

Notes: April 16 2016

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: Shabbat Ha Gadol Happenings In The New Covenant Writings

Today is Shabbat Ha Gadol

Is this relevant?

Was it relevant during Yeshua's day?

Let's find out...

Shabbat Ha-Gadol – The Great Sabbath:

Shabbat Ha-Gadol is the Shabbat before **Pesach (Passover)**. This special Shabbat commemorates a preparation for the original Pesach in Egypt. Shabbat Ha-Gadol (The Great Sabbath) commemorates the 10th day of Nissan, when the Hebrew slaves took the lambs that they were going to offer for Pesach and tied them up outside their homes, to keep until they offered it on the 14th (Ex. 12:3-6).

Exo 12:3 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 –

Exo 12:4 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.

Exo 12:5 Your animal must be without defect, a male in its first year, and you may choose it from either the sheep or the goats.

Exo 12:6 " 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.

On the 10th day, the Passover Lamb is to be selected. This is the first action that begins the preparation for Passover.

Joh 12:1 Six days before Pesach, Yeshua came to Beit-Anyah, where El`azar lived, the man Yeshua had raised from the dead;

Joh 12:2 so they gave a dinner there in his honor. Marta served the meal, and El`azar was among those at the table with him.

Time Line Relating to Our Messiah's Entry into Jerusalem					
Aviv (Nisan) 9	Aviv (Nisan) 10	Aviv (Nisan) 11	Aviv (Nisan) 12	Aviv (Nisan) 13	Aviv (Nisan) 14
	Day 1	Day 2	Day 3	Day 4	Day 5
At Bethany (Beit-Anyah)	Entry into Jerusalem				Passover
Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday

Joh 12:12 The next day, the large crowd that had come for the festival heard that Yeshua was on his way into Yerushalayim.

Joh 12:13 They took palm branches and went out to meet him, shouting, "Deliver us!" "Blessed is he who comes in the name of Adonai, the King of Isra'el!"

The 10th of Nisan was a significant time for Yeshua as well. It had entered Jerusalem as the Passover Lamb, set apart to be inspected, tested and ultimately tried as without blemish, acceptable.

Joh 6:4 Now the Judean festival of Pesach was coming up;

Was it Shabbat Ha Gadol?

Scripture doesn't tell us, but preparation would begin on the 10th day of the 1st month, so it was during this time when the people were starting to transition their homes for Passover.

The issue, where do we find bread for all these people, because Passover is coming. Whatever bread we do find, will be very expensive and will likely not be enough.

ar'-tos

From [G142](#); *bread* (as *raised*) or a *loaf*: - (shew-) bread, loaf.

It is during this time that Yeshua will take five loaves of bread and two fish and feed a great multitude of people.

Joh 6:11 Then Yeshua took the loaves of bread, and, after making a b'rakhah, gave to all who were sitting there, and likewise with the fish, as much as they wanted.

To the point that the people ate all they wanted. Ultimately, Adonai provided for them...

The people would pursue Yeshua afterwards, the next day. When they found Him, they were anticipating more miracles, yet Yeshua knew better...

Joh 6:26 Yeshua answered, "Yes, indeed! I tell you, you're not looking for me because you saw miraculous signs, but because you ate the bread and had all you wanted!"

Joh 6:27 Don't work for the food which passes away but for the food that stays on into eternal life, which the Son of Man will give you. For this is the one on whom God the Father has put his seal."

Joh 6:28 So they said to him, "What should we do in order to perform the works of God?"

Joh 6:29 Yeshua answered, "Here's what the work of God is: to trust in the one he sent!"

Joh 6:30 They said to him, "Nu, what miracle will you do for us, so that we may see it and trust you? What work can you perform?"

Joh 6:31 Our fathers ate manna in the desert — as it says in the Tanakh, 'He gave them bread from heaven to eat.'

Joh 6:32 Yeshua said to them, "Yes, indeed! I tell you it wasn't Moshe who gave you the bread from heaven. But my Father is giving you the genuine bread from heaven;

Joh 6:33 for God's bread is the one who comes down out of heaven and gives life to the world."

Exo 16:15 When the people of Isra'el saw it, they asked each other, "Man hu? [*What is it?*]" because they didn't know what it was. Moshe answered them, "It is the bread which Adonai has given you to eat."

Exo 16:16 Here is what Adonai has ordered: each man is to gather according to his appetite — each is to take an `omer [*two quarts*] per person for everyone in his tent."

Exo 16:17 The people of Isra'el did this. Some gathered more, some less;

Exo 16:18 but when they put it in an `omer-measure, whoever had gathered much had no excess; and whoever had gathered little had no shortage; nevertheless each person had gathered according to his appetite.

Yeshua connects the manna provided by Adonai in the desert with the bread multiplied to feed a great multitude.

Thus conveying in an indirect manner what He conveyed to Marta...

Joh 11:25 Yeshua said to her, "I AM the Resurrection and the Life! Whoever puts his trust in me will live, even if he dies;

Joh 6:35 Yeshua answered, "I am the bread which is life! Whoever comes to me will never go hungry, and whoever trusts in me will never be thirsty.

Joh 6:36 I told you that you have seen but still don't trust.

Joh 6:37 Everyone the Father gives me will come to me, and whoever comes to me I will certainly not turn away.

Joh 6:38 For I have come down from heaven to do not my own will but the will of the One who sent me.

Joh 6:39 And this is the will of the One who sent me: that I should not lose any of all those he has given me but should raise them up on the Last Day.

Joh 6:40 Yes, this is the will of my Father: that all who see the Son and trust in him should have eternal life, and that I should raise them up on the Last Day."

Yeshua's message here is conveyed as a metaphor, in that He is the bread of life, yet in this case as in others, the people are taking His words in the literal sense.

Joh 6:41 At this the Judeans began grumbling about him because he said, "I am the bread which has come down from heaven."

Joh 6:42 They said, "Isn't this Yeshua Ben-Yosef? We know his father and mother! How can he now say, 'I have come down from heaven'?"

Joh 6:43 Yeshua answered them, "Stop grumbling to each other!

Joh 6:44 No one can come to me unless the Father — the One who sent me — draws him. And I will raise him up on the Last Day.

Quoting Isaiah 54:13...

Joh 6:45 It is written in the Prophets, 'They will all be taught by Adonai.' Everyone who listens to the Father and learns from him comes to me.

Joh 6:46 Not that anyone has seen the Father except the one who is from God — he has seen the Father.

Joh 6:47 Yes, indeed! I tell you, whoever trusts has eternal life:

Joh 6:48 I am the bread which is life.

Joh 6:49 Your fathers ate the man in the desert; they died.

Joh 6:50 But the bread that comes down from heaven is such that a person may eat it and not die.

Yeshua is comparing the same bread eaten by Israel, in the desert, the same bread that they ate as much as they desired with the very miracle that He performed when feeding the 5000. Notice that they too were able to eat as much as they wanted in verse 11. In verse 12 and 13, we are told how much remains.

Joh 6:12 After they had eaten their fill, he told his talmidim, "Gather the leftover pieces, so that nothing gets wasted."

Joh 6:13 They gathered them and filled twelve baskets with the pieces from the five barley loaves left by those who had eaten.

To which Yeshua further associates the manna to Himself, but taking it a step further by conveying whoever partakes in Him will live forever...

Joh 6:51 I am the living bread that has come down from heaven; if anyone eats this bread, he will live forever. Furthermore, the bread that I will give is my own flesh; and I will give it for the life of the world."

Joh 6:52 At this, the Judeans disputed with one another, saying, "How can this man give us his flesh to eat?"

Joh 6:53 Then Yeshua said to them, "Yes, indeed! I tell you that unless you eat the flesh of the Son of Man and drink his blood, you do not have life in yourselves.

Joh 6:54 Whoever eats my flesh and drinks my blood has eternal life — that is, I will raise him up on the Last Day.

Joh 6:55 For my flesh is true food, and my blood is true drink.

Joh 6:56 Whoever eats my flesh and drinks my blood lives in me, and I live in him.

Further expanding on this passage...

The bread that I will give is my own flesh, and I give it for the life of the world.... Unless you eat the flesh of the Son of Man and drink his blood, you do not have life in you ([Joh 6:51](#), [Joh 6:53](#)). Because of what Yeshua said here the grumbling ([Joh 6:42](#)) quickly became disputing ([Joh 6:52](#)), then a **hard word** they couldn't **bear to listen to** ([Joh 6:60](#)), and finally an insuperable barrier for **many of his talmidim** (not merely his casual hearers), who **turned back and no longer traveled around with him** ([Joh 6:66](#)).

The most literal sense of the text implies cannibalism, which, were it what Yeshua meant, would certainly be an difficult barrier to faith in him. But even a high view of the inspiration of the Bible does not require the elimination of metaphorical and symbolic language.

Yeshua has been using metaphorical language in this entire passage, starting with being the bread of life. All Yeshua is doing is taking the metaphor a step further.

Although Yeshua's particular hearers may have been either shocked at what he said or seeking an excuse for not obeying his call to repentance and loyalty, not every Jewish audience would have reacted that way.

For the same kind of metaphor is used in the Midrash Rabbah to [Ecc 2:24](#) ("There is nothing better for a man than

that he should eat and drink"). The *Midrash* quotes rabbis from the 3rd-4th centuries C.E.:

"Rabbi Tanchuma said in the name of Rabbi Nachman ben-Rabbi Shmu'el ben-Nachman, and Rabbi Menachma said (according to another version Rabbi Yirmiyahu and Rabbi [Y'hudah HaNasi] said in the name of Rabbi Shmu'el ben-Rabbi Yitzchak):

'All references to eating and drinking in the book of *Qohelet* [Ecclesiastes] signify *Torah* and good works.' Rabbi Yonah said, "The clearest proof for this is [Ecc 8:15](#), "A man has no better thing under the sun than to eat, drink and be merry, and that this should accompany him in his labor." The word for "his labor" is " *'amalo*," but it should be read " *'olamo*" ("his world"), that is, in this world. The verse continues, All "the days of his life"; and that alludes to the grave. So are there food and drink in the grave that accompany a person to the grave? Of course not. Therefore "food and drink" must mean *Torah* and good works.'

The point is that Jewish understanding allows for symbolic interpretation of "food and drink." To eat the flesh of the Son of Man is to absorb his entire way of being and living. The Greek word "*sarx*" ("flesh") is also used to refer to human nature in general, to the physical, emotional, mental and volitional aspects of human existence.

Yeshua wants us to live, feel, think and act like him; by the power of the *Ruach HaKodesh* he enables us to do so.

Likewise, to drink his blood is to absorb his self-sacrificing life-motivation and indeed his very life, since "the life of the flesh is in the blood" ([Lev 17:11](#)). When Jews and Gentiles open to the truth of who Yeshua is will find this interpretation acceptable.

So, when we get to the Passover and we read...

Luk 22:19 Also, taking a piece of matzah, he made the b'rakhah, broke it, gave it to them and said, "This is my body, which is being given for you; do this in memory of me."

or the account in Matthew...

Mat 26:26 While they were eating, Yeshua took a piece of matzah, made the b'rakhah, broke it, gave it to the talmidim and said, "Take! Eat! This is my body!"

This is not to be taken in the literal sense but rather as I had conveyed - To eat the flesh of the Son of Man is to absorb his entire way of being and living.

Luk 22:20 He did the same with the cup after the meal, saying, "This cup is the New Covenant, ratified by my blood, which is being poured out for you.

Or what Sha'ul conveys to the Corinthians...

1Co 11:25 likewise also the cup after the meal, saying, "This cup is the New Covenant effected by my blood; do this, as often as you drink it, as a memorial to me."

He is not encouraging the drinking of blood, but to drink his blood is to absorb his self-sacrificing life-motivation and indeed his very life, since "the life of the flesh is in the blood

This passage in Yochanan and the statement of Yeshua about the *matzah* at the Last Supper, "This is my body," have led to much theologizing about the nature of the identification between the bread and Yeshua's body. But even the Roman Catholic doctrine of "transubstantiation" of the bread, which says that it "becomes" his body, is not meant to be taken in the crude sense of transformation of one physical substance into another. While it is true that the language of such theologizing is alien to Jewish ears.

Minchah – unleavened bread, matzah...

Lev 2:4 "When you bring a grain offering which has been baked in the oven, it is to consist of either unleavened cakes made of fine flour mixed with olive oil or matzah spread with olive oil.

Unleavened bread is to be offered and consumed during the Minchah offering. This offering which means gift and is consumed

Lev 2:16 The cohen is to cause the reminder portion of it, its grits and olive oil, with all its frankincense, to go up in smoke; it is an offering made by fire for Adonai.

The bread of the Minchah that was offered for a Gift to Adonai was without chametz just as the manna that came down from Adonai was without chametz.

Therefore it isn't a stretch to relate Yeshua to the bread of life being unleavened bread, having come from the Father from above.

What Adonai received is what He provided and Yeshua is that representation.

And conveying the words of Sha'ul...

Eph 2:7 in order to exhibit in the ages to come how infinitely rich is his grace, how great is his kindness toward us who are united with the Messiah Yeshua.

Eph 2:8 For you have been delivered by grace through trusting, and even this is not your accomplishment but God's gift.

The manna in the desert was a minchah as was Yeshua.

Haftarah for Shabbat Ha Gadol: The Shabbat before Passover...

Mal 4:4 (3:22) "Remember the Torah of Moshe my servant, which I enjoined on him at Horev, laws and rulings for all Isra'el.

Mal 4:5 (3:23) Look, I will send to you Eliyahu the prophet before the coming of the great and terrible Day of Adonai.

Mal 4:6 (3:24) He will turn the hearts of the fathers to the children and the hearts of the children to their fathers; otherwise I will come and strike the land with complete destruction." [*Look, I will send to you Eliyahu the prophet before the coming of the great and terrible Day of Adonai.*]

With Passover, there is a Messianic hope, based on this passage whereby we expect and anticipate Eliyahu to come before the Day of Adonai.

In some cases, people are still waiting for this day to come. For us, it has already come through Yochanan the Immerser...

Joh 1:19 Here is Yochanan's testimony: when the Judeans sent cohanim and L'vi'im from Yerushalayim to ask him, "Who are you?"

Joh 1:20 he was very straightforward and stated clearly, "I am not the Messiah."

Joh 1:21 "Then who are you?" they asked him. "Are you Eliyahu?" "No, I am not," he said. "Are you 'the prophet,' the one we're expecting?" "No," he replied.

Joh 1:22 So they said to him, "Who are you? — so that we can give an answer to the people who sent us. What do you have to say about yourself?"

Joh 1:23 He answered in the words of Yesha`yahu the prophet, "I am The voice of someone crying out: 'In the desert make the way of Adonai straight!'"

Joh 1:24 Some of those who had been sent were P'rushim.

Joh 1:25 They asked him, "If you are neither the Messiah nor Eliyahu nor 'the prophet,' then why are you immersing people?"

Joh 1:26 To them Yochanan replied, "I am immersing people in water, but among you is standing someone whom you don't know.

Joh 1:27 He is the one coming after me — I'm not good enough even to untie his sandal!"

And confirmed by Yeshua...

Mat 11:11 Yes! I tell you that among those born of women there has not arisen anyone greater than Yochanan the

Immerser! Yet the one who is least in the Kingdom of Heaven is greater than he!

Mat 11:12 From the time of Yochanan the Immerser until now, the Kingdom of Heaven has been suffering violence; yes, violent ones are trying to snatch it away.

Mat 11:13 For all the prophets and the Torah prophesied until Yochanan.

Mat 11:14 Indeed, if you are willing to accept it, he is Eliyahu, whose coming was predicted.

Mat 11:15 If you have ears, then hear!

So what of this day?

This day Shabbat Ha Gadol, should ultimately be the beginning of your preparation for Passover.

Not just the physical preparation of your home, cleaning and removing of chametz, but a non-physical cleaning, the one for the home where Adonai's Ruach resides. The cleaning of the chametz that affects our life. Sha'ul conveyed the very same thing to the Corinthians...

1Co 5:6 Your boasting is not good. Don't you know the saying, "It takes only a little hametz to leaven a whole batch of dough?"

1Co 5:7 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.

1Co 5:8 So let us celebrate the Seder not with leftover hametz, the hametz of wickedness and evil, but with the matzah of purity and truth.

You are unleavened.

You are unleavened because of our Passover Lamb, Yeshua.

This is what Passover is truly about. So, next Shabbat we will be honoring Adonai through His moad, His appointed time of Passover by which Yeshua, our Passover Lamb has brought us near to the God of Avraham, Yitzchak and Ya'akov. It is during this time the mission of Messiah would draw to a conclusion.