

MY TRUE NAMES  
PASSOVER SEDER

FOR CHRISTIANS & MESSIANIC ISRAEL

*Including*

THE ANCIENT “TODAH RABBAH / GREAT THANKSGIVING”  
FROM THE *DIDACHE* (*THE TEACHING OF THE TWELVE*)  
AND PASSOVER PERIL: A FUN, LOW-TECH GAME

COMPOSED, COMPILED & EDITED BASED UPON  
SOURCES BOTH ANCIENT & MODERN

BY

JACKSON H. SNYDER II

FOR THE

NETZARI YAHADIM (NEVY.US)



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*My True Names Passover Seder*

*For Christians and Messianic Israel,*

Including the Ancient “Todah Rabbah” from  
*The Didaché ( Teaching of the Twelve )*, and  
Passover Peril: A Fun, Low-tech Game

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# Contents

- 5** *Glossary*
- 8** *What is Needed for the Seder*
- 10** *Preparing for Pesach*
- 12** *We Bless the Almighty, We Bless the Messiah*
- 12** *We Light the Lamps (optional)*
- 13** *The Four Cups of Wine, The Qodesh Cup*
- 14** *We Wash our Hands (optional), The Karpas*
- 15** *The Four Questions*
- 16** *The Matzah*
- 17** *The Afikomen: What Comes After*
- 18** *The Maror: Bitter Herbs, The Charoset: Brick Mortar*
- 19** *Tonight We Recline*
- 20** *The Haggadah of Pesach*
- 21** *The Cup of Plagues*
- 22** *The Ten Plagues, Z'roa, the Arm of the Kebes-Lamb*
- 24** *The Beyza as Chagigah (optional)*
- 25** *Dayenu*
- 26** *The Pesach Supper*
- 28** *The Afikomen or Bread of Heaven*
- 29** *The Cup of Redemption*
- 30** *The Prophet Elijah*
- 32** *The Cup of Thanks, Praise, and Love*
- 33** *The Messianic Seal*
- 34** *APPENDIX A: Thanksgiving According to the Didaché*
- 36** *APPENDIX B: Passover Peril – A Fun, Low Tech Game*
- 38** *50 Questions About Passover*
- 40** *The Nazarene Acts of the Apostles*

## Glossary

(The leader needs to know the meanings of these words and how to pronounce them. It would be good to go through them with the group sometime before the supper. H. = Hebrew, A. = Aramaic, G. = Greek, E. = Egyptian)

**יהוה** = (all languages) the personal name of the Heavenly Father, spelled throughout with the paleo-Hebrew / Phoenician alphabet. יהוה is usually pronounced *Yahweh* (YAH-weh), *Yahuweh* or *Yahwah*. Some prefer other, similar pronunciations of the name, depending on their custom, or they may use other words to conceal it (such as LORD). I have kept the Sacred Name in this early Hebrew form so worshipers may revere it or conceal it in their customary way.

**Yahshua** (H., YAH-shu-ah) = the Messiah, misnamed by tradition as “Jesus” and “Yeshua.” The proper name is *Yahshua*, which means, *Yahweh saves*. The word *yeshua* is often substituted for the Savior’s name, meaning *salvation* or *rescue*. The word *Jesus* is also substituted, though the English pronunciation (GEE-zuhss) is completely dissimilar to the true name.

**adon, adonaim, adonai** = (E., H., ah-DONE, ah-doe-NIGH) = master, masters, my master. Though this word probably originated in Egyptian paganism, we are convinced that the original redactors of the Scriptures used it in this form. You may replace *adon* with *master* if you so desire.

**afikomen** (G., ah-FEE-koe-men) = after supper > the dessert.

**amein** = (A., H., G., aw-MAIN) Honest & truly, “I mean it!”

**Avraham, Yitschak** (YITS-khawk), **and Ya’akov** (yaw-COVE) = Abraham, Isaac & Jacob.

**beyza** (H. BAYza) = egg. This is not an Easter egg, nor should it be dyed, as some are in the habit of doing.

**chagigah** (H., KHAH-ghee-gah or HAH-ghee-gah) = the peace offering. The roasted egg came into use as the Passover offering soon after the destruction of the Temple in 70 AD, for by this time the Hebrews could no longer recall what the chagigah was. It is still a mystery. The egg as chagigah is *in no way connected with Easter fertility rituals*.

**chametz or khameytz** (H., KAH-metz) = that food or drink that has been made with or exposed to yeast.

**charoset** (H., KAHR-oh-set) = a gooey mixture of chopped apples, nuts, honey, and spices, to represent mortar between bricks.

**Dayenu** (H., die-YEH-niew) = “it would have been enough.”

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

**Didaché** (G., dee-DAKH-ay) = “Teaching,” referring to the first-century book of apostolic instruction also called *The Teaching of the Twelve*. This book was undoubtedly included in our earliest (nearly-) complete New Testament manuscript, the Codex Sinaiticus. (Both *Didaché* and the *Sinaiticus* are published by Apostolia.com.)

**echad** (H. ay-KHAWD) = the number one, unity, oneness, one accord.

**El, Elohim** (H. ayl, ay-low-HEEM) = The Almighty One; mistranslated in most Bibles by “God.”

**Elijah** = *Elijah*, the forerunner of Messiah.

**haggadah** (H. hah-GAH-dah or HAH-gah-dah) = the telling or retelling, the story or story line.

**halleluyah, hallelujah** = shine for אֱלֹהֵינוּ, praise Yah!

**Hoshana** = from Hoshiana, “Rescue us now!”

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

**kebes** (H. kah-BASE) = lamb.

**Maranatha** (A. mar-AHN-ah-THA) = “Come, Master!”

**matzah, matzot** (H. MAH-tzah) = flat bread baked with no yeast, representing bread made in haste or affliction; also representing the body of Messiah. Also, the name of the feast; that is, The Feast (Festival) of Unleavened Bread or *Chag Matzah*.

**maror** (H. MAWR-ohr) = bitterness, bitter herbs, fresh grated horseradish or romaine lettuce, symbolizing slavery’s bitterness.

**Moshe** (E. MOE\_shuh) = Moses.

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

**Olam, l’olam va-ed** = an age, from age to age, a long, long time.

**Passover = Pesach** (H.) = Skip!

**Qodesh, qadosh** (H.) = set-apart, sacred.

**seder** (SAY-dehr), **siddur** = order, the order of the story or service.

**shofar** = a ram's horn or silver trumpet.

**Yahad, Yahadim** (H. yuh-HOD) = the body of people in the meeting who are Torah observant, accepting of the New Covenant, and like-minded. Hopefully, your Passover table will be entirely made up of such faithful people. *Yahad* is much used in the Dead Sea Scrolls to refer to the discipleship group. The New Testament book of Acts uses the phrase "in one accord" to convey the concept of yahad.

***Please avoid open invitations to your seder.***

The Feast of Unleavened Bread is *only* for those who live in obedience to the Commandments (those in the Yahad of Israel).

**z'roa** = the Lamb's shank bone (arm) representing the sacrifice, and the strong arm of the Almighty to save.

## ***What Is Needed for the Seder***

Personnel involved include *a strong leader* (the *mevaqquer*) to keep the Yahad / group moving through the service, a horn / shofar-blower (the *shofar-adon*) to help us bless the Almighty (*El Elyon*), a few special readers (*shoterim*), a few children or adults to play children (*yeladim*), and a special gift to attach to the prize / desert (*afikomen*).

Next check one of the many, many sources for listings of seder supplies. It is beyond the scope of this Passover Service to go into detail supplies and set-up. (Though you may find most everything needed listed in the body of our seder, most of which can be procured at a good grocery store.)

Local chain groceries provide free Passover services that are very thorough in explaining what is needed and how to prepare it. Supermarket services are usually not suitable for Christians or Messianic groups, but the instructions for supplies and preparations are the same.

Here is a short list of necessities that may see you through our seder:

Seder plate, plates

Hot Horseradish (enough for all).

Parsley (enough for all).

Roasted egg (one for each).

Lamb shank bone (or piece or other clean bone).

A centerpiece candle, candles, oil lamps, or menorah.

Wine, wine mixed with water, grape juice.

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

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

A basin or two of water, and hand (or paper) towels for each participant.

Dish or individual dishes of salt water.

**IMPORTANT!** A place at the table is set for Eliyah, and a wine cup is filled for him. You must find someone to play Eliyah, someone who is otherwise unknown to the group, who will come into the seder through a door at the appropriate time. It would be great to have a patriarchal type to play Eliyah. Eliyah may eat the Passover dinner when the service is finished

**Reading through the Seder will clarify the other arrangements.**



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## ***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 (*khameyetz* 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 khameyetz*. (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 boiled egg, *charoset*, parsley, and a bone: a strange combination of items, yet each is a signpost in the story’s 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 consisted of memorializing aspects of the Passover story. 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 אֱלֹהִים's plan of redemption. He spoke to them of his body and blood and explained that he would have to die.

If the Messiah chose the Passover-time as his memorial, it was no coincidence. 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 to re-experience great redemption.

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**Marcelle Lights the Passover Candles**

## ***We Bless the Almighty***

**Leader** Attend to blessing the Almighty, El Elyon.

**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.**

## ***We Bless 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 tones.**

## ***We Light the Lamps (optional)***

אֱלֹהֵינוּ is my light and my salvation – whom will 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** begins to light the candles or lamps.

**Another Righteous Woman reads** 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 promise to a young woman (Genesis 3:15).

## ***The Four Cups of Wine***

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

**Leader** As אַיָּאָל 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 אַיָּאָל desires.

***(Let 2 ounces of wine be poured into each cup.)***

## ***The Qodesh Cup***

*Attend! He says, “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 אַיָּאָל!

**All** Blessed are You, אַיָּאָל 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*** (optional)

*Attend! Who may ascend the hill of אֶפְרַיִם? Who may stand in his qodesh place? Only the one who has clean hands and a pure heart. (Psalms 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 towel before the basin, or insert a washing service here.)**

## ***The Karpas***

*Attend! The Israelites groaned in their slavery and cried out, went up to אֶפְרַיִם. (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.

**Leader** (*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, 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)*

***One Young Child (or Some Children)*** How different this night is from all other nights!

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

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

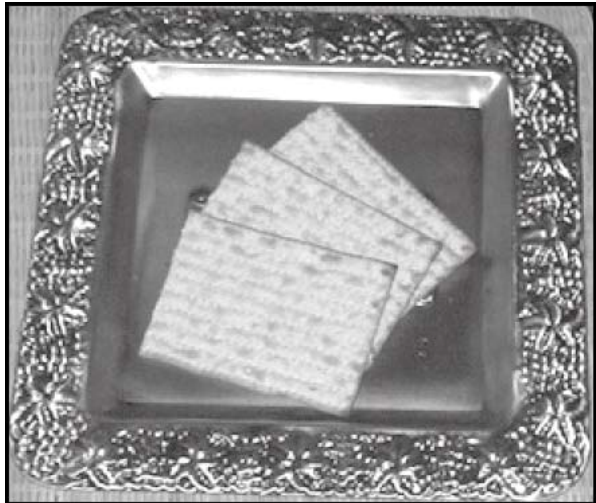
***Child*** On all other nights, we do not dip our herbs even one time. On this night, why do we dip them twice?

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

***Leader*** אַרְבָּעִים instructs us, *"You will observe this season as an ordinance to you and yours forever"* (Exodus 12:24). 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.

## The Matzah

**Leader** On all other nights, we eat *chametz*, but on Passover we eat only *matzah*. As the children of Israel fled from Egypt,



they did not have time for the yeast to raise the dough. The hot desert sun baked the dough flat! We learn that yeast is like disobedience – even a little of it will “puff up” the whole. (1 John 3:4)

**All** *Do you not know that a little chametz works through the entire loaf? Get rid of the old chametz that you may be a new. For our Passover Lamb*

*has been sacrificed. So let us keep the feast! (I Corinthians 5:7)* During this season of Passover, let us throw out the yeast 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 may see in the *Echad* is the unique unity we share with Father and Son.

In the *matzah* we see a picture of Messiah. See how it is 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)*



## ***The Afikomen: What Comes After***

**Leader** *(removing the middle matzah from the unity and breaking it in half -- )* Just as the middle piece of the bread of affliction is broken, Messiah, too, was afflicted and broken. One-half of this broken *body* is called the *afikomen* – “that which comes after” – the *dessert* or *prize*. We wrap it in white linen just as Messiah was wrapped for burial.

*(The leader or someone else wraps the afikomen in a linen cloth.)*

**Leader (to children)** If you children will cover your eyes, I will hide the *afikomen* where you cannot find it.

*(So the Leader or someone else hides the wrapped matzah. When this is finished, the leader continues:)*

**Leader** Attend! Just as I have hidden the *afikomen*, so Messiah was placed in a dark cave, hidden for a time. And just as the *afikomen* will return later on to complete our Passover Seder -- that is, **if** you can find it -- so the Messiah rose from death and appeared to many.

*(Next, the Leader breaks the matzah from the leftover half of the middle piece, passes it on, and each participant breaks off a piece, holding the piece for the blessing. More matzah may be used if necessary.)*

**Leader** Let us now share a piece of the bread of Passover.

**All** Blessed are You, אֱלֹהֵינוּ our Elohim, Ruler of the Universe, who brings forth bread from the earth. *(All eat a bite of matzah.)*

## ***The Maror: Bitter Herbs***

**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. So let us each take up another piece of *matzah*.

Now regarding the *maror*, or bitter herbs, we read:

*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)*

See the bitter herbs on your plate? Scoop some of this *maror* onto your *matzah*.

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

**Leader** Let the hot, bitter taste bring tears of sympathy for our ancestors' sorrows. (*All eat matzah and maror.*)

## ***The Charoset: Brick Mortar***

**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 *maror* (bitter herbs) onto a piece of *matzah*. But this time, before we eat, let us also dip the *maror* 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 matzah, maror & charoset.*)

## ***Tonight We Recline***

**Leader** Attend! While the *talmidim* (disciples) were all 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)

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

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



***Reclining in Bohdan Piasecki's The Last Supper***

**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 slavery, 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 my yoke is easy, and my burden is light.*” (Matthew 11:28-30)

## ***The Haggadah of Pesach***

*“Indeed, I have remembered my covenant, says אַיָּהוָה.” (Exodus 6:5)*

**Leader** The account of Passover (Pesach) is a story of miracles, of redemption, a story of the mighty power of אַיָּהוָה to overcome evil.

**Reader 1** אַיָּהוָה 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, אַיָּהוָה 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 family concealed their baby for three months. Finally, trusting his future to אַיָּהוָה, 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 as a prince of Egypt. When he learned he was a Hebrew, he became aware of the Hebrews’ plight. 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 אַיָּהוָה 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 he 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 אַיָּהוָה from the strange bush. אַיָּהוָה was sending Moshe on a mission – to return to Pharaoh and convince him to let the Israelites go, despite the danger. Though he was reluctant and afraid, Moshe agreed to bring אַיָּהוָה’s message to the king of Egypt. The message was, “Let My people go!”

## ***The Cup of Plagues***

**אֱלֹהִים** proclaims, “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 **אֱלֹהִים**’s message, “Let My people go!” **אֱלֹהִים** 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** **אֱלֹהִים** 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 awesome plague, **אֱלֹהִים** 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 mighty of Egypt; I am **אֱלֹהִים**! (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 **אֱלֹהִים**’s mighty rescue. But let us also remember the great cost by which this redemption was purchased. Lives were sacrificed to bring about the release of his people from the slavery of Egypt. And yet a far greater price purchased *our redemption* from the slavery of iniquity and sin. The cost was the striking down of a Good Shepherd, the sacrifice of our Pesach Lamb.

## ***The Ten 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! (*Drip, drip, drip.*)  
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 not drink the second cup at this time.)**

## ***Z'roa, the Arm of the Kebes-Lamb***

To Moshe: *"The blood will be a sign for you on the houses; 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 1** *"... 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 2** *“That same night they are to eat the meat roasted over the fire, with maror and matzah 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.*

**All** *“Eat as fast as you can! It is אֲפֵסֵךְ’s Pesach!*

**Reader 3** *“The blood will be a sign for you on your houses. When I see the blood, I will pass over your house. (I will skip your house!) No plague will touch you when I strike Egypt.” (Exodus 12:8,11,13)*

**Leader** We are reminded by Moshe that it was אֲפֵסֵךְ himself who redeemed the children of Israel from slavery. *“So 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 mighty ones of Egypt.”*

**All** I, and not a messenger.

**Leader** *“I am אֲפֵסֵךְ!*

**All** *“I myself and none other.”*

## ***The Beyza as Chagigah*** (optional)

*King Hezekiah spoke into the heart of all the Levites about אַיָּאָל, so that they would eat what was planned for seven days by sacrificing a 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 cooked 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 ageless 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 and celebration, knowing all along that is glad to be with his happy people.

**Leader** Let all people bring a sacrifice of praise and thanksgiving!

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

אַיָּאָל himself, and not an angel,

אַיָּאָל himself, and not a seraph,

אַיָּאָל himself, and not a messenger,

אַיָּאָל who paid the ultimate ransom-price, buying us back from sin and death.

**Leader** Yes, chaverim (friends), it is אַיָּאָל himself who takes away the sin of the world.



# Dayenu

They will celebrate your abundant goodness and joyfully sing of your righteousness. Psalm 145:7

**Leader** How great is אֱלֹהִים's goodness to us! For each of His acts of mercy and kindness we declare *dayenu* – “it would have been sufficient.” If אֱלֹהִים had rescued us, but had not judged the Egyptians,

**All DAYENU!**

**Leader** If He had only destroyed their gods, but had not parted the Red Sea,

**All DAYENU!**

**Leader** If He had only drowned our enemies, but had not fed us with manna,

**All DAYENU!**

**Leader** If He had only led us through the desert, but had not given us the Sabbath,

**All DAYENU!**

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

**All DAYENU!**

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

**All** Blessed are You, אֱלֹהִים, for you have supplied all our needs from your storehouse of mercy. You have given us Messiah, forgiveness for sin, life abundant and life for ages to come. Halleluyah!

**(All drink the second cup.)**

**Dayenu**

The musical score is written in treble clef, common time (C), with a tempo marking of quarter note = 120. The melody is simple and repetitive. The lyrics are written below the notes. Chords are indicated above the notes. The score is divided into several systems, each with a key signature change (C, G, F6, C/GG7, C, Dm, G7, C, Dm6, IG, C, IG, C). The lyrics are: I - lu ho - tzi ho - tzi - an - u, ho - tzi - an - u mi - mitz - ra - yim, ho - tzi - an - u mi - mitz - ra - yim da - yei - nu! Da - da - yei - nu, da - da - yei - nu! Da-da-yei-nu, da-yei-nu, da-yei-nu, da-yei-nu. yei-nu, da-yei-nu!

## ***The Pesach Supper***

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

***Leader Attend!*** Let us all eat the Pesach – let us eat very quickly.

*(A prayer may be recited, then the 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.*

*Try to complete the supper in one-half hour.*

***Important!*** *See that the cups (wine glasses) have at least 2 ounces of wine after the supper.*

*When the supper is finished, continue on the following pages.*

This page is intentionally left blank for your notes and pictures.

## ***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 prize for finding it. Upon its return, the leader receives it, holds it up, and the child finding it is celebrated.)*

*(Attention is now called to the afikomen matzah, which is then broken into pieces, which are then distributed to the group. Or, someone at each table may take a sheet of matzah representing the afikomen, and likewise break it, distributing matzah to all.)*

**(Appendix A** may be inserted **here** for a very early and authentic communion. When that is finished, start again at “The Cup of Redemption, below; or if Appendix A is not included, continue on.)

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

**All** Blessed are You, 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 (or “buying back”), 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 אֱלֹהִים is not too short to save.*” (Isaiah 59:1) It is our righteousness that falls short! Though אֱלֹהִים 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)

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

## ***The Prophet Eliyah***

**Leader** (*Lifting the extra cup from Eliyah's place at the table, prepared beforehand*) This special cup is for Eliyah the Prophet, *Eliyahu ha Nevi*. Each year, we expect Eliyah to attend our Seder as the forerunner to King Messiah (*Malachi 4:5*). Did you know that Eliyah may never have died? Many years ago he was reported to have been swept up by a fiery spaceship! He has not been seen since! But we have been hoping that Eliyah would accept our invitation and attend our Passover Seder *this year* to announce the coming Messiah and King, the son of Dawid.

Before the birth of Yochanan the Dunker (John the Baptizer), an angel of **אֱלֹהִים** proclaimed, "Yochanan will go on before me 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, Yochanan is *Eliyah*." (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)

Let us send one of the young people to open the door and welcome Eliyah into our Seder.

(A youth is dispatched to the door for Eliyah.)

***The Shofar Master blows the Shevarim— three tones.***

(Your Eliyah comes into the seder, takes his place, and the door remains open *if possible*.)

All you friends and family gathered here – note well: ***these ARE the days of Eliyah!*** Let us greet him even as we watch and wait for our King Messiah to follow.

**Leader** You are welcome to our seder, Eliyah!

**All** You are very welcome to our seder, Eliyah!

**Eliyah** Todah rabbah!

**All** Halleluyah! Our Savior Reigns! Halleluyah!

***The Shofar Master blows the Teruah – nine tones.***

**(Fill the fourth cup to 2 ounces.)**

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## ***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.

**Leader** (Psalm 136) Give thanks to אֱלֹהֵינוּ, for he is good.

**All** His love endures forever. Give thanks to אֱלֹהֵינוּ El Shaddai!

**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 אלהים 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 אלהים!

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

**(All drink.)**

**All** (Impromptu) 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!

**Leader** *L'shanah haba'ah birushalayim! Amein!*

**The Seder is finished!**



This emblem, the “Messianic Seal,” was used by Nazarene believers of first-century Jerusalem’s Assembly of YHWH, which was lead by James the Just and Simon the Cananite, Yahshua’s brothers. Discovered on artifacts secretly excavated from Mt. Zion prior to 1967 by a Greek Orthodox monk, the Seal consists of a menorah whose base is intertwined with the tail of a fish, creating a Magen David, or Shield (Star) of David. The artifacts, stones and vessels, were discovered in the Old City in a cave between the Tomb of David and the Upper Room and evidently used by the elders in their rites of anointing the sick for healing and spiritual gifts.

## APPENDIX A

### Thanksgiving According to the *Didaché*

*The Didaché* (Διδάχη - pronounced dee-DAH-kay – which means *the teaching*) (also known by the classical title *The Teaching of the Twelve*, is a very early Nazorean text rediscovered in the last 150 years and quite possibly authored by Yahshua, one of his brothers, or the elders of a Nazorean Assembly. It deals with first-century rituals, authority, hospitality, and congregational organization. Numerous scholars consider the *Didaché* to be an important part of the New Testament. One of the oldest congregations, the Ethiopic Orthodox Church, still keeps the *Didaché* as canon.

Many in the latter-day Nazarene community accept it as *inspired teaching*. The *Didaché* shows a great deal of affinity to the *Epistle of Barnabas*, another book excised from the New Testament by the Roman church. One of the evidences of both documents' Hebraic origins is in the use of the term “vine” as a synonym for the dynasty of Davidic kings, the vine mentioned in the course of the Seder. Therein Yahshua is *equated with* the vine and with David, and is called “the son of David” rather than “the son of a god.”

Some Nazarene 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). It is incumbent upon Nazarene Assemblies to reclaim this *Communion* from the gentile church rather than disparage it as pagan.

The following *new translation* of the Communion Seder in the *Didaché* may substitute nicely for “The Cup of Redemption” section, or may be used on its own for an uncomplicated communion service.

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 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 longevity you have revealed to us through Yahshua your Son; may you be so honored *l'olam va-ed*.

**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 *alone* have you 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 from generation to generation!

**All** Remember, 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 Realm that you have so *carefully* prepared; for the Reign is yours with our great gratitude *l’olam va-ed*.

**Leader** Let this world pass away and the new world dawn!

**All** *Hoshana* to the Son of David! If any choose, let them come to the Great Thanksgiving (the *Todah Rabbah*); 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 *l’olam va-ed*. (*The participants drink a little*.)

**Leader** Now about the broken *matzah*.

**All** We thank you, our Father, for the life and knowledge that you have shown us through Yahshua your Son; may you be greatly honored *l’olam va-ed*. 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 world into your Realm as One; for yours is esteem and power, through Yahshua the Anointed One, from *olam* to *olam*. (*Eat matzah*.)

(*We may now return to the “Elijah Cup” section or continue on:*)

**Leader** Finally, let us finish the cup, as Messiah is bound to finish the world’s evil. (*Drink the remainder*.)

**Leader** Now we charge any speakers (*neviim*) among us to give thanks insofar as they are willing. (*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 representing a question. Once a question number 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?

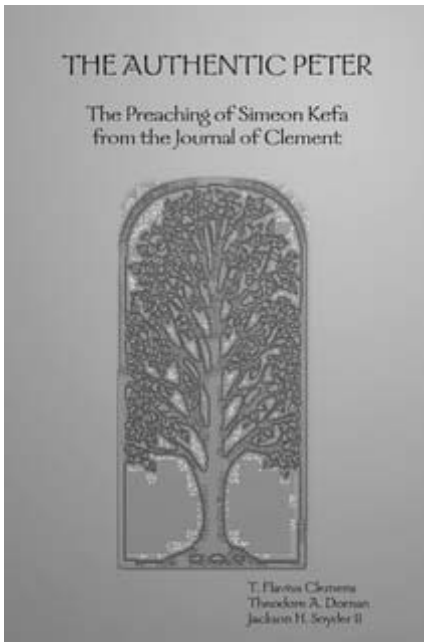
25. What did Yahweh tell the Leader to say to the king of the nation?
26. What did Yahweh tell the Leader to say to the Israelites?
27. What did the Leader of the Israelites and Yahweh use to try to convince the king of that nation?
28. What are a few of these?
29. What body of water had to be miraculously 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) Name three things on the Passover Plate & 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 do 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 Nazarene Acts of the Apostles aka The Recognitions of Clement: The Preaching of Simeon Kefa from the Journal of T. Flavius Clemens**

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