

## Shabbat HaGadol

**This very Shabbat, Sunset March 27<sup>th</sup> through sunset March 28<sup>th</sup> 2026 is the 10<sup>th</sup> of Nisan 5786 The Shabbat before Pesach is called the Shabbat HaGadol, the Great Sabbath. This year is unique in that the actual days of the Pesach celebration align with the same day as it did over 2,000 years ago when Yeshua was crucified, buried, and rose from the tomb during Pesach! This Shabbat is the day that Torah records that as Israelite slaves in Egypt we were to select a lamb or kid and bring it into our home to be watched and inspected for four days before it would be the Pesach sacrifice on Nisan 14.**

**Exodus 12:3-7.** Speak to all the assembly of Isra'el and say, 'On the tenth day of this month, each man is to take a lamb or kid for his family, one per household - <sup>4</sup> except that if the household is too small for a whole lamb or kid, then he and his next-door neighbor should share one, dividing it in proportion to the number of people eating it. <sup>5</sup> Your animal must be without defect, a male in its first year, and you may choose it from either the sheep or the goats. <sup>6</sup> "'You are to keep it until the fourteenth day of the month, and then the entire assembly of the community of Isra'el will slaughter it at dusk. <sup>7</sup> They are to take some of the blood and smear it on the two sides and top of the door-frame at the entrance of the house in which they eat it.

**This act commanded by Adonai was one of divine defiance against Egypt! The Egyptians worshiped Aries, the lamb, yet these Jewish slaves brought a lamb into their home, keeping them in a place of prominence as a continual reminder of the soon coming deliverance. This act of marking the doorposts with blood symbolized divine protection and deliverance, signifying the Israelites' obedience and faith in God's promise of salvation.**

**The doorpost is a symbol of covenant and identity in the Shema, a central declaration of biblical faith. Deuteronomy 6:9 instructs us to take God's words "and write them on the door-frames of your house and on your gates". This command refers to the words of Torah, emphasizing the importance of keeping His commandments at the forefront of each believers daily life. By inscribing God's words on the doorposts, we are reminded of our identity as God's children and our commitment to live according to His instructions, commands, mitzvah's, and statutes.**

**In addition to protection and identity, the doorpost symbolizes obedience and consecration. The act of marking or inscribing the doorpost is an outward expression of an inward commitment to follow God's commands. It signifies a household's dedication to serving the Lord and adhering to His will. This symbolism is echoed in the New Testament, where believers are called to consecrate their lives to Yeshua, metaphorically marking the "doorposts" of their hearts with His word.**

**Finally, the doorpost symbolizes a spiritual threshold, a point of transition between the secular and the sacred. It marks the boundary of the home, a place of refuge and worship, and serves as a reminder of God's presence and authority**

**over the household. The doorpost, therefore, becomes a place of decision, where individuals choose to enter into a covenant relationship with God and live under His protection and guidance. This entire season is one of transition. Joshua 4:19 records that: "The people came up out of the Yarden on the tenth day of the first month and camped at Gilgal, by the eastern boundary of Yericho." Israel crossed the Jordan and entered the promised land on the 10<sup>th</sup> of Nisan!!!!!!**

**This serves as a powerful reminder of God's promises and the believer's responsibility to live in accordance with His divine will. The horrified Egyptians considered this act sacrilegious. For Israel, the lamb and its blood will be a supernatural sign at Midnight on the 14<sup>th</sup> of Nisan:**

**Exodus 12:12-14.** For that night, I will pass through the land of Egypt and kill all the firstborn in the land of Egypt, both men and animals; and I will execute judgment against all the gods of Egypt; I am ADONAI. <sup>13</sup> The blood will serve you as a sign marking the houses where you are; when I see the blood, I will pass over [Hebrew: pasach] you - when I strike the land of Egypt, the death blow will not strike you. <sup>14</sup> "This will be a day for you to remember and celebrate as a festival to ADONAI; from generation to generation you are to celebrate it by a perpetual regulation.

**The initial command brings revelation! Adonai passing through the land killing the First Born is an act of judgment against the gods of Egypt. The blood of the lamb serves as a covenant sign between us and Adonai! The blood on the doorposts is testing the trust of the fledgling nation of Israel in Egypt. God intervened in the affairs of both Egypt and Israel giving an ultimatum – God or Egypt – and God demands that this choice be made public-not in secret, not hidden inside the house by placing the blood on the inside of the door post but on the outside in full view. The Egyptians priests say that if Israel slaughters the sheep, they will bring ruin upon themselves. God declares that the only way Israel will survive the night is if they follow His orders, slaughter the lamb, and place the blood on the doorpost. These Judgements from Adonai release a supernatural revelation of Himself to both Israel and Egypt! In the closing of the parted waters of the Red Sea Adonai reveals His plan:**

**Exodus 14:17-18.** As for me, I will make the Egyptians hardhearted; and they will march in after them; thus I will win glory for myself at the expense of Pharaoh and all his army, chariots and cavalry. <sup>18</sup> Then the Egyptians will realize that I am ADONAI, when I have won myself glory at the expense of Pharaoh, his chariots and his cavalry."

**All these events were designed by Adonai to win Glory for Himself by judging and destroying the gods of Egypt! Yet the judgments served as plaques and pandemics for both Jew and Egyptian (and every nation tribe and tongue) alike. As an assimilated Egyptian Jew this situation forces the individual into a dilemma! Live in Shalom within your host country, be obedient, don't make waves, or follow God and risk angering your host nation, your slave master, possibly increasing your suffering or even incurring death! This dilemma and decision is the precise point of the lambs slaughter! Pesach is the night of choice.**

**If you do not take the lamb, you will be an Egyptian. Whoever slaughter the lamb will be a Child of God.**

**What a difficult choice! We must really place ourselves into their situation even today as the Messianic Community in America-as in the days of old like Egypt, the worlds only superpower! This was a radical act that was counterculture to what was popular! The sages teach that not all the Jews were bold enough to go against the flow and place the blood on the doorposts. Many probably even believed the Egyptians - that they might perish for slaughtering an Egyptian God. Yet it's recorded in Exodus 12:38 that a mixed crowd departed Egypt, so some Egyptians (and the nations) heard Adonai and chose the lamb!**

**Like in Exodus, Adonai today is executing judgment against the gods of America. America has apostatized from Adonai with Congregational attendance dropping significantly in the last 25 years in America, especially after the Covid pandemic. Many, Many former places of worship becoming restaurants, Apartments, even bed and Breakfasts! He's done this to bring Himself Glory and turn us back unto Him in repentance and humility!**

**The choice was NOT easy. Israel had to smear the blood on their doorposts thereby clearly marking themselves and separating themselves from the Egyptian friends and neighbors. How would you feel in this situation? Shouldn't it be the same for us today? The slaughtering of the Pesach lamb proclaims a bold and powerful statement; "I Choose Adonai! My destiny is with the God of Israel." One cannot be part of the greater house of Israel and the Kingdom of God if you are unwilling to stand up and be counted and recognized as one of His own! The blood separates us from the cruse, from death!! Victory is not in avoiding every battle, but in choosing obedience in the midst of it!**

**The Navi (Prophet) Ezekiel reveals and explains the demands made upon the Children of Israel in the Passover season that again started this very evening, the 10<sup>th</sup> of Nisan. His assessment of enslaved Israel in Egypt is a very dour, wicked, and spiritually corrupt situation. Ezekiel describes Israel's situation in Egypt as one of apostasy, rebellion, and idolatry! Reflecting back upon this time why is the situation of the Israelites so tenuous? Why are they in danger? After all they are great in numbers are they not? The word states that even Egypt feared their size and potential power! Ezekiel describes in Chapter 20 Israel's dismal spiritual condition through their assimilation into the Egyptian cultural and religion.**

**Ezekiel 20:5-9.** Tell them that Adonai ELOHIM says this: 'Back on the day when I chose Isra'el, I raised my hand to the descendants of the house of Ya'akov. I revealed myself to them in the land of Egypt when I raised my hand to them and said, "I am ADONAI your God." <sup>6</sup> On the day I raised my hand to them, pledging to bring them out of the land of Egypt into a land I had reconnoitered for them, a land flowing with milk and honey, the most beautiful of all lands, <sup>7</sup> I told them, "Each of you is to throw away the detestable things **(shik-koots: detestable thing, abomination, idol, filth)** that draw your eyes.

Do not defile yourselves with the idols of Egypt. I am ADONAI your God." <sup>8</sup> "But they rebelled against me and wouldn't listen to me; they did not, each of them, throw away the detestable things that drew their eyes; and they did not abandon the idols of Egypt. Then I said I would pour out my fury on them and spend my anger on them there in the land of Egypt. <sup>9</sup> But concern for my own reputation kept me from letting it be profaned in the sight of the nations among whom they were living, in the sight of whom I had made myself known to them, in order to bring them out of the land of Egypt.

**The Children of Israel had lived in Egypt for several hundred years. They had become immersed, infused, intertwined with, and assimilated into Egyptian culture and religion. They had conformed to Egyptian fashion, culture, and religion as apparent in Exodus 12. Living in mixed neighborhoods with the Egyptians. They had begun to think and act like Egyptians including the paganism of Egyptian worship and their multitudes of gods. We see the Children of Israel in Diaspora in Egypt, apostatized from Adonai with no biblical identity, no biblical culture, no biblical vision, and no hope! It's a similar issue we suffer in America today! There was no Godly identity among them!! Like many believers in America today....**

**Verse 8 states Israel had rebelled against Adonai, they wouldn't depart from their evil and wicked ways! It's not that they hadn't heard of Adonai! The stories of Abraham, Isaac, and Jacob had been passed down to them! Exodus 2:23-25 records the people crying out to Adonai for rescue and He remembers His covenant with Abraham, Isaac, and Jacob! Yet they had rebelled against Adonai, refusing to change their ways, to repent, and throw away their idols and abominations!! Why should God save them? Why would He save them? To fulfill His own promises and covenants He had made with Abraham, Isaac, and Ya'akov, to preserve His own reputation from being profaned in the sight of the nations as He states in verse 8! How would God do this? How would God separate the Jew from Egypt, the wheat from the chaff? Through the selection of the lamb!**

**Some 1,700 years after this first Pesach celebration in Egypt Yeshua, Mashiach was born into another corrupt time period! A time of great Hellenization in Judah, the Temple, and the Priesthood! A time of great apostasy, worshipping legalistic religious practices vice the God of Israel! Legalism was become the norm.....After three years of traveling throughout Judah, Samaria, and Galilee teaching, demonstrating the Power of God, and decreeing repentance and sharing the Kingdom Yeshua told His Talmidim that Pesach was soon upon them and that He had to enter Jerusalem.**

**As they approached Jerusalem there were large crowds lining the road to the Sheep Gate singing the Great Hallel, Psalms 118 which is recorded in the Mishnah, historical writings from the 2nd Temple Period. It records this was done when the Passover Lambs were brought into Jerusalem on the 10th day of Nisan. The lambs were brought in and they stayed in the people's homes for 4 days. Yeshua, the lamb of God is entering in with the lambs and going to His fathers house, the Temple for four days. Why, because the lambs will be**

**slaughtered on the 14<sup>th</sup>.....When Yeshua, Jesus enters Jerusalem we see this taking place and we know it's not orchestrated for His arrival because they ask in verse 10 who is this person?**

**Matthew 21:1-11.** As they were approaching Yerushalayim, they came to Beit-Pagei on the Mount of Olives. Yeshua sent two talmidim <sup>2</sup> with these instructions: "Go into the village ahead of you, and you will immediately find a donkey tethered there with its colt. Untie them and bring them to me. <sup>3</sup> If anyone says anything to you, tell him, 'The Lord needs them'; and he will let them go at once." <sup>4</sup> This happened in order to fulfill what had been spoken through the prophet, <sup>5</sup> "Say to the daughter of Tziyon, 'Look! Your King is coming to you, riding humbly on a donkey, and on a colt, the offspring of a beast of burden!' <sup>6</sup> So the talmidim went and did as Yeshua had directed them. <sup>7</sup> They brought the donkey and the colt and put their robes on them, and Yeshua sat on them. <sup>8</sup> Crowds of people carpeted the road with their clothing, while others cut branches from trees and spread them on the road. <sup>9</sup> The crowds ahead of him and behind shouted, "Please! Deliver us!" to the Son of David; "Blessed is he who comes in the name of ADONAI!" "You in the highest heaven! Please! Deliver us!" <sup>10</sup> When he entered Yerushalayim, the whole city was stirred. "Who is this?" they asked. <sup>11</sup> And the crowds answered, "This is Yeshua, the prophet from Natzeret in the Galil."

**Verse 5 is a Hebrew idiom, a word play directly quoted from**

**Zechariah 9:9.** Rejoice with all your heart, daughter of Tziyon! Shout out loud, daughter of Yerushalayim! Look! Your king is coming to you. He is righteous, and he is victorious. Yet he is humble - he's riding on a donkey, yes, on a lowly donkey's colt.

**This speaks directly to Yeshua two comings, the first one 2,000 years ago where he entered Jerusalem on a donkey symbolizing that He came in peace! His return is recorded in Revelation 19:11 with Yeshua riding a white horse, a symbol of war-judgment! Yeshua, the Lamb of God entered Jerusalem on the 10<sup>th</sup> of Nisan in the processional of the Lambs being brought into Jerusalem for the Pesach Feast! Many understood the symbolism here! What occurred in these final four days Yeshua was alive before He was crucified on the 14<sup>th</sup> of Nisan? That's recorded in Matthew Chapters 22-26.....Yeshua is interrogated, targeted with tricky religious questions meant to trap Him yet after four days he was found to be without fault! HE gave many profound teachings regarding the Kingdom of Adonai in this period.**

**Yeshua speaks seven woes to the Pharisees and Sadducees regarding their false religious practices in Matthew 23. Then at the end of Matthew 23 Yeshua tells us that he won't return, we won't see Him again until He hears the Jewish people say: "Baruch HaBa B'Shem Adonai". A quote from the Psalm 118:26 refers to the Great Hallel, the great praise! Then in Matthew 24 Yeshua powerfully, very eloquently tells us the sign of the End of Time (Sign of the Son of Man-Revelation 12) and the Ten Virgins parable and that Yeshua will return to judge in Matthew 25.**

**Matthew 24:3-5.** When he was sitting on the Mount of Olives, the talmidim came to him privately. "Tell us," they said, "when will these things happen? And what will be the sign that you are coming, and that the `olam hazeh is ending?" <sup>4</sup> Yeshua replied: "Watch out! Don't let anyone fool you! <sup>5</sup> For many will come in my name, saying, `I am the Messiah!' and they will lead many astray.

**Many Orthodox believe Messiah is coming this Pesach, even the Shiites' believe the 12<sup>th</sup> Imam is coming this month...Is this the set up for the Anti-Messiah Yeshua warned us about in Matthew 24:15. Many will claim to be the Messiah and lead many people astray.....**

**Matthew 24:6-8.** You will hear the noise of wars nearby and the news of wars far off; see to it that you don't become frightened. Such things must happen, but the end is yet to come. <sup>7</sup> For peoples will fight each other, nations will fight each other, and there will be famines **(Limos Kahee (and) Loimos: Limos: Famine, scarcity of food, hunger. Loimos: Plaque, disease, pestilence)** and earthquakes in various parts of the world; <sup>8</sup> all this is but the beginning of the `birth pains.'

**I truly believe we are here, it's the start of the birth pains setting the stage for the Anti-Messiah to rise up! Were in the beginning stages of a Famine (food is becoming scarce). Over 80% of America is suffering from draught! The United Nations has warned of an unprecedented threat to food security in a part of the world where millions already face hunger. And the situation will get worse before it gets better. We have unprecedented earthquakes, hundreds across the U.S. alone in the last several days! Many other parts of the world also experience increased earthquake activity and volcanic eruptions with wars and rumors of war. Islam is attempting to take over the west, numerous terror attacks recently.....**

**God has restored us, the modern Messianic Congregation, Community, and movement at supernatural cross-roads in Human History. We are to be the light of the One New Man. We are to stand for and demand truth and righteousness. We must boldly confront wickedness and evil while restoring biblical truth and culture! To do so requires great sacrifice and a willingness to shed everything that is not of God and choose the lamb! It brings us right back to repentance and revival**

**Acts 3:19-21.** "Therefore, repent and turn to God, so that your sins may be erased; <sup>20</sup> so that times of refreshing may come from the Lord's presence; and he may send the Messiah appointed in advance for you, that is, Yeshua. <sup>21</sup> He has to remain in heaven until the time comes for restoring everything, as God said long ago, when he spoke through the holy prophets.

**We come, then, to z'man cheiruteinu, the time of our freedom, the celebration of Pesach and our redemption from Egypt by the hand of the Almighty. As children of God who have Abraham as our father, we must never think that God simply redeemed that ancient generation. We must likewise see ourselves as unified with our people who came forth from Egypt—we were redeemed just as they**

were! The exodus is our exodus, and God's faithfulness is as much extended to us as it was to them. He has also granted us freedom through the Lamb!

Our Master, however, emphasized another dimension of the Pesach seder—one that looked forward. From ancient times, the Pesach celebration was always pointed to the ultimate freedom that Israel would enjoy in the Messianic age, when idolatry would be abolished, and all of the nations would turn to worship the God of Israel. Yeshua, in His celebration of the Pesach just prior to His crucifixion, took the matzah and used it to symbolize His own body that would be broken. Likewise, He took the third cup and spoke of His own sacrifice as the means by which sinners would be redeemed. Sha'ul teaches that whenever we celebrate Pesach:

**I Corinthians 11:26-30.** For as often as you eat this bread and drink the cup, you proclaim the death of the Lord, until he comes. <sup>27</sup> Therefore, whoever eats the Lord's bread or drinks the Lord's cup in an unworthy manner will be guilty of desecrating the body and blood of the Lord! <sup>28</sup> So let a person examine himself first, and then he may eat of the bread and drink from the cup; <sup>29</sup> for a person who eats and drinks without recognizing the body eats and drinks judgment upon himself. <sup>30</sup> This is why many among you are weak and sick, and some have died!

Sha'ul reminds those at Corinth of the importance of examining themselves before partaking in the bread and cup. He warns them against partaking in an unworthy manner, emphasizing the need for self-reflection and repentance. When we come to the Lord's Passover table without truly repenting of our sins or acknowledging the significance of Yeshua's death and sacrifice, we not only fail to demonstrate our gratitude and reverence but we also disrespect the very essence of our trust and faith. We must be aware and approach the Passover Seder with a humble and contrite heart, just as the Corinthians faced consequences for their improper behavior during Communion.

**I Corinthians 10:21.** You can't drink both a cup of the Lord and a cup of demons, you can't partake in both a meal of the Lord and a meal of demons.

Sha'ul is addressing the Corinthian congregation about the dangers of idolatry and participating in pagan rituals not found in scripture. The city of Corinth, a bustling metropolis is known for its diverse population and various religious practices.

As Sha'ul speaks passionately about the need to flee from idolatry and to partake of the Lord's table with sincerity and reverence, the Corinthian believers are challenged to examine their own hearts and actions as we are here today. The room is filled with a sense of urgency and conviction, as they realize the gravity of their choices in a city where idol worship is prevalent. Both the Corinthians and us are called to live out our faith in a way that honors God and sets us apart from the surrounding, pagan filled culture we live in.

**Thus, the Pesach seder not only looks back to the inaugural event of the exodus, but also looks forward to the ultimate redemption of Adonai's people in the world to come. We must examine ourselves to remove all Chametz (Sin) so that we may partake of the Seder in a worthy manner and not desecrate it. While the whole creation still groans and travails under the demise of sin:**

**Romans 8:20–22.** for the creation was made subject to frustration - not willingly, but because of the one who subjected it. But it was given a reliable hope <sup>21</sup> that it too would be set free from its bondage to decay and would enjoy the freedom accompanying the glory that God's children will have. <sup>22</sup> We know that until now, the whole creation has been groaning as with the pains of childbirth;

**We know that there is coming the final day of redemption when our Messiah will return, and we will forever be with Him in a Yom Shekulo Shabbat, an epoch of time that is all Shabbat, an extended time of rest and peace that is eagerly awaited, the millennial Reign, the Messianic age. It signifies the period of completion and harmony in the world, where all is at rest and God's creation is brought to fullness as it was in the beginning. Shabbat is seen as a time when the world returns to its perfect state, allowing for rest and reflection on the beauty of God's creation. The phrase emphasizes the significance of Shabbat as a time for renewal and the fulfillment of God's creation, marking the culmination of the six days of creation. "a day that is all Shabbat". It is this freedom that we celebrate, for though our ultimate redemption is yet future, we share the reality of this salvation even now: the future has invaded the present through the completed work of Yeshua, and in His indwelling Spirit. We rehearse and prepare for Yom Shekulo Shabbat every week at Shabbat.**

**I Corinthians 5:7-8.** Get rid of the old hametz, so that you can be a new batch of dough, because in reality you are unleavened. For our Pesach lamb, the Messiah, has been sacrificed. <sup>8</sup> So let us celebrate the Seder not with leftover hametz, the hametz of wickedness and evil, but with the matzah of purity and truth.

**Sha'ul uses the imagery of Pesach to exhort the Corinthian believers to live lives of purity and holiness. He urges them to "Get rid of the old hametz" and to be a new batch, unleavened and sincere. Unlike today, back then this reference to Passover would have been familiar to both Jewish and Gentile believers, as it symbolized deliverance from bondage and the beginning of a new life in obedience to God.**

**Sha'ul's words challenge believers, then and now, to examine their hearts and to live in a manner worthy of their calling as followers of Yeshua. The scene is one of spiritual introspection and renewal, as the believers in Corinth are called to set aside their old ways and embrace a new way of living in accordance with the Word of God.**

**The exhortation to keep the matzah (feast) of purity and truth" urges believers to commemorate and internalize the meaning of Yeshua's sacrifice as our Passover Lamb genuine authenticity. We are to approach our faith with honesty,**

**integrity, and deep reflection, rather than mere ritualistic, worldly observances that involve pagan practices not found in scripture. Sha'ul challenges believers to embody the values and teachings of Yeshua in their daily lives by emphasizing purity and truth, demonstrating a genuine commitment to living out our faith in a way that aligns with Yeshua's example. We are ultimately called to honor the Passover sacrifice of Yeshua by embracing the essence of his teachings and the transformative power of his death and resurrection through the Passover Seder with love in our thoughts, words, and actions.**