



**SHABBAT DATE**  
return to your roots

# Seder Introduction

**Think Like a Hebrew**

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# Overview

*On the very night He was betrayed—the night that changed eternity—Jesus gathered His closest friends for a sacred Passover Seder, faithfully honoring God's eternal command to celebrate His appointed feast (Exodus 23:15).*

*This wasn't just any meal. It was the profound moment when Jesus transformed the ancient story of deliverance from Egypt into the ultimate promise of deliverance from sin and death.*

*The Seder follows 15 traditional steps outlined in the Haggadah, guiding us step-by-step through each element's deep significance and historical journey—from the bitterness of slavery to the joy of freedom.*



*Seder Meal*



# Overview

*In a Messianic light, these very symbols and rituals powerfully highlight Jesus (Yeshua) as their perfect fulfillment—the true Passover Lamb, the broken Bread of Life, the Cup of Redemption poured out for us.*

*For Christians, exploring the Seder opens incredible depth: we can connect these ancient traditions directly to our faith, see God's unified redemptive plan across both Testaments, and find genuine joy in celebrating or simply learning about it as a beautiful foreshadowing of all that Jesus has accomplished for us—forgiveness, freedom, and eternal life!*

*Get ready to be amazed, moved, and filled with joy as we walk through the Seder Introduction together and discover how every step points straight to Him, our Redeemer.*



*Seder Meal*



# Outline

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- ✓ Step 5: Telling the Story
- ✓ Step 6-8: Wash and Bless
- ✓ Step 9-11: Eat
- ✓ Step 12-14: Dessert, Grace, Sing
- ✓ Step 15: Conclusion



*Seder Meal*  
*סדר מיל*



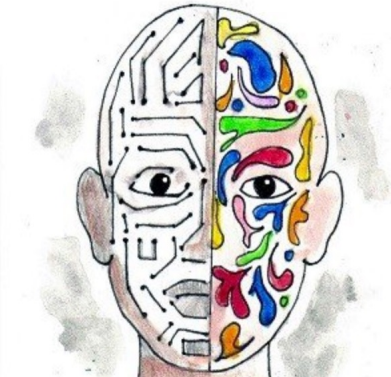
# Perspective: Think Like a Hebrew

Abstract versus Concrete – How you think determines your path!

## Concrete Abstract

Concrete thought is the expression of concepts and ideas in ways that can be seen, touched, smelled, tasted and/or heard.

**Abstract thought is the expression of concepts and ideas in ways that can not be seen, touched, smelled, tasted or heard.**



01

### Appearance vs. Functional

Greek thought describes objects in relation to its appearance. Hebrew thought describes objects in relation to its function.

02

### Impersonal vs. Personal

The Greek culture describes objects in relation to the object itself. The Hebrew culture describes objects in relation to the Hebrew himself.

03

### Passive vs. Active

Greek nouns are words which refer to a person, place or thing. Hebrew nouns refer to the action of a person place or thing.



# The True Meaning of Passover (Pesach)



## Timeline: Lamb Selection

**Exodus 12** <sup>3</sup>Tell all the congregation of Israel that on the tenth day of this month, each man is to take a lamb for his family one lamb for the household. ... <sup>6</sup>You must watch over it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel is to slaughter it at twilight.

**John 12** Six days before Passover, *Yeshua* came to Bethany, where Lazarus was, whom *Yeshua* had raised from the dead. <sup>2</sup>So they prepared a dinner there for *Yeshua*. ... <sup>12</sup>The next day, the huge crowd that had come up for the feast heard that *Yeshua* was coming to Jerusalem. <sup>13</sup>So they took palm branches and went out to meet Him, shouting, “*Hoshia-na! Baruch ha-ba b’shem ADONAI!* Blessed is He who comes in the name of the LORD!”<sup>[c]</sup> The King of Israel!”

*On the very day that the entire nation of Israel was picking their special lamb, Jesus rode into Jerusalem to also celebrate Passover with his disciples. By coming into Jerusalem on Lamb Selection Day, Jesus was saying in an unbelievably symbolic way, “I am going to be your Passover Lamb; the Lamb that will save you. Pick Me! I am going to be sacrificed for the sins of each one of you.” ~ [Bob Dodson 15 Apr 2011](#)*



# Timeline

Exodus 23<sup>15</sup> You are to observe the Feast of *Matzot*.<sup>[a]</sup> For seven days you will eat *matzot* as I commanded you, at the time appointed in the month Aviv, for that is when you came out from Egypt. No one is to appear before Me empty-handed.



# The Seder Plate

In contemporary practice, many Jewish families do not eat lamb during Passover due to the destruction of the Temple in 70 AD.

Instead, they may use a chicken bone as a substitute. However, the symbolism remains intact, serving as a reminder of the **sacrificial system** and the hope of future redemption, which resonates with Christian beliefs about Jesus' resurrection and promise of eternal life.

The lamb shank bone thus serves as a powerful symbol of faith, linking the Jewish Passover with Christian theology.

## WHAT'S ON THE TRADITIONAL SEDER PLATE

### BITTER HERBS (MAROR)

Typically a spicy horseradish to represent the bitterness and harsh suffering of Egypt.

### ZEROAH (LAMB SHANK)

Symbolizes the sacrificial lamb and the blood splattered on the door posts of the homes.

### BOILED EGG (BITZAH)

Symbolic of the circle of life and the dawn of spring.

### CHAROSET

Mixture of chopped apples, walnuts, and red wine that symbolizes the bricks and mortar made during slavery in Egypt.

### KARPAS (SPRING GREENS)

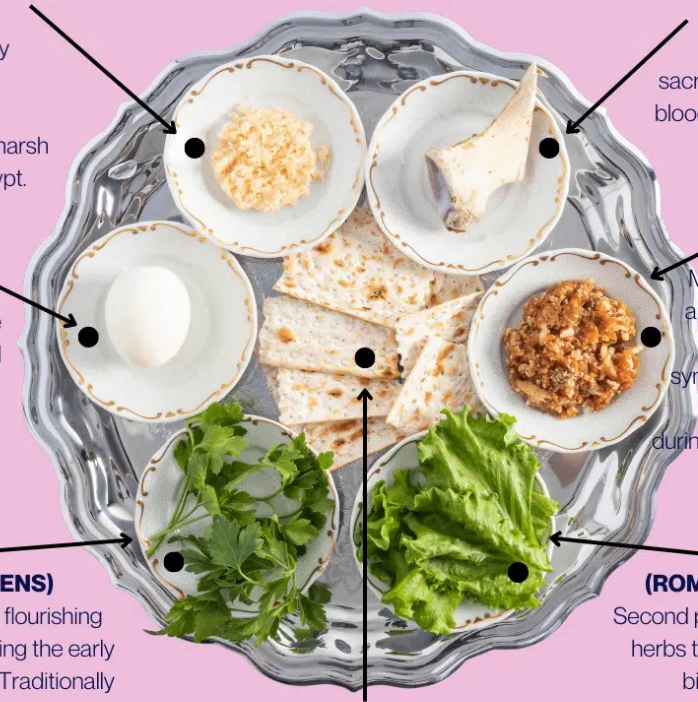
Symbolizes the flourishing of Israelites during the early years in Egypt. Traditionally dipped in salt water to symbolize the salty tears cried during slavery.

### CHAZARET (ROMAINE LETTUCE)




Second portion of the bitter herbs that symbolizes the bitterness of Roman invasion. Some do not add the romaine lettuce, as the horseradish counts for the second bitter.

### MATZOH (UNLEAVENED BREAD)

Symbolizing the bread of slavery and freedom.



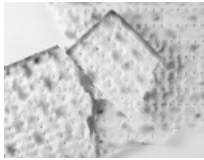
# Step 1-3: Sanctification

<p>קידוש   Kaddesh</p>	 <p>Sanctification <a href="https://youtu.be/Gam318utuo">https://youtu.be/Gam318utuo</a></p>	<p><b>1<sup>st</sup> Cup:</b> Some people recite just the regular blessing over wine before the Friday night meal.</p> <p><b>ברוך אתה אדני אלהינו מלך העולם בורא פרי הגפן</b></p> <p>Baruch atah Adonai, Eloheynu Melech haolam, boreh p'ri ha-gafen Blessed are You, O Lord our God, King of the universe, Who creates the fruit of the vine. Shehecheyanu [שהחיינו]:</p> <p><b>ברוך אתה יי אלהינו מלך העולם, שהחיינו וקימנו והגיענו לזמן הזה</b></p> <p><i>Baruch atah Adonai, Eloheinu melech haolam, shehecheyanu v'kiy'manu v'higiyanu laz'man hazeh.</i></p> <p>Blessed are You, LORD, our God, King of the universe, who has kept us alive, sustained us, and enabled us to reach this season.</p>	<ul style="list-style-type: none"> <li>• Cup of sanctification ("I will bring you out") foreshadows Jesus sanctifying us through His blood</li> <li>• <b>1<sup>st</sup> Cup</b></li> <li>• Blessing</li> <li>• Luke 22:17 And when He had taken a cup and offered the <b>bracha</b></li> </ul>
<p>ורחצ   Urchatz</p>	 <p>Hand Washing</p>	<p>Water is refreshing, cleansing, and clear, so it's easy to understand why so many cultures and religions use water for symbolic purification. Washing hands twice during our Seder: now, with no blessing, to get us ready for the rituals to come; and then later, with a blessing, preparing us for the meal.</p> <p><b>ברוך אתה יי אלהינו מלך העולם, וציוונו לגבי שטיפת הידיים</b></p> <p><i>Baruch atah Adonai, Eloheinu melech ha-olam, asher kidshanu b'mitzvotav vitzivanu al n'tilat yadayim.</i></p> <p>Blessed are You, O Lord our God, King of the Universe, who has sanctified us with Your commandments, and instructed us concerning the washing of the hands.</p>	<ul style="list-style-type: none"> <li>• Luke 13:5 Then He pours water into a basin. He began to wash the disciples' feet, drying them with the towel wrapped around Him.</li> <li>• Notice he says the feet are dirty, not the traditional hands</li> </ul>
<p>כרפס   Karpas</p>	 <p>Vegetable</p>	<p>The first thing we eat tonight is a vegetable dipped in salt water. The vegetable, often parsley, celery, or fresh seasonal herbs, symbolizes the hyssop on the door post and the promise of spring. We dip the greens in salt water to remind us of the many tears the Israelites shed as slaves.</p> <p><b>ברוך אתה יי אלהינו מלך העולם, בורא פרי האדמה</b></p> <p><i>Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree ha-adama.</i></p> <p>Blessed are You, O Lord our God, King of the Universe, who creates the fruits of the earth.</p>	<ul style="list-style-type: none"> <li>• Dipping recalls hyssop applying lamb's blood for protection</li> <li>• Hebrews 9:14 how much more will the blood of Messiah—who through the eternal Spirit offered Himself without blemish to God—cleanse our[o] conscience</li> </ul>



## Step 4: Breaking Bread

Yachatz | יָצַח



Break Bread

Matzah is the unleavened bread, made without yeast and made in the tradition of the bread from Exodus. The middle of the three matzos is broken. The larger half is wrapped in a napkin and hidden for afikomen [dessert].

**Exodus 13:7** *Matzot* is to be eaten throughout the seven days, and no *hametz* is to be seen among you, nor within any of your borders.

- Three matzoh (Trinity) symbolize complex unity
- Matzah appearance bruised, striped, pierced
- Middle piece broken then hidden/buried
- Middle piece is later found
- Foreshadows Jesus' body broken (Isaiah 53:5; Luke 22:19), buried, and resurrected (1 Cor. 11:24).



**Isaiah 53** <sup>5</sup> But He was pierced because of our transgressions, crushed because of our iniquities. The chastisement for our *shalom* was upon Him, and by His stripes we are healed.

**Luke 22** <sup>19</sup> And when He had taken *matzah*<sup>[a]</sup> and offered the *bracha*, He broke it and gave it to them, saying, "This is My body, given for you. Do this in memory of Me."



# Step 5: Telling the Story

Maggid | מגיד



Tell the Story

As we rejoice at our deliverance from slavery, we acknowledge that our freedom was hard-earned. We regret that our freedom came at the cost of the Egyptians' suffering, for we are all human beings made in the image of God. We pour out a drop of wine for each of the plagues as we recite them.

**2<sup>nd</sup> Cup:** Some people recite just the regular blessing over wine before the Friday night meal.

**ברוך אתה אלהי אדני אלהינו מלך העולם בורא פרי הגפן**

*Baruch atah Adonai, Eloheynu Melech haolam, boreh p'ri ha-gafen*

Blessed are You, O Lord our God, King of the universe, Who creates the fruit of the vine.

Dip a finger into your wine glass for a drop for each plague.

These are the ten plagues which God brought down on the Egyptians and destroyed each of their specific pagan demon gods.

- Redemption from slavery mirrors salvation from sin
- Plagues point to Gods judgment
- Jesus took the plagues, sickness upon Himself (Isaiah 53)
- Story invites seeing Him as ultimate Deliverer.

- |                                    |                                                                 |
|------------------------------------|-----------------------------------------------------------------|
| 1. Blood   dam   דם                | 6. Frogs   tzfardeiya   צְפַרְדֵּיָא                            |
| 2. Lice   kinim   כִּנִּים         | 7. Beasts   arov   עֲרוֹב                                       |
| 3. Cattle disease   dever   דְּבַר | 8. Boils   sh'chin   שַׁחִין                                    |
| 4. Hail   barad   בָּרָד           | 9. Locusts   arbeh   אֲרֵבָה                                    |
| 5. Darkness   choshech   חֹשֶׁךְ   | 10. Death of the Firstborn   makat b'chorot   מַקַּת בְּכוֹרוֹת |



Now kids, it all happened just as God said it would. Pharaoh's heart was hardened; he didn't do as he should. So the great God of heaven sent plagues numbering ten. Each represented a god that was worshipped by them. He turned the Nile into blood, sent lots of frogs and gnats, Put diseases on all the animals, even on dogs and cats.

Then came the boils, hail, insects and locusts. God darkened the sun and it wasn't hocus pocus. But the final plague of all was the very worst one. The angel of death killed every first-born son. Exodus 7:14-11:10



## Telling the Story – Dayenu: It Would Have Been Enough




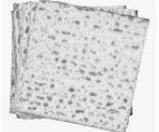
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# Step 6-8: Wash and Bless

<p>רחצת   Rachtzah</p>	 <p>Handwashing with Blessing</p>	<p>The ritual hand washing is repeated, accompanied by a prayer. It serves as a time to meditate on purification and sanctification.</p> <p><b>בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם</b></p> <p><i>Barukh atah Adonai Eloheinu melekh ha-olam asher kiddeshanu b'mits-vo-tav v'tsivanu al n'ti-lat ya-da-yim</i></p> <p>Blessed are You, O Lord our God, King of the Universe, Who makes us holy with commandments and commands us to wash our hands.</p>	<ul style="list-style-type: none"> <li>Echoes baptism and ongoing cleansing through Jesus' sacrifice (Ephesians 5:26).</li> </ul>
<p>מוציא   Motzi</p>	 <p>Blessing of Matzah</p>	<p>The seder leader takes three matzot with the broken one in the middle, lifts them up for all to see and all say this prayer:</p> <p><b>בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ</b></p> <p><i>Baruch ata Adonai, Eloheynu Melech ha-olam, ha-motzi lechem min ha-aretz.</i></p> <p>Blessed are You, Lord our God, King of the Universe, who brings forth bread from the earth.</p> <p><b>בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה</b></p> <p><i>Baruch Atah Adonai Eloheinu Melech ha'olam, asher kidshanu bimitzvotav vitzivanu al achilat matzah.</i></p> <p>Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments and has commanded us on the eating of matzah.</p> <p>Afterwards, the leader breaks off a <i>kazayit</i> (size of large olive) from the top whole one and a second <i>kazayit</i> from the broken one and he dips them into salt and eats both while reclining.</p>	<ul style="list-style-type: none"> <li>Luke 22:19 And when He had taken matzah[a] and offered the <b>bracha</b>, He broke it and gave it to them, saying, "This is My body, given for you. Do this in memory of Me."</li> <li>John 6:48 I am the bread of life. 49 Your fathers ate the manna in the desert, yet they died. 50 This is the bread that comes down from heaven, so that one may eat and not die. 51 I am the living bread, which came down from heaven, so that one may eat and not die. If anyone eats this bread, he will live forever. This bread is My flesh, which I will give for the life of the world."</li> </ul>






# Step 9-11: Eat

<p>מרור   Maror</p>	 <p>Bitter Herbs</p>	<p>Bitter herbs play an important role because they serve as a reminder of the bitter suffering the Israelites endured while enslaved by the Egyptians. Bitter herbs are usually eaten two different ways. First, the herbs are eaten alone or with a piece of matzah. Second, with the haroset spread made of sweet fruits and nuts with a consistency that represents the mortar used by the enslaved Israelites when building Egyptian structures.</p> <p><b>Exodus 12:8</b> They are to eat the meat that night, roasted over a fire. <b>With matzot and bitter herbs they are to eat it.</b></p> <p>All present should take a <i>kazayit</i> of <i>maror</i>, dip into the <i>haroset</i>, shake off the <i>haroset</i>, make the blessing and eat without reclining.</p>	<ul style="list-style-type: none"> <li>Isaiah 53:3 He was despised and rejected by men, a man of sorrows, acquainted with grief, One from whom people hide their faces. He was despised, and we did not esteem Him</li> <li>Hebrews 2:10 For it was fitting for God—for whom and through whom all things exist—in leading many sons to glory, to perfect through sufferings the initiator of their salvation</li> </ul>
<p>כורר   Korech</p>	 <p>Hillel Sandwich</p>	<p>This is Jewish Tradition and not commanded by Adonai. The bitter herbs are placed between the <i>matzah</i> and are eaten as a sandwich. This sandwich comes from a Jewish leader from history called <i>Hillel</i> who combined the bread, the herbs and the sacrificed lamb.</p> <p>All present should take a <i>kazayit</i> from the third whole matzah with a <i>kazayit</i> of <i>maror</i>, wrap them together and eat them while reclining and without saying a blessing.</p>	<ul style="list-style-type: none"> <li>Hebrews 12:2 focusing on Yeshua, the initiator and perfecter of faith. For the joy set before Him, He endured the cross, disregarding its shame; and He has taken His seat at the right hand of the throne of God.</li> </ul>
<p>שולחן   Shulchan</p>	 <p>Meal Time</p>	<p>Now the meal is served! The remainder two items the hard-boiled egg symbolizes the lamb sacrifice that was offered in the temple in Jerusalem, and represents the circle of life. The roasted shank bone represents the paschal sacrifice that was roasted in the fire on the first Passover.</p> <p>Traditionally the meal involves hard-boiled eggs, gefilte fish, and other traditional meals. The specific foods can vary depending on the country and culture.</p> <p>We eat and drink.</p> <p style="text-align: right;">אוכלים ושותי</p>	<ul style="list-style-type: none"> <li>Jesus shared meals symbolizing the kingdom (Luke 22:29-30).</li> <li>The lamb (zeroa on plate) points to Him as the Passover Lamb (John 1:29).</li> </ul>



# Step 12-14: Dessert, Grace, Sing

<p>צפון   Tzafun</p>	 <p>Find Me</p>	<p>The <i>afikomen</i> is a piece of <i>matzah</i> hidden earlier during the meal. Once it is found, usually an activity reserved for the small children in the family, it is consumed. After this step, no more food is to be consumed.</p> <p>Before eating the afikoman, he should say: "In memory of the Pesach sacrifice that was eaten upon being satiated."</p>	<ul style="list-style-type: none"> <li>• Afikoman means "that which comes after" or "the coming one."</li> <li>• Luke 24:3 but when they entered, they did not find the body of the Lord Yeshua.</li> </ul>
<p>ברך   Barech</p>	 <p>Grace</p>	<p><b>3<sup>rd</sup> Cup:</b> The third cup of wine is consumed.  <b>4<sup>th</sup> Cup:</b> This cup is poured for the prophet Elijah and is not consumed. A blessing known as <i>Birkat Hamazon</i> is said. It is the Grace after meals.</p> <p>Deuteronomy 8:10 So you will eat and be full, and you will bless <i>ADONAI</i> your God for the good land He has given you.</p>	<ul style="list-style-type: none"> <li>• <b>3<sup>rd</sup> Cup</b></li> <li>• <b>After the meal</b></li> <li>• Luke 22:20 In the same way, He took the cup <b>after the meal</b>, saying, "This cup is the new covenant in My blood, which is poured out for you.</li> <li>• This cup fulfills "I will redeem you" (Exodus 6:6).</li> <li>• <b>4<sup>th</sup> cup</b> awaits the kingdom</li> <li>• Matthew 26:29 But I say to you, <b>I will never drink of this fruit of the vine from now on, until that day when I drink it anew with you in My Father's kingdom.</b>"</li> </ul>
<p>הלל   Hallel</p>	 <p>Song of Praise</p>	<p>This part is a recitation of the songs of praise. These songs include <a href="#">Psalms 113, 114, 115, 116, 117, 118</a>, and <a href="#">136</a>. After the songs of praise, a portion of a Jewish prayer called the <i>Nishmat</i>.</p> <p>Matthew 26:30 After singing the <b>Hallel</b>, they went out to the Mount of Olives.</p> <p>Sing the Psalm of Joy and the Cup of Praise  <a href="https://www.youtube.com/watch?v=Cyqm6tYyQoU">https://www.youtube.com/watch?v=Cyqm6tYyQoU</a></p>	<ul style="list-style-type: none"> <li>• Jesus sang these after the Last Supper</li> <li>• Matthew 26:30 After singing the Hallel, they went out to the Mount of Olives.</li> </ul>

Wonder why the apostles could not stay awake with Jesus in the Garden? Hint: How many cups of wine did they drink?



## Step 14: Sing Songs of Praise!




[Launch video](#)



[Launch video](#)



## Step 15: Conclusion

<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Nirtzah   נירצח</p>	 <p>Next Year Jerusalem</p>	<p>The meal concludes with the exclamation, “<i>L’shana haba-a bi-Y’rushalayim</i>” or “Next year in Jerusalem!” Depending on the family, some activities may continue.</p> <p style="text-align: right;"><b>לשנה הבאה בירושלים</b></p> <p><i>L’shanah haba’ah b’Yerushalayim!</i></p> <p>Next Year in Jerusalem</p>	<ul style="list-style-type: none"> <li>• Jesus' return, His Second Coming</li> <li>• New Jerusalem (Revelation 21).</li> </ul>
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**Luke 22**<sup>16</sup> For I tell you, I will never eat it again until it is fulfilled in the kingdom of God.”

**The seder is Jesus; Jesus is the seder.**

**Zechariah 14**<sup>4</sup> And in that day His feet will stand on the Mount of Olives, Which faces Jerusalem on the east. And the Mount of Olives shall be split in two, From east to west, *Making* a very large valley; Half of the mountain shall move toward the north And half of it toward the south.

**Acts 1**<sup>9</sup> After saying all this—while they were watching—He was taken up, and a cloud received Him out of their sight. <sup>10</sup> While they were staring into heaven as He went up, suddenly two men stood with them in white clothing. <sup>11</sup> They said, “Men of Galilee, why do you keep standing here staring into heaven? This *Yeshua*, who was taken up from you into heaven, will come in [Mount of Olives] the same way as you saw Him go into heaven.”



## Conclusion

- The Seder isn't just history; it is prophecy fulfilled in Jesus (Yeshuah). Elements like the lamb, matzah, and cups reveal Him as Messiah, bridging Old and New Testaments.
- Host a Messianic Seder at home (use a Haggadah from sources like Chosen People Ministries or Jews for Jesus). Study Exodus alongside Gospels. Rejoice in shared roots without appropriating—honor Jewish traditions.
- Seeing Jesus in the Seder, deepens our faith, and helps us find joy in His redemptive story.
- Hopefully, this inspired joy, helping Christians see the Seder as a vibrant, Messiah-centered celebration.





# Seder Introduction

Think Like a Hebrew

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