

TRUE NAMES
MESSIANIC HAGGADAH:
A PASSOVER SEDER

Appendix A: Hebraic Thanksgiving from
The Teaching of the Twelve (Didaché)

Appendix B: Passover Peril: A Fun, Low Tech
Game for the Family

Compiled and Composed by
Jackson H. Snyder II



True Names Messianic Haggadah: A Passover Seder

© 2000 – 2009 Jackson H. Snyder II

ATC Web Publishing

www.JacksonSnyder.org

All Rights Reserved

Glossary

(The leader needs to know the meaning of these words and how to pronounce them. It would be good to go through them with the group sometime before the supper.)

יהוה = personal name of the Heavenly Father, usually pronounced *Yahweh* (YAH-weh).

Yahshua (YAH-shu-ah) = the Messiah, known as *Yeshua* or *Jesus*. The name *Yahshua* means *Yahweh saves*. The word *yeshua* means *salvation* or *rescue*.

adonim = masters, gods.

afikomen (ah-FEE-koe-men) = Greek, meaning *after supper*

amein = (ah-MAIN) "Honest & truly yours."

Avraham, Yitschak (YITS-khawk), and **Ya'akov** (YAW-cove) = Abraham, Isaac & Jacob.

beyza (bay-ZAH) = an egg, representing the peace offering, came into use after the destruction of the Temple in 70 AD. Before that time, what was used in its place is a mystery. This egg is in no way connected with Easter fertility rituals.

chagigah (KHAH-ghee-gah or HAH – ghee-gah) = the peace symbolized by the egg.

chametz (KAH-metz), *khameytz*, leaven = yeast or by-product.

charoset (KAHR-oh-set) = an apple, nut, honey mixture, representing mortar between bricks.

dayenu = "it would have been enough."

Elijah = *Elijah*, the forerunner of Messiah.

David (dah-WEED) = David, King of Israel.

Didaché (dee-DAKH-ay) = "Teaching," referring to The Teaching of the Twelve, a first-century manuscript.

echad (ay-KHAWD) = unity, united, one accord, one-ness.

EL, Elohim (EL-oh-HEEM) = Mighty One, sometimes translated "Gød," usually referring to יהוה.

haggadah (hah-GAH-dah or HAH-gah-dah) = the telling, story

halleluyah, hallelujah = shine for יהוה, praise Yah!

Hoshana = from Hoshiana, "Rescue us now!"

karpas (KAHR-pahs) = herb, like parsley or celery, representing green *chaim*, or life.

kebes (kah-BESS) = lamb.

Maranatha = "Come, Master!"

matzah, matzot (MAH-tzah) = flat bread, no yeast, representing the bread of haste or affliction.

maror (MAWR-ohr) = bitterness, bitter herbs, fresh grated.

horseradish or romaine lettuce, symbolizing slavery's bitterness

Moshe (MOE_shah) = Moses.

nabi (NOB-bee) = a prophet; *haNabi* = the prophet

seder (SAY-dehr) = order, order of telling or of service

shofar = a ram's horn or silver trumpet.

Yochanan (YOE-kahn-ahn) = John the Immerser (the Baptist)

Yahad, Yahadim = all people under covenant with **אָהַד** - the group at your Passover table.

z'roa = the Lamb's shank bone (arm) representing the sacrifice.

What Is Needed for the Seder

Seder plate

horseradish (+ enough for all).

parsley (+ enough for all).

roasted egg (+ one for each).

lamb shank bone (or other kosher bone).

A centerpiece candle, candles, or oil lamps.

Wine, kosher wine mixed with water, kosher grape juice.

Wine glasses for all; wine in 2 oz. servings.

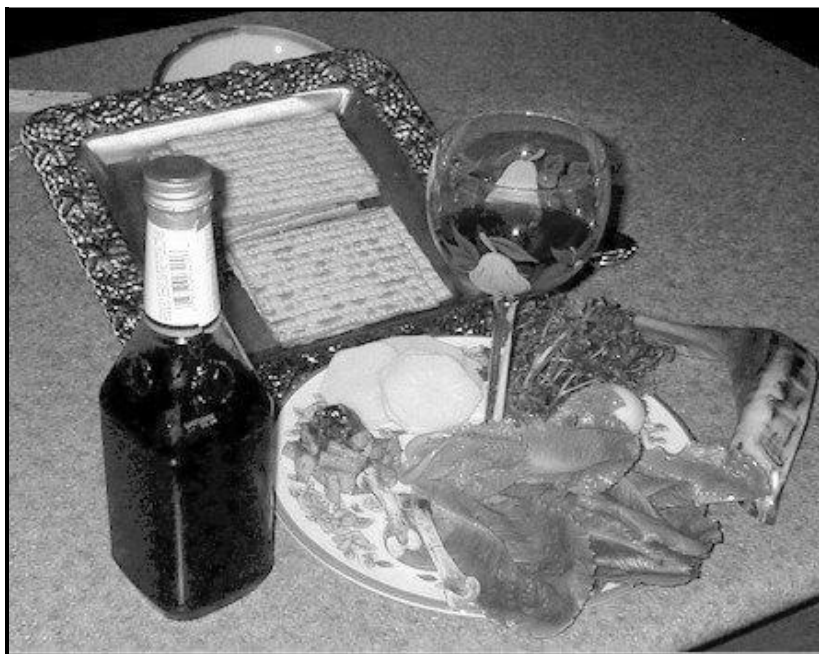
Matzah bread (a couple boxes), or other bread without yeast.

Basin of water, hand towel for each participant.

Dish or individual dishes of salt water.

Reading through the Seder will clarify the other arrangements.

Purchase supplies: www.jacksonsnnyder.com/arc/supplies.htm



Turn the Page. Let the Festivities Begin!

Preparing for Pesach

*“For seven days you are to eat bread made without chametz. On the first day remove the chametz from your houses...” Exodus 12:15. Pesach means “skip”! The angel of death skipped over the homes of the children of Israel! Now we call the skip *Passover*.*

Leader During the days before Passover on through the first day of the Feast of Unleavened Bread, items containing yeast (*khameytz* or *chametz*) are removed from the home. These include all breads, cakes – even beer – anything containing chametz. Preparation begins with a thorough cleaning, culminating in a tradition: the ceremonial search for chametz called *bedikat khameytz*. (Leviticus 12:14-16) Yeast is a type of sin.

1 Corinthians 5:7,8. Throw out the old yeast so that you can be the fresh dough, unleavened as you are. For our Passover has been sacrificed; that is, the Anointed One. So let us keep the feast with none of the old yeast and no leavening of evil and wickedness, but only the unleavened bread of sincerity and truth.

May our hearts be cleansed already for the *Passover Seder*, the *Order of the Passover service*. Tradition teaches that in each generation, we must consider ourselves as personally rescued from Egypt. As we prepare for the experience of personal redemption through the Seder, let us expose and cast out the chametz of sin hidden in our hearts.

Haggadah means “the telling.” The Passover story has been retold each year for thousands of years. It is a story of miraculous transitions – from slavery to freedom, from despair to hope, from darkness to light. Its greatness is the greatness of אֱלֹהִים. Its timelessness comes from the eternal truth of His involvement with His people. As אֱלֹהִים cared for the children of Israel in ancient times, He cares for all who are His today. This book contains the *Haggadah*.

Upon the table is a *seder plate* that holds ceremonial items used in the *Passover Haggadah*. There is a bitter vegetable, a roasted egg, *charoset*, parsley, and a bone. A strange combination, yet each a signpost in the re-telling. Let us allow our senses full participation: take in the sights and smells, taste each ingredient, consider every word. See, hear and feel the truth of אֱלֹהִים’s ahava / love, compassion and care.

One of Messiah's last earthly acts was memorializing aspects of the Passover. Gathering his disciples in a small room in Jerusalem, he led them in a *seder*. "I have desired with desire to eat this Passover with you before I suffer," said he (Luke 22:15). He passed the foods among them. It was in the context of this celebration that Yahshua revealed the mystery of $\aleph\gamma\aleph\aleph$'s plan of redemption. He spoke to them of his body and blood and explained that he would have to die.

It was no coincidence that Messiah chose the Passover as his memorial. For in the story of the Passover lamb, Yahshua could best communicate the course he would be taking over the confusing hours that were to follow. So here and now, as we participate in the Passover Seder, may we reconnect with our Messiah and spiritual ancestors and reexperience $\aleph\gamma\aleph\aleph$'s great redemption. - Jackson Snyder www.YAHpop.us.



Marcelle Lights the Passover Candles

Blessing the Almighty

All Blessed are You, אֱלֹהֵינוּ our Elohim, King of the Universe, who has sanctified us by Your commandments and calls us to hear the voice of the shofar.

The Shofar Master blows the Tekiah haGadol – one very long tone.

Blessing the Messiah

All Blessed are You אֱלֹהֵינוּ our Elohim, King of the Universe. Who has given us the way of salvation in Messiah Yahshua.

The Shofar Master blows the Teruah – one long and eight short.

We Light the Lamps

אֱלֹהֵינוּ is my light and my salvation – whom shall I fear? Psalm 27:1

Leader As we kindle the festival lamps, we pray for the illumination of the Spirit of אֱלֹהֵינוּ, to bring great personal meaning to this, our Passover celebration.

A Righteous Woman (*lighting lamps or candles*) **says:** Blessed are You, אֱלֹהֵינוּ our Elohim, Ruler of the Universe, who has set us apart by His Word, and in whose Name we ignite the festal lamps.

Leader As light for the festival of redemption is kindled by the hand of a woman, we remember that our Redeemer, the Light of the World, came into the world through אֱלֹהֵינוּ's promise to a young woman (Genesis 3:15).

The Four Cups of Wine

Then אֱלֹהֵינוּ said to Moshe, “Now you will see what I will do....” (Exodus 6:1)

Leader As אֱלֹהֵינוּ spoke these words of encouragement to Moshe, He revealed to His servant the plan by which He would redeem the children of Israel.

“I will bring you out from under the yoke of the Egyptians. I will free you from slavery. I will redeem

you with an outstretched arm. I will take you as my own people, and I will be your Elohim.”

Leader At Passover, we celebrate these promises of redemption and relationship by filling our cups four times. With each cup, let us remember the union that אֱלֹהִים desires.

The Cup of Sanctification

“I will bring you out from under the yoke of the Egyptians.” (Exodus 6:6)

Leader Let us lift our first cup and bless the name אֱלֹהִים.

All Blessed are You, O אֱלֹהִים our Elohim, Ruler of the Universe, who creates the fruit of the vine.

Leader As he began his final Passover Seder, Yahshua the Anointed One shared a cup with his friends, saying to them,

“Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the kingdom comes.” (Luke 22:17,18)

Let us all drink of this, the first cup of Passover.

(All drink)

We Wash our Hands

Who may ascend the hill of אֱלֹהִים? Who may stand in his set-apart place? Only the one who has clean hands and a pure heart. (Psalm 24:3,4)

Leader (*lifting the basin of water*) Let us now offer the bowl of water to one another and share in this hand-washing ceremony. Let us also reflect upon the gesture of humility and lesson of commitment made by Messiah Yahshua, when, on that night, he traded his robe for a towel.

He poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him. “Do you understand what I have done for you?” he asked them. . . .

“You call me ‘Teacher’ and ‘Master,’ and rightly so, for that is what I am. Now that I, your Master and Teacher, have washed your feet, you also should wash one another’s feet.” (John 13: 12-14)

(Pass the basin and towel, or insert a washing service here.)

Karpas

The Israelites groaned in their slavery and cried out, and on account of their slavery, their cry for help went up to אֱלֹהִים. (Exodus 2:23)

Leader *(lifting up the parsley)* Passover comes in the springtime, when the earth is becoming green with life. This vegetable, called *karpas*, represents life, created and sustained by Almighty אֱלֹהִים.

(Lifting up the salt water) But for the children of Israel, life in Egypt was full of pain, suffering, and tears, represented by this salty water. Let us take a sprig of *karpas* and dip it into the salt water, remembering that life is immersed in tears.

All Blessed are You, O אֱלֹהִים our Elohim, Ruler of the Universe, who created the fruit of the earth.

Leader Now let us eat the *karpas* together.

The Four Questions

When your children ask you, ‘What does this ceremony mean?’ Tell them! (Exodus 12:26)

A Young Child or Some Children How different this night is from all other nights!

Child 1 On all other nights, we eat bread. On this night, why do we eat *matzah*?

Child 2 On all other nights, we eat all kinds of plants. On this night, why do we eat bitter vegetables?

Child 3 On all other nights, we do not dip our herbs even one time. On this night, why do we dip them twice?

Child 4 On all other nights, we eat our meals sitting. On this night, why do we eat reclining?

We Answer the Children

“And you will observe this for an ordinance to you and yours forever.” (Exodus 12:24)

Leader It is both a duty and a benefit to answer these four Passover questions. We do so by reciting the mighty works of our faithful Elohim.



Bohdan Piasecki's *The Last Supper*

The Matzah

Leader On all other nights, we eat bread with *chametz*, but on Passover we eat only *matzah without chametz*. As the children of Israel fled from Egypt, they did not have time for the dough to rise. Instead, the hot desert sun baked the dough flat! Even more importantly, the Scriptures teach us that *chametz* is like sin and lawlessness (1 John 3:4).

All *Do you not know that a little chametz works through the whole dough? Get rid of the old chametz that you may be a new batch without chametz so to be as you really are. For Messiah, our Passover Lamb, has been sacrificed. So let us keep the feast! Hallelu-Yah! (I Corinthians 5:7)*

All During this season of Passover, let us break our old habits of sin, selfishness and lawlessness, and begin a fresh, new, and set-apart life.

Leader (*lifting a plate with the three matzot*) This is the bread of affliction, the poor bread that our fathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need share in the hope of Passover.

Three *matzot* are wrapped together for Passover. The three are *Echad* (that is, a *Unity*). Some consider the *Echad* to represent the unity of patriarchs – Avraham, Yitschak, and Ya'akov; others, a unity of worship – the priests, the Levites, and Israel. We who know Messiah can see in this unique unity of our Elohim – Father, Son, and Spirit.

Also in the *matzah* itself we can see a picture of our Messiah. See how the *matzot* are striped?

All *Yes! For he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed (Isaiah 53:5).*

Leader See how the *matzah* is pierced?

All *Yes! I will pour upon the house of Dawid, even upon the inhabitants of Jerusalem, the spirit of favor and prayer: and they will look upon whom they have pierced and mourn for him as one mourns for his only son. (Zechariah 12:10)*

Leader (*removing and breaking the middle matzah in half*) Just as the middle piece of the bread of affliction is broken, Messiah, too, was afflicted and broken. One-half of this *matzah* is called the *afikomen* – that which comes after – the *dessert*. We wrap it in a white cloth just as Messiah's body was wrapped for burial. (*Wraps the afikomen in a cloth.*)

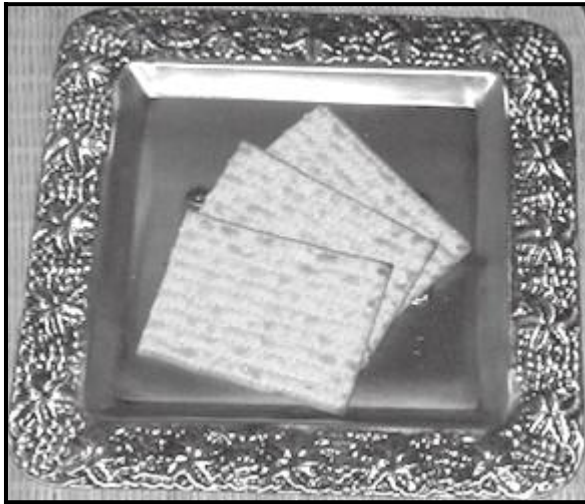
Leader If the children will cover their eyes, I will hide the *afikomen* where you cannot find it. (*So the Leader does. When the leader returns:*)

Leader Just as I have hidden the *afikomen*, so Messiah was placed in cave, hidden for a time. And just as the *afikomen* will return later on to complete our Passover Seder, so the Messiah rose from the dead to appear unto many.

(The Leader breaks a piece of matzah from the other half of the middle piece and distributes the remainder among the people at the table.)

Leader Let us now share a piece of this un-*chametz*ed bread of Passover.

All Blessed are You, O אֵלֹהֵינוּ our Elohim, Ruler of the Universe, who brings forth bread from the earth.



Three matzot make a unity (echad) when wrapped in white linen. The center matzah is the afikomen.

The Maror

(Bitter Herbs / Horseradish)

Leader On all other nights we eat all kinds of vegetables, but on Passover we eat only *maror*, herbs of bitterness. As sweet as our lives are now, let us remember how bitter life was for our ancestors in the land of Egypt. *(Lifting the maror.)*

The Egyptians came to dread the Israelites and worked them ruthlessly. They made them bitter with hard labor in brick and mortar and all kinds of work in the fields. (Exodus 1:12)

Now scoop some *maror* onto your *matzah*.

All *(Lifting the concoction)* Blessed are You, O אֵלֹהֵינוּ our Elohim, Ruler of the Universe, who has set us apart by His Word and commanded us to eat bitter herbs.

Leader Let the hot, bitter taste make us shed tears of sympathy for our ancestors' sorrow many years ago. *(All eat.)*

The Charoset

(We Dip Twice)

Leader On all other nights we do not dip our vegetables even once, but tonight we dip them twice. We have already dipped the *karpas* into the salty water of tears.

(Lifting the charoset.) That humbling toil was commanded of the children of Israel by the evil Pharaoh, to build him treasure cities of brick and clay, slaving night and day. We remember this duty with *charoset*, a mix of chopped apples, honey, nuts and wine.

Again let us scoop some bitter herbs onto a small piece of *matzah*. But this time, before we eat, let us dip the herbs into the sweet *charoset*.

All *(Lifting the matzah with the maror and charoset)* We dip the bitter herbs into *charoset* to remind ourselves that even the most bitter of circumstances can be sweetened by the hope we have in אֱלֹהֵינוּ. *(All eat.)*

Leader *While they were reclining at the table eating, Yahshua said, "I tell you the truth, one of you will betray me – one who is eating with me." They were saddened and one by one they said to him, "Surely, not I?" "It is one of the Twelve," he replied, "one who dips matzah into the bowl with me." (Mark 14:18-20)*

Tonight We Recline

Leader On all other nights we sit down, but tonight we eat reclining. The first Passover was celebrated by a people reclining under a heavy burden – a people enslaved.

All Once we were slaves, but now we are free!

Leader The children of Israel were instructed to eat the Passover in haste, with their belts fastened, their sticks in their hands, their sandals upon their feet, ready to leave the bondage of Egypt at a moment's notice! Today we all may recline in liberty rather than hardship, and freely enjoy the Passover Seder.

All Messiah tells us, “Come unto me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.” (Matthew 11:28-30)

The Haggadah of Passover

“I have remembered my covenant.” (Exodus 6:5)

Leader The story of Passover is a story of miracles, a story of redemption, a story of the mighty power of אֱלֹהִים to overcome evil.

Reader 1 אֱלֹהִים had promised the Land of Israel to Avraham, Yitschak, and Ya’akov. Yet here were their descendants in cruel Egypt. The Pharaoh who had come to power feared them. “These foreigners around us are growing by leaps and bounds, and they are prospering,” he thought. “Suppose they join with our enemies and turn on us!” Pharaoh decided to take greater control over this people, imposing slavery upon the Israelites. Still, אֱלֹהִים blessed His people in strength and number.

Reader 2 Pharaoh grew more paranoid and ordered every baby boy of the Israelites to be drowned in the Nile River. One Hebrew couple hid their boy for three months. Finally, entrusting his future to אֱלֹהִים, they set him in a basket and placed him on the river. His sister, Miriam, watched as the baby in the basket floated downstream. Soon, Pharaoh’s daughter found the basket and took pity on the child. She raised the babe as her own son. She called him Moshe, meaning, “drawn from the water.”

Reader 3 Moshe grew up and became aware of the travail of his Hebrews. One day, in a rage, he killed an Egyptian who was beating a Hebrew slave. Fleeing the palace and the eye of Pharaoh, Moshe became a shepherd in the land of Midian, far from the cries of his suffering brothers and sisters, and far from Pharaoh’s control.

Reader 4 But אַיָּאָל saw the affliction of the children of Israel and heard their groaning. He determined to raise up a



savior to lead his people out of Egypt. Soon

אַיָּאָל appeared to Moshe in the middle of a bush that was on fire. The strange bush could not be burnt up and the fire could

not be put out.

So Moshe listened to the voice of אַיָּאָל from the strange bush. אַיָּאָל was sending Moshe on a mission – to return to Pharaoh and help the Israelites, despite the danger. Though he was reluctant and afraid, Moshe agreed to bring אַיָּאָל’s message to the king of Egypt. The message was, “Let My people go!”

The Cup of Plagues

“I will free you from being slaves.” (Exodus 6:6)

Leader Moshe left the wilderness to return to Pharaoh’s palace, the very place where he was brought up. He came armed with אַיָּאָל’s message, “Let My people go!” אַיָּאָל warned Moshe that he would encounter stiff resistance from Pharaoh.

All *“I know that the king of Egypt will not let you go unless a mighty hand compels him. So I will stretch out my hand and strike the Egyptians with all the wonders that I will perform among them. After that, he will let you go.” (Exodus 3:19,20)*

Leader אַיָּאָל sent plagues, one by one, yet with each plague, Pharaoh hardened his heart. The Egyptians became afflicted with discomfort and disease, bane and blight. Still, Pharaoh would not relent. With the tenth and most awful plague, אַיָּאָל pierced through the hardness of Pharaoh’s heart.

All “On that same night I will pass through Egypt and strike down every firstborn – both men and animals – and I will bring judgment on all the adonim of Egypt; I am אֲנִי אֲנִי!” (Exodus 12:12)

Leader Let us fill our cups a second time. A full cup is a symbol of joy. On this occasion we are filled with the joy of אֲנִי אֲנִי’s mighty rescue. But let us also remember the great cost by which redemption was purchased. Lives were sacrificed to bring about the release of אֲנִי אֲנִי’s people from the slavery of Egypt. An yet a far greater price purchased *our redemption* from the slavery of iniquity and sin. The cost was the striking down of the good shepherd, the sacrifice of our Passover Lamb.

The Plagues

Leader As we recite each plague three times, let us dip a little finger into the cup, allowing a drop of liquid to fall onto our plates, reducing the fullness of our cup of joy this night

All

Blood! Blood! Blood! (*Drip, drip, drip.*)

Frogs! Frogs! Frogs!

Lice! Lice! Lice!

Beasts! Beasts! Beasts!

Mad Cow! Mad Cow! Crazy Cow!

Boils! Boils! Boils!

Hail! Hail! Hail!

Locusts! Locusts! Locusts!

Darkness! Darkness! Darkness!

Death! Death! Death!

(Do no drink the second cup at this time.)

Z'roa, the Arm of the Kebes-Lamb

*“The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you.”
(Exodus 12:13)*

Leader Rabbi Gamaliel taught that in recounting the Passover story one must be certain to mention three things: the *matzah*, the *maror*, and the Pesach *kebes*.

All We have eaten the *matzah* to remind us of the haste with which the children of Israel fled Egypt. We have tasted the *maror* to remind us of the bitter slavery they experienced there.

Leader (*Lifting the bone.*) This *z'roa* bone represents the *kebes-lamb* whose blood marked the homes of the children of Israel, signifying their obedience to אֱלֹהִים's commands.

Reader 5 “... on the tenth day of this month each man is to take a lamb for his family, one for each household. The animals you choose must be year-old males without defect. Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight. Then they are to take some of the blood and put it on the sides and tops of the door frames of the houses where they eat the lambs.” (Exodus 12:3,5-7)

Reader 6 “That same night they are to eat the meat roasted over the fire, with bitter herbs and bread without chametz. You are to eat it with your coat tucked in your belt, your sandals on your feet and your rod in your hand. Eat fast! It is אֱלֹהִים's Passover! The blood will be a sign for you on your houses. When I see the blood, I will pass over you. No plague will touch you when I strike Egypt.” (Exodus 12:8,11,13)

Leader We are reminded by Moshe that it was אֱלֹהִים Himself who redeemed the children of Israel from slavery. “So אֱלֹהִים brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and with miraculous signs and wonders.” (Deuteronomy 26:8) “On that same night I will pass through Egypt.”

All I, and not an angel.

Leader “And strike down every firstborn – both men and animals.”

All I, and not a seraph.

Leader “And I will bring judgment on the adonim of Egypt.”

All I, and not a messenger.

Leader “I am אֲנִי.”

All I myself and none other.

Beyza as Chagigah

King Hezekiah spoke into the heart of all the Levites about אֲנִי, that they eat what was planned for seven days by sacrificing chagigah of peace-offerings and making confession to the Elohim of their fathers. All the assembly met together to keep the other seven days, and to keep them with joy. (2 Chronicles 30:22, 23)

Leader (*Lifting the beyza / egg*) Likewise, a roasted egg, or *beyza*, is part of the Seder. It represents the *chagigah*, a special holiday sacrifice or peace offering. The egg is a symbol of mourning, reminding us of the destruction of the Temple. It also denotes the joy of new birth and the wonder of unaging life, since the shape of a *beyza* shows no beginning or end. The *beyza* may be eaten later, during the meal.

The sacrifice of the peace offering was to usher in a season of thansgiving, joy, and celebration, knowing all along that אֲנִי is glad to be with his happy people.

All We who trust Yahshua the Messiah believe he is the Lamb of אֲנִי, our Passover, the ultimate *chagigah*. Just like the ancient children of Israel, we know that it was

אֲנִי Himself, and not an angel,

אֲנִי Himself, and not a seraph,

אֲנִי Himself, and not a messenger,

who oaid our ultimate ransom, buy us back from sin and death. Yes, it is אֲנִי Himself who takes away the sin of the world.

Leader If He had only given us the Torah, but not the land of Israel,

All DAYENU!

Leader But our Mighty One, blessed be He, provided all of these blessings for our ancestors, and not only these, but so many more!

All Blessed are You, O אֱלֹהֵינוּ, for You have, in mercy, supplied all our needs. You have given us Messiah, forgiveness for sin, life abundant and life everlasting. Halleluyah! *(All drink the second cup.)*

The Passover Supper

“You all will keep it as a feast to אֱלֹהֵינוּ.” Exodus 12:14

Leader Let us eat the Passover. **All eat!**

(Dinner is served.)

Please check with lists of clean and unclean meats, for part of the experience of Passover is keeping the Torah in regards to food and drink. This information is found in Leviticus 11 and elsewhere.

The Afikomen or Bread of Heaven

*For the transgression of my people was he stricken.
(Isaiah 53:8)*

Leader It is time for us to share the *afikomen*, the dessert, the last food eaten at Passover. It is shared as the Passover lamb was shared from the time of the Exodus until the destruction of the Temple. *(The leader sends the children out to find the hidden afikomen matzah. Sometimes there is a special reward for finding it. Upon its return, the leader holds it up, and there is a general celebration.)*

Leader It is said that the taste of the *afikomen* should linger in our mouths. Messiah himself broke *matzah* and gave thanks to אַפִּיקֹמֶן in this way:

All Blessed are You, O אֱלֹהֵינוּ our Elohim, Ruler of the Universe, who brings forth bread from the earth.

Leader It was then that Messiah added the words, *“This is my body given for you; do this in remembrance of me.”* (Luke 22:19) Let us now eat the *matzah of heaven*, meditating on the broken body of the Lamb of אֱלֹהֵינוּ, who takes away the sin of the world. Let us allow the taste to linger in our mouths.

The Cup of Redemption

*“I will redeem you with an outstretched z’roa.”
(Exodus 6:6)*

Leader Let us fill our cups for the third time this evening. *(Lifting the cup.)* This is the cup of redemption, symbolizing the blood of the Passover Lamb. It was the cup “after supper,” with which Messiah identified himself.

All “I will redeem you with and outstretched arm...”

Leader The prophet Isaiah reminds us, *“Surely the arm of אֱלֹהֵינוּ is not too short to save.”* (Isaiah 59:1) It is our righteousness that falls short. Though אֱלֹהֵינוּ searched, He could find no one to intercede. *“So his own arm worked salvation for him, and his own righteousness sustained him.”* (Isaiah 59:16)

(Appendix A may be inserted here for a very early and authentic communion.)

Leader Yahshua the Messiah lifted the cup, saying, “*This cup is the new covenant in my blood, poured out for you.*” (Luke 22:20) Just as the blood of the lamb brought salvation in Egypt, so Messiah’s atoning blood can bring salvation to all who believe.

All Blessed are you, O אֱלֹהִים our Elohim, Ruler of the Universe, who creates the fruit of the vine. Let us gratefully drink. (*Drink the cup that was filled earlier.*)

The Prophet Eliyah

Leader (*Lifting the extra cup from Eliyah’s place at the table, prepared beforehand*) This cup is for Eliyah the Prophet, *Eliyahu ha Nabi*. Let one of the young people throw open the door to welcome Eliyah to our Seder. (*A young person opens the door for Eliyah.*)

All “*See, I will send you the prophet Eliyah before the great and dreadful day of אֲדָמָה.*” (Malachi 4:5)

Leader Eliyah may never have died, for he was swept up to the sky by a tornado and a fiery chariot! We have hoped that Eliyah would come this Passover to announce the coming King, the son of Dawid.

Before the birth of Yochanan (John) the Dunker, an angel of אֱלֹהִים proclaimed, “*He will go on before אֱלֹהִים, in the spirit and power of Eliyah, to make ready a prepared people.*” (Luke 1:17) Later King Yahshua spoke of Yochanan, saying, “*If you can accept it, he is the Eliyah to come.*” (Matthew 11:14) It was this same Yochanan who, upon seeing Yahshua, cried out, “*Look, the Lamb of אֱלֹהִים, who takes away the sin of the world!*” (John 1:29)

Friends and family gathered here, ***these ARE the days of Eliyah!*** Let us symbolically greet him even as we watch for him to come. Maybe today; maybe next year!

All Halleluyah! Our Savior Reigns!

The Cup of Thanks, Praise, and Love

“I will take you as my own people and I will be your Elohim.” (Exodus 6:7)

Leader Let us fill our cups for the fourth and last time and give thanks to אֱלֹהֵינוּ, our great redeemer.

Give thanks to אֱלֹהֵינוּ, for he is good.

Psalm 136

All His love endures forever. Give thanks to אֱלֹהֵינוּ Almighty.

Leader To him who alone does great wonders:

All His love endures forever.

Leader Who by his understanding made the heavens:

All His love endures forever.

Leader Who spread out the earth upon the waters:

All His love endures forever.

Leader Who made the great lights:

All His love endures forever.

Leader The sun to govern the day:

All His love endures forever.

Leader The moon and stars to govern the night:

All His love endures forever.

Leader To him who struck down the firstborn of Egypt:

All His love endures forever.

Leader And brought Israel out from among them:

All His love endures forever.

Leader With a mighty hand and outstretched arm:

All His love endures forever.

Leader To him who divided the Red Sea asunder:

All His love endures forever.

Leader And brought Israel through the midst of it, but swept Pharaoh and his army into the Red Sea:

All His love endures forever.

Leader To him who led his people through the desert:

All His love endures forever:

Leader Give thanks to אֱלֹהֵינוּ of the heavens.

All His love endures forever. (Psalm 136:1-16,26).

Leader (*Lifting the cup*) Let us lift our cups and bless the Name of אֱלֹהֵינוּ!

All Blessed are You, O אֱלֹהֵינוּ our Elohim, Ruler of the Universe, who creates the fruit of the vine.

(All drink.)

Halleluyah! Halleluyah!

Leader Our Passover Seder is now complete, just as our redemption is forever complete. Let us conclude with the traditional wish that we may celebrate Passover next year in Jerusalem.

All Next year in Jerusalem! Amein!

The Seder is finished!



APPENDIX A

Thanksgiving According to the *Didaché*

The Didache (Διδάχη - pronounced dee-DAH-kay – which means *teaching*), or *Teaching of the Twelve*, is a very early Nazorean text rediscovered in the last 150 years. It deals with the early rituals, authority, hospitality, and organization of the Messianic congregation. Some of the “Apostolic Fathers” considered the *Didaché* to be an important part of the New Testament. One of the oldest congregations, the Ethiopic Orthodox Church, still receives *Didaché* into the canon.

Many in the Israelite community accept it as *inspired teaching*. *The Didaché* shows a great deal of affinity to the *Epistle of Barnabas*. One of the evidences of both documents’ Hebraic origins is in the use of the term “vine” as a synonym for the line of Davidic kings, mentioned in the course of the Seder. Yahshua is equated with the vine and with David, and is called “the son of David” rather than “the son of a god.”

Some Congregations rightly recognize that Yahshua instituted a unique “feast” – a type of Unleavened Bread Feast – that could be celebrated *daily* rather than yearly at Passover. (see 1 Corinthians 11:25, **Acts 2:42-46)

The following new translation of the Seder in the *Didaché* may substitute nicely for “The Cup of Redemption” section.

The reader should notice that the cup is presented first as in the Scriptures, and there are two cups. It may be modified to use the bread first. If so done, this partaking is perfect for visitation, home, or personal devotions. If used alone, it is appropriate to prepare hearts, since the actual service is so short. The textual context makes it clear that it is meant to be received by a people prepared.

Leader Now for the Cup of Redemption, let us give thanks this way:

All We thank you, Father, for your name אֱלֹהֵינוּ, the name you have enlivened in our hearts, and for the knowledge, faith and immortality that you have made known to us through Yahshua your Son; may you be so honored forever.

Leader You, Almighty Ruler, brought all things into being for the sake of your name, and have granted both food and drink for humankind to enjoy, so that we might give you thanks. Yet to us you have granted spiritual food and drink, and life from age to age through your Son. Above all, we thank you that you are powerful to rescue us; may you be so honored forever!

All Remember, O Master, your Assembly, to redeem it from every evil, to complete it in your love, and to gather it from the four winds – even every one who is devoted to the Kingdom that you have so prepared; for the Kingdom is yours with our great gratitude forever.

Leader Let the new world dawn and let this world pass away.

All *Hoshana* to the Son of David! If any choose, let them come to the Great Thanksgiving; if any one does not, let that one have a change of mind. *Maranatha! Amein.*

Leader First, about the cup.

All We thank you, our Father, for the Vine of Devotion, Dawid your Son, whom you have made known to us through Yahshua the Anointed One. May you be so honored forever. (*The participants drink a portion of the cup.*)

Leader And concerning the broken *matzah*.

All We thank you, our Father, for the life and knowledge that you have made known to us through Yahshua your Son; may you be greatly honored forever. As this broken bread was once scattered upon the mountains, it has all been brought together, and now the pieces have become One.

Leader Likewise, may your Assembly be gathered together from the ends of the earth into your Kingdom as One; for yours is the adoration and the power, through Yahshua the Anointed One, from age to age. (*The participants eat matzah.*)

(Here we may return to the “Elijah Cup” section.)

(If this service is used alone, continue here:)

Leader Finally, let us finish the cup, as Messiah is bound to finish the world's evil. *(The participants drink.)*

Leader Now we charge the prophets among us to give thanks, so far as they are willing to do so.

(Let all publicly bring petitions, praise or prayer. This is a fine time to anoint the sick or needful. End this section with Yahudah's Benediction:)

Leader or All Now to the One who is able to keep you from falling and present you spotless before the presence of his honor with rejoicing, to the only EL, our Savior, through Yahshua the Anointed our Master, be honor, majesty, dominion, and authority, before all time, now, and from age to age. (Jude 24, 25)

All Amein, amein.

APPENDIX B

Passover Peril – A Fun, Low Tech Game

Object of the game: to collect the most (tiny) jelly beans by answering questions about Passover then transporting the beans from a common bowl to a player's bowl with chopsticks or some other utensil. The winner has the most beans when 50 questions have been asked.



This game can also be modified for Pentecost Peril, Tabernacle Troubles, Hanukkah Hazards, etc.

Materials:

Tiny jelly beans (or broken matzah pieces)

A common candy bowl

Chop sticks, toothpicks, or tweezers

A Dixie cup for each player

51 questions.

Progression of turns is established.

On each turn:

The player chooses a number between 1 and 50.

These numbers correspond to questions about Passover (listed below), each with point values from 1 to 4.

The Leader then decides whether the question corresponding to that number is appropriate or not or has been used before or not. Each question may only be used once.

If the question has not been used and is appropriate, the Leader tells the player the question's point value and the player decides whether he/she wants to try for that point value or choose another question. If he chooses another question, he has to try to answer it. The player can also opt for NO question on his turn.

If the Leader decides the question chosen is not appropriate then the Leader tells the player to choose another number.

When the question is placed:

If answered correctly, the player must take the number of jellybeans from the common bowl with chopsticks (or tweezers) and get them into his bowl. If he drops the bean, he loses it and it is either discarded or placed in the common bowl.

If the question is answered incorrectly, the player must discard the number of beans corresponding to the point value from his bowl into the common bowl using whatever utensil is chosen.

When the player has no beans, he is out of the game – unless another player wants to share.

When 50 questions are answered, the game is over. Whoever has the most beans is the winner.

Exceptions:

A player with at least 4 beans may choose Question 51, which is worth 4 points and is difficult. This is a peril because if the question is not answered correctly, the player loses 4 beans.

The game is more challenging if players start out with no beans. However, players may each be given 2 or three beans (but no more!) to start out.

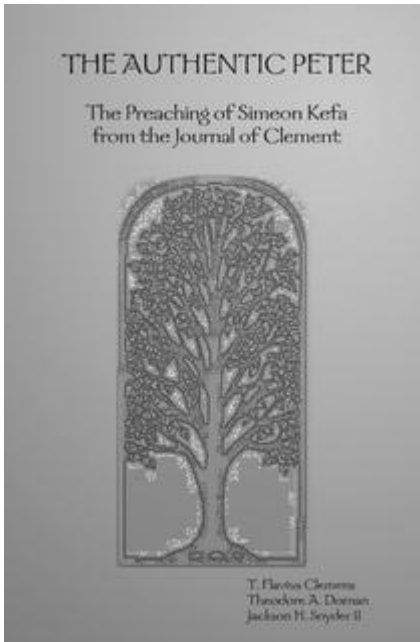
50 Questions About Passover

Each player picks a number between 1 and 50. If the question is chosen, cross off that number.

1. (2 points) What day of the year is Passover celebrated? (Lev. 23:5)
2. (2 points) Is it a High Day (in which no laborious work is done and a prayer meeting is conducted)?
3. What Festival of Yahweh comes immediately after Passover? (Lev. 23:6)
4. How long does Unleavened Bread last?
5. (2 points) Is the first day of Unleavened Bread a High Day?
6. What other day of Unleavened Bread is a High Day?
7. (2 points) Is there a regular weekly Sabbath during Unleavened Bread?

8. (4 points) If so, what would the day after the weekly Sabbath during Unleavened Bread be called?
9. What is *one thing* Passover memorializes?
10. Where is this story found in the Scriptures (specifically)?
11. What else does Passover memorialize?
12. Where is this story found in the Scriptures (generally)?
13. Who was the leader of the Exodus?
14. (3 points or 2 with the hint) What does his name mean? (Hint: It is the same as Yahshua's main *title*.)
15. (3 or 2) What was his wife's name? (Hint: There's probably one on your trousers.)
16. (2) What were his brother's and sister's names?
17. Which of the twelve tribes of Israel did this family represent?
18. What animal was to be slaughtered and eaten in haste?
19. Where was the blood of the animal to be painted?
20. What passed over?
21. What country held the Israelites in captivity?
22. (3 points) Why were the natives of that country against the slaughter of the animal?
23. What did this country call its king?
24. Why was its king against the Israelites leaving?
25. What did Yahweh tell the Leader of the Exodus to say to the king of the nation?
26. What did Yahweh tell the Leader to say to the Israelites?
27. What did the Leader of the Israelites and Yahweh use to try to convince the king of that nation?
28. What are a few of these?
29. What body of water had to be miraculously parted for the Israelites to escape?
30. What manner of people were chasing after the Israelites?
31. What happened to them?
32. Where did the Israelites go for forty years?
33. What was the name of the Leader of the Israelite's right-hand man?

34. (3 or 2) Of which of the tribes of Israel was he? (Hint: One of the half-tribes of Joseph.) (Numbers 13)
35. On what evening did Yahshua say to his *disciples*, “This do in remembrance of me”?
36. What was to be done in remembrance of Yahshua?
37. (2 points) Why?
38. We call the acts of remembering Yahshua by several titles. What is one of them?
39. (2 points) How often may we do this act?
40. (3 points) What is a *seder* (or *siddur*)? (Hint: It does not mean “meal” or “plate.”)
41. (3 points) What are three things on the modern Passover Plate and what do they represent?
42. What did Yahshua pass to his disciples that he called “my body”?
43. What did he call “my blood”?
44. When and where did Yahshua say that he would next have Passover?
45. What is the name of the last cup drank at the Passover supper?
46. (2 points) Why is it named that?
47. What does that have to do with Yahshua’s next Passover?
48. (2) What significant act did Yahshua commit after the sun came up on Passover?
49. (2) How are Yahshua and the Passover animal similar?
50. (2) Can you give a few reasons why we still eat the Passover supper?
51. Bonus 4. What did Yahshua do right after the Passover Supper that shocked his disciples?



The Authentic Peter: The Preaching of Simeon Kefa from the Journal of T. Flavius Clemens

Ted Dornan & Jackson Snyder
www.Apostolia.us
Lulu.com #1464008
Perfect bound book \$22.95

E-book and Audio Book included

*Did you ever wonder why
Simon Peter only has a
couple short letters in our
Scriptures? I have.*

Would not have someone recorded Peter's AUTHENTIC acts and preaching in his lifetime?

Of course, his preaching was recorded! Peter's discipleship program was journalized by Clement, an affluent Gentile convert, at the request of James the Just, the brother of the Messiah. But why would the Church Fathers bury the preaching of their first "pope" since Clement was their second "pope"? Because Peter's teachings are HEBRAIC, too Hebraic for the religious tastes of the Church of Rome!

This volume is one-of-a-kind, containing Peter's (Kefa's) teachings on many subjects, including deliverance, healing, true worship, and lost teachings, as Peter and Clement journey from Jerusalem to Greece. We dispense with churchy language in restored the original Hebraic names and titles of people, places and concepts - and a full GLOSSARY.

The perfect-bound book includes both the audio and ebook. For more information, go to www.Apostolia.com or message (801) 605-1715. The Authentic Peter is a great avenue for learning the vocabulary of the Scriptures and the authentic Nazarene faith.

Printed: 327 pages, 6" x 9", perfect binding, black and white

© 2007 Jackson Snyder