunch of hyssop, and dip it in the blood that is in the basin, and STRIKE THE LINTEL AND THE TWO DOORPOSTS with the blood that is in the basin, and you, none of you shall go out the door of his house until morning.” Shemot 12:22

“And Tsipporah took a sharp stone and cut off the foreskin of her son and threw it at Moshe’s feet, and said, “You are indeed a bridegroom of blood to me.” Shemot 5:25

There has been much contention about the uncircumcised Yisraelite partaking of the Passover, and whether we as Messianic Yisrael should make circumcision a prerequisite for the Pesach Seder. Because Ephraim has been as “... those unstable and without *da’at* (knowledge) twist, as also the other *Kitvei HaKodesh* (Set apart Scriptures), to their own *churban* (destruction).” 2 Kepha 3:16, they do not comprehend the relationship and correlation of the ETERNAL *BRIT* of circumcision given to our father Avraham by Yahweh to be applicable to all his seed throughout eternity. Studying the Torah (the blueprint for all creation), we shall ascertain from Scripture that Yahweh has concealed within His Word, a union between these two *mitzvot* (*brit milah* and observance of Passover) that cannot be denied unless one is willing to have the same rebellious attitude of Pharaoh, “ Who is Yahweh that I should obey His voice..” Shemot 5:2a. Our beliefs, opinion, dogma, and previous teachings do not carry weight, but we must ask the question of ourselves, “What has Yahweh uttered about this command and what is His purpose behind it.” The master key to remember and apply is the words of our Master Rebbe Yahshua HaMoshiach:

- “DO NOT THINK THAT I HAVE COME TO DESTROY (ABOLISH) THE TORAH AND THE PROPHETS. I DID NOT COME TO DESTROY BUT TO COMPLETE. FOR TRULY I SAY TO YOU, TILL THE HEAVEN AND EARTH PASS AWAY, ONE JOT (YUD) OR ONE TITTLE (CROWN) SHALL BY NO MEANS PASS FROM THE TORAH TILL ALL BE DONE. WHOEVER, THEN, BREAKS (ANNULS) ONE OF THE LEAST OF THESE MITZVOT, AND TEACHES MEN SO, SHALL BE CALLED LEAST (*KATAN*) IN THE REIGN OF THE HEAVENS; BUT WHOEVER DOES (PRACTICES) AND TEACHES THEM, HE SHALL BE CALLED GREAT (*GADOL*) IN THE REIGN OF THE HEAVENS (*MALCHUT HaSHOMAYIM*).” Mattithyahu 5:17-19.

The entire *TaNak* stands as written and not one mitzvah can be “done away with at the cross”. Let us begin the Scripture study into the Torah and investigate the *D’var* Yahweh.

### The Brit Milah of Gershom

In Shemot chapter 4, verses 24-26, we have the chronicle of Yahweh encountering or meeting “him” to kill (*hamiytao*) “him”. The first thing we become aware of is that there is no mention of Moshe in these three verses. This incident happens at a “night encampment” as Moshe and his family departs from Midian to return to *Mitsrayim* in verse 20. The phrase “sought to kill” in verse 24 echoes the “sought to kill you” in verse 19.

“Her son’s” in verse 25 recalls the “My son- YISRAEL- MY FIRST-BORN SON” in verses 20, 22, and 23. The Hebrew word “*va-yifg’sheihu*” –“encountered or met him” in verse 24 is the identical word as in verse 27 “He went and met (*va’yifg’sheihu*) him..” We can therefore ascertain that this account is saturated with connections within the previous and latter context of the text in Shemot.

In verse 24, Moshe has departed for Mitsrayim with his household, including his new-born son (Gershom), whom he had not yet circumcised, because he (Moshe) was not concerned with performing the mitzvah of brit milah or in his hurriedness to follow Yahweh in going down to Mitsrayim, he had postponed the circumcision of his FIRST-BORN son-Gershom. The name – GERSHOM means “A stranger-*ger* there-*sham*” and comes from the Hebrew root word- *GER* meaning STRANGER, guest, alien, foreigner, and sojourner. This will prove important subsequently in the teaching. His second son, Eliezer (meaning EL is my help), was born away from the land of Midian and therefore has been presumed to have been properly circumcised. We know that under Midian law any son born in Midian (Gershom) belongs to the mother and so Gershom was called HER son and the rite of circumcision was not the practice of the land in which he was born.

The “him” to be killed in this account can be interpreted two ways; 1. Moshe or 2. his FIRST-BORN son-Gershom. What we can understand is that the mitzvah of circumcision was taken so seriously by Yahweh that He was going to “KILL” one of them for the nonperformance of this commandment. This teaches us that this mitzvah of circumcision is greater than any man, even Moshe or the life of his son.

### The Bridegroom of Blood

Tsipporah calls either Moshe or Gershom a “BRIDEGROOM OF BLOOD”-*CHATAN DAMIM* (BLOODS)” Note the word for blood is in the plural and therefore means “bloodguilt” to the Hebrew mind.

It is possible that Moshe still carried the bloodguilt for murdering the Mitsrite, and Yahweh was demanding the circumcision of Gershom to atone for Moshe’s bloodguilt. Look at this verse from Hoshea:

- “Ephrayim has provoked most bitterly. So his Master left his BLOOD-GUILT on him, and repaid him for his reproach.” **Hoshea 12:14**

It is fascinating that in Arabic the word for “bridegroom” is the same word used for “circumcision”. This is because in some cultures the rite of circumcision is performed just BEFORE THE MARRIAGE CEREMONY. Since circumcision is described as the “*OT*” or sign-mark-evidence of the covenant between Yahweh and the child. The child undergoing brit milah is spoken of as the “bridegroom” of the covenant in the modern ritual. Also, on Simchat Torah (Rejoicing in the Torah) the “hero” is called the bridegroom of the Torah-“*chatan Torah*”. In the Brit Milah ceremony the *mohel* greets the child with the words, “*Baruk habah beShem Yahweh!*” or “Blessed is he who comes in the Name of Yahweh.” These are the same words spoken in the Hebrew wedding ceremony as the bridegroom comes under the *chuppah*. Even our Rebbe Yahshua said in Mattithyahu 23, “For I say to you, by no means will you see Me (Moshiach) from now until you (Yahrushalayim) say, Baruk Habah B’Shem Yahweh.” He will be the Bridegroom returning to His Bride- *Yahrushalayim* (see **Revelation 21-22**). This account may also be related to the account of King Dawid wooing Michal with the offering of 200 Philistine foreskins (**1 Sam.18: 20**).

Note that in this Torah reading (SHEMOT) later in the text, Pharaoh refuses to let Yahweh’s First-Born son (Yisrael) the freedom to go and worship Yahweh with a sacrifice in the wilderness. This puts Pharaoh and all of Mitsrayim’s first-born sons under a pronouncement of death. Since Moshe is on his way to deliver this dictum from Yahweh, and on this bridge between the message and the confrontation with Pharaoh, Moshe’s first-born son (Gershom) is brought under the scope of Yahweh’s claim. Gershom, like the entire first born sons, is Yahweh’s own and his blood averts the “destroyer *malak*” from taking his life. This then leads us to a deeper truth about circumcision and Passover.

## “Touching his legs”

“So Tsipporah took a flint and cut off her son’s foreskin, and TOUCHED HIS LEGS WITH IT, saying...” **Shemot 4:25**

*VatiKaT TziPPoRaH TzoR VaTiKeRoT ‘eT- ‘aReLaT BeNaH VaTaGa’ LeRaGeLaYV*

- **Touching- #5060** *naga’ “to touch, to reach unto, to SMITE, to STRIKE”*
- **Legs- #7272** *regel “ a foot, the pudenda (the external genital organs of a man or woman), LEG, journey”*

This text is where we commence to see the correlation of the blood of circumcision and Yahweh’s command for brit milah to be a prerequisite for its observance, and the visible sign of the blood of Pesach lamb on the doorposts of the home of an Yisraelite to protect his first-born. In both these instances, Yahweh comes as a “Destroyer” and blood averts the evil to the firstborn. The word for “touch” means “to smite or strike” and the word “legs” can mean “legs or a euphemism for the genital organs”.

It is a reference to daubing the child’s legs and genitals with the foreskin (*orlah*- a barrier standing in a way of a beneficial result) while it was bloody. This would then appear as the Hebrew Letter CHET (whose numerical value is 8 signifying the day that Yahweh commanded all of Avraham’s seed to be circumcised –the 8<sup>th</sup> day). There is a reason Yahweh chose the 8<sup>th</sup> day. The child has come in contact with his first Shabbat, the elevation of secular time to spiritual time thus giving the child new found strength. He is then ready for his *bris*. A Midrash (*Vayikra Rabbah 27:10*) speaks of a King who came to a city and decreed that all who wished to see him should first visit the Queen. So it is that all who wish to enter into the ETERNAL COVENANT with the King of the Universe must first visit the Shabbat Queen.

## “Striking the Lintel and the Two Doorposts”

In **Shemot 12:22** we have the connection by “*G’zerah shavah* (Torah Lesson #8) with the Hebrew word STRIKE or APPLY. It is #5060-*naga’ “to touch, smite, strike”* THE VERY SAME WORD USED IN SHEMOT 4:25 WHEN TSIPPORAH STRIKES HIS LEGS WITH THE BLOOD! In application of the blood from the Passover lamb to the lintel and doorposts of their dwellings, the Yisraelites were forming the Hebrew letter CHET! Since our bodies are the Dwelling Place of Yahweh, then Gershom was having the blood applied to the lintel and doorposts of his Dwelling Place! This was a foreshadow of the Passover sacrifice in Shemot 12 and forms the bridge between the covenant of Yahweh with Avraham and the observance of the Passover by those who are circumcised! BUT THERE IS MORE!

- “And when the stranger (*GER*) sojourns with you and shall perform the Passover to Yahweh, LET ALL HIS MALES BE CIRCUMCISED, AND LET HIM COME NEAR AND PERFORM IT, AND HE SHALL BE AS A NATIVE OF THE LAND (a Yisraelite). BUT LET NO UNCIRCUMCISED EAT OF IT!” **Shemot 12:48-49**

Please note that the Hebrew for “stranger” -*GER* in this verse is the very same ROOT word as the name of GERSHOM! Through using the law of “*G’zerah shavah*” of Torah interpretation we can arrive at the conclusion that Gershom can be a type of “stranger living in a strange land” that wants to partake of the Passover and thus needs to be circumcised to enter the covenant of Avraham and to be considered a part of Yisrael (WE ARE NOT TALKING ABOUT SALVATION AS MANY CLAIM, BUT WE ARE TALKING ABOUT IN ORDER TO BE CONSIDERED AS ONE BORN IN THE LAND-AN YISRAELITE AND PERFORM THE PASSOVER!)

## Yahweh as the Bridegroom

“And Yahweh shall pass on to smite the Mitsrites, and shall see the blood on the lintel and the two doorposts, and Yahweh shall Passover [cross-over-pass through] the door and not allow the destroyer to come into your houses to smite you.” **Shemot 12:23**

If we understand the THRESH-HOLD Covenant of the ancient East (Read –“**The Threshold Covenant** by H.Clay Trumbull), we can understand the depth of the meaning of the Passover to us as Yisrael. This is where the custom of the groom carrying the bride over the threshold of their home comes from in our culture. The root of *pesakh* comes from *pasakh* –“to cross-over”The original meaning of the word PASSOVER is therefore understood by the Hebrews as Yahweh crossing over the threshold of the home covered by the blood of the Passover lamb, and not just passing over their homes to spare them from the destroyer. He was actually coming into the home to make covenant with each family observing the Passover. Since the Hebrew letter CHET has the value of 8 “new beginnings”, we can glean from the text that on the first Passover night Yahweh was crossing the threshold of the Yisraelites’ homes as the Bridegroom to make a covenant with his virgin bride-Yisrael. Weddings are a time of new beginnings of the couple, as He was now forming the nation of Yisrael and taking her as His own Bride as a nation. The Passover lamb was never for an individual Yisraelite, but for the nation of Yisrael.

- “Say, therefore, to the Bnai Yisrael, I AM Yahweh, and I shall bring you out from under the burdens of the Mitsrites, and shall deliver you from their enslaving, and shall redeem you with an outstretched arm, and with great judgment, AND I SHALL TAKE YOU AS MY PEOPLE, and I shall be your Elohim. And you shall KNOW that I AM Yahweh your Elohim Who is bringing you out from under the burdens of the Mitsrites.” **Shemot 6:6-7** [The word TAKE in Hebrew in this verse-*lakach*, is the very same word that means to TAKE AS A BRIDE.]
- **Yirmeyahu 31:32**: “not like the covenant I made with their fathers in the day when I TOOK THEM BY THE HAND TO BRING THEM OUT OF THE LAND OF MITSRAYIM. My covenant which they broke (the Passover), though I was a HUSBAND to them,” declares Yahweh. [NOTE: This verse is speaking of the Passover Covenant of Shemot 12 when Yahweh TOOK them out of Mitsrayim NOT the Mt.Sinai experience of the giving of Torah! This is connected with the EXODUS or redemption out of the land of Mitsrayim by the covenant of Passover. This verse uses the Hebrew – *chazak*, which means to BIND oneself to, to seize by the hand, to grab hold of the hand. ]
- “And the rib which Yahweh Elohim had taken from the man He made into a woman and HE BROUGHT HER TO THE MAN.” **Bereshith 2:22** [Here we have a similar situation when Yahweh Elohim takes the Bride (Chawah) by the hand and BRINGS her to ADAM. The rib (*tzela*’- a side chamber of the Temple, a side beams of a building) that He made Chawah from is the word –*lakach*! Then He brought-*BO*’ –which means to enter into the House of the husband!]

It is obvious the Passover in Shemot Chapter 12 is a marriage between Yahweh/the Husband and Yisrael/the Bride. It is fascinating that the Shir HaShirim is read in the synagogue at Pesach. This book of Scripture is about the intimacy between Yahweh and His BELOVED BRIDE-YISRAEL!

In the primitive marriage rite the stamp of the “red hand of blood” of the bridegroom was placed on the doorpost of their home as a certificate of the marriage covenant of that home. But in this Passover rite in Mitsrayim, a FEMININE HAND, the hyssop (*ezov*) a symbol of the feminine since the tree or bush is a symbol for the female, applied the blood to the lintel and doorposts of the dwelling just as Tsipporah applied the blood to the legs of Gershom.

This is why our Master Yahshua cut the Renewed Brit in His blood at Pesach and not at Yom Kippurim. This is why He had to be killed on the stake on Passover Day (Abib 14) between the evenings of the 14<sup>th</sup> and 15<sup>th</sup>. He was acting as the Bridegroom and Renewing the *Ketubah* (marriage contract) with ALL Yisrael!

The night before Passover, in His teaching *seudah* (meal), He was explaining all this to His talmidim by using the SEDER cups and bread (the Hebrew word here is *lechem* NOT *matzah* as many think).

- “However, Joseph Shulam has suggested that it may have been not the *Seder* but a *se’duat mitzvah*, the celebratory “banquet accompanying performance of a commandment” such as a WEDDING OR BRIT MILAH!” *The Jewish NT Commentary* by David Stern page 77

### “Cut OFF”

Once again by using the hermenutical law of “*G’zerah shavah*” we can extract the following from the Hebrew text:

- **Shemot 4:25**- “...and CUT OFF the foreskin of her son...”
- **Shemot 12:15** - “... For whoever eats LEAVEN BREAD from the first day until the seventh day, that being (THE SOUL-HANEFESH) shall be CUT OFF from Yisrael.”
- **Bereshith 17:14** – “And an uncircumcised male child who is not circumcised IN THE FLESH OF HIS FORESKIN, his life ( THE SOUL- HANEFESH) shall be CUT OFF from his people (Yisrael)- he has broken MY Covenant [NOTE: It is Yahweh’s BRIT not man’s]”
- **Bereshith 17:11-13** – “And you shall circumcise the FLESH of your foreskin, and it shall become a sign (*OT*) of the covenant between ME and you. And a son of eight days is circumcised by you, every male child in your generations. He who is born in your house or bought by silver from any foreigner who is not of your seed. He who is born in your house (bayit-house, family), and he who is bought with your silver, HAS TO BE CIRCUMCISED. So shall MY covenant be in your FLESH, for an EVERLASTING Covenant.”
- **Galatians 3:7** – “Know then, that the Bnai HaEmunah (sons of the belief-trust-faith), THESE ONES ARE THE BNAI AVRAHAM (sons of Avraham) AVINU!”
- **Ephesians 2:19** – Therefore, then, no longer are you *GERIM* and *toshaviym*, but you are FELLOW CITIZENS of the Kadoshim and bnai bayit members of the household of Elohim.”
- **CUT OFF- KARAT** “ to cut off, cut down, cut asunder, destroy, consume, to COVENANT by CUTTING flesh”

Brit milah is called “THE SIGN OF THE BRIT”. According to the Torah anyone who is of the SEED (*ZERAH*) of Avraham Avinu or even purchased with silver from a foreigner and lives in the HOUSEHOLD of Avraham’s SEED (according to **Galatians 3:16** the SEED in midrash by Rav Shaul is the *Moshiach Yahshua*) failure to be circumcised would result in being “CUT OFF” from his kin or family.

We also read that anyone eating of LEAVEN-*chametz*- during the seven days of Unleavened Bread shall be cut off. If the Seven days is symbolic of seven thousand years, we have some great symbolism here in these verses. Could it mean that ANY YISRAELITE THAT EATS OF FALSE DOCTRINE THAT CAUSE PRIDE now or in the Millennium should be cut off from their inheritance and people? It is interesting that one of the verses we recite when we bind tefillin is Shemot 13:6-16. Wearing tefillin is a remembrance not eat leavened bread for seven days, and the Torah of Yahweh (unleavened bread) will be in our mouths. Binding tefillin on our hand is symbolic of the marriage covenant to Yahweh as we bind our ring fingers together as ONE and recite Hoshea 2:19-20! The seven windings on the arm represent the seven marriage blessings, the seven circles the bride (*kallah*) makes around the bridegroom (*chatan*), AND the seven thousand years before we enter the heavenly Yahrushalayim.

So by wearing tefillin we can clearly understand that the Passover is related to a marriage ceremony. All the verses recited while binding the tefillin refer us back to the Exodus!

- “But Rebbe, Melek HaMoshiach said to them,” Take special precaution against the *chametz* (swelling leaven) of the Perushim and Tzedukim. **Mattithyahu 16:6** [He was speaking of the swelling of pride that the leavened teachings caused in the Pharisees and Saducees. Leaven is a type of PRIDE, the root of all sin.]

- “Your BOASTING (pride) is not good. Do you not have *da’at* (knowledge) that a little *chametz* (leaven) all the mixture leavens? Purge out the old *Chametz*, that you may be *issa chadasha* (renewed dough, bazek, deaf dough, having no indication of fermentation), as you are indeed *matzoth* (unleavened bread). More than that, our *Korban Pesach* has been sacrificed, *Moshiach*.”<sup>1</sup>  
**Corinthians 5:6-7**

An uncircumcised Yisraelite would be alienated from the COMMUNITY OF YISRAEL and BE EXCLUDED FROM THE PESACH SACRIFICE AND THE REDEMPTION FROM MITSRAYIM. If they failed to “cut off” the flesh from the male member (the sign of continuity of seed and generations of Yisraelites) or they ate of “leaven” (symbolic of the doctrines of men that violate the Torah or the traditions of the church that do away with the Torah in favor of the traditional interpretation of Scripture), they were to be CUT OFF from Yisrael. They could not participate in the community observances of the Feasts or the *Bayit HaMikdash*-Temple. The Temple is a type of the *Gan Eden*. So it could not be defiled by ritual uncleanness. One could only enter it in a state of purity. “Cutting off” was a form of excommunication from the community and the blessings of the Temple.

This punishment is largely confined to offenses connected to the system of Yisraelite worship and deviant sexual behavior (placing the male organ in the wrong receptacle). *Karet* means the soul will be “cut off” from its spiritual source. The word Hebrew word for soul-*Nefesh* (male) would be cut off from the spirit-*Ruach* (female). The Torah really does not give a definition of the word –KARAT; but in Traditional Rabbinical literature it means a “premature death”. This definition would be in harmony with the teachings of Rav Shaul in **1 Corinthians 11**. The general idea is that one excludes himself from the religious community dooms himself and his seed to extinction in the community of Yisrael, because he cannot benefit from the Covenantal Blessings of Avraham.

So if the father fails to have his son circumcised, it then is the responsibility of the community or the son when he reaches maturity to see that he receives brit milah.

### **Yehoshua Chapter 5**

- **Yehoshua 5:5-7**- “For all the people who came out had been circumcised, but all the people who were born in the wilderness on the way as they came out of Mitsrayim had not been circumcised. For the children of Yisrael walked forty years (the same amount of time Moshe spent in Midian) in the wilderness, till all the nation-the men of battle who came out of Mitsrayim-were consumed, because they did not obey the voice of Yahweh, to whom Yahweh swore not to show them the land which Yahweh had sworn to their fathers that He would give us a ‘land flowing with milk and honey (symbols of the Torah). And Yehoshua circumcised their sons who he had raised up in their place; for they were uncircumcised, because they had not been circumcised on the way.”
- **Yehoshua 5:10**- “And the bnai Yisrael camped in Gilgal (to roll away reproach), and performed the Passover on the fourteenth day of the month AT EVENING on the desert plains of Yericho.”

Yehoshua is a type of *Moshiach* (who is the prophet like unto Moshe-Deut.18: 15-19). Please note that Yahweh’s WORDS =Torah will be in His mouth, and He shall speak to them ALL that I command Him. And anyone who will not listen to this Prophet like Moshe (the *Moshiach*), Yahweh will require it of him. This Prophet will communicate Yahweh’s will (TORAH) in all matters. This Prophet would have the highest authority in the land of Yisrael. It is important to note in the verses that follow this text, it states that ANY prophet that speaks contrary to the Torah of Yahweh, that prophet will DIE! This is a heavy word for anyone claiming to be a prophet of Yahweh.

IF Ephraim is represented by those Yisraelites who are BORN IN THE WILDERNESS (or EXILE, dispersion outside the Land) and they failed to be circumcised in the exile among the *goyim* because of assimilation (the Acts 15 *Bet Din* that DELAYS circumcision -not abrogates it), then they are to be circumcised BEFORE they participate in the Passover meal.

- “The entire supposed supposition against physical circumcision, which appears only in the book of Galatians, is one of the most misunderstood areas of Holy Writ...Physical circumcision is not a Torah ordinance alone, but in fact predates the Torah by some 600 years. How could he call believers Abraham’s sperma (Greek) or seed in **Galatians 3:29** and then withhold brit milah or circumcision to all converts, especially in light of the returning akrobustia and the true pagan aperitome who were the seed of Abraham by faith? NOWHERE does he or any other apostle for that matter, FORBID THE TOKEN OF **GENESIS 17:23** TO A NEW CONVERT! WE CAN REST ASSURED THAT THE NEW CONVERTS TO MESSIAH WERE BEING CIRCUMCISED JUST AS TIMOTHY WAS, who being Greek, most likely had EPHRAIMITE bloodlines. Therefore, Titus MUST ALSO HAVE BEEN CIRCUMCISED, in order for Paul to be consistent.

Neither Timothy nor Titus were Biblically JEWISH. Israelite status is determined by the father, not the mother...” **The Truth About All Israel** By Rabbi Moshe Yosef Koniuchowsky pages 68-69

- **Acts 28:17**: “And it came about after *shloshah yamim* (three days), that Rav Shaul called together the *chashuve* (leaders) Yahudim. And when they had assembled, Rav Shaul was saying to them, ‘*Anashim* (men), *Achim* (brothers), though I had nothing *keneged* (against, in opposition to) our Jewish people or to the *minhagei Avoteinu* (the practices of the fathers), I was arrested in Yerushalayim delivered into the hands of the Romans.”

In the letters by Rav Shaul he NEVER taught against the Torah of Moshe, nor taught others to break the Torah. If he had done so then he was in opposition to the words of our Master Rebbe Yahshua in **Mattityahu 5:17-19** and **Devarim 18:15-19**. Rav Shaul was not a schizophrenic. He was a Torah observant Pharisee that believed that Yahshua was the *Moshiach* of all Yisrael. His mission was to find the “Lost Sheep of the House of Yisrael” that were scattered into all the nations.

- “But the Master said to him, “Go, for he is a chosen vessel (*keli nivchar*) of Mine to bear My NAME (My halakah-my doctrines) before both Goyim, sovereigns (*Melachim*), AND THE CHILDREN OF YISRAEL- Bnai Yisrael.” **Acts 9:15**

### 1 Corinthians 11 Passover

**1 Corinthians 11:23-34** is speaking of the Passover meal in the community of Believers in verses 27-32.

- “Therefore, whoever eats the Pesach matzoh or drinks the Kiddush cup of (Rebbe, Melek HaMoshiach) Adoneinu unworthily will be guilty and answerable for the basar (flesh) and the *dam* (blood) of (Rebbe Melek HaMoshiach) Adoneinu. But let a ben Adam apply cheshbon hanefesh (or examine) to himself and in that manner let him eat of the Pesach matzoh and let him drink the Pesach Kiddush cup...But if we are judging ourselves in teshuvah, we would not be brought into MISHPAT (judgment)..”
- **EXAMINE**- # 1381 dokimazo Greek-“to test,approve,allow,discern,prove,try” from #1384 –dokimos- “ACCEPTABLE,APPROVED,try” *Webster’s New Collegiate Dictionary*
- “Examine yourselves (perform bedikah) to see if you are in THE BELIEF-prove (Greek-dokimen “EVIDENCE”) yourself... except you be reprobate (Greek adokimoi -”counterfeits)...” 2 Cor.13:5 Examine #3985-peirazo-“to test,scrutinize,discipline”
- acceptable:ADJ.1.capable or worthy of being accepted 2a.welcome,pleasing 2b.barely satisfactory,adequate *Webster’s New Collegiate Dictionary*

Rav Shaul teaches that we should examine ourselves to see if we are approved or acceptable to partake of the Passover meal in order that we would not suffer judgment with the world. Failure of self-examination to see if we are observing the Torah and “in THE BELIEF” could result in sickness or even death. The root of the Hebrew word for prayer *l’hitpallel* means to “judge oneself”.

We should pray or prepare ourselves for the Passover by repentance, prayer, and opening ourselves to the Ruach Hakodesh to see if we are meeting the requirements to partake of the Pesach meal. The evidence would be that we are in the covenant of Yisrael and meeting the requirements to observe the Passover.

- **EVIDENCE:** noun 1. AN OUTWARD SIGN:indication b.SOMETHING THAT FURNISHES PROOF:testimony Webster's New Collegiate Dictionary
- **SIGN:** 6a-SOMETHING MATERIAL OR EXTERNAL THAT STANDS FOR OR SIGNIFIES SOMETHING SPIRITUAL. Webster's New Collegiate Dictionary

Since brit milah serves as a sign (Hebrew-*ot*) of the Covenant and also as a seal on our faith, Romans 4:11, the sign (*ot*- distinguishing mark) of circumcision, a seal (*chotem*) of the righteousness of THE BELIEF while in uncircumcision...”). Notice that circumcision is a seal of THE BELIEF- the same words in 2 Corinthians 13:5.

### **The 2 Dibre ha Yamim (2 Chron.) Argument Blown Away!**

“For many in the assembly had not set themselves apart. Therefore the Lewites were over the slaughter of the Passover for everyone who was not clean, to set them apart to Yahweh.For many of the people, many from Ephrayim and Menashsheh, Yissaskar, and Zebulun, had not been cleansed, yet they ate the Passover contrary to what was written. But Chizqiyahu prayed for them, saying, ‘Yahweh Who is good, provide atonement for everyone who has prepared his heart to seek Elohim, Yahweh Elohim of his fathers, though he is not cleansed according to the cleansing of the Set-apart Place.’And Yahweh listened to Chizqiyahu and healed the people.” **2 Dibre ha Yamim 30:17-20**

Many Ephraimites like to argue that this account allows the uncircumcised to eat of the Passover. What we have according to the context (remember a text out of context is a pretext) is the fact that many from the Northern Tribes came to Yahrushalayim for the Passover as commanded in the Torah but did not have time to undergo ritual purification BUT did prepare their hearts by doing *teshuvah* (see verses 6-11). They were circumcised Yisraelites but ritually unclean. Also, this account is the SECOND PASSOVER AS THE CONTEXT CLEARLY SHOWS IT WAS ON THE SECOND MONTH NOT THE FIRST BECAUSE THE KOHENIM WERE NOT YET SANCTIFIED TO SLAUGHTER THE LAMBS IN THE FIRST MONTH OF ABIB.

- “But the man who is clean and is not on a journey, and has failed to perform the Passover, that being shall be cut off from among his people, because he did not bring the offering of Yahweh at its appointed time-that man bears his sin.”
- **Wayyiqra 22:3**, “Say to them, Any man of all your offspring throughout your generations who draws near the set-apart offerings which the Bnai Yisrael set apart to Yahweh while he has uncleanness upon him, that being shall be cut off from before me. I am Yahweh.”
- **Cleansed (set-apart):** #2891-*taher*-“to be bright, to be pure,uncontaminated,innocent or holy,to purify oneself”
- **Cleansing (purification):** #2893-*tohorah*- “purification, moral purity, ceremonial purification” According to the Gesenius' Hebrew-Chaldee Lexicon of the O T on page 318 in this verse it means “purity of heart”.
- **Uncleanness:** # 2932-*tum'ah*- “impurity, filthiness, unclean” From #2930-*tame'*- “to be foul,defiled, ceremonially defiled”
- **Healed:** #7495-*raphah*- “to mend,cure,repair,heal, make whole”

The Gesenius' Hebrew-Chaldee Lexicon page 776 makes it VERY CLEAR THAT THE HEALING TAKING PLACE IS “to pardon from sin and return to a pristine felicity”. The KEY is the word “atonement” or “pardon” in verse 18.

- **Atonement-pardon:** #3722- *kafar*- “to cover over, to cover, to cover sins, to obtain forgiveness, free from charge against, to be expiated”

It is obvious from the Hebrew words used in these verses that these Ephraimites had not offered sin sacrifices as commanded in the Torah, nor had time to be cleansed from any ritual uncleanness, and they had failed to come up to Yahrushalayim for the Passover in the First Month.

So, Chizqiyahu prayed to Yahweh to forgive them for neglecting the first Passover and failing to be ritually clean. Because they had returned to Yahweh and the Torah, Yahweh was willing to forgive them for neglecting the Passover and their ritual uncleanness. They obviously were circumcised, as Yisraelites according to the Torah. There is nothing within the context of these verses that would even imply they were not circumcised and a text out of context is a pretext (Torah Lesson # 8). You have to understand that there is an internal preparedness for Passover as well as an outward preparedness. We need to get the *chametz* (leaven) out of our lives before partaking of the Feast.

- **Mattithyahu 26:19**. “And the taught ones did as Yahshua ordered them, and PREPARED the Passover.”

How were they preparing? Were they killing and cooking the lambs? The KEY once again is the word “prepared or made ready” in the Greek.

- **Prepared:** #2090- *hetoimazo* –from #2092 –“to prepare, provide, make ready. COMP #2680. Word #2090 comes from the word #2092-*hetimos*- which means “FITNESS, READY, ADJUSTED, PREPARED”. Then we are told to compare #2090 to #2680-*kataskeuazo*- from #2596 & # 4632 –“to prepare thoroughly whereas #2090 REFERS TO INTERNAL FITNESS BY IMPLICATION TO CONSTRUCT, CREATE-BUILD.”
- **PREPARED:** #3559-Hebrew –*kuwn*-“to be erect, faithfulness, make provision for, prepare oneself, be sincere of heart.”

The talmidim of our Rebbe Yahshua were preparing THEMSELVES by putting the leaven out of their lives so they could keep the Feast of Unleavened Bread and the Passover. They knew that the Passover had to be prepared for BOTH physically and spiritually. This would involve *teshuvah* (repentance), prayer, study, forgiving, and purging out the leaven from our lives. Setting apart oneself as the Dwelling Place for Passover is just as important as preparing your homes for Passover! We also learned this from **1 Corinthians chapter 11**.

### ***Brit Milah under the Malkitsedeq Priesthood***

Many Sacred-Namers and “church” members try to use the argument that we are now under the Malkitsedeq Priesthood of our *Kohen HaGadol Yahshua HaMoshiach* (see Ivrim- Hebrews 7-9), and there no longer have to keep the “ceremonial law” or the sign of the Avrahamic Covenant- *brit milah* .The FACT is that Avraham, Yitzqak, Ya’akov and the twelve sons of Yisrael WERE ALL UNDER THE MALKITSEDEQ PRIESTHOOD as the Levitical Priesthood did not exist until after Mt. Sinai in Shemot 32-33. All the seed of Avraham that existed under that priesthood were circumcised. So we cannot be faithful to the Torah and use that argument. Circumcision, just as the Shabbat, thousands of years BEFORE SINAI and the Mosaic Law! This rite goes back further than Judaism or any religion. It is not a “Jewish” rite or ritual.

I will be even more revolutionary and say that since the Torah is eternal as the *D’var YHWH* or the WORD (**Yochanan 1:1-2**), and then the mitzvah of circumcision was in the BEGINNING-*Bereshith*! Therefore it predates ADAM and creation. It was there in the endless world.

## Walking in the Footsteps of Moshiach or WWJD?

- **1 Yochanan 2:6:** “The one who says he stays (makes his maon) in Him ought to walk the derek (way) just as that One walked.”

Believers want to proudly wear their “WWJD” bracelet, yet they do not desire to live as He lived. What did Yahshua do?

- “And when the shemonah yamim (8 days) were completed for his brit milah (circumcision), Yahshua was given as SHMO (Name), which He was called by the malak before he was conceived in the womb.”

Our Rebbe was circumcised on the eighth day according to the Torah of brit milah, as a B’nai Avraham. He also received His name, according to Jewish tradition at his bris. This Jewish tradition of naming at the child at his brit milah is not in the Talmud, but we do find it recorded here in the Good News of Luke (also we read of Yochanan the Immerser’s brit milah and naming ceremony in Luke 1:59). As Yahshua’s talmidim, certainly we want to walk as He walked just as we are commanded.

- “Become imitators of me AS I ALSO AM AN IMITATOR OF REBBE, MELECH HAMOSHIACH.” Rav Shaul -**1 Corinthians 11:1**
- **Imitator:** # 3402-mimetes GRK. “to be a follower,mimic” –here in the continuous tense
- **Imitate:** *Webster’s New Collegiate Dictionary* : 1:to follow as a pattern,model, or example 2:to produce a copy of:reproduce 3:to appear or be like;resemble 4:mimic,counterfeit

We have been commanded by Rav Shaul in the Brit Chadasha to be an imitation of him as he is of Moshiach.Our Rebbe Yahshua then is the model, pattern, or blueprint (as the Living Torah) that we are to follow or imitate in our walk We are to be a carbon copy of our Master Rebbe HaMoshiach. A copy looks just like the original-it is a reproduction of the original. Just the FACT that Yahshua was circumcised in obedience to the Torah is enough for anyone who claims love Him and to be a disciple of Him to submit to brit milah. Those instructors who teach that Rav Shaul taught against circumcision need to read **Acts 21:21**. In that text the believing Yahudim FALSELY ACCUSED Rav Shaul of teaching against brit milah and Torah observance. If he had taught against one Torah command, according to Yahshua in **Mattithyahu 5:19**, Rav Shaul is the least in the Kingdom of the Heavens and the *olam haba* (world to come).

### The Importance of this Mitzvah

The mitzvah of circumcision is so important that it overrides the commandment of keeping the Shabbat! Even our Rebbe Yahshua held this viewpoint in **Yochanan 7: 22-23**. Our Rebbe Yahshua uses the “*kal v’khomer*” argument (see Torah Lesson # 8) to teach in a rabbinical manner the Pharisees that since they consider brit milah a permitted “work” on the Shabbat, then how much more should healing of a persons body be permitted on the Shabbat. The Talmud agrees with Yahshua’s halakah. In **Yoma 85b** it says, “Rabbi El’azar answered, ‘If circumcision, which involves only one of the 248 parts of the human body, suspends Shabbat, how much more must [saving] the whole body suspend Shabbat.’”

So our Rebbe DID not oppose the tradition of the fathers, and He was not against their legislation that needed to apply the Torah to particular circumstances and times (as circumcision on Shabbat), but against attributing that this legislation was inspired by Elohim as the Scriptures. Our Rebbe then states his stand on the Oral Traditions in verse 24, “Do not judge according to appearance, but judge with righteous judgment.”

## Looking on a Deeper Level-SOD!

If we look at the Gematria of the Hebrew word BRIT which equals 612, we have a total of 612 mitzvot. Therefore mitzvah of brit milah is equal to the other 612 mitzvot. There are a total of 13 Covenants based upon this mitzvah, and the word BRIT occurs 13 times in **Bereshith 17**.

This sign is ETERNAL and is even seen AFTER the body is raised in the resurrection. It is a seal in our flesh forever. It marks us as a servant of Yahweh. In **Devarim 30:11** we read, “Who shall go up to heaven,” –*mi yaaleh lanu hashamayim*. This forms the acronym- *mem- yud-lamed-heh* or MILAH! The last four letters of these words are – *yud-heh-waw-heh-YHWH* OR YAHWEH the Tetragrammaton! Homiletically we see that the mitzvah of brit milah removes the barriers that separates us from the heavenly worlds and enables us to reach the nearness of Elohim.

Also, the corona of the male reproductive organ resembles the letter YUD, the first letter of YHWH. It is hidden from view by the *orlah*-foreskin, a symbol of the flesh and rejection of Elohim. At the brit milah, we remove the *orlah* and reveal the *atarah*-corona-CROWN declaring the Kingship or sovereignty of Yahweh over our flesh! However, according to *Webster’s New Collegiate Dictionary* the word CORONA can mean – “a colored circle –(rainbow like lights) often seen around a luminous body as the sun or moon caused by the refraction of LIGHT by the particles of WATER or dust- a circle of LIGHT made by the apparent convergence of the streamers of the aurora borealis.” Is it possible that the very act of brit milah opens up our eyes of understanding to receive LIGHT-enlightenment from Yahweh’s Torah? The Scripture backs this up:

- “The mitzvah of Yahweh is clear, enlightening the eyes.” **Tehillim 19:8**
- “Open my eyes, that I might see the Wonders from your Torah.” **Tehillim 119:18**  
The DOING of the mitzvah of Yahweh will bring light or enlightenment in our darkness.
- “For You Yourself light my lamp; Yahweh my Elohim makes my darkness light.” **Tehillim 18:28**
- “The spirit of a man is THE LAMP of Yahweh, Searching all his inmost parts.” **Mishle 20:28**

The Hebrew letter CHET has a numerical value of 8. It symbolizes man’s ability to transcend the limitations of his physical existence or flesh! It puts him on a higher plane above nature or the flesh, i.e., and the metaphysical of Divine. The letter CHET also stands for LIFE-CHAIYYIM or literally LIVES, indicating we are more than physical beings! This letter also connects us back to the Passover and the eating of unleavened bread. We are commanded to eat –*matzah-mem-tzadi-heh*, and to abstain from leavened bread-*chametz-chet-mem-final tzadi*. The penalty is to be CUT OFF. Notice they contain the very same Hebrew letters except for the *chet* and the *heh*. The only difference between these two letters is the minute space in the left leg. This TINY difference is symbolic of the TINY difference between *chametz* and *matzah*. It is the lack of precision of preparation and the baking of *matzah* that turns it into *chametz*. So it is the minute or least mitzvah of the Torah is as important to observe as the greater commands!

- “... and have neglected the weightier matters of the Torah:the right-ruling and compassion and THE BELIEF.THESE need to have been done , without neglecting the others.(the lesser commands and traditions)” Rebbe Yahshua HaMoshiach- **Mattithyahu 23:23b**

The Hebrew letter CHET can represent the male organ as this organ serves two functions. These functions are represented by the two legs of the CHET.The right leg, representing the procreative powers of the man which is called *tov* or (good), and the left leg representing the discharge of waste matter, the source of evil or negativity.

The traditional rabbis say that originally these functions were from two different channels, as there does not seem to be a biological reason for the male organ to serve the additional function of disposing of waste from the bladder in the same channel that brings procreation. Before the fall of Adam (according to this tradition), his organ contained two different channels.

If he had not sinned, he would have broken the left channel or leg of the CHET (evil), transforming the CHET into a HEI (a breath sound- and the HEI is made of a YUD + DALET symbolizing the physical with the spiritual). Instead the two channels became converged and his organ was then covered with FLESH (foreskin)-the *orlah*. At that moment, evil or sin became an intrinsic part of his being.

He became defiled and was driven from the *Gan Eden*. Thus his seed after him were born with foreskins (in Adam's image not Elohim's see **Bereshith 5:3**). In order to rectify this situation or at least to stop sin from attaching itself to the reproductive channel, Yahweh gave the commandment of brit milah. Through brit milah we rechannel human sexuality into the realm of *KADOSH*.

It allows the sexual act to become a means of giving birth to set-apart souls into the world. Our desire for pleasure becomes a desire for holiness. Since the *Gan Eden* is a pattern from heaven of the heavenly Dwelling Place, how can the uncircumcised enjoy the "delight-Eden" of Yahweh's presence?

Notice in Bereshith 17 Yahweh changes Avraham to AvraHam with his Brit Milah, adding the HEI representing the *Ruach* to his name. Through the ritual of *Brit Milah* Avraham's organ that would continue his seed in the earth was changed back bearing the image of ADAM as Elohim originally created him.

## Conclusion

It is imperative that Messianic Yisrael begin to interpret the written word, study, and understand the Torah of Yahweh through Hebraic eyes. As long as we try to REASON by man's wisdom WHY we do not have to obey the Torah, we will never experience the reunification of the Two Houses of Yisrael that is dependent upon the common link of Torah observance. When a Yisraelite receives brit milah, he is walking in the same BELIEF as Avraham Avinu. He is demonstrating his belief in the Moshiach, and attaching himself to the Torah of Yahweh. We must understand that to draw down the revelation of Yahweh into this world, man must perform acts of service; the mitzvot of the Torah. Even Yahweh's unconditional love requires an active belief by the Yisraelite if he is to internalize it and bring it into openness of revelation to the world. The response to unconditional love must also be unconditional-going beyond the limits of rationality.

Both the signs of Pesach- the blood of circumcision and of the Paschal lamb –were of this character. Circumcision is done on the eighth day when a child has an undeveloped faculty of reason, and the UNION between Yisrael and Yahweh goes beyond the rational. Self-sacrifice is never rational in the eyes of man.

Yisrael as the Bride of Moshiach and the BODY of Moshiach needs to be READY for His return. Since Passover is connected in the spiritual realm and the Hebrew language with a marriage, then the Bride must be cleansed in the waters of Torah.

- "That He might bring her to *kedusha* (set-apartness), having given her *tororah* (ritual purification) by the *tevilah* (immersion) of the mikveh *mayim* of the *D'var* Yahweh. (Torah) "**Ephesians 5:26**

There will be a future redemption that will parallel the redemption from Mitsrayim. It will be a redemption that will be a reward for true belief; a belief that does not hover at the outer edges of our minds, but which constitutes our most inward certainty and extends to every facet of our soul!

- "As in the days when you came out of the land of Mitsrayim, I shall let him see wonders." **Mikah 7:15**

We have to see the spiritual in the material. It takes both the letter of the Torah (material) and the spirit of the Torah for true Torah observance. The observance of the mitzvot is like sending ripples into the spiritual realms. Every seed we plant (good or bad) results in fruit in the physical. When will we cease to be wise in our own eyes and accept the Wisdom of Yahweh in His Torah?

- "So also *emunah* (belief), if alongside it there is not in its company *ma'asim* (works), is by itself *niftar* (deceased, dead). **Ya'akov 2:17**
- ""Blessed are those DOING His commands, so that the authority shall be theirs unto the *Etz Chaiyyim* (tree of life), AND to enter through the gates into the city." **Revelation 22:14**
- For it is written, "I shall destroy the wisdom of the wise (**Yeshayahu 29:14**), and set aside the learning of the learned ones." **1 Corinthians 1:19**

- “Trust in Yahweh with all your heart and lean not on your own understanding; know Him in all your ways, and He makes all your paths straight. Do not be wise in your own eyes, Fear Yahweh and turn away from evil, it is healing to your naval and moistening to your bones.” **Mishle 3:5-8**
- “She [Wisdom] is a tree of life to those taking hold of her...” **Mishle 3:18**
- “My cry comes before You O Yahweh; make me understand according to Your word.” **Tehillim 119:169**
- “The one who says I have *da'at* of Him and not being *shomer* of His *mitzvot* is a *shakran* (liar) and in this one *HaEmet* (the Truth) is not.” **1 Yochanan 2:4**
- “If you have *ahavah* (love) for me, you will be *shomer mitzvot* regarding my commands.” **Yochanan 14:15**

**Postscript from Brother Web Hulon of Beit Lechem concerning circumcision and Passover:**

One more thing you may have already noticed. In B'reishit 17, when YHWH tells Avraham to circumcise his house, He says Yitzakh will be born "at this Mo'ed next year." Right after the brit, YHWH speaks with him and the three "men" appear. Avraham tells Sarah to make bread "mahar", the same word from this passage:

**Ex. (Shemot) 12:33-34**

33 And the Egyptians urged the people, that they might send them out of the land in haste (mahar). For they said, "We shall all be dead."

34 So the people took their dough before it was leavened, having their kneading bowls bound up in their clothes on their shoulders.

Of course quick bread is matzah. When the malachim arrive at Sodom, Lot feeds them matzah. It is obviously Hag HaMatzah.

YHWH even required Avraham, after changing his name from Avram, to be circumcised for his first Pesach!

Shalom B'Shem Yahshua,  
Web Hulon

**About B'nai Avraham**

We are a Messianic shul (synagogue) committed to the joyous celebration of the Torah observant Yisraelite path. While our services, teachings, and observance draw heavily from the more Messianic Chassidic type philosophy, people from all levels of Torah observance are welcome to attend and participate in our services, activities and Feasts. We are determined to enjoy halakah b'simcha (joyous observance of Torah) that flows from the study and living the Torah and knowing the Moshiach. We believe that regardless of an individual's level of Torah observance, learning the Torah enriches the life of all people. Coming from various backgrounds, we each have found a greater measure of simcha (joy) in our lives through deepening involvement with Torah. We are committed to supporting each other as we grow together on the path of learning and living in Moshiach Yahshua. We teach that the Torah is the blueprint of all creation and for our lives. We believe that the mission of B'nai Avraham is to provide spiritual transformation through knowing the Moshiach and by renewing the mind to the Word of Yahweh.

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