

PESACH and Brit Milah Ha Lev/Born again walking out the timing in Moshiach

Yochanan 3:4 *Nakdimon*

The birth of a nation: we went inside the house/womb smeared with blood as slaves, we had a laborious night in which we heard screams and pains and the next morning we came out through the bloodied opening as free men – a new birth.

Yehezchel 16:1 *Again the word of vuvh came to me, saying, 2 Ben-adam, cause Yahrushalayim to know her abominations, 3 And say, This says the Master vuvh to Yahrushalayim; Your birth and your origin is of the land of Kanaan; your abba was an Amorite, and your eema a Hittite.4 And as for your birth, in the day you were born your navel cord was not cut, neither were you washed in mayim to clean you; you were not rubbed with salt at all, nor swaddled in cloth at all. 5 No eye pitied you, to do any of these to you, to have compassion upon you; but you were cast out in the open field, to the loathing of your chayim, in the day that you were born. 6 And when I passed over you, and saw you defiled in your own dahm, I said to you when you were in your dahm, Live; yes, I said to you when you were in your dahm, Live.*

V.3, we had a birth, V.6 YHWH passed/PESACH over us, V.6 Being in/under the blood gave us life – *Live!* During our years in slavery in Mitzrayim we were as a newborn child left by the way side. We were being born as a nation but our umbilical cord was left uncut. Our birthing experience is connected to Pesach.

The question is often asked: *'when did Yahusha eat the Passover meal with His disciples?'*

The confusion comes because The Gospels all say the 1st day of unleavened bread was when the Passover was to be killed. Do we have a mistranslation? Or were there 2 Passover's, One separate from that of the Jews (or like I used to teach a Messiah's rehearsal Passover the night before?) A lot of the confusion comes with the phrase "BAYN HA BAYIM" - *'between the evenings.'*

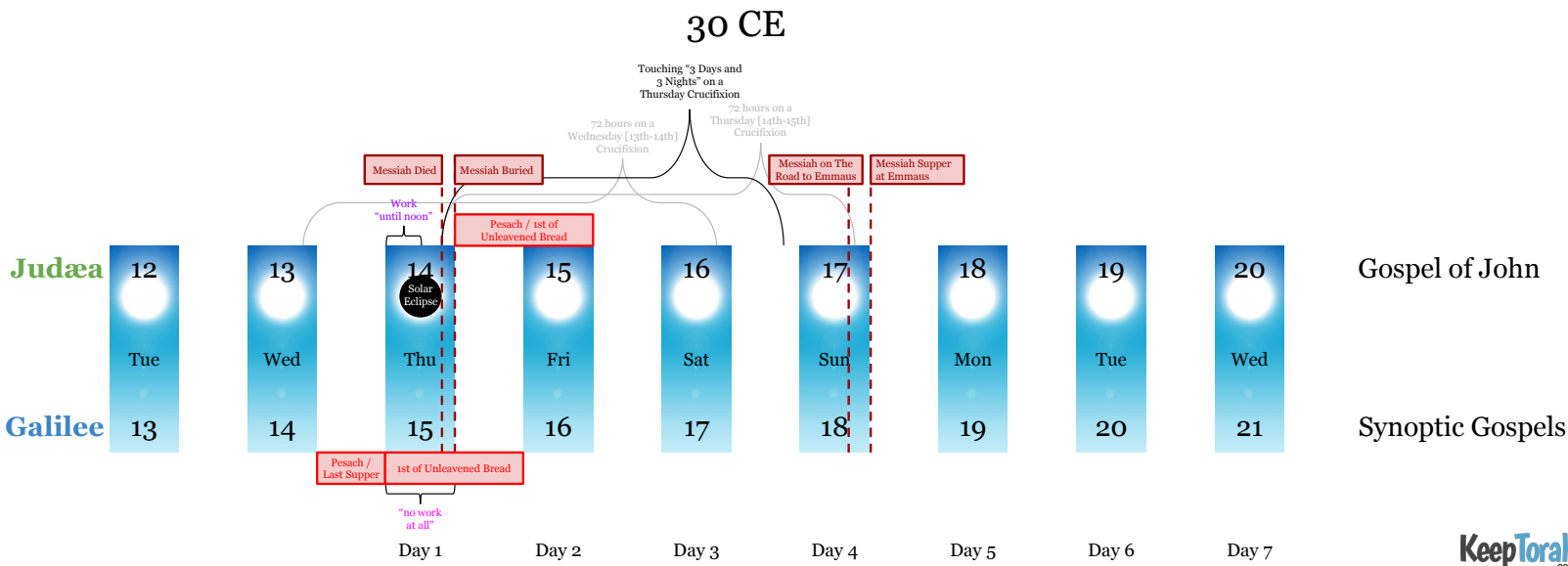
Mar 14:12 *And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?*

Mk 14:12 *RTNE And before the first day of Chag Matzoth, when they killed the Pesach, 8 His talmidim said to Him, Where do You desire that we go and prepare so that You may eat The Pesach?*

The Greek word '*protos*' is better translated as "*before*" in this context rather than "*first*." Most translators have translated '*protos*' as "*first*" instead of "*before*." But the Passover

Mishna Pesachim 4:5

"The school of Shammai prohibit work to be done," etc. So far the Mishna has been dealing with the customary usages, and suddenly prohibitions are cited? Said R. Johanan: This presents no difficulty. The decisions pertaining to customary usage are all rendered upon the authority of R. Meir, but R. Jehudah actually prohibits work to be performed in those places where it is not usually done, as we have learned in the following Boraitha: R. Jehudah said: "In Judaea work was done on the day preceding the Passover until noon, while in Galilee no work at all was performed on that day." Said R. Meir to him: "To what purpose dost thou cite the customs of Judaea and Galilee? Is it not a rule that, wherever it is customary to perform work on that day, it may be done, and wherever it is not customary it should not?" Thus, if R. Meir's reply to R. Jehudah dealt with customary usage, it is obvious that R. Jehudah must have directly prohibited work in places where it was not usually done.



is killed and prepared before the first day of Unleavened Bread. It means first in the sense of before the rest. It makes it difficult for the average reader to understand.

The 14th of Aviv, at evening, is when we began to eat Unleavened Bread until the 21st at evening. So it really was the first day of eating unleavened bread, even though the Sabbath Feast of Unleavened Bread is the 15th.

Now to really mess with your mind, evening to evening reckoning was occurring at the same time others were still observing sunrise to sunrise. You see the Jews or the 'Feast of the Jews' as its put in the Gospel of John was the Judean evening to evening reckoning. But those from Galilee kept a sunrise to sunrise reckoning of a day:

Talmud Mishna Pesachim 4:5

"In Judea they used to work to midday one the eves of Passover, but in Galilee they used to do nothing at all. In what concerns the night (between the 13th and the 14th of Nisan), the School of Shammai forbid (any work), but the School of Hillel permit it until sunrise"

This text was cited by Dr Harold Hoener from Dallas Theological Seminary to show they reckoned in Galilee from sunrise to sunrise.

- **The events:** John 12: “then six days before the Passover Yahusha came to Beth Anya.” - 9th of Aviv.
- Lk 19:28 - the triumphal entry - 10th.
- 10th the lamb is selected in Beth Lechem by the Kohen Ha Karol. 100,000 people are waiting for the lamb on the road to Jerusalem: “*Baruch Ha Ba B'Shem יהוה*” The altar stones on the Temple Mount would cry out for the testimony of Yahusha/Judgment.
- Donkey draped in a tallit.
- Lamb is brought into ‘*the house*’ on the 10th and inspected for 4 days.
- Caiphus rips his garment
- Now I’ll give the traditional Judean (Saduccean) method of keeping the Feast and afterwards the Galilean method: Judean: evening to evening reckoning of a day. On the 14th they would stop working by noon and had The Passover at about 3PM “*BAYN HA BAYIM*” – “*Between the evenings*” and broke the Afikomen right as Yahusha cried out “AFIKOMEN/KALAH It is finished/my bride” on the tree (Gospel of John).
- But the Galilean’s (Pharasaic) reckoned that a day began at sunrise, so remember they’re going to be at least 12 hours ahead of the Judean’s which accounts for the discrepancy between the Synoptic Gospels and the Gospel of John in the NT. So on the 14th in the evening before the sunrise of the 15th is when they ate the Passover: this is the Passover that Yahusha ate with His talmadim (the Malki-Tzedik Passover according to the Galilean method - Synoptic Gospels or the 13/14th on the Judean reckoning or evening to evening reckoning). Remember Judea had fallen and was totally politically and religiously corrupt, and the Galilee was the Zadokite, zealot stronghold - the calendar Yahusha followed. Rural, traditional, conservative, not metropolitan, liberal.
- Yahusha is truly the Passover lamb: He eats the actual Passover (Galilean), yet remarkably also dies on the actual Passover (Judean) according to the Temple service. Only יהוה could plan this!

Exo 12:15 "Seven Days you will eat unleavened bread."
 Exo 12:18 "In the first month, on the 14th day of the month, in the evening,
 you shall eat unleavened bread until the 21st day of the month in the evening."

Begin Eating Unleavened
 bread With Passover at Even

