

Passover

The festival of Passover is a special Jewish holiday. The holiday takes place for about one week in March or April. A common tradition is the Seder meal. Families tell the story of Passover during the Seder meal. The story of Passover is called the Exodus. This was a time when the Israelites fled Egypt for freedom. One important food for Passover is matzah. Matzah is a bread made with flour and water. It is not a soft bread. It is a flat, crisp bread. Matzah helps to tell the story of long ago. Matzah is a symbol of how quickly they fled Egypt. They did not have time to wait for the bread to rise. Passover is an important time to remember the past.



1. What do families do during the Seder meal of Passover?

- A They tell stories.
- B They play games.
- C They go to a park.
- D They watch movies.

2. Why is matzah important during Passover?

- A It is a very sweet.
- B It tells the story of how the Israelites left Egypt quickly.
- C It is for to make soft breads.
- D It is used for baking matzahs.

3. How is matzah different from other kinds of bread?

- A It is not soft.
- B It is flat and crisp.
- C It is long and fluffy.
- D It is round and chewy.

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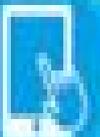
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The Passover Passage

**Samuel Rolles Driver, Alfred
Plummer, Charles Augustus Briggs**

The Passover Passage:

The International Critical Commentary on the Holy Scriptures of the Old and New Testaments ,1925 **The International Critical Commentary on the Holy Scriptures of the Old and New Testaments: Matthew, by W. C. Allen** ,1907 *The International Critical Commentary on the Holy Scriptures of the Old and New Testaments: Epistles to the Philippians and to Philemon* ,1913 *A W Pink's Studies in the Scriptures - 1924-25* Arthur W. Pink,2001-09 That the Scriptures Might Be Fulfilled through Perfect Worship Nathanael R. Polinski O.S.B.,2019-11-12 The hour of Jesus is a fundamental theme running throughout John s Gospel 2 4 19 27 referring to Jesus glorification 7 39 12 16 23 28 13 31 32 16 14 17 1 5 in his passion and death 3 14 8 28 12 32 34 Immediately after the culmination of Jesus hour 19 25 30 John provides a unique account of things that took place following Jesus death 19 31 34 apparently important to his audience 19 35 in which he recognizes scriptural fulfillment 19 36 37 At first glance the fulfillment attested by the scriptures explicitly provided seems straightforward and of little significance simply corresponding with the fundamental elements of the narrative in 19 32 33 Yet such an understanding runs contrary to John s limited use of explicit Scripture citations compared with the other evangelists at a most critical moment in the Gospel Rather consistent with his allusive and engaging style the evangelist relies on his audience to utilize the context he provides and the contexts he has presumed throughout his Gospel to perceive the depth and the expansiveness of the fulfillment he has recognized in Jesus hour It is through these contexts that we gain greater insight into the fulfillment attested by John 19 36 37 illuminating Jesus hour and the entire Gospel **The Gospels and the Scriptures of Israel** Craig A. Evans,W. Richard Stegner,2004-10-01 This book offers studies by leading international scholars concerned with the New Testament Gospels and their relationship to and usage of the Old Testament the scriptures of Israel Several essays are devoted to each of the four Gospels Questions of sources form redaction tradition and method are raised and discussed The contributors are convinced that the Gospels cannot be understood correctly apart from a careful consideration of their indebtedness to the Old Testament Readers will be treated to new interpretations and lively debate *The International Critical Commentary on the Holy Scriptures of the Old and New Testaments: A critical and exegetical commentary on the gospel according to Saint Matthew, by W.D. Davies and Dale C. Allison* Samuel Rolles Driver,Alfred Plummer,Charles Augustus Briggs,1907 **That the Scriptures Might Be Fulfilled through Perfect Worship** Nathanael R. Polinski,2019-11-12 The hour of Jesus is a fundamental theme running throughout John s Gospel 2 4 19 27 referring to Jesus glorification 7 39 12 16 23 28 13 31 32 16 14 17 1 5 in his passion and death 3 14 8 28 12 32 34 Immediately after the culmination of Jesus hour 19 25 30 John provides a unique account of things that took place following Jesus death 19 31 34 apparently important to his audience 19 35 in which he recognizes scriptural fulfillment 19 36 37 At first glance the fulfillment attested by the scriptures explicitly provided seems straightforward and of little significance simply corresponding with the fundamental elements of the narrative in 19 32 33 Yet such an understanding runs contrary to

John's limited use of explicit Scripture citations compared with the other evangelists at a most critical moment in the Gospel. Rather consistent with his allusive and engaging style the evangelist relies on his audience to utilize the context he provides and the contexts he has presumed throughout his Gospel to perceive the depth and the expansiveness of the fulfillment he has recognized in Jesus' hour. It is through these contexts that we gain greater insight into the fulfillment attested by John 19:36-37 illuminating Jesus' hour and the entire Gospel.

The International Critical Commentary on the Holy Scriptures of the Old and New Testaments: Ezra & Nehemiah, by L. W. Batten, 1913

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The International Critical Commentary on the Holy Scriptures of the Old and New Testaments: Matthew Samuel Rolles Driver, Charles Augustus Briggs, 1907

Manual of Historico-critical Introduction to the Canonical Scriptures of the Old Testament Carl Friedrich Keil, 1882

A Commentary on the Holy Scriptures: Psalms Johann Peter Lange, 1872

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The Church School Journal, 1905

St. Matthew's gospel, with the parallel passages in the other evangelists, with notes [by J. Stark]. James Stark, 1878

An Introduction to the Critical Study and Knowledge of the Holy Scriptures Thomas Hartwell Horne, 1877

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