

PASSOVER SEDER OUTLINE

THE 15 STEPS OF THE SEDER

1. Sanctification – Kaddesh (קדש)
2. Washing – U'rchatz (ורחץ)
3. Greens – Karpas (כרפס)
4. Breaking – Yachatz (יחץ)
5. Telling – Maggid (מגיד)
6. Washing – Rachtzah (רחצה)
7. Blessing over Bread – Motzi (מוציא)
8. Matzah – Matzah (מצה)
9. Bitter Herbs – Maror (מרור)
10. Sandwich – Korech (כורח)
11. Meal – Shulchan Orech (שולחן עורח)
12. Hidden Dessert – Tzafun (צפון)
13. Blessing – Barech (ברח)
14. Praise – Hallel (הלל)
15. Acceptance – Nirtzah (נרצה)

I. INTRO – WHAT IS PASSOVER

- Holidays – Not remembrances but reoccurrences
- Month of Nisan – Miracles

Structure of the Seder

- 15 Steps
- 4 Cups

Identity & Posture

- Royalty – Children of the King
- Reclining
- Don't pour your own drink

Practical Setup

- Fun
- Haggadah
- How to use this video
- Appoint a Papa & Mama

Explanation

Passover is not just remembered—it is re-entered. The appointed times are rehearsals where past redemption becomes present experience. Reclining as royalty reflects the transformation from slavery to sonship.

New Testament Connection

- Luke 22:15–16
- Matthew 26:17–19

II. CANDLE LIGHTING

Explanation

Light marks the beginning of sacred time. God initiates redemption by bringing light into darkness. The entire evening unfolds under divine presence.

New Testament Connection

- John 1:4–5
- John 8:12

III. KADDESH – FIRST CUP

Scripture

Luke 22:17–18 (TLV)

Key Themes

- Make us Holy
- Holiness is about wholeness
- Holey, Holy, Wholely
- Infuse holiness into this night
- Separated us from & Sanctified us to

Posture

- Live out of the Overflow – cup filled to the brim
- Recline – Free – Children of the King

Yeshua at the Seder

- Began his Seder like Yeshua
- Luke 22:15–18

Explanation

This cup sanctifies the evening, setting it apart as holy. Holiness here is wholeness—being aligned and set apart for God. The full cup reflects living from overflow as redeemed people.

Messiah / NT Connection

- Luke 22:17–18
- Luke 22:15–16

IV. U'RCHATZ – WASHING

Connection to Yeshua

- John 13:1–20
- John 13:2–17

Themes

- Washing of the Feet & 1st Prediction of Betrayal (Yehudah/Judas)

Meaning of Foot Washing

- Moses removing shoes – transition
- From shepherd to redeemer
- Disciples entering new calling

Feet Symbolism

- Mission – “How beautiful are the feet...”
- Co-missioning & Calling
- Connection and Cleansing

Key Principles

- Cleansing precedes Calling – Isaiah 6
- Dirtiest part washed – past cleansed
- Passover = coming out of exile
- Exile = distance, disconnection, defilement

Deeper Teaching

- Removing shoes = removing barriers
- Connection to suffering of Israel
- Priests barefoot in Temple
- Yom Kippur – no leather shoes

Core Idea

- Separation = root of pain
- Wholeness = unity

Yeshua's Act

- Restoring connection
- Cleansing
- Symbol of Spirit

Moses Parallel

- Shedding past
- Entering destiny

- Transformation

Yom Kippur Parallel

- Becoming new person
- Freedom

Reference

- Gen 3:15

Explanation

This washing removes barriers to connection and prepares for calling. Just as Moses removed his shoes at the burning bush, the disciples are being prepared for transformation. Cleansing leads to mission.

Messiah / NT Connection

- John 13:1–17

V. KARPAS

Practice

- Vegetable dipped in salt water or vinegar
- Blessing

Meaning

- Wealthy meal courses
- Appetizer
- Cleanses palate
- Freshens breath

Symbolism

- Hyssop – applying blood of lamb
- Salt water – tears, sweat, sea

Word Breakdown

- Kaf – palm of hand
- Reish – poor
- Peh – mouth
- Samech – support
- With hands and mouth support those in need

Explanation

The green vegetable represents life, dipped into salt water representing tears, sweat, and the sea. Redemption begins in suffering. The hyssop points to the application of the Passover lamb's blood.

Messiah / NT Connection

- John 19:29
- Hebrews 9:19–22

KARPAS & BETRAYAL

- 2nd Prediction of Betrayal
- Matthew 26:21–25

Why at This Point?

- Red wine vinegar tradition

Karpas Meaning

- Clothing of fine wool – Esther 1:6
- Rashi – coat of many colors

Joseph Connection

- Gen 37:26–28
- Judah sells Joseph

Parallel

- Judas = Judah
- Jesus and Joseph sold for silver

Application

- Dreamers & haters

Explanation

The dipping introduces betrayal within redemption. Joseph was betrayed by Judah, and Yeshua by Judas. What was meant for evil becomes the pathway to redemption.

NT Connection

- Matthew 26:21–25
- John 13:18–30

VI. YACHATZ

Three Matzot

- Foundational number in Judaism

Symbolism

- Priests, Levites, Israel
- Patriarchs

Middle Piece

- Isaac
- Binding (Gen 22)
- Moriah – Temple Mount

Two Aspects of Messiah

- Son of Joseph
- Son of David

Two Ages

- Olam Hazeh
- Olam Haba

Size Meaning

- Small piece – this world
- Large piece – world to come

Themes

- Bread of affliction
- Mourning → dancing
- Eternal life

Scripture Ideas

- John 3:16
- Gain whole world...
- Store treasures in heaven

Application

- Sharing despite lack
- Reject poverty mindset
- Mindset of mitzrayim vs Messiah

Explanation

There are three pieces of matzah wrapped together—three that are one. The rabbis ask, why three? Traditionally it is said to represent Abraham, Isaac, and Jacob, but it ultimately points to something deeper—Father, Son, and Holy Spirit.

The second, middle piece is broken, which is significant—it connects to Isaac, the beloved son offered by his father on Mount Moriah, the very place where the Temple would stand. This broken, then hidden and later revealed matzah forms a powerful picture of Messiah—broken, buried, and brought back—pointing to the death, burial, and resurrection.

New Testament Connection

- Genesis 22 (Akedah background)
- John 3:16
- Luke 24:30–31
- 1 Corinthians 11:23–24
- John 19:30

VII. MAGGID

Purpose

- Tell the story – Exodus 13:8

Themes

- Power of words
- Personal Egypt

Declarations

- PG 19

Explanation

As the story is told, the matzah itself becomes part of the proclamation. It is pierced, striped, bruised, and broken—Isaiah 53: “pierced for our transgressions... crushed for our iniquities... by His stripes we are healed.” It is wrapped in white linen, hidden, and brought back, forming a powerful picture of the death, burial, and resurrection of the Messiah.

New Testament Connection

- Isaiah 53:5
- John 19:34–37
- John 19:40
- Luke 24:6–7

STORY SUMMARY

- LET MY PEOPLE GO
- Red Sea – God makes a way

Explanation

God makes a way where there is no way. The Red Sea represents passing through death into life. The Exodus becomes the pattern for all redemption.

NT Connection

- 1 Corinthians 10:1–2
- Hebrews 11:29

VIII. SECOND CUP – CUP OF PLAGUES

Questions

- Why 10 plagues

Greater Exodus

- First Exodus → Messiah

Connections

- First miracle – water to wine

- 3 hours darkness

Gethsemane

- “Take this cup” (3x)
- Pressing leads to blessing

Application

- Power of words
- This decade

Explanation

This cup remembers judgment and the cost of redemption. Joy is diminished because of suffering. Redemption involves both justice and mercy.

NT Connection

- Matthew 26:39
- Luke 22:42

IX. RACHTZ

Explanation

This washing prepares for receiving the meal. It emphasizes readiness and intentionality before participation.

NT Connection

- Hebrews 10:22

X. MOTZI MATZAH

Scripture

- Matthew 26:26

Theme

- Breaking & eating of matzah

Explanation

The matzah is both affliction and provision. It sustains Israel and becomes internalized as part of the story. God’s provision is received personally.

NT Connection

- Matthew 26:26
- Luke 22:19
- 1 Corinthians 11:23–24

XI. MAROR

Explanation

The bitterness reminds us slavery was real. Redemption must be understood in light of suffering. This grounds the celebration in reality.

NT Connection

- John 19:28–30
- Hebrews 2:9

XII. KORECH

Sop – Charoset & Bitter Herbs

- Numbers 9:11

3rd Prediction of Betrayal

- John 13:21–30

Explanation

The sandwich combines bitter and sweet, showing that suffering and redemption coexist. God transforms pain rather than removing it.

NT Connection

- John 13:26–30

XIII. SHULCHAN ORECH

Explanation

This is the meal of fellowship and provision. Redemption leads to relationship and covenant. God brings His people into communion, not just freedom.

NT Connection

- Luke 22:14
- Matthew 26:20

XIV. TZAFUN

Explanation

The hidden afikomen is revealed and eaten. What was concealed becomes central. This reflects resurrection—hidden life brought back into view.

NT Connection

- Luke 24:5–7
- Luke 24:30–31

XV. BARECH

Explanation

After the meal, we bless God for provision. It is at this moment that the third cup—the cup of redemption—is taken. Redemption is tied to the number three: the blood applied in three places on the doorposts, forming covering, echoed in three crosses at the crucifixion and Messiah rising on the third day.

NT Connection

- Luke 22:20
- 1 Corinthians 11:25
- Matthew 27:38
- Luke 24:7
- 1 Corinthians 15:4

XVI. THIRD CUP

Scripture

- Matthew 26:27–29
- 1 Corinthians 11:25

Meaning

- Blood of the covenant
- Removal of sins

Explanation

This is the cup of redemption—the central moment of the Seder. It represents deliverance through blood and the establishment of covenant. This is where redemption is sealed.

NT Connection

- Matthew 26:27–29
- Mark 14:23–25
- Luke 22:20
- 1 Corinthians 11:25

Numbers (44)

Blood – דם	•
Lamb – טלה	•
Child – ילד	•
He will be redeemed – יגאל	•
Exile – גולה	•
The LORD lives – יהוה חי	•

FIRST FRUITS

- Resurrection on First Fruits
- Omer offering process

- 1 Corinthians 15:20–23
- James 1:18

XVII. CUP OF ELIJAH

Scripture

- Malachi 3:23–24

Hebrew

52 = אֵלֶיָּהוּ

Connection

- Elijah prepares the way
- Son = 52 (בן)

Explanation

This cup anticipates future redemption and the coming of Elijah. It reflects expectation that God's work is not finished.

NT Connection

- Matthew 11:14
- Luke 1:17

XVIII. WE REMEMBER – HOLOCAUST

Explanation

This anchors redemption in real history and suffering. God preserves His people even through unimaginable pain.

NT Connection

- Romans 11:1–2

XIX. HALLEL

Scripture

- Matthew 26:30
- Mark 14:26
- Psalms 113–118

Explanation

These psalms celebrate God's faithfulness. Praise becomes the proper response to redemption.

NT Connection

- Matthew 26:30
- Mark 14:26

XX. FOURTH CUP

Explanation

This cup represents completion. Yeshua does not drink it, pointing to future fulfillment in the Kingdom. Redemption is complete but not yet fully realized.

NT Connection

- Luke 22:18
- Revelation 19:6–9

XXI. NIRTZAH

Explanation

The Seder ends with acceptance and anticipation. “Next year in Jerusalem” expresses longing for full restoration. Redemption is both finished and still unfolding.

NT Connection

- Revelation 21:1–4
- Revelation 22:20