

Exodus 12:1 And יהוה spoke to Moses and Aaron in the land of Egypt saying, **2 This month will be the beginning of months: it will be the first month of the year for you. (C-MATS)**

Question: What does the word “month” in Hebrew mean? Month means renewal. Just as the moon disappears at the end of each month, but returns and grows to fullness, so Israel may suffer exile and decline, but it always renews itself until the coming of the Messiah. (Chumash)

Question: What calendar did YHUUH begin for the Hebrews? The Hebrew calendar is based on the moon, and it is regulated by the sun. The length of the months is 29 or 30 days. A “leap year” adds a thirteenth month to the year seven times very nineteen years so that Nissan always remains in its proper season. (Chumash)

3 Speak to all the congregation of Israel saying, In the tenth day of this month every man will take a lamb according to house of their אבות fathers, a lamb for each house:

Question: What does the word “lamb” mean here? The Hebrew word refers to both the young of both sheep and goats. There is no one-word translation in English. (Chumash)

Question: What is meant by “house of their אבות fathers”? The father’s house is what is known today as an extended family, such as grandparents with the families of their children. If this group was so large that one animal would not provide the minimum required amount of meat for each participant, then an animal should be used for each household. (Chumash)

4 And if the household is too small for one lamb, then let him and his neighbor next to his house share it according to the number of persons; dividing it according to the number of people eating the lamb.



Eat Passover with your family.

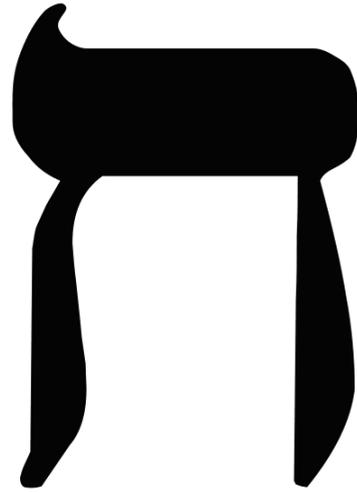
Question: Why was it important to calculate how many lambs were to be prepared for each house? The people who will participate in the eating of each offering must be calculated according to how much they can eat, because all of the meat must be eaten that night or thrown away. YHUH does not want you to waste any food. (Chumash)

5 Your animal should be without blemish, a one year old male: you can take it from the sheep or goats: Prophecy Fulfilled-Ex. 12:5 A Lamb without blemish-1 Pet. 1:19. 6 And you will keep it until the fourteenth day of the same month: and the whole assembly of the congregation of Israel will kill אִתּוֹ it (him) in the evening.

Question: Why was Moses fearful to slaughter the lamb in Egypt? When YHUH told Moses to slay the paschal lamb, Moses said: "Master of the Universe! How can I possibly do this thing? Don't you know the lamb is the Egyptian god? 'Lo, if we sacrifice the abomination of the Egyptians before their eyes, will they not stone us?'" Said YHUH: "By your life, Israel will not depart from here before they slaughter the Egyptian gods before their very eyes, that I may teach them that their gods are really nothing at all." This is what He actually did, for on that night He slew the Egyptian firstborn, and on that night the Israelites slaughtered their paschal lamb and ate it. (Chumash)

7 And they will take the blood and smear it on the two side posts and on the upper door post of the houses in which they shall eat אִתּוֹ it (him).

Question: What Hebrew letter did the blood over the doorposts make? Chet which means "life".



8 And they will eat **מָר** the flesh that night roast *it* with fire and *eat it with* unleavened bread *and* bitter herbs.



Gathering bitter herbs

Question: Why should you eat bitter herbs? He commanded them to eat bitter herbs in commemoration of “**And they made bitter מָר their lives**” Exodus 1:14. (Chumash)

Question: What do you think makes the Matzah we eat on Passover a symbol for being humble? The unleavened Matzah is flat and low. It doesn't puff up with air the way regular bread does when it rises. Therefore, it symbolizes humility and teaches us not to let ourselves get puffed up with conceited pride either. But more than this, our Chumash teach that eating Matzah on Passover can actually give us a big spiritual boost in our attempts to become more humble and better people as we focus on the symbol the Matzah bread gives us.

1 Corinthians 5:6 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of Adonai Y'shua. 6 Your glorying is not good. Know you not that a little leaven leavens the whole lump? 7 Purge out therefore the old leaven, that you may be a new lump, as you are unleavened. For even Mashiach our Passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. (C-MATS)

Question: Passover is the great festival of freedom when we remember and celebrate our people's miraculous freedom from the brutal slavery of Egypt. While physical and political freedom *is* important, our Chumash tell us of an even higher type of freedom - freedom from being a slave to the destructive habits and desires which push us to do what we know we shouldn't. A person who can freely choose to act according to his values and not just his desires is truly free. Does being free mean being able to do whatever you feel like it? To be free doesn't mean doing whatever you feel like. Real freedom is having the strength to freely choose to do what you deep down want to do even if part of you desires to do something else.

Question: Who do you think is more free, someone who brags about his accomplishments to others, or someone who humbly keeps them to himself? Freedom, in a spiritual sense, means not being slavishly dependent on the approval of others to feel good about ourselves, but rather to get our sense of self-esteem from our closeness to YHUUH and doing what is right. When we brag, we are in effect saying 'approve of me, so I can feel good about myself.' A person who is truly free will feel good about himself even without the approval.

Question: Do you know anyone who's a slave? No? Don't be so sure. Passover celebrates YHUUH freeing our people from slavery in Egypt. Thankfully we're not slaves like that today, but we have to be careful not to become a slave of a different sort -that is, a slave to the feeling that we just 'have to' do something we feel like doing and can't stop ourselves even if we want. Passover's a great time to free ourselves from the slavery of negative and unhealthy desires.

Question: What types of things can make someone a slave? Many people are 'slaves' to junk food, or too much food of any kind. Alcoholics are slaves to drinking. Cigarette smokers are slaves to smoking. Illegal drug users are slaves to drugs. Some people become slaves to keeping up with the latest fashion or other ways of impressing people. In short, anything that draws us to do it and we can't stop ourselves - even when we know we shouldn't or we just don't want to do it - can make us a 'slave.'

Question: A free person is someone with self-control. What do you think this means? Self-control means that we are able to decide what we do or don't want to do - and then stick to it. This means we have the ability to freely choose and there's no greater freedom than that.

Spiritual Exercise: Use self-control this week and do not be a slave to destructive habits.

Question: Can someone be forced to do something by someone else - and still be free? While he may not be able to choose what to do, he or she can still choose what attitude to have, and choosing the most positive attitude possible within those circumstances sets one free.

Question: Do you think a person could be incarcerated in jail and yet be free? Yes. True spiritual freedom is not dependent on any external circumstances, rather it is the degree to which a person chooses to think, speak, and act in a way that best reflects his deepest inner values, within the limits his circumstances allow. Therefore someone even confined in a squalid dungeon could be essentially free, and conversely someone could be enjoying the best of luxuries and be a slave.

Question: What do you think it means to be a slave to one's desires? Every person has two competing inner voices. One represents his true inner values that will lead him to personal and spiritual growth. The second is the desire of immediate gratification at all cost. Someone who acts upon that second voice is essentially enslaved by that desire and prevented from fulfilling his true mission in life.

Questions: Unbaked Matzah dough will not begin to rise as long as it's being worked and kneaded, but once it sits idle it begins to puff up and rise. What analogy do you think we can learn from here about human nature? As long as a person keeps busy doing worthwhile activities he is going to feel good about himself and have no need to put anyone else down, but once he 'sits idle' he is going to start feeling unproductive and bad about himself until the only way he can build himself up is by putting others down. A big secret of being happy is to keep busy doing things that count!

9 Do not eat it raw or boiled in water but roast it with fire; its head with its legs and with its organs in it.

Question: How was the lamb cooked? One should roast it completely as one, with its head and with its legs and with its internal organs, and one must place its intestines inside it after they have been rinsed. (Chumash)

10 And you will let nothing of it remain until the morning; and that which remains until the morning you will burn with fire. 11 You will eat אחרו it (him) with your loin's girded (belt), your shoes on your feet and your staff in your hand; and you will eat אחרו it (him) quickly, it is to ליהרה Passover.

Question: Why is the festival called Pesach? The English word is Passover. YHWH brought death to the firstborn of Egypt, but he "passed" or "skipped" over the homes of the Hebrew people. (Chumash)

Question: What does it mean "loins girded"? The Hebrews should have their belts tightened, and be dressed as if they were ready for an immediate journey out of the country. (Chumash)

12 For I will pass through the land of Egypt this night and will kill all the firstborn in the land of Egypt, both man and beast; and I will execute against all the gods of Egypt judgment: I am יהוה.

Question: What judgment was placed on their idols? The idols made of wood will rot, and the idols made of metal will melt and flow to the ground. The demonic spiritual forces that guided and protected the destiny of Egypt were struck in this plague, so that Egypt would be completely defenseless. (Chumash)

13 And the blood will be לאת a sign upon the houses where אתם you are: and when I see את blood, I will pass over you and the plague will not come upon you to destroy you when I strike the land of Egypt. Prophecy Fulfilled-Ex 12:13 The blood of the Lamb saves from wrath-Romans 5:8. 14 And this day will be a memorial for you; and you will keep it as a feast to ליהרה throughout all your generations; you will keep this feast as an ordinance forever. 15 Seven days you will eat unleavened bread; on the first day you will take away leaven out of your houses: whoever eats leavened bread from the first day until the seventh day will be cut off from Israel.

Question: When should you take all the leavened bread out of your house? The leaven must be removed before the Pesach-offering may be offered (or cooked). (Chumash)

Question: What is leaven? The Hebrew definition of leaven, dating from long before the first century, is any of the five biblical grains which have been exposed to moisture followed by the lapse of a certain period of time before baking in which the introduction of an agent of change may occur. This is also why wine, which is fermented, is able to be used at Passover. It is not made from a grain, so it does not fall under the prohibition against leaven. (Grain alcohols like beer and whiskey, on the other hand, would be prohibited.) Check the label for leavening ingredients: Do not eat leavening, baking soda, baking powder, yeast, sour dough, baker's ammonia, sodium bicarbonate, potassium bicarbonate, ammonium bicarbonate, barm, calcium acetate, cream of tartar, soda, pearlash, egg whites, and enzymes.

Question: What picture of Yahshua do we see in the Matzah? The Matzah is striped. **Isaiah 53:5 But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.** *Prophecy Fulfilled-Isa. 53:5a Bears penalty for mankind's transgressions...Luke 23:33; 5b His sacrifice would provide peace between man and Elohim-Col. 1:20; 5c His back would be whipped-Matthew 27:26.*

The Matzah is pierced. **Zechariah 12:10 And I will pour upon the House of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look to Me whom they have pierced; and they shall mourn for Him, as one mourns for his only son and shall be in bitterness for Him, as one that is in bitterness for his first-born.** *Prophecy Fulfilled-Zech. 12:10a The Messiah's body would be pierced-John 19:34-37; 10b The Messiah would be both Elohim and man-John 10:30; 10c The Messiah would be rejected-John 1:11; His body was pierced-Ps. 22:16; John 20:25, 27.*

Question: How is Yahshua a symbol of bread? Yahshua was born in Bethlehem, which means, 'House of Bread.' Yahshua called Himself the Bread from Heaven (Jn.6:31-51).The Bread from Heaven was born in the House of Bread.

And Y'shua said unto them, I am the bread of life: he that comes to me shall never hunger; and he that believes on me shall never thirst. (John 6:35)

When we eat of Yahshua we are eating YHUH's pure unleavened Bread that is the staff of our life; the true Bread from Heaven. This is pictured in Matzah because unleavened bread symbolizes sinlessness and purity. YHUH set it up so that Yahshua, who is sinless and pure, could speak of Himself as Matzah: sinlessness, purity, and freedom. By eating of Him one attains Heaven: life eternal in the Presence of YHUH (Jn. 17:1-3).

16 And on the first day there will be a sacred assembly and on the seventh day there will be a sacred assembly for you; no work will be done in those days, except that which every man must do to prepare his food to eat, you may only do that.

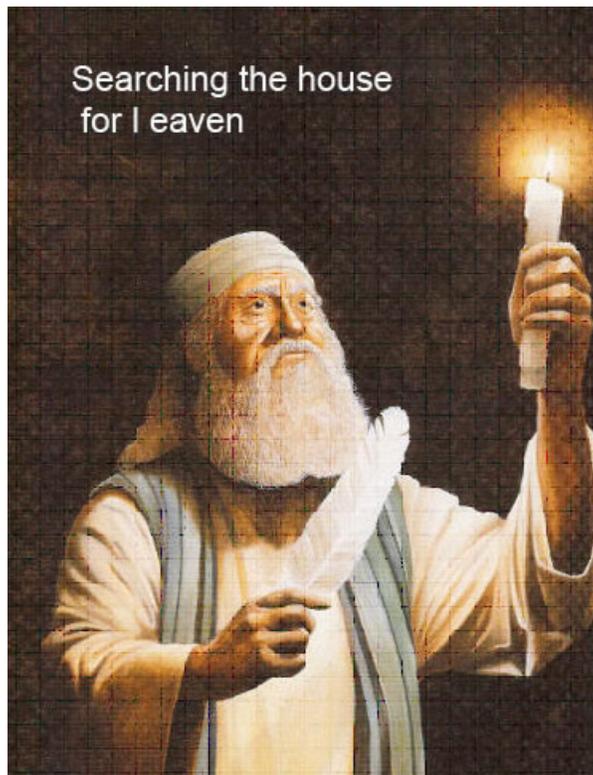
Question: What kind of work can be done on the first and seventh day of the Feast of Unleavened Bread? The necessary work for food preparation is allowed, even though it is not allowed on Sabbath and Yom Kippur. No other kind of work may be performed on these days, even though work can be performed on the other days of the feast. (Chumash)

Question: What is considered **work**? Any types of work that are considered by you as labor and necessities, where a monetary loss may be incurred if one would refrain from them, for example, something that will be lost if the activity is postponed. Work that is a burden, such as ordinary labor that is in a factory and field. Only such work is forbidden on festivals, but "pleasurable work", such as preparation of food, is permitted. The preparation of food, including such labors as slaughter and cooking, is permitted on festivals that fall on weekdays.



Feast of Unleavened Bread

17 And you will observe מַצֹּת Unleavened Bread; for in this day I have brought מַצֹּת your armies out of the land of Egypt: therefore, you will observe מַצֹּת day, in *all* your generations *by* an ordinance forever (*owlam*). 18 In the first *month*, on the fourteenth day of the month at evening, you will eat unleavened bread until the twenty first day of the month at evening. 19 Seven days no leaven will be found in your houses: for whoever eats that which is leavened will be cut off from the Congregation of Israel, whether he is a stranger or born in the land.



No leaven shall be in your houses.

Question: What punishment is given to the person who eats leavening during the Feast of Unleavened Bread? A person will suffer premature death by the hands of Heaven or have no children if he eats leavening during the Feast of Unleavened Bread. The sinner must be aware of what he is doing and does so willingly, but one is not liable to this curse if he is unaware that what he is doing is forbidden. (Chumash)

20 You will eat nothing leavened; in all your houses you will eat unleavened bread.

Question: Eating Matzah bread helps remind us of the value of being humble - like the humble, unleavened Matzah - rather than all inflated and full of ourselves. What does it mean to be humble? It means not looking down on others or trying to put them down. Rather, treating everyone with sincere respect and doing what we can to help them. If you put down others, you are building up yourself. You are comparing yourself to that person and saying, "I am better than that person." All men have faults, but we need to focus on our own faults and correct them first.

Matt 7:1 Judge not, that you be not judged. 2 For with what judgment you judge, you shall be judged: and with what measure you use, it shall be measured to you again. 3 And why behold you the speck that is in your brother's eye, but consider not the beam that is in your own eye? 4 Or how will you say to your brother, Let me pull out the speck out of your eye; and, behold, a beam is in your own eye? 5 You hypocrite, first cast out the beam out of your own eye; and then shall you see clearly to cast out the speck out of your brother's eye.

Spiritual Exercise: Do not criticize others, but look at yourself and put yourself in order during this Feast of Unleavened Bread. What does YHUUH want you to change this week?

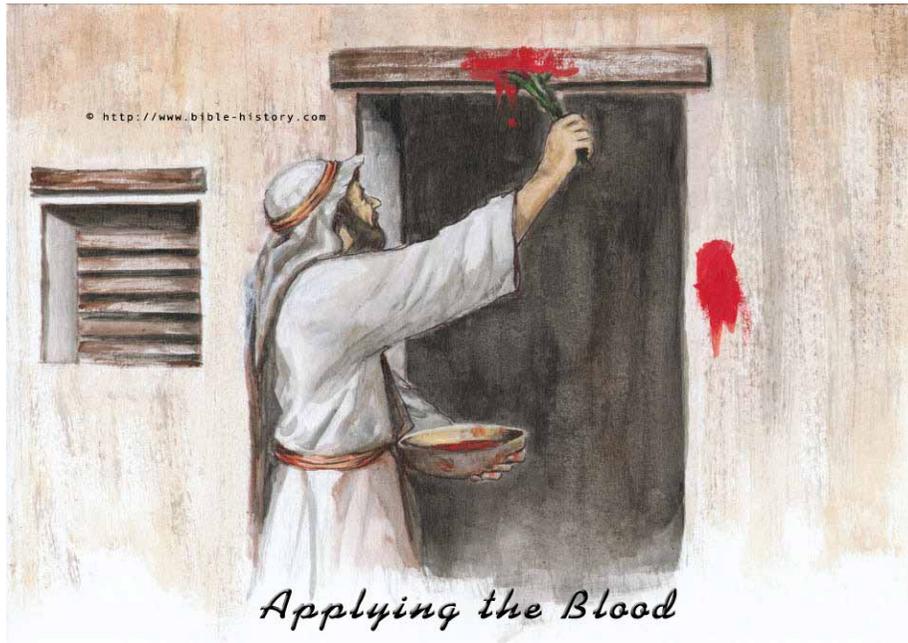
Question: Moses' great humility was what enabled him to come so close to YHUUH. What do you think is the connection? A person who is humble is always looking for ways to give to others rather than demanding that others give to him. As YHUUH is the ultimate giver, the humble person comes close to Him by imitating His ways.

Question: What is the difference between healthy self-esteem and false, puffed up pride? Self-esteem is an inner attitude in which we recognize that our self worth does not depend on other's approval. False pride is the opposite, it is when we define ourselves in others eyes and demand of them that they sustain our feelings of self worth by giving us their honor and approval. If we truly respect ourselves, we will not be overly moved even if others don't treat us with the proper respect.

Question: What attitude do you think could help prevent us from puffing up with false pride and feeling insulted over things? One powerful tool is to remember that nobody can say or do anything to us unless YHUUH allows them to and YHUUH only allows it if it will ultimately be for our best good. In fact, being insulted by someone and not responding angrily is one of the quickest and most effective ways to build character and achieve spiritual growth. While we shouldn't seek these experiences, if and when they happen we should seize the opportunity to use them to grow.

Spiritual exercise: This Passover, as you eat the Matzah, try to tune into its lesson of becoming more humble and think of ways you can apply it in your life.

21 Then Moses called for all the elders of Israel and said to them, Take a lamb according to the number in your family and kill the Passover lamb. 22 And you take a תִּבְנָת bunch of hyssop and dip it in the blood that is in the basin and smear the lintel (overhead door) and the two side posts with the blood that is in the basin; וְלֹא יֵצֵא מִדְּבַר and you will not go out of the door of your house until the morning.



23 For יהוה will pass through to kill את the Egyptians; and when he sees את the blood upon the lintel and on the two side posts, יהוה will pass over the door and will not allow the Destroyer to come into your houses to strike you. 24 And you will observe את this matter as an ordinance for you and your sons forever (*owlam*). 25 And it will come to pass, when you have come to the land which יהוה will give you, as He has promised, that you will keep את this service. 26 And it will come to pass, when your children will say to you, what do you mean by את this service? 27 That you will say, it is the sacrifice to ליהוה Passover, who passed over the houses of the Children of Israel in Egypt, when He struck את the Egyptians and our houses He delivered. And the people bowed their heads and worshipped. *Prophecy Fulfilled-Ex. 12:21-27 Messiah is our Passover-1 Cor. 5:7.* 28 And the Children of Israel went away as had commanded יהוה את Moses and Aaron, so they did.



29 And it came to pass at midnight and **וַיַּהַר** killed all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne to the firstborn of the captive that *was* in the dungeon; and all the firstborn of *the* cattle.



The Death of the Firstborn by Sir Lawrence Alma-Tadema

30 And Pharaoh rose up in the night, he and all his servants and all the Egyptians; and there was a great cry in Egypt; for *there was not a house where one was not dead in it*.

Question: Why did every house have a corpse in it? Jasher 80 And Pharaoh rose up in the night, he and all his servants and all the Egyptians, and there was a great cry throughout Egypt in that night, for there was not a house in which there was not a corpse. YHWH also killed the firstborn who were not known to everyone, like those who were the products of incest and immorality. Also the likenesses of the first born of Egypt, which were carved in the walls of their houses, were destroyed, and fell to the ground. Even the bones of their firstborn who had died before this and whom they had buried in their houses, were raked up by the dogs of Egypt on that night and dragged before the Egyptians and cast before them. All the Egyptians saw this evil, which had suddenly come upon them, and all the Egyptians cried out with a loud voice. All the families of Egypt wept upon that night, each man for his son and each man for his daughter, being the first born, and the cries of Egypt was heard at a distance on that night.

31 And Pharaoh called for Moses and Aaron by night and said, Rise up and get out from among my people, both **אתם** you and *the* Children of Israel; and go serve **יְהוָה אֱתֶם** as you have said. **32** Also take your flocks and your herds as you have said and be gone, but bless **אֵתִי** me also.

Question: What blessing did Pharaoh want? Pray for me that I will not die, for I am a firstborn. (Chumash)

Question: YHUH did the impossible and brought the Israelites out of slavery from Egypt, the strongest nation in the world at that time. Is there anything that's truly impossible? Of course, there are some things that are simply beyond the laws of nature and no one can presume to accomplish them. For instance, no matter how much one wishes he could fly like a bird - he can't. However, there are many other things, accomplishments, etc., that feel impossible, but once we try to do what we can, we'll find that they were possible after all.

Question: Do we always see why things are for our best? No. Many, if not most of the time we don't. Still, we should remember that nothing is random and YHUH is working 'behind the scenes' and sending us what we best need for our ultimate good and personal growth.

Question: Why do you think many things that seem so impossible at first are actually doable? One reason is that before we attempt any challenging task, there is part of us motivated by inertia and fear that tries to hold us back. One way it does so is by making the task appear more formidable than it really is. Once we get past that barrier, we're often surprised at how easily things go.

Question: How can thinking about the miracles of Passover empower us in our own lives? The Israelite people were lowly slaves in a terrible physical and spiritual state. Yet, through YHUH's miracles, they became a great spiritual nation until today. We too as individuals, even if we're feeling down and lowly, if we never stop trying to do what we can in every situation to improve our lives, may very well see YHUH's miracles too.



Israelites leave Egypt

Question: How many years did the Israelites suffer hard labor? Jashar 81 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides the little ones and their wives. Also a mixed multitude went up with them, and flocks and herds, even much cattle. And the sojourning of the children of Israel, who dwelt in the land of Egypt in hard labor, was two hundred and ten years. And at the end of two hundred and ten years, YHUH brought out the children of Israel from Egypt with a strong hand. And the children of Israel traveled from Egypt and from Goshen and from Rameses, and encamped in Succoth on the fifteenth day of the first month.

38 And a mixed multitude went up ^{עִמָּם} with them; flocks, herds and cattle in very large numbers.

Question: Who were the “mixed multitude” that went with the Hebrews into the Wilderness? A multitude of people of various nationalities converted to worship YHUH and accompanied the Hebrews out of Egypt. (Chumash)

39 And they baked ^{תֵּן} the dough which they brought out of Egypt, unleavened cakes, because it was not leavened since they were driven out of Egypt and could not wait, neither had they prepared for themselves any meat.

Question: What does this verse say about the faith of the Israelites? Israel did not say, “How will we go out into the desert without provisions?” Instead they believed and left. This is what is stated explicitly in the Prophets: “I remember you, the kindness of your youth, ^{אָהַבְתָּ} you loved your espousals, when you went after Me in the wilderness, in a land *that was not planted.*” (Jeremiah 2:2).

40 Now the time *the Children of Israel lived in Egypt was 430 years.*

Question: What does this mean “Israel lived in Egypt 430 years” when they really weren’t in Egypt that many years? The Covenant between the Parts took place 430 years before the Exodus, and that is the period referred to in this verse. At that time, YHUH foretold Abraham that his offspring would endure 400 years during which there would be exile, persecution, and servitude-but not necessarily all of them at the same time. Thirty years later those 400 years began with the birth of Isaac, since the prophecy referred to Abraham’s offspring. Thus the Exodus was perfectly calibrated to conform to the prophecy to Abraham, for Isaac was born on the fifteenth of Nissan and exactly 400 years later precisely at the deadline of the prescribed time the Hebrews were liberated. The actual exile in Egypt lasted 210 years. (Chumash)

41 And it came to pass at the end of *the 430 years*, on the very same day, it came to pass *that all the ^{צְבָאוֹת} hosts of יהוה went out from the land of Egypt.* 42 This night was observed by יהוה for bringing them out from the land of Egypt: this is the night to ליהוה to be observed by all *the Children of Israel in their generations.* 43 And יהוה said to Moses and Aaron, *זאת this is the ordinance of the Passover: No stranger will eat it:* 44 But every man’s servant *that is bought for money, after you have circumcised ^{אתו} him, then he will eat it.* 45 A foreigner and a hired servant will not eat it. 46 In ^{אחת} one house it will be eaten; you will not carry *any of the meat out of the house; neither will you break any of the bones.* *Prophecy Fulfilled-Ex. 12:46 Not a bone of the Lamb to be broken-John 19:31-36.* 47 All the congregation of Israel will celebrate ^{אתו} it (*him*). 48 And when a stranger settles with ^{אתך} you and keeps the Passover to ליהוה, let all his males be circumcised *first* and then let him come and keep it; and he will be as one that is born in the land: no uncircumcised person will eat it. 49 The *same laws* will be for him that is native and the stranger that settles among you. 50 So *the Children of Israel did all as commanded by ^{אתך} יהוה Moses and Aaron.* 51 It came to pass the very same day, brought ^{אתך} יהוה *the Children of Israel out of the land of Egypt by their armies.*



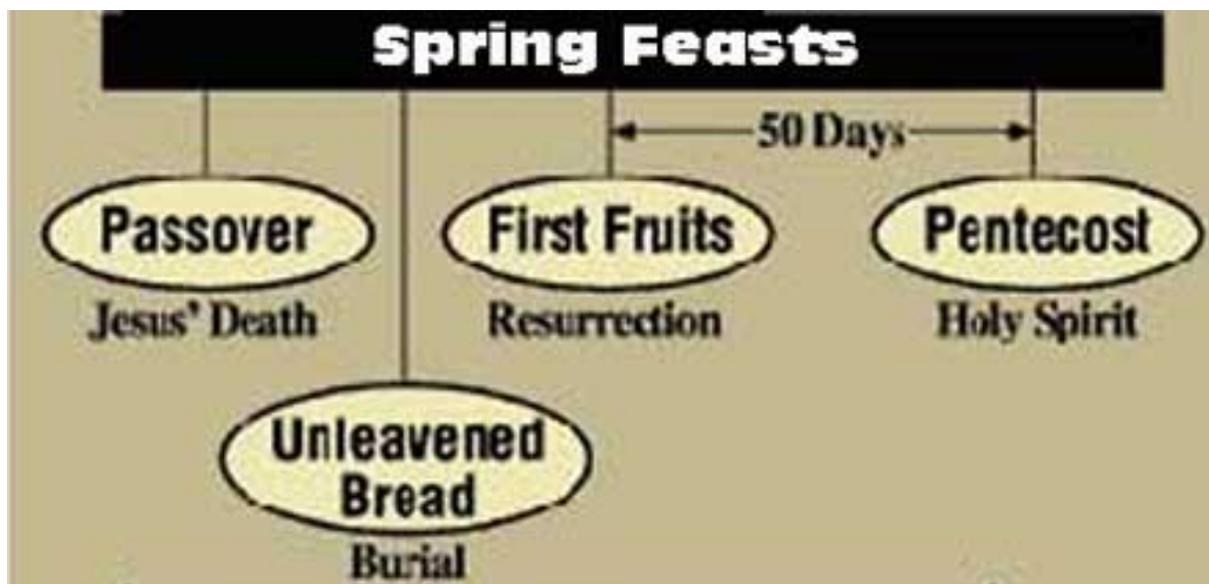
John Martin - One of the Seven Plagues of Egypt

Question: When did the Israelites leave Egypt? What did they take with them? Jasher 80: And the children of Israel delayed going out at night, and when the Egyptians came to them to bring them out, they said to them, "Are we thieves, that we should go out at night?" (They would not even wait until daylight.) And the children of Israel asked of the Egyptians, vessels of silver, and vessels of gold, and garments, and the children of Israel stripped the Egyptians. And Moses rose up and went to the river of Egypt, and brought up the coffin of Joseph and took it with him. The children of Israel also brought up each man's father's coffin with him, and each man the coffins of his tribe.

Question: How important is keeping the feast days? When King Jeroboam set up his secessionist monarchy of the Ten Tribes after the death of King Solomon, and wanted to prevent the Israelites of his kingdom from traveling to Jerusalem for the pilgrimage festivals -- where they would be reminded that the House of David was the legitimate ruler -- he set up golden statues of calves in his kingdom and established his own festivals for their worship (I Kings 12:28). He realized that observance of the festivals is the road to faith in YHUH. So, too, is the Sabbath, which bears testimony that YHUH created heaven and earth in six days and rested on the seventh.

Question: Can you keep the Passover later if you are traveling or unclean? Num 9:9 And יהוה spoke to Moses saying, 10 Speak to the Children of Israel saying, If any of you now or in future generations is unclean because of a dead body or he is on a journey Then YHUH spoke to Moses, saying, abroad, he can still keep the Passover to ליהוה. 11 The fourteenth day of the second month between the evenings they shall keep אתו it (him) and eat it (the meat) with unleavened bread and bitter herbs. 12 They will leave none of it until morning or break any of its bones: according to all the ordinances of the Passover they will keep אתו it (him). *Prophecy Fulfilled-Num. 9:12 Not a bone of Him broken-John 19:31-36.* 13 But the man that is clean and is not on a journey and does not keep the Passover, that man will be cut off from among his people: because he has not brought the offering for יהוה in his appointed time and that man will bear the consequences of this sin.

Question: How important is continuing forward in the spirit of the feast days? The first Feast of Unleavened Bread the Israelites kept must have been exciting and exhilarating! They went out with boldness (“with a high hand”). It was on the Last Day of Unleavened Bread that they actually saw the Red Sea split in two, and they walked through it on dry ground. Then they witnessed Pharaoh’s feared army being smashed beneath its crushing walls (Exodus 14:9-31). And yet, *just three days later*, they forgot this great deliverance and amazingly began to condemn Moses again (Exodus 15:24). But stop for a moment. Before we judge the Israelites too harshly, let’s judge ourselves. Can we, several days after an inspiring Last Day of Unleavened Bread, *regress as well*? After the “high” of the Feast Days, how quickly can we return to wrong patterns of thinking, if we are not careful? How fast can we say or do things we later regret? We need to remember the words that Moses was charged to relay to the children of Israel on the banks of the Red Sea: “**And יהוה said to Moses, Why do you cry to me? Speak to the Children of Israel to move forward:** (Exodus 14:15)...Let’s grow, overcome, change, and accomplish our part in YHUH’s great Work that lies yet ahead of us. Let’s not go backward, let’s *go forward!*”

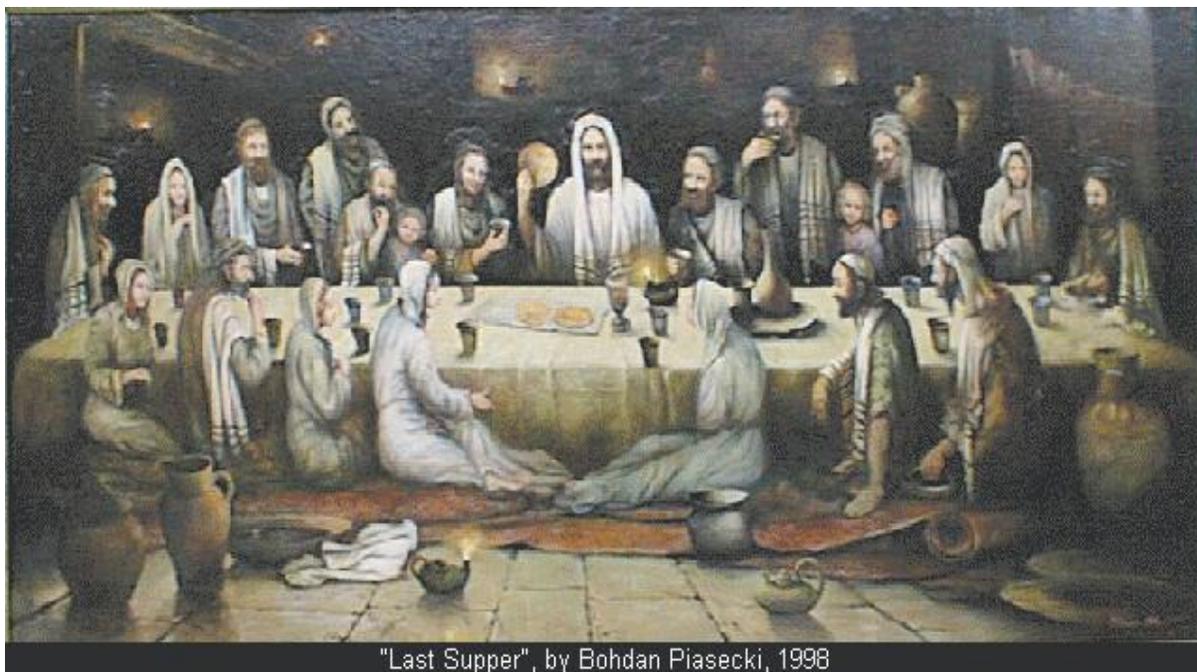


Haftorah

Numbers 28:16 And on the fourteenth day of the first month *is* the Passover to לִיהוּה. **17** And on the fifteenth day of this month hold a feast: seven days unleavened bread will be eaten. **18** On the first day *have* a sacred convocation; you will not do any kind of ordinary work: **19** But you will offer a sacrifice made by fire *for* a burnt offering to לִיהוּה; two young bullocks and one ram and seven lambs in *the* first year: they will be without blemish: **20** And their grain offering *will be* of flour mixed with oil: three tenths of an ephah (*six quarts*) you will offer for a bullock and two tenths of an ephah (*four quarts*) for a ram; **21** One tenth of an ephah (*two quarts*) you will offer for each of the seven lambs: **22** And one goat *for* a חַטָּאת *sin* [offering] to make atonement for you. **23** Beside the burnt offering in the morning, which is for a burnt offering, you continually will offer אֵת these. **24** In this way you will offer daily, *throughout the* seven days, the meat of the sacrifice made by fire, as a sweet savor to לִיהוּה: it will be offered in addition to the continual burnt offering and its drink offering. **25** And on the seventh day you will have a sacred convocation; you will do no ordinary work.

Y'hoshua 5:2 At that time יהוה said to Y'hoshua, Make knives of flint and again circumcise את־ Children of Israel the second time. 3 And Y'hoshua made him knives of flint and circumcised את־ Children of Israel at the hill of the foreskins (*Gibeath-haaraloth*). 4 And this is the cause why Y'hoshua did circumcise: all the people that came forth out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came forth out of Egypt. 5 For all the people that came out were circumcised; but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, they had not *been* circumcised. 6 For *the* Children of Israel walked forty years in the wilderness, till all the nation, even the men of war that came forth out of Egypt, were consumed, because they listened not to the voice of יהוה: to who יהוה swore that He would not let them see את־ the land which יהוה swore to their fathers that He would give us, a land flowing with milk and honey. 7 וְאֶת־ and their children, *who* he raised up in their stead, אֲתָם *them* did Y'hoshua circumcise: for they were uncircumcised, because they had not circumcised אותָם *them* by the way. 8 And it came to pass, when they had finished circumcising the entire nation that they dwell in their places in the camp, till they were *made* whole (*healed*). 9 And יהוה said to Y'hoshua, This day have I rolled away את־ *the* reproach of Egypt from off you. Why the name of that place was called Gilgal (*wheel*), to this day. 10 And *the* Children of Israel encamped in Gilgal; and they kept את־ the Passover on the fourteenth day of *the* month at even (*twilight*) in the plains of Jericho. 11 And they did eat of the produce of the land on the morrow after the Passover, unleavened cakes and parched *grain*, on the very same day. 12 And the Manna ceased on the morrow, after they had eaten of the produce of the land; neither had *the* Children of Israel Manna anymore; but they did eat of the fruit of the land of Canaan that year. 13 And it came to pass, when Y'hoshua was by Jericho, that he lifted up his eyes and looked and, surely, there stood a man over against him with his sword drawn in his hand: and Y'hoshua went to him and said to him, *are* אַתָּה *you* for us, or for our adversaries? 14 And He said, Neither; but *as* Prince of the Host of יהוה am I now come. And Y'hoshua fell on his face to the earth and did worship and said to Him, what says my Adonai to His servant? 15 And the Prince of יהוה Host said to Y'hoshua, Take off your shoes from off your feet; for the place on which אַתָּה *you* stand, on Him, is Sacred. And Y'hoshua did so. 6:1 Now Jericho was straightly shut up because of *the* Children of Israel: none went out and none came in.

Brit Hadashah



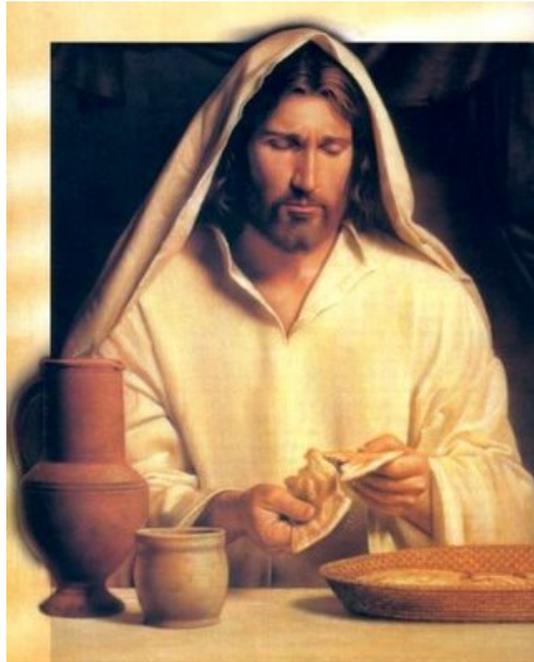
"Last Supper", by Bohdan Piasecki, 1998

John 13:1 Now before the feast of the Passover, when Y'shua knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. **2** And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; **3** Y'shua knowing that the Father had given all things into his hands, and that he was come from Elohim, and went to Elohim; **4** He rises from supper, and laid aside his garments; and took a towel and girded himself. **5** After that he pours water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. **6** Then comes he to Simon Peter: and Peter said unto him, Master, do you wash my feet? **7** Y'shua answered and said unto him, What I do you know not now; but you shall know hereafter. **8** Peter said unto him, You shall never wash my feet. Y'shua answered him, If I wash you not, you have no part with me. **9** Simon Peter said unto him, Master, not my feet only, but also my hands and my head.



Yahshua washes Peter's feet

10 Y'shua said to him, He that is washed needs not save to wash his feet, but is clean every whit: and you are clean, but not all. **11** For he knew who should betray him; therefore said he, You are not all clean. **12** So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know you what I have done to you? **13** You call me Teacher and Master: and you say well; for so I am. **14** If I then, your Teacher and Master, have washed your feet; you also ought to wash one another's feet. **15** For I have given you an example, that you should do as I have done to you. **16** Verily, verily, I say unto you, The servant is not greater than his master; neither he that is sent greater than he that sent him. **17** If you know these things, happy are you if you do them. **18** I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eats bread with me has lifted up his heel against me. **19** Now I tell you before it come, that, when it is come to pass, you may believe that I am he. **20** Verily, verily, I say unto you, He that receives whomsoever I send receives me; and he that receives me receives him that sent me. **21** When Y'shua had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. **22** Then the disciples looked one on another, doubting of whom he spoke. **23** Now there was leaning on Y'shua' bosom one of his disciples, whom Y'shua loved. **24** Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spoke. **25** He then lying on Y'shua' breast said unto him, Master, who is it? **26** Y'shua answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.



Yahshua gives the bread to Judas

27 And after the supper Satan entered into him. Then said Y'shua unto him, That you do, do quickly. 28 Now no man at the table knew for what intent he spoke this unto him. 29 For some of them thought, because Judas had the bag, that Y'shua had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. 30 He then having received the sop went immediately out: and it was night. 31 Therefore, when he was gone out, Y'shua said, Now is the Son of man glorified, and Elohim is glorified in him. 32 If Elohim be glorified in him, Elohim shall also glorify him in himself, and shall straightway glorify him. 33 Little children, yet a little while I am with you. You shall seek me: and as I said unto the Jews, Where I go, you cannot come; so now I say to you. 34 A new commandment I give unto you, That you love one another; as I have loved you, that you also love one another. 35 By this shall all men know that you are my disciples, if you have love one to another. 36 Simon Peter said unto him, Master, where go you? Y'shua answered him, Where I go, you cannot follow me now; but you shall follow me afterwards. 37 Peter said unto him, Master, why cannot I follow you now? I will lay down my life for your sake. 38 Y'shua answered him, Will you lay down your life for my sake? Verily, verily, I say unto you, The cock shall not crow, till you have denied me thrice. 14:1 Let not your heart be troubled: you believe in Elohim, believe also in me. 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also.



In my Father's house are many rooms

4 And where I go you know, and the way you know. 5 Thomas said unto him, Master, we know not where you go; and how can we know the way? 6 Y'shua said unto him, I am the way, the truth, and the life: no man comes unto the Father, but by me. 7 If you had known me, you should have known my Father also: and from henceforth you know him, and have seen him. 8 Philip said unto him, Master, show us the Father, and it will satisfy us. 9 Y'shua said unto him, Have I been so long time with you, and yet have you not known me, Philip? he that has seen me has seen the Father; and how say you then, Shew us the Father? 10 Believe you not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwells in me, he does the works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 12 Verily, verily, I say unto you, He that believes on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 13 And whatsoever you shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If you shall ask any thing in my name, I will do it. 15 If you love me, keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it sees him not, neither knows him: but you know him; for he dwells with you, and shall be in you. 18 I will not leave you comfortless: I will come to you. 19 Yet a little while, and the world sees me no more; but you see me: because I live, you shall live also. 20 At that day you shall know that I am in my Father, and you in me, and I in you. 21 He that has my commandments, and keeps them, he it is that loves me: and he that loves me shall be loved of my Father, and I will love him, and will manifest myself to him. 22 Judas said unto him, not Iscariot, Master, how is it that you will manifest yourself unto us, and not unto the world? 23 Y'shua answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loves me not keeps not my sayings: and the word which you hear is not mine, but the Father's which sent me. 25 These things have I spoken unto you, being yet present with you. 26 But the Comforter, which is the Ruach haKodesh, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. 27 Peace I leave with you, my peace I give unto you: not as the world gives, give I unto you. Let not your heart be troubled, neither let it be afraid. 28 You have heard how I said unto you, I go away, and come again unto you. If you loved me, you would rejoice, because I said, I go unto the Father: for my Father is greater than I. 29 And now I have told you before it come to pass, that, when it is come to pass, you might believe. 30 Hereafter I will not talk much

with you: for the prince of this world comes, and has nothing in me. 31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence. 15:1 I am the true vine, and my Father is the husbandman. 2 Every branch in me that bears not fruit he takes away: and every branch that bears fruit, he purges it, that it may bring forth more fruit. 3 Now you are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except you abide in me. 5 I am the vine, you are the branches: He that abides in me, and I in him, the same brings forth much fruit: for without me you can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7 If you abide in me, and my words abide in you, you shall ask what you will, and it shall be done unto you. 8 Herein is my Father glorified, that you bear much fruit; so shall you be my disciples. 9 As the Father has loved me, so have I loved you: continue you in my love. 10 If you keep my commandments, you shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. 12 This is my commandment, That you love one another, as I have loved you.



13 Greater love has no man than this, that a man lay down his life for his friends. 14 You are my friends, if you do whatsoever I command you. 15 Henceforth I call you not servants; for the servant knows not what his master does: but I have called you friends; for all things that I have heard of my Father I have made known unto you. 16 You have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you. 17 These things I command you, that you love one another. 18 If the world hate you, you know that it hated me before it hated you. 19 If you were of the world, the world would love his own: but because you are not of the world, but I have chosen you out of the world, therefore the world hates you. 20 Remember the word that I said unto you, The servant is not greater than his master. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. 21 But all these things will they do unto you for my name's sake, because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. 23 He that hates me hates my Father also. 24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. 25 But this comes to pass, that the word might be fulfilled that is written in their Torah, They hated me without a cause. 26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, he shall testify of me: 27 And

you also shall bear witness, because you have been with me from the beginning. 16:1 These things have I spoken unto you, that you should not be offended. 2 They shall put you out of the synagogues: yea, the time comes, that whosoever kills you will think that he does Elohim service. 3 And these things will they do unto you, because they have not known the Father, nor me. 4 But these things have I told you, that when the time shall come, you may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. 5 But now I go my way to him that sent me; and none of you ask me, Where go you? 6 But because I have said these things unto you, sorrow has filled your heart. 7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.



Coming of the Spirit

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and you see me no more; 11 Of judgment, because the prince of this world is judged. 12 I have yet many things to say unto you, but you cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. 14 He shall glorify me: for he shall receive of mine, and shall show it unto you. 15 All things that the Father has are mine: therefore said I, that he shall take of mine, and shall show it unto you. 16 A little while, and you shall not see me: and again, a little while, and you shall see me, because I go to the Father. 17 Then said some of his disciples among themselves, What is this that he said unto us, A little while, and you shall not see me: and again, a little while, and you shall see me: and, Because I go to the Father? 18 They said therefore, What is this that he said, A little while? we cannot tell what he said. 19 Now Y'shua knew that they were desirous to ask him, and said unto them, Do you

inquire among yourselves of that I said, A little while, and you shall not see me: and again, a little while, and you shall see me? 20 Verily, verily, I say unto you, That you shall weep and lament, but the world shall rejoice: and you shall be sorrowful, but your sorrow shall be turned into joy 21 A woman when she is in travail has sorrow, because her hour is come: but as soon as she is delivered of the child, she remembers no more the anguish, for joy that a man is born into the world. 22 And you now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man takes from you. world you shall have tribulation: but be of good cheer; I have overcome the world.



“I will see you again and you will rejoice.”

23 And in that day you shall ask me nothing. Verily, verily, I say unto you, Whatsoever you shall ask the Father in my name, he will give it you. 24 Hitherto have you asked nothing in my name: ask, and you shall receive, that your joy may be full. 25 These things have I spoken unto you in proverbs: but the time comes, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. 26 At that day you shall ask in my name: and I say not unto you, that I will pray the Father for you: 27 For the Father himself loves you, because you have loved me, and have believed that I came out from Elohim. 28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. 29 His disciples said unto him, Lo, now speak you plainly, and speak no proverb. 30 Now are we sure that you know all things, and need not that any man should ask you: by this we believe that you came forth from Elohim. 31 Y'shua answered them, Do you now believe? 32 Behold, the hour comes, yea, is now come, that you shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. 33 These things I have spoken unto you, that in me you might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.



Yahshua's prayer for his disciples

17:1 These words spoke Y'shua, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify your Son, that your Son also may glorify you: 2 As you have given him power over all flesh, that he should give eternal life to as many as you have given him. 3 And this is life eternal, that they might know you the only true Elohim, and Y'shua haMashiach, whom you have sent. 4 I have glorified you on the earth: I have finished the work which you gave me to do. 5 And now, O Father, glorify you me with your own self with the glory which I had with you before the world was. 6 I have manifested your name unto the men which you gave me out of the world: your they were, and you gave them me; and they have kept your word. 7 Now they have known that all things whatsoever you have given me are of you. 8 For I have given unto them the words which you gave me; and they have received them, and have known surely that I came out from you, and they have believed that you did send me. 9 I pray for them: I pray not for the world, but for them which you have given me; for they are your. 10 And all mine are your, and your are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world, and I come to you. Holy Father, keep through your own name those whom you have given me, that they may be one, as we are. 12 While I was with them in the world, I kept them in your name: those that you gave me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 13 And now come I to you; and these things I speak in the world, that they might have my joy fulfilled in themselves. 14 I have given them your word; and the world has hated them, because they are not of the world, even as I am not of the world. 15 I pray not that you should take them out of the world, but that you should keep them from the evil. 16 They are not of the world, even as I am not of the world. 17 Sanctify them through your truth: your word is truth. 18 As you have sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as you, Father, are in me, and I in you, that they also may be one in us: that the world may believe that you have sent me. 22 And the glory which you gave me I have given them; that they may be one, even as we are one: 23 I in them, and you in me, that they may be made perfect in one; and that the world may know that you have sent me, and have loved them, as you have loved me. 24 Father, I will that they also, whom you have given me, be with me where I am; that they may behold my glory, which you have given me: for you lovedst me before the foundation of the world. 25 O righteous Father, the world has not known you: but I have known you, and these have known that you have sent me. 26 And I have declared unto them your name, and will declare it: that the love wherewith you have loved me may be in them, and I in them.

Do You Know?

1. Passover is celebrated on the ___ day of the first month.
2. The first month of the year is called ___.
3. You should eat the Passover lamb with ___ bread and ___ herbs.
4. The Passover lamb must be ___ with fire.
5. None of the Passover lamb should be left until ___.
6. No ___ male can eat Passover.
7. The ___ of Egypt were killed on Passover by the Death Angel.
8. The Death Angel "passed over" the houses that had the blood of the Passover lamb on the ___.
9. The blood over the doorposts made the Hebrew letter "Chet" meaning ___.
10. The Feast of Unleavened Bread begins on the ___ day of Abib.
11. During the Feast of Unleavened Bread you should eat unleavened bread for ___ days.
12. The 1st and 7th day of the Feast of Unleavened Bread are high ___.
13. No work should be done during those days except to prepare ___.
14. No ___ should be found in your house during the Feast of Unleavened Bread.
15. The Last Supper was held before ___.
16. Yahshua wanted to ___ the disciples' feet before he left them as an example to them.
17. Yahshua said that he left so he could prepare a ___ for us.
18. Yahshua told the disciples that ___ was going to betray him.
19. Yahshua said that he had to leave so the ___ could come.
20. Yahshua's last commandment to his disciples was "___ ___ ___."

Answers:

1. 14th
2. Abib
3. unleavened, bitter
4. roasted
5. morning
6. uncircumcised
7. firstborn
8. doorposts
9. life
10. 15th
11. 7
12. Sabbaths
13. food
14. leaven
15. Passover
16. Wash
17. place
18. Judas Iscariot, the son of Simon
19. Comforter
20. Love one another

Question: What is one of the main lessons of Passover? On Passover, Believers all over the world eat a special flatbread called matzah. The only difference between it and regular bread is that matzah is baked before it has a chance to puff up and rise. But bread isn't the only thing that can get puffy. People also sometimes puff themselves up by bragging and acting conceited. One of the big lessons of Passover is to un-puff ourselves and learn to be down to earth like the humble, sacred matzah.

"TAKING THE CAKE"

One of the highlights of Passover vacation was the annual spring science fair. Kids came together in a big auditorium from schools all over the state to display their award-winning projects and compete for the grand prize of a free trip to Israel. Though he hadn't won the grand prize, Alex Frankel was feeling pretty proud of himself, as one of judges had just told him he had won an honorable mention - and 50 dollars cash for his project on plant photosynthesis.

As Alex waited for his prize, he decided to go take a look at some of the other displays. He noticed that the kid in the booth next to him had done a project about how bread and cake rises and how unleavened matzah stayed matzah. "Hey, that's kind of neat," he said to the boy whose nametag had 'Josh' written on it. "Looks like you really worked hard, Josh. Too bad not *everyone* could win a prize like I did, isn't it?"

Josh smiled uncomfortably and nodded. Alex hoped he hadn't hurt the kid's feelings, but still he *had* earned the right to brag a bit, hadn't he? Head held high, Alex looked down from the top of his nose at the kid's project, and shook his head. "Don't mind me saying so Josh, but if you want to win a prize next year - like I did - you have to make things look a little more, um ... *professional*."

Alex continued to give Josh a whole list of tips and pointers, while Josh listened carefully, nodding his head, and saying "good idea" every once in a while.

All of the sudden there was a big commotion. Alex turned around to see the whole panel of judges with big smiles on their faces, together with what looked like news reporters with big cameras wearing headphones, rushing his way.

They must be coming to give me my prize, he thought.

"Great talking to you Josh, better luck next time," Alex said hurriedly, as he tucked in his shirt and walked toward the delegation to accept his prize.

As the reporter got closer, Alex flashed his best prizewinner's smile and held out his hand. But instead of taking it, the man pushed him aside. "Sorry kid, no time for autographs. I've got a job to do."

Alex didn't get it. He turned on his heels and followed them, but didn't have to go far because the entire delegation stopped at the booth next to his, right in front of Josh! Flashbulbs started popping, and the head judge shook Josh's hand with a big smile and ceremoniously presented him with a free round-trip ticket to Israel.

Alex couldn't believe it. Josh had won the Grand Prize! And even more unbelievable was that the whole time he had been bragging about his own little prize, Josh knew he was the grand prizewinner and still just humbly stood there without saying a thing!

After the excitement died down and everyone was packing up, Alex went back over to Josh and shook his hand. "I guess you think I'm pretty foolish, huh, bragging like I did, when you were the real winner?"

Josh just smiled sincerely and said, "Everyone here is a winner, prize or no prize," and offered Alex to take home one of the matzah snacks he had brought along.

Alex gratefully accepted and hoped that by eating the matzah this Passover he'd learn to be a bit more like it.

Question: How did Alex feel at first when he was talking to Josh? He felt proud that he had won a prize and wanted to brag about it to Josh who hadn't.

Question: How did Alex feel in the end? He was amazed that Josh had really won a much bigger prize than he did, but didn't brag at all. He felt silly for bragging and decided to be more humble for now on.

Question: Is there ever a time we should 'puff ourselves up'? There can be times that we have to stand up for our own legitimate rights or those of others. Also, we should like ourselves and not put ourselves down. But puffing up for the sake of bragging and making others feel bad has no place in a spiritual life.

Resources:

The Stone Edition of The Chumash

The Complete Messianic Aleph Tav Scriptures **C-MATS** www.AlephTavScriptures.com

"Weekly Torah Portion" from www.aish.com

