

Yahushua in Pesach

The Natzarim Haggadah

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This traditional Passover (Pesach) Seder *Haggadah* (Hebrew for ‘telling’) is written in a Natzarim Israelite¹ tradition. What sets it apart from the Haggadahs available from Jewish sources are two key things:

- 1) It honors Yahushua (Jesus Christ) as Messiah and soon-coming King.
- 2) It uses the true Hebrew Names for the Almighty - **YAHUWAH** and Jesus Christ - **Yahushua**.

How does the Exodus event that happened 3,500 years ago benefit us today as Believers in Yahushua ha Mossiach? It is more than a remembrance of a past event! By going through the outlined steps of the Seder (Pesach dinner), we can truly experience a personal freedom from bondage to this world. May YAHUWAH bless you as you observe YAHUWAH’s *Pesach*! The ceremony should begin around 20 minutes before sundown on the eve of Pesach.

The dinner itself can be to your taste, as long as no leaven or yeast is served. Since the fall of the temple, chicken is traditionally served. Matzo is the traditional unleavened bread, which can be found in most supermarkets during this season. Additionally, for the set apart rites in the dinner, you will need:

- 1) A small bowl and pitcher full of water to wash hands
- 2) Parsley – just a small amount (*karpas* in Hebrew)
- 3) Little bowls of salt water for each guest
- 4) Matzo or some other sort of unleavened bread or cracker²

¹ Israel as a nation is more than just the Jews. We are the other tribes as well, from Asher to Zebulon – hence we call ourselves Israelites. Natzarim means we are followers of Yahushua.

² For those of us who are gluten (wheat) intolerant, they now make gluten free Matzo, but they need to be special ordered.

- 5) Wine or grape juice (kosher for Pesach, no leaven)
- 6) A small bag (*Afikomen* bag³) in which to place a couple of Matzoth
- 7) Pure horseradish (ground up) for bitter herbs (*Moror* in Hebrew)
- 8) A mixture of applesauce and finely ground up⁴ walnuts (*Charoset* in Hebrew)

Introduction

In Hebrew the word for Egypt is *Mitzraim*. This is derived from the root meaning “boundaries, bondage, a restricted place...” Thus, Egypt represents all forms of bondage or confinements, whether they are emotional problems, sin issues, health problems or spiritual problems. Thus, our personal exodus from Egypt (salvation and liberation) is the single most important element in our lives. It gives us, through the blood of the Lamb, the ability to be *free* from our own confinements and sin nature. This Pesach is the best time to reaffirm and actually relive the promise from YAHUWAH to Abraham that His people Israel would be free from Egypt and would come out with great wealth!

Genesis 15:13-14 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

During the Pesach time, the heavens send a new energy upon us. It is the Spirit that frees us from any enslavement. We can draw towards us that strength by observing the *mitzvah* (commandment) of the Feast of Pesach. The exile into Egypt was not just a physical exile, but a spiritual one as well. The story of Pesach is about freedom from self and our own ego (pride)!

Lighting The Festive Lights of Pesach

John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

³ This can be something special and nice that can be ordered from Jewish supply houses or it can be home-made or something as simple as a medium size paper sack.

⁴ Putting the walnuts in a food processor is easiest, but just chopping them up by hand will do fine. If you have an allergy problem with walnuts, any other nut will do.

Father: As we light the festival lights, we know the Spirit of YAHUWAH will illuminate this home and grant us wisdom, understanding, knowledge and insight as we perform the commandment of Pesach together as Children of Israel and Believers in Yahushua.

Mother: (Lights the two candles) *Baruch ata YAHUWAH, Avinu Melech ha Ohlam, asher kidshanu bidevaro uishmo anaknu haneryot shel yom tov.*

(Blessed are you, YAHUWAH, our Father, King of the universe, Who has set us apart by His Word and in Whose Name we light the festival lights.)

Reader:

Psalms 27:1 The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?

John 12:46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

Blowing of the Shofar (Ram's Horn) – optional

The Torah instructs us to blow the Shofar on all the New Moons and Full Moon Festival days (Pesach *always* falls on the full moon).

The Reason we Celebrate the Feast

Father: Let us read together from the Scriptures– We will see that Pesach is a an *appointed* time of YAHUWAH established for His people for all eternity:

Reader 1: *Exodus 12:14-20 And this day shall be unto you for a memorial; and ye shall keep it a feast to YAHUWAH throughout your generations; ye shall keep it a feast by an ordinance for ever... Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.*

Reader 2: *1 Corinthians 5:6-8 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Pesach is sacrificed for us.*

Father: Let us rest in our Messiah, Yahushua, during this special Pesach celebration, realizing that He gave His life as the Pesach Lamb so that we might enjoy this time of fellowship together.

Reader: *Ezekiel 37:19 Say unto them, Thus saith YAHUWAH our Father; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.*

Father: The House of Judah is today the Jewish people. The House of Joseph or Ephraim is the other 10 tribes of Israel, who have been mostly “lost” in the nations – but are being re-gathered and brought together in fulfillment of prophecy!

We start with a blessing, or “kadushah.” It means holy, set apart or separate. It refers to the dividing of good from evil, light from darkness. We separate ourselves from the past that enslaves us and begin to enter into the spiritual journey of the Seder, which frees us from the formal life.

All Pray: For the sake of **unifying the Holy One and His Name**, bless Him forever, I am ready to observe the Pesach. May the blessings of YAHUWAH our Father be upon us all, our hands and hearts. Omein!⁵

Kiddush: Sanctification – The First Cup

Exodus 6:6 Wherefore say unto the children of Israel, I am YAHUWAH, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

If on Friday night (Erev Shabbat) begin here:

Father: *And it was evening and morning, the sixth day. Thus the heavens and the earth were finished, and all the host of them.*

On weekdays, begin here: Pour wine or grape juice (if wine make sure it is kosher for Pesach). Take the Cup in your right hand and say:

Father: *Baruch ata YAHUWAH, Avinu Melech ha Ohlam, boray pri ha gafen!*

(Blessed art Thou, YAHUWAH our Father, King of the universe, Who creates the fruit of the vine!)

⁵ The Hebrew pronunciation of “Amen.”

Blessed art Thou, YAHUWAH our Father, King of the universe, Who selected us from all people and exalted us among the nations and did set us apart with His commandments.

And thou, O YAHUWAH our Father, has given us (*on Shabbat – Sabbath days for rest and*) Festival days for joy, (*this Sabbath and the day of*) this Feast of Unleavened Bread, the time of our deliverance (in love), a holy assembly, in remembrance of the departure from Egypt. Blessed art Thou, YAHUWAH, Who sets apart (*the Shabbat and*) the Festival Days.

(On Shabbat Evening add)

Blessed art Thou, YAHUWAH our Father, King of the universe, Creator of the lights of fire. Blessed art Thou, YAHUWAH our Elohim, King of the universe, Who distinguishes between the set-apart and the profane, between light and darkness, between Israel and the other nations, between the Shabbat and the other six days of work.

Baruch ata YAHUWAH, Avinu Melech ha Ohlam shekech-yanu vekiy-manu vehigiyanu laze-man hazeh.

(Blessed art Thou, YAHUWAH our Father, King of the universe, Who has kept us alive and has preserved us and enabled us to reach this season.)

*(Drink **the First Cup** of the Pesach, while reclining to the left)*

Urechatz: Washing of the Hands

This is the second step of the Seder. We wash our hands before dipping a vegetable (parsley-*karpas*) in the salt water. We submerge our hands in the water (as the priests did in the Temple as a sign of ritual purification), cleansing our “tools” for the rest of the Seder. This creates a transition between the profane to the holy. Hands represent judgment because they carry out our negative deeds. By immersing them in water, we symbolically destroy the negativity that has rested upon them.

1 Peter 2:5-10 *Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*

(Wash hands without saying the blessing.)

Karpas: Eating of a Green Vegetable dipped in Salt Water

The vegetable symbolizes the body. The true purpose of the body is to transcend this material world and connect to the soul, thus elevating and freeing both body and soul. Notice that we dip the “body” twice.

Father: *Baruch ata YAHUWAH, Avinu Melech ha Ohlam boray pri ha-adamah.*

(Blessed art Thou, YAHUWAH our Father, King of the universe, Who brings forth the fruits of the earth.)

(All partake of the parsley that has been dipped twice in the saltwater.)

Yachatz: Breaking of the Middle Piece of the Matzo-Afikomen

Matzo is made of flour and water. Water is the **soul** and the **Torah** and the flour represents the body. Leaven allows the bread to rise (puff up, pride, ego or self).⁶ It is added to the bread and causes it to be leavened. Matzo (or any unleavened bread) gives us the ability to see the higher truth. Breaking the Matzo is a breaking of self (our ego). **It is bread without any attachments to the physical world.** We are told by tradition (**2 Thess. 2:15**) that the three Matzoth represent Abraham, Isaac and Jacob. We always break the middle Matzo (Isaac); the son of promise as he is a type of Messiah.

(Leader takes middle Matzo and breaks it in two pieces, leaves one half between the two whole ones in the bag and wraps the larger half in a cloth to set aside for the AFIKOMEN.)

Do not eat any Matzo yet!

Magid: Retelling the Pesach Story

By elevating the plate with the Matzo, we are elevating this material world to a higher level of spirituality.

(The Matzo are lifted to heaven as we recite the following)

Father: This Matzo is the bread of affliction which our ancestors ate in the land of Egypt; let all those who are hungry, enter and eat of it; and all who are in distress, come and celebrate the Pesach. At present, we celebrate it here in exile, but next year we hope

⁶ Of course, in the gospels, our Master and Rabbi Yahushua used leaven as a symbol for sin.

to celebrate it in *Eretz* (the land) Israel. This year we are servants here, but next year ***we hope to be free men in Eretz Israel.***

ALL: We thank You, YAHUWAH, for Your goodness shown to our forefathers and to us. May we learn to show goodness to one another.

As we see the Matzo in the unity bag, we are reminded of how good it is for brethren to dwell in unity. As Zechariah the prophet said: **“And YAHUWAH will be king over all the earth; in that day YAHUWAH will be One and His name One.”**

(Place Matzoth back on the table. Fill cups for the second time. The youngest present now asks the Four Questions)

The Magid – The Story

Traditionally a young child recites the Four Questions (but anyone present can do this). **The greatest freedom is the freedom to ask questions.**

The Four Questions: Manishtanah

Child: Why is this night different from all other nights?

Any other night we may eat either leavened or unleavened bread, but on this night only unleavened bread. All other nights we may eat any species of herbs, but this night only bitter herbs. All other nights we eat and drink either sitting or reclining, but on this night all of us recline.

Answer: This night is different from all other nights because it is YAHUWAH’s Pesach. On this night our ancestors sat in their houses with the blood of the lamb on the doorpost and the lintel. The Death Angel passed over our houses and spared Israel. But the Egyptians suffered great judgments. On the next morning we left Mitzraim and were a free people. We eat unleavened bread because the bread did not have time to rise. We eat bitter herbs to remind us how we were born of tears and our crossing the Red Sea to salvation. We recline and relax to enjoy our freedom, which YAHUWAH gave us.

Leader: Because we were slaves to Pharaoh, YAHUWAH our Father brought us out with a mighty outstretched arm (symbolic of Yahushua the Messiah).

Leader: Blessed be He, who keeps His pledge to all Israel. Blessed by YAHUWAH Who was mindful of the end of the bondage in order to fulfill His oath to our father Abraham at the covenant between the parts.

(Pick up the Cup in the right hand and say)

And it is that promise which has been the support of our ancestors and of ourselves, for not only one has risen up against us, but in *every* generation some have risen up against us to annihilate us, but YAHUWAH blessed be He, *always* delivers us out of their hands!

(Put down the Cup and say)

Read:

Exodus 1:22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Leader: And we cried out to YAHUWAH, the Mighty One of our fathers, and YAHUWAH heard our voices, saw our affliction, our sorrow and our oppression.

Leader: And YAHUWAH brought us out from Egypt with a strong hand and with an outstretched arm, with great terror and signs and wonders:

(At the mention of each plague, take a drop of wine from the cup with your little finger and drop on the plate.)

The Ten Plagues

1. Water to blood; 2. Frogs; 3. Lice; 4. Flies; 5. Diseased Livestock; 6. Boils; 7. Thunder and hail; 8. Locusts; 9. Darkness; 10. Death of Firstborn

Leader: We praise YAHUWAH that He has provided atonement for all our sins through the sacrifice of His Son, Yahushua! How much *MORE* so do we have to be thankful to YAHUWAH for the manifold blessings He has bestowed upon us in Mossiach Yahushua!

The Pesach Sacrifice

(Show the shank-bone of the lamb-zarowah) – this is optional, you do not really need this, but it is traditional. Yahushua is our Lamb now!

Leader: Why did our forefathers eat the Pesach Sacrifice during the existence of the Temple? Because YAHUWAH, blessed be He, passed over the houses of the Israelites in Egypt as it is said: *“You shall say, it is a sacrifice of YAHUWAH’s Pesach, for He passed over the houses of the children of Israel when he struck the Egyptians and spared our houses. And the people bowed themselves and worshipped.”*

Reader:

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

*(Show the plate of **Matzo**)*

Why do we eat unleavened bread? The dough our forefathers had did not have sufficient time to be leavened, when the King of Kings, YAHUWAH, revealed Himself to them and redeemed them.

*(Show the bitter herbs – **moror**)*

Why do we eat these bitter herbs? The Egyptians embittered the lives of our forefathers in Egypt. As it is said, “They embittered their lives with hard bondage, in mortar and brick, and in all manner of labor in the field. And all their labor was imposed on them with rigor.

*(Show the **charoet**)*

The *charoet* represents the mortar and straw that was used to make the bricks. We have sweetened it with apples.

In every generation, each person is bound to regard himself **as if he had gone personally forth from Egypt**. As it is said, *“And you shall tell your son on that first day: This is on account of what YAHUWAH did for me when I went out of Egypt.”* It was not our forefathers alone that YAHUWAH, blessed be He, redeemed. **He redeemed all of us as well**, with them as it says, “And he brought **US** out from there, in order to give **US** the land which He had sworn to our fathers.”

(Lift the Cup of wine and say)

Therefore, we are bound to thank, praise, glorify and honor Him who did all these miracles for our forefathers and for us. He has brought us forth from slavery to freedom, from sorrow to joy, from mourning to festivity, and from darkness to great

Light (Yahushua), and from bondage to redemption. Let us therefore sing a new song in His presence! **HalleluYAH!**

Leader: When Israel went forth from Egypt, the House of *Ya'akov* (Jacob) from a people of a strange tongue, the *Yahudah* (Judah) became His Sanctuary, Israel His dominion. The sea beheld it and fled, the Jordan turned back. *(Raise Cup and say)*

Blessed are you, YAHUWAH, our Avinu, King of the universe, Who has redeemed us and our ancestors from Egypt and enabled us to live unto this night, to eat unleavened bread and the bitter herbs; that we may eat of the sacrifices and the set-apart Pesach offerings. Blessed are you, YAHUWAH, Who has redeemed Your people, Israel.

The Second Cup – The Cup of Deliverance

(Lift the Cup in the right hand and say)

Baruch ata YAHUWAH, Avinu Melech ha Ohlam, boray pri ha gafen!

(Drink the second cup of wine reclining to the left and refill)

Ha Motzi (Blessing over the Unleavened Bread)

(Take the two whole Matzoth and the broken one and say)

Baruch ata YAHUWAH, Avinu Melech ha Ohlam, asher kid-d'shanu b'mitzvotav v'tzeevanu al acheeat Matzo.

Blessed art thou, YAHUWAH, our Father, King of the universe, Who has sanctified us by His commandments and commanded us to eat unleavened food.

(All eat a small piece of the Matzo)

Moror – Bitter Herbs.

By eating the bitter herbs *(traditionally, horseradish)*, we are reminded that we are still enslaved to a degree by the material world. The more bitter the lives of our forefathers in Egypt became, the more they multiplied!

Baruch ata YAHUWAH, Avinu Melech ha Ohlam, asher kid-d'shanu b'mitzvotav v'tzeevanu al acheeat maror.

Blessed art thou, YAHUWAH, Our Father, King of the universe, Who has sanctified us by His commandments and commanded us to eat bitter herbs.

(Take some bitter herbs and place them on the Matzo and eat them together - it is expected for the horseradish to bring some tears to the eyes.)

Korech – combining the Matzo and bitter herbs with the charoset

We now learn to combine the bitter and the sweet. The Scriptures tell us that there is a time to sing and a time to cry or a time for every purpose under heaven. We must learn to join them both into one seamless experience in order to truly experience freedom.

(Take a piece of Matzo and place the bitter herbs and the charoset together on it like a little sandwich and eat it. This is a tradition started by Rabbi Hillel, so it is called a “Hillel Sandwich”)

Shulchan Orech – The Festive Meal

A meal should be a mystical experience, especially the Seder! We recognized that we have been blessed and received much from Abba Father. Moshe was told to present the Torah as a “set table” to Israel. We have the responsibility to “set the table” for others to learn and partake of the meal (both physical and spiritual).

Prayer: Blessed art thou, YAHUWAH, our Father, King of the universe, Who provides food for all; Whose mercy endures forever.

(Meal is served)

(After the meal, the half of the Matzo that was put aside at the beginning of the Seder is found by one of the children and redeemed back by the host – the child gets a “treat” for it. Then it is distributed among all who are present. Also the Third Cup, the Cup of Redemption, is filled.)

Baruch ata YAHUWAH, Avinu Melech ha Ohlam hamotzi lechem meen ha-aretz!

Blessed art thou, YAHUWAH, our Father, King of the Universe, Who brings forth bread from the earth.

(Eat the Afikomen.)

Beirach: Grace after meals

Read:

Leader: *Deuteronomy 8:10* When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

Leader: Brothers and Sisters, let us say grace after meals:

“The name of YAHUWAH be blessed from now and unto eternity. Let us bless our Mighty One, of whose gifts we have partaken.

“Blessed be He and blessed be His Name.

“Let us bless Him of Whose gifts we have partaken.”

The Third Cup – The Cup of Redemption

(Take Cup in right hand and say)

Baruch ata YAHUWAH, Avinu Melech ha Ohlam, boray pri ha gafen!

*(Drink the third cup of wine reclining to the left and fill the Cup of **Eliyahu**; then send child to the door⁷ .*

Hallel – High Praises to Yahuwah

(Fill the Fourth Cup and recite the Hallel Psalms – 115-118 - These are the Psalms that Yahushua and His disciples sang after the meal as they went to the Garden.)

The Fourth Cup – The Cup of Praise or Completion

The Hebrew word “Take” is the very same word that is used when a Bridegroom takes a Bride for his wife. YAHUWAH is promising to take Israel as His Bride.

Read: “I will TAKE you as My People, and I shall be Your Mighty One.”

Luke 22:17 And he took the cup, and gave thanks, and said, Take this, and divide

Leader: *(Place Cup in right hand and say)*

Baruch ata YAHUWAH, Avinu, Melech ha Ohlam, boray pri ha gafen!

⁷ It is traditionally believed that Eliyahu Ha Navi (Elijah the prophet) might come to visit the home on Pesach Eve. This is why a cup is set out for him. His coming will precede the Advent of the Messiah! Again, by tradition, the youngest child in the family is sent to the door to open it and see if Eliyahu is there

(Drink the Fourth Cup of wine reclining to the left)

Have compassion on us, YAHUWAH our Elohim, and upon all Israel Your people, upon Yahrushalayim Your city, on Tzion the place of Your glory, and upon Your altar and Your temple; rebuild Yahrushalayim Your set-apart city, speedily in our days and cheer us on this Day of Unleavened Bread, for You, O YAHUWAH, are good and merciful to all, and therefore we do give thanks to You for the Land, and for the fruit of the vine. Blessed art Thou, O YAHUWAH, for the Land and the fruit of the vine. Omein.

Hallelu-YAH!

Nirtzah: Acceptance of the Service

Leader: The observance of Pesach has now been accomplished according to its order, all the ordinances of the Feast. As we have now been deemed worthy to prepare it now, grant also that we may be worthy to fulfill it. You, O *Ayl Elyon* (Most High), Who dwells on high, raise up Your people Israel, the innumerable seed of Abraham. O hasten to conduct us, the branches of Your Vineyard, once more redeemed to *Tzion* with joyful singing.

All recite together in Hebrew and English:

Leshannah Ha Ba'ah Bi Yahrushalayim!

“Next year in Jerusalem!”

Birkat Kohanim (The Aaronic Blessing)

Yevarech-cha YAHUWAH v'yish m'recha

Ya'ar YAHUWAH pana-valecha veechunecha

Yisa YAHUWAH panav aelevcha V'yaseml'cha – SHALOM!

Your Seder Plate should contain:

Bitter herbs (horseradish)

Charoset (mixture of apples, cinnamon and nuts)

Karpas (parsley)

Matzo (unleavened bread)

Wine or grape juice

Salt water