



# Passover Memorial

[A Haggadah for the Nazarene-Hebrew Saints (Acts 24:5)]

| Yah'shua final discourse, exhortations, and prayer for  
his talmidim. |

## *Introduction*

Nearing the end of Israel's bondage in Egypt, Yahweh instructed Moses to address all the tribes preparing them for an impending event that would break the will of Pharaoh, resulting in their release. These events are captured in the drama of the 10 plagues that eventually caused Pharaoh to let Yah's chosen people go. Commemorating these events rabbinic Jews created the Haggadah - a collection of scriptures and traditional teachings to be read during the Passover at the Seder. The narrative begins with the origin of the Covenant with Abraham and recounts the events culminating to the Exodus. The Haggadah's conclusion ends with a prophetic overview of Yah's blessing and promises to His people.

## *What is the Haggadah?*

**haggadah** - הגדה של פסח Ashkenazic Hebrew book containing the liturgy for the Seder service on the Festival of Passover. An historic account of the events preceding the passover in Egypt.

Root: Aggadah - the non-legal or narrative material in the Talmud and other rabbinic literature.

Origin: A contemporary word first used in 19th century. (Dictionary.com)

**Authorship:** According to Jewish tradition, the Haggadah was compiled during the [Mishnaic](#) and [Talmudic](#) periods, although the exact date is unknown. It could not have been written earlier than the time of Rabbi [Yehudah bar Elaay](#) (circa 170 CE) who is the last [tanna](#) to be quoted therein. According to most Talmudic commentaries [Rav](#) and [Shmuel](#) argued on the compilation of the Haggadah, [\[note 1\]](#) and hence it had not been completed as of then. Based on a Talmudic statement, it was completed by the time of Rav Nachman (mentioned in Pesachim 116a). There is a dispute, however, to which [Rav Nachman](#), the Talmud was referring: According to some commentators, this was [Rav Nachman bar Yaakov](#) [\[note 2\]](#) (circa 280 CE), while others maintain this was [Rav Nachman bar Yitzchak](#) (360 CE). [\[note 3\]](#).

Notes:

1. *Pesachim* 116a
2. See tosafos bava batra 46b who states that every time the Talmud says Rav Nachman it is Rav

Nachman bar Yaakov

3. See [Rashi](#)

... (Haggadah: Wikipedia.org, 2015)

Yah'suha and His disciples did not observe the modern Jewish rabbinic Haggadah; nor did the second temple priesthood. Likewise, neither do those of today's Nazarene-Hebrew faith. It is more prudent to demonstrate one's obedient to Yah by following His instruction as given in the scriptures, as did Yah'shua and the whole of Israel during the Second Temple era.

Similar to parts of the Jewish Haggadah, the scriptures too have a 'telling' of the events of the passover, which we use in commemoration [via *the telling and rites*] during the first meal of the Passover feast - also called by modern Hebrews the Seder and by the saints simply as *Passover* (post-modernists have replaced the Passover feast by renaming it to the *Days of Unleavened Bread* - a secondary name used in the scriptures). The following contains select biblical verses with brief explanations to be read for Passover Memorial observation.

### Opening Prayer

*Praise Yahweh, Creator and Ruler of the universe, who has set apart his chosen ones by His Word, and in whose Name we have gathered to observe the Passover Memorial, and in remembrance of Yah'shua's sacrifice, as our Redeemer, and to have the opportunity to recommit our service to You through the Renewed Covenant.*

*You have said "For where ever two or three are gathered in your name, there you are in the midst of them" [Mat 18:20]. We pray that you will be with all those observing Your appointed time this night and open their minds and hearts, accept their convictions while commemorating this great and terrible events of our heritage. In the name of Yahshua the Messiah, our Redeemer and King of Kings we pray... Amen<sup>1</sup>.*

### Meal begins

#### Blessing of the meat and wine

Thank You Father for the meat of the earth and the fruit of the vine. May You purify and sanctify it for our consumption. In thanks giving that we may be found worthy, in Yah'shua's name, Amen.

[Note: These prayers are explained more under *Prophetic Meaning: Yah'shua's Memorial Symbols and Rites*]

### The original 'telling' [Haggadah]

*And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand YHVH brought us out from Egypt, from the house of bondage: And it came to pass, when Pharaoh would hardly let us go, that YHVH slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to YHVH all that openeth the matrix, being males; but all the firstborn of my children I redeem. And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand YHVH brought us forth out of Egypt.*  
(Exod 13:14-16, RNKJV)

Similar words are repeated in Deuteronomy regarding Yah's laws, judgments, and statutes - including His appointed times.

*And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which YHVH our Elohim hath commanded you? Then thou shalt say unto thy son, We*

<sup>1</sup> Amen **H543** אָמֵן 'âmên *aw-mane'* From H539; *sure*; abstractly *faithfulness*; adverbially *truly*: -, so be it, truth.

*were Pharaoh's bondmen in Egypt; and YHVH brought us out of Egypt with a mighty hand: And YHVH shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers. And YHVH commanded us to do all these statutes, to fear YHVH our Elohim, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before YHVH our Elohim, as he hath commanded us. (Deut 6:20-25)*

### ***The Four Questions***

[To be asked by the youth during the Passover meal]

The Four Questions refer to aspects of the Passover. They begin when the youngest person asks: "Why is this night different from all other nights?" The seder leader then replies by asking what differences they notice.

There are four ways in which the Passover meal is different:

1. Why do we eat unleavened bread this night?
  - (a) On all other nights we eat bread or matza, while on this night we eat only matza. Leavened bread is forbidden throughout the holiday... (Exod 12:15-20; Exod 34:18; Lev 23:8)
2. Why do we eat bitter herbs this night?
  - (a) On all other nights we eat all kinds of vegetables and herbs, but on this night we have to eat bitter herbs. (Exod 21:8; Num 9:11) ... bitter herbs are eaten to remind us of the bitterness of slavery.
3. Why do we dip our vegetables in salt water this night? (tradition only)
  - (a) On all other nights we don't dip our vegetables in salt water, but on this night we do. ... vegetables are dipped in salt water to remind us of the tears of slavery.
4. Why do we sit reclining this night? (tradition only)
  - (a) On all other nights we eat while sitting upright, but on this night we eat reclining. ... it is ancient custom of eating while reclining on one elbow. It symbolizes the concept of freedom, that Jews would be able to have a celebratory meal while relaxing together and enjoying each others company.  
***Shalom***
  - (b) Note: This question (4) became part of The Four Questions after the destruction of the Second Temple in 70 C.E.

Sources:

"The Jewish Book of Why" by Alfred J. Kolatach.

"The Concise Family Seder" by Alfred J. Kolatach

### ***The telling***

## ***The Passover***

### ***The Passover is Instituted***

*And YHVH spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and*

his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is YHVH's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the elohim of Egypt I will execute judgment: I am YHVH. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to YHVH throughout your generations; ye shall keep it a feast by an ordinance for ever. (Exod 12:1-14)

And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him,...

By strength of hand YHVH brought us out from Egypt, from the house of bondage: And it came to pass, when Pharaoh would hardly let us go, that YHVH slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to YHVH all that openeth the matrix, being males; but all the firstborn of my children I redeem. And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand YHVH brought us forth out of Egypt. (Exod 13:14-16)

### Isaiah's Prophecy of the Messiah

Isaiah wrote of the Messiah's coming and demise long before we read of Him in the Gospels [Isa Ch 2, 6, 7:14, 9:6, 11:1, 40, 43, 61]. Of the latter days, Isaiah wrote, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:" (Isa 11:1). Branch here is H5342 (netser) meaning a shoot, a descendant... Isaiah's reference here is to Yah'shua, the descendant of Jesse. Fausset's Bible Dictionary (1974) explains,

"The branch of Jehovah" (Isa 4:2), the sprout of Jehovah, Messiah (Jer 23:5; Jer 33:15; Zec 3:8; Zec 6:12; Luk 1:78 margin). Fruit bearing, so as to "fill the face of the world with fruit" (Isa 27:6). He is at once a "branch" and a "root" (Isa 11:1; Isa 53:2). "The root and offspring (offshoot) of David" (Rev 22:16), the Brother of man and the Source of manhood. Luk 2:7 shows the depressed state of David's royal line, represented by Joseph and Mary, at the time when Yeshua was born "out of the stem of Jesse" (the stump cut close to the roots at that time); "a root out of a dry ground." Perfect purity and grace were wrapped up under the root's seemingly unattractive scales. Sin had dried up the life of the humanity out of which He sprang.

#### Isa 53:3-12

(3) He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

(4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of Elohim, and afflicted.

(5) But 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.

(6) All we like sheep have gone astray; we have turned every one to his own way; and YHVH

hath laid on him the iniquity of us all.

(7) He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

(8) He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

(9) And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

(10) Yet it pleased YHVH to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of YHVH shall prosper in his hand.

(11) He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

(12) Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

[1Pe 2:21-24](#)

(21) For even hereunto were ye called: because Messiah also suffered for us, leaving us an example, that ye should follow his steps:

(22) Who did no sin, neither was guile found in his mouth:

(23) Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

(24) Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

### *The Connection to Yah'shua's Memorial*

A great misunderstanding among today's sabbath keeping communities was the long ago Christian maligning and merging of the Lord's Supper [so dubbed by Paul the Apostle] with the Passover Memorial, wherein, other acts such as the cultural customs of the kiddush and feet washing have been ignored. The symbols of the rites of Yah'shua's Memorial, as differentiated from the Passover Memorial, are certain and more widely understood.

### *The Rites of Yah'shua's Memorial*

Yah'shua Himself requested that a Memorial be observed in His remembrance ([Luk 22:19](#)), to which He gave the following examples and statements that outlines its observance.

#### **Feet Washing**

Only the Apostle John records the custom of washing feet ([Joh 13:1-5](#)).

*Now before the feast of the passover, when Yeshua knew that his hour was come that he should depart out of this world unto the Father; having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simons son, to betray him; Yeshua knowing that the Father had given all things into his hands, and that he was come from YHVH, and went to YHVH; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded. ([John 13:1-5](#))*

Explanation:

This custom of washing the feet was not used by the Jews at their passover, nor at their private entertainments, or common meals, but at the reception of strangers or travellers, which were just come off of a journey, whereby they had contracted dirt and filth, and was a servile work, never performed by superiors to their inferiors, but by inferiors to superiors; as by the wife to the husband, by the son to the father, and by the servant to his master; and was an instance of great humility in any others, as in Abigail, who said to David, "let thine handmaid be a servant to wash the feet of the servants of my Lord", (1Sa 25:41). (Gill, 2010, Joh 13:5)

James and Peter, have taught us this, when we come to the house of God to hear his word, Jas 1:21; or the allusion is to the custom of persons in those eastern countries dressing or washing their feet when they visited, especially those of any note; and entered into their houses on any business, as Mephibosheth, when he waited on David, 2Sa 19:24; or to the practice of the priests, who washed their feet when they went into the tabernacle of the Lord, Ex 30:19. (Gill: 2010, Eccl 5:1)

Yah'shua performed this rite as an example of 'service in humility'... of which we repeat to this day during Yah'shua's Memorial.

Feet-washing is practiced by the assemblies of the brethren for the following reasons:

- (1) Yeshua washed His disciples' feet and said, "I have given you an example, that ye also should do as I have done to you" (Joh 13:15).
- (2) Yeshua said, "Ye also ought ("are bound," opheilete) to wash one another's feet" (Joh 13:14).
- (3) "If I wash thee not, thou hast no part with me" (Joh 13:8),
- (4) "If ye know these things, blessed are ye if ye do them" (Joh 13:17).
- (5) Feet-washing symbolizes humility and service, which are fundamental virtues.
- (6) Feet-washing symbolizes cleansing from the sins committed after baptism.

... (ISBE, 1915).

### Breaking Bread

*Mat 26:26 And as they were eating, Yeshua took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.<sup>1</sup> (Mark 14:22; Luke 22:19; 1Cor 11:23-24)*

Explanation:

*And Yeshua said unto them, I am the bread<sup>G740</sup> of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. (John 6:35)*

### The Wine

*And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. (Matt 26:27-28)*

Explanation:

*Saying, This is the blood of the testament which YHVH hath enjoined unto you. (Heb 9:20)*

*Elect according to the foreknowledge of YHVH the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Yeshua the Messiah: Grace unto you, and peace, be multiplied. (1Pet 1:2)*



The symbols of the rites of Yah'shua's Memorial, as differentiated from the Passover Memorial, are as important to observing Yah'shua's Memorial as are the Rites of the Passover Memorial. Regarding Yahweh's appointed times, we ought not to forget, "And it shall be our righteousness, if we observe to do all these commandments before YHVH our Elohim, as he hath commanded us. (Deut 6:25)

## Closing

### *An exhortation to hold fast the faith with patience and thanksgiving*

*Having therefore, brethren, boldness to enter into the holiest by the blood of Yeshua, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of YHVH; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*  
(Heb 10:19-25)

### *Aaronic Blessing*

24 בְּרַכֵּךְ יְהוָה וְיִשְׁמְרֶךָ: יְאֵר יְהוָה פְּנֵי אֱלֹהֶיךָ כֹה  
26 וַיְהִינֶךָ: שֵׂא יְהוָה פְּנֵי אֱלֹהֶיךָ וְיִשֶׂם לְךָ שָׁלוֹם: ׀

May יהוה bless you and guard you –

May יהוה make His face shed light upon you and be gracious unto you –

May יהוה lift up His face unto you and give you peace (Num 6:24-26, MT)

## Closing prayer

*Blessed is YHWH, the Eternal Elohim of Abraham, Isaac, and Jacob. We give thanks for this night, a memorial of the events of our heritage - Your deliverance from the bondage of the things of this world; and, for Your Son Yah'shua ha-Moshiak.*

*Blessed is YHWH, the Elohim of Israel. YHWH is One with Yah'shua, and [in Spirit] with His saints. ~ Amen.*

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software]. Corfu, Greece.

**יהוה** Transliterated R-L is, Heh-Waw-Heh-Yod; or, L-R, Yod-Heh-Waw-Heh. The Masoretic pronunciation (with vowel points) is, Yahweh (in the Hebrew-Aramaic dialect of the Galileans).

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### *Additional Information*

The bread described in [Matthew 26:26](#) [[G740 ἄρτος artos](#) (ar'-tos) n.] was not unleavened; but, raised (leavened).

*For some of them thought, because Judas had the bag, that Yeshua had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. ([Joh 13:29](#))*

Passover was a national holiday. If it were the Passover, all shops and stores would have been closed for business.

Note that [John 13:1](#) uses the words "*before the feast of the passover*". The *feast of the Passover* is seven days - from 15 through 21 Abib ([Lev 23:6](#)). John indicates here that the supper was *before* 14 Abib.

Typical dinner time in ancient Israel was around 5:00 PM by our current measure of time. To eat supper, introduce the New covenant, perform the rites, then walk 1.5 miles from Bethany to Mount Olive, where He prayed to Yahweh, awoke and admonished the talmidim 3 separate times, and there expounded great insights, prophesies, and wisdom to them... took Him well into the night. He was finally taken captive about mid-night, before the cock crows.

[**before the cock crow twice**; for there was a first and second cock crowing, the one at midnight, and the other near break of day, and which last is properly the cock crowing: the word "twice" is left out in the Ethiopic version: (Gill, 2015: [Mat 14:30](#))].

The Priests wanted a decision before the Feast which begins with the Passover's first festival meal [Seder].

... which was also a sabbath day ([Mat 27:62](#)); for the day of preparation was the day before the sabbath, [Mr 15:42](#), in which they prepared every thing necessary for the sabbath, and therefore was so called (Gill, 2010).

Because it was well into the preparation day, just before the sabbath, Joseph of Aremathea and Nicodemus begged the body of Yeshua and hurried to place it into the sepulcher before the Passover feast [Seder] ([Mat 15:42-6](#); [Joh 19:31](#)) - for 14 Abib was lapsing into the 15th beginning at nightfall.

