

The Passover Seder Cheat Sheet

Messiah's Seder:

The Passover *Seder* is an “audio-visual” account of the Exodus from Egypt. With the guide of our *Haggadah* booklet (telling) We use all of the senses even songs and symbolic foods to reenact the Passover miracle. **It serves as a model for God’s plan for salvation and redemption.**

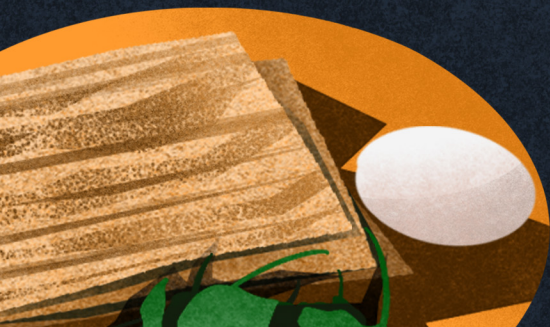
The *Seder* is the backdrop of *Yeshua’s* last meal before His death, burial, and resurrection and the drama of the *Seder* plays out in 15 steps:



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1. Kaddesh - קדש (Sanctify)

We begin the *Seder* with a special blessing to indicate that this is no ordinary meal. A blessing is said over wine or grape juice. We drink the first cup. The *kiddush* blessing is in thanks for saving the Children of Israel from slavery, bondage, and for choosing the people of Israel as His people (Ex 7:4-8).

3. Karpas - כרפס (Greens)

The third step is to eat a vegetable appetizer. Parsley or celery are traditional but other vegetable such as raw onions or potatoes are also used. The *karpas* is dipped twice in saltwater or red wine vinegar (that's kosher) for Passover. Customarily, a blessing thanking God as the Creator of produce from the ground is recited before partaking.

5. Maggid - מגיד (Telling)

Magid contains the majority of the *Seder's* content and fulfills the Biblical command: "You are to tell (*l'haggid*) your son on that day saying, 'It is because of what ADONAI did for me when I came out of Egypt'" (Ex 13:8). The name of this step and the Passover guidebook – the *Haggadah* – relates to the word from the verse *l'haggid* or "to tell." Begin by filling the second of the four cups of the *Seder* and continue with the "Four Questions." Traditionally asked by the youngest member present, ponder why this night is different from all other nights. For many reasons, *Maggid* is the heart of the *Seder*.

2. U'rechatz - ורחץ (Washing)

Wash one's hands in a symbolic act of spiritual purification. We pour water over each hand twice without reciting a blessing. This kicks off one of the goals of the *Seder*—asking questions.

4. Yachatz - יחץ (Breaking)

This fourth step derives its name from the word "to divide" or "split." Three pieces of *matzah* (unleavened bread) are prepared before the *Seder* and placed in a three-tiered pouch. In this step, the middle *matzah* is divided in two pieces—one larger and one smaller. The smaller piece is returned to the pouch and the larger piece is wrapped and hidden away to serve as the *afikomen* (see step 12). The two-and-half *matzot* are held up and identified as *lechem oni* – the "bread of affliction" (Deut 16:3).

6. Rachtzah - רחצה (Washing)

The sixth step is a ceremonial washing done before eating the main *Seder* meal (*Shulchan Orech* see step 11). It is customary to pour water over each hand three times and either recite the traditional blessing or verses from Psalms 24:3-4 / 134:2.



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7. Motzi - מוציא (Brings Forth)

Follows *Yeshua's* example of blessing God over the *matzah*, "Now while they were eating, *Yeshua* took *matzah*; and after He offered the *bracha* (blessing) He broke and gave to the disciples" (Matt. 26:26). We hold up the two and a half *matzot* and recite two blessings before eating.

9. Maror - מרור (Bitter Herbs)

Fulfills the Biblical injunction to "eat...*matzot* and *maror* (bitter herbs)" (Exod. 12:8) at the Passover *Seder*. The most common options nowadays are horseradish root or romaine lettuce. We take the *maror*, dip it in a sweet mixture of various chopped fruit and nuts called *charoset*. The *maror* and *charoset* combination allows us to taste a small amount of sweetness along with the bitter flavor. The *maror* represents the harsh bitterness of slavery, while the *charoset* represents the mortar in the bricks of the Israelite's forced work (Ex 1:14).

11. Shulchan Orech - שלחן עורך (Set Table)

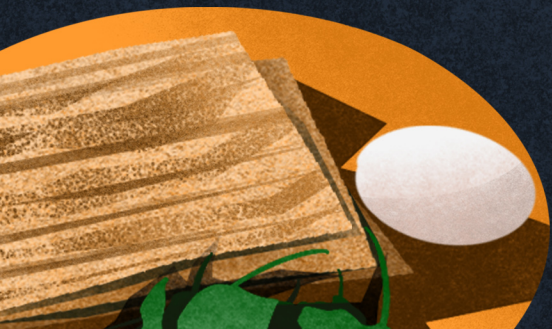
The long-awaited festive holiday meal. Traditionally, we dip a hard-boiled (or roasted) egg in saltwater. Although we drink four cups of wine or grape juice throughout the *Seder*, participants are free to drink more (as long as they have room for the last two cups).

8. Matzah - מצה (Matzah)

Fulfills the Biblical injunction to eat *matzah* at the Passover *Seder* (Ex 12:8, 17). We take the broken *matzah* from *Yachatz* (see step four) recite the traditional blessing. This step reminds us that this is not ordinary bread we are eating, it is the "bread of affliction" (Deut 16:3).

10. Korech - כורך (Sandwich)

We commemorate the innovation of a religious leader named *Hillel*, who lived several generations before *Yeshua* and the disciples. *Hillel* combined *matzah*, a slice of the paschal lamb and *maror* to make what became known as a "*Hillel* sandwich." His innovation fulfilled the literal reading of Numbers 9:11, "with *matzot* and (lit. "on") bitter herbs they are to eat it." We no longer sacrifice and eat the lamb, so we eat the famous *Hillel* sandwich today with only *matzah*, *charoset*, and *maror*. The *maror* symbolizes the painfulness of changing sinful habits and the bitterness of trials. These help us to achieve the sweetness of conformity to the likeness of *Yeshua* (Rom 8:29 and Phil 3:8-10). Finally, this is all wrapped together by the bread of faith – *matzah*.



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12. Tzafun - צפון (Hidden)

"Hidden," relates to the larger piece of *matzah* divided and hidden away earlier (fourth step). We refer to this piece of *matzah* as the "*afikomen*," from Greek meaning "that which comes after." It is broken and distributed to all just as the body of *Yeshua* was broken on behalf of all, "He broke [the *matzah*] and gave to the disciples and said, 'Take, eat; this is My body...Do this in memory of Me'" (Matt 26:26 and 1 Cor 11:24). As the larger piece from the *matzah* broken previously (see step four), it symbolizes the future redemption which will overshadow the redemption from Egypt (Jer 23:6-8). Naturally, the *afikomen* also alludes to the Second Coming of Messiah *Yeshua*.

14. Hallel - הלל (Praises)

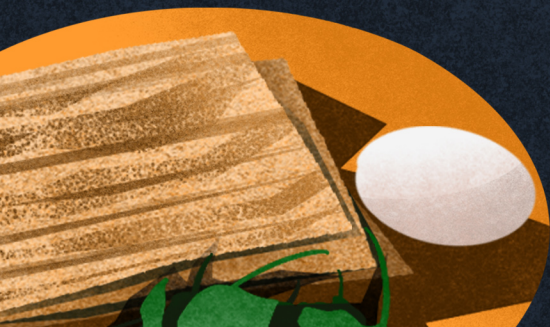
Break out in songs of praise in the fourteenth step. We fill the last of the four cups, known as the "Cup of Praise," as we joyfully sing "the *Hallel*" (or "Praise") from Psalms 113-118. This marks the peak of the evening's festivities and a time of immense joy. Corresponding to the last of the four promises, "I will take you to Myself as a people" (Ex. 6:7), this cup is also known as the "Cup of Acceptance." We celebrate the reality of being accepted as God's people (Ex 7:4-8; Eph. 2:12-13).

13. Barech - ברכך (Blessing)

A festive set of blessings recited after the meal from the biblical precept, "When you have eaten and are satisfied, you shall bless the Lord your God" (Deut 8:10). This blessing is recited over the third of the four cups of the *seder*, called the "cup of blessing" or "cup of Redemption."

15. Nirtzah - נרצה (Accepted)

The last step of the *Seder* is to declare that we have completed the necessary customs. We have eaten and drunk in memory of the redemption from Egypt and in remembrance of Messiah who gave His life as the Passover Lamb. We end the *Seder* by bursting forth in a joyous rendition of "*L'shana haba'ah bi-Y'rushalayim!*" ("Next year, in Jerusalem!") Those who partake of the Passover *Seder* while in Israel slightly alter the language of the song, "*L'shana haba'ah bi-Y'rushalayim hab'nuyah!*" translated as, "Next year, in the rebuilt Jerusalem!" This fitting expression of praise declares our excitement and faith as we look forward to the Messianic Kingdom when we will eat and drink with Him face to face.



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