

Thanks to the King
Parashat Tzav and Pesach
Congregation Shema Yisrael, <http://www.shema-yisrael.org/>

Lev 7:11-13 Thanksgiving offering.
Lev 7:28:30 ...with his own hands...not the Priest's hands.
Psalm 100 Thanksgiving.
1 Thess 5:12-24 How we are to act.
Col 3:17 Thanksgiving.

[Shlomo Katz and Torah.org http://www.torah.org/learning/hamaayan/5766/tzav.html](http://www.torah.org/learning/hamaayan/5766/tzav.html)

"If he shall offer it as a todah / thanksgiving-offering, he shall offer with the todah unleavened loaves . . . With loaves of leavened bread shall he bring his offering." (7:12-13)

The above verses teach that a todah / thanksgiving-offering must be accompanied by loaves of both chametz and matzah. R' Don Yitzchak Abarbanel z"l (15th century) asks: Since the Korban Pesach seems to be, in essence, an offering brought in thanksgiving for the Exodus, why is it not accompanied by both chametz and matzah?

R' Avraham Shmuel Binyamin Sofer z"l (the "Ketav Sofer"; 19th century) answers that the Korban Pesach is not a todah-offering. Rather, it is more like another set of sacrifices described in our parashah - the inaugural sacrifices brought at the dedication of the mishkan. Those sacrifices were accompanied by matzah, but not by chametz.

He explains further: Chazal instructed that when we relate the story of the Exodus at the Seder, we should begin with disgrace, with the fact that our ancestors were idolators, and conclude with praise. Why? This may be understood through a parable:

When one gives a garment to a laundry in order to have a stain removed, the laundry applies soaps and chemicals which first make the garment dirtier than it was before. Of course, when the customer pays the laundry, he does not intend to pay for the labor that was expended in dirtying the garment; he intends to pay for the cleaning of the garment.

Similarly, we do not praise Hashem at the Seder for redeeming us from Egypt. Who asked Him to take us to Egypt in the first place? Rather, we praise Hashem because He cleansed the stain of idolatry from our souls. Just as the laundry cleanses the garment with vile chemicals, the process by which Hashem cleansed us was our enslavement in Egypt. It follows, that we do not owe Hashem a debt of gratitude for the Exodus, and the Korban Pesach is not a todah offering. Rather, the Korban Pesach is a sacrifice brought upon our inauguration into Hashem's service.

(Haggadah Shel Pesach Ketav Sofer p.18a)

Psalm 136, pages 419-423 in the Artscroll Siddur.

Dayenu in the Messianic Haggadah.

“King of the Jews” pp190-191 from Taking down the body through Seder Night.

“King of the Jews” page 197 Mary Magalene at the tomb and page 225, the last paragraph.