

THE PASSOVER OFFERING • THE MATZAH • THE BITTER HERBS

פֶּסַח

מַצָּה

מָרֹר

Rabbi Gamliel used to say, “Whoever does not explain these three symbols at the *Seder* on Passover has not fulfilled his duty.”

Seder of Messiah

This is the same Rabbi Gamliel who was the grandson of Rabbi Hillel, and who served as the primary mentor and teacher to Rav Shaul (Paul).

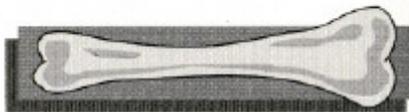
Raise the appropriate item as each description is read:

Z’roa ... Shankbone of the Lamb... זְרוֹעַ

This roasted shank bone represents the lamb whose blood marked the houses of the children of Israel, signifying their obedience to God’s command.

The Passover Offering

— Pesach Lamb — פֶּסַח



The Passover Offering, which our fathers ate during Temple days, what was the reason for it? It was because the Holy One, blessed be He, passed over the houses of our forefathers in Egypt, as it is written in the Bible: “And you shall say it is the Passover offering for the Eternal, who passed over the houses of the children of Israel in Egypt when He smote the Egyptians and spared our houses. And the people bowed their heads and worshipped.”

Readers

“...On the tenth day of this month, each man is to take a lamb for his family, one per household. If the household is too small for a whole lamb, then he and his next-door neighbor should share one...Your animal must be without defect, a male in its first year...You are to keep it until the fourteenth day of the month, and then the entire assembly of the community of Israel will slaughter it at dusk. They are to take some of the blood and smear it on the two sides and top of the door-frame at the entrance of the house in which they eat the lamb.” — Exodus 12:3-7

“That same night, they are to eat the meat, roasted in fire; they are to eat it with *matzah* and *maror*...Let nothing of it remain till morning...Here is how you are to eat it: with your belt fastened, your sandals on your feet and your staff in your hand. Eat it in haste; it is *HaShem’s* Passover...The blood will serve you as a sign marking the houses where you are; when I see the blood, I will pass over you — when I strike the land of Egypt, the death blow will not strike you.” — Exodus 12:8-13

Moses reminds us that it was *HaShem* Himself who redeemed His children from slavery — “*HaShem* brought us out of Egypt with a mighty hand and an outstretched arm (*z’roa*), with great terror and with signs and wonders.” — Deuteronomy 26:8

Seder of Messiah

Yochanan (John) the Immerser clearly had this image in mind when he said of Yeshua, “Behold the Lamb of God who takes away the sin of the world.” Messiah was also seen as *the Lamb* & the *Suffering Servant* of Isaiah 53:5-8.



Raise the broken matzah and say:

This Matzah which we now eat, what does it mean? It is eaten because there was no time for the dough of our ancestors to become leavened, before the supreme Ruler of all, the Holy One, blessed be He, revealed Himself to them and redeemed them, as it is written, "And the dough which they brought out of Egypt, they baked into cakes of unleavened bread, for it had not leavened because they were thrust out of Egypt, and they could not wait, nor had they made any provisions for themselves."

Raise the bitter herbs and say:

These Bitter Herbs which we eat, what is their meaning? They are eaten to recall that the Egyptians embittered the lives of our ancestors in Egypt, as it is written, "And they embittered their lives with hard labor: with mortar and bricks, with every kind of work in the fields; all the work which they imposed on them was hard labor."

This has nothing to do with bitter men named Herb!

In every generation each individual must regard himself as if he had personally come out from Egypt, as it is written, "And you shall tell your son on that day, saying, it is because of what the Eternal did for me when I went forth from Egypt." For it was not our ancestors alone whom the Holy One, blessed be He, redeemed; He also redeemed us along with them, as it is said, "He brought us out from there to lead us in, and give us the land which He pledged to our forefathers."

Therefore, it is our duty to thank, praise, glorify, and extol in song and prayer, Him who performed all these miracles for our forefathers and for us. He brought us out from slavery to freedom, from anguish to joy, from sorrow to festivity, and from darkness to light. Let us therefore sing before Him a new song. Praise the Eternal.