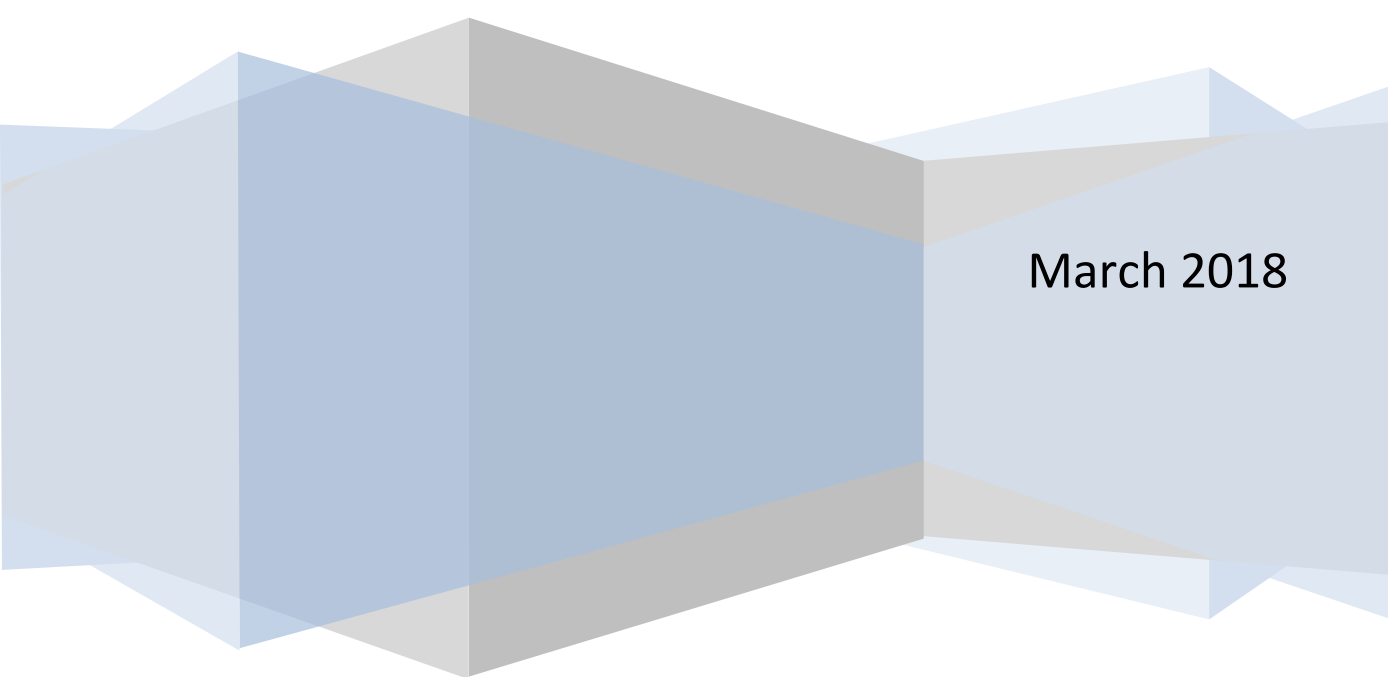


Spiritual Fruit Ministries

Resources for Teaching Judaism

Junior and Senior High School

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I. *Festivals of the Lord (Adonai) - Celebrated in the Spiritual Year*

- All Holidays begin at sunset the night before
- "Work" is forbidden on many holidays
- Some holidays are one day longer than the Bible says
- Holidays fall on the same date in the Jewish calendar year, but on different dates in the Gregorian calendar that the world follows.

1. ***Judaism marks 8 Biblical celebrations*** (The Day of the Lamb; Pesach; Unleaven Bread (Matza) and Counting of the Omer - 49 days; Shavo'ot/Pentecost (Moses was given the 10 Commandments and Torah); Rosh HaShanah (Festival of Trumpets); Yom Kippur (Day of Atonement), Sukkot (Festival of Tabernacles) and Hanukkah (Festival of Lights). In total there are close many days of celebration in a calendar year and 40 days of repentance before Yom Kippur.
Purim is a non-biblical celebration recognizing Queen Esther's victory over enemies and the survival of the Jewish people (Esther 9; 1, 18).
2. ***Messianic Judaism marks 9 Biblical celebrations*** (Jews who believe in Yeshua who has come and will return): The Day of the Lamb (Palm Sunday), Pesach, Unleaven bread, Crucifixion, Resurrection, Shavo'ot/Pentecost, Rosh HaShanah (Festival of Trumpets), Yom Kippur (Day of Atonement), Sukkot (Feast of Tabernacles) and Hanukkah (Festival of Lights).
Purim is a non-biblical Jewish celebration recognizing Queen Esther's victory over enemies and the survival of the Jewish race (Esther 9; 1, 18).
3. ***Christianity marks 5 typical Biblical celebrations:*** Palm Sunday (Day of the Lamb), Jesus Crucifixion and Jesus Resurrection, Pentecost, Whit Monday (day after Pentecost) and Christmas.

II. *Sacred Assemblies/Festivals of the Lord are Holy Days practiced by Jews and some Christians.*

Sacred Assemblies are also known as God's Holy Days and Festivals/Feasts of the Lord are described in the books of Exodus 23: 14 – 17 & Leviticus 23: 9 – 44, Exodus 12:11-28. Jewish men were expected to travel to Jerusalem 3 times a year for a festival; at Passover, Pentecost and Feast of Tabernacles. After the Temple in Jerusalem was destroyed by the Romans in 70 AD this was no longer required.

○ ***Shabbat (Sabbath)***

The Sabbath is a Feast of the Lord and is God's Holy Day. It is a day of rest from work and creating things (Genesis 2:2, 3a). It is a sacred day of *holy convocation (gathering or meeting to worship Adonai/God)* Leviticus 23:3. It is the 4th of the 10 commandments in the Bible (Exodus 20: 8-11). It is God's appointed time for us to meet with him. *The Sabbath begins on Friday evening at sunset and ends on Saturday at sunset.* **Why?** This parallels the days of Creation. "So there was evening, and there was morning, one day." Genesis 1:5. ... "So there was evening, and there was morning, a second day" Genesis 1:8 ...etc. (The worship day was changed from Saturday to Sunday by Constantine in about 300 BC. He mixed paganism into Christianity and changed many things so that today Christianity still

follows some of his pagan religious customs. For example: Easter rather than Pesach in recognition of the fertility goddess Eshter. Hanukkah was changed to Christmas. Constantine was involved with the Holy Roman Empire known for the beginnings of Catholicism (Maureen Moss). Unknowingly, Christians are still following numerous Catholic practices.

Traditional Jewish Shabbat



But to those who observe Shabbat, it is a precious gift from [G-d](#), a day of great joy eagerly awaited throughout the week, a time when we can set aside all of our weekday concerns and devote ourselves to higher pursuits. In Jewish literature, poetry and music, Shabbat is described as a bride or queen, as in the popular Shabbat hymn Lecha Dodi Likrat Kallah (come, my beloved, to meet the [Sabbath] bride). It is said "more than Israel has kept Shabbat, Shabbat has kept Israel."

Shabbat is the most important ritual observance in Judaism. It is the only ritual observance instituted in the Ten Commandments. It is also the most important special day, even more important than [Yom Kippur](#). This is clear from the fact that more [aliyot](#) (opportunities for congregants to be called up to the Torah) are given on Shabbat than on any other day.

Shabbat is primarily a day of rest and spiritual enrichment. The word "Shabbat" comes from the [root](#) Shin-Beit-Tav, meaning to cease, to end, or to rest.

Shabbat is not specifically a day of [prayer](#). Although we do pray on Shabbat, and spend a substantial amount of time in synagogue praying, prayer is not what distinguishes Shabbat from the rest of the week. Observant Jews pray every day, three times a day. See [Jewish Liturgy](#). To say that Shabbat is a day of prayer is no more accurate than to say that Shabbat is a day of feasting: we eat every day, but on Shabbat, we eat more elaborately and in a more leisurely fashion. The same can be said of prayer on Shabbat.

Shabbat involves two interrelated commandments: to remember (zakhor) Shabbat, and to observe (shamor) Shabbat.

Remember the Sabbath day to sanctify it (Hebrew: Zakhor et yom ha-Shabbat l'kad'sho) -Exodus 20:8

We are commanded to remember Shabbat; but remembering means much more than merely not forgetting to observe Shabbat. It also means to remember the significance of Shabbat, both as a commemoration of creation and as a commemoration of our freedom from slavery in Egypt.

In Exodus 20:11, after Fourth Commandment is first instituted, [G-d](#) explains, "because for six days, the L-rd made the heavens and the earth, the sea and all that is in them, and on the seventh day, he rested; therefore, the L-rd blessed the Sabbath day and sanctified it." By resting on the seventh day and sanctifying it, we remember and acknowledge that G-d is the creator of heaven and earth and all living things. We also emulate the divine example, by refraining from work on the seventh day, as G-d did. If G-d's work can be set aside for a day of rest, how can we believe that our own work is too important to set aside temporarily?

In Deuteronomy 5:15, while [Moses](#) reiterates the Ten Commandments, he notes the second thing that we must remember on Shabbat: "remember that you were a slave in the land of Egypt, and the L-rd, your G-d brought you forth from there with a mighty hand and with an outstretched arm; therefore the L-rd your G-d commanded you to observe the Sabbath day."

What does the Exodus have to do with resting on the seventh day? It's all about freedom. As I said before, in ancient times, leisure was confined to certain classes; slaves did not get days off. Thus, by resting on Shabbat, we are reminded that we are free. But in a more general sense, Shabbat frees us from our weekday concerns, from our deadlines and schedules and commitments. During the week, we are slaves to our jobs, to our creditors, to our need to provide for ourselves; on Shabbat, we are freed from these concerns, much as our ancestors were freed from slavery in Egypt.

We remember these two meanings of Shabbat when we recite kiddush (the prayer over wine sanctifying Shabbat or a [holiday](#)). Friday night kiddush refers to Shabbat as both zikaron l'ma'aseih v'rei'shit (a memorial of the work in the beginning) and zeikher litzit'at Mitz'rayim (a remembrance of the exodus from Egypt)

Observe the Sabbath day to sanctify it. Deuteronomy 5:12

Of course, no discussion of Shabbat would be complete without a discussion of the work that is forbidden on Shabbat. This is another aspect of Shabbat that is grossly misunderstood by people who do not observe it.

Shabbat candles are lit and a blessing is recited no later than eighteen minutes before sunset. This ritual, performed by the [woman](#) of the house, officially marks the beginning of Shabbat. Two candles are lit, representing the two commandments: zakhor (remember) and shamor (observe), discussed above.

The family then attends a brief evening service (45 minutes - that's brief by Jewish standards - see [Jewish Liturgy](#)). After services, the family comes home for a festive, leisurely dinner. The family then attends a brief evening service (45 minutes - that's brief by Jewish standards - see [Jewish Liturgy](#)).

After services, the family comes home for a festive, leisurely dinner. Before dinner, the man of the house recites Kiddush, a prayer over wine sanctifying Shabbat. The usual prayer for eating bread is recited over two loaves of [challah](#), a sweet, eggy bread shaped in a braid. The family then eats dinner. Although there are no specific requirements or customs regarding what to eat, meals are generally stewed or slow cooked items, because of the prohibition against cooking during Shabbat. (Things that are mostly cooked before Shabbat and then reheated or kept warm are OK).

After dinner, the birkat ha-mazon (grace after meals) is recited. Although this is done every day, on Shabbat, it is done in a leisurely manner with many upbeat tunes. By the time all of this is completed, it may be 9 pm or later. The family has an hour or two to talk or study Torah, and then go to sleep.

The next morning Shabbat services begin around 9 am and continue until about noon. After services, the family says kiddush again and has another leisurely, festive meal. A typical afternoon meal is cholent, a very slowly cooked stew. By the time birkat ha-mazon is done, it is about 2PM. The family studies Torah for a while, talks, takes an afternoon walk, plays some checkers, or engages in other leisure activities. A short afternoon nap is not uncommon. It is traditional to have a third meal before Shabbat is over. This is usually a light meal in the late afternoon.

Shabbat ends at nightfall, when three stars are visible, approximately 40 minutes after sunset. At the conclusion of Shabbat, the family performs a concluding ritual called Havdalah (separation, division). Blessings are recited over wine, spices and candles. Then a blessing is recited regarding the division between the sacred and the secular, between Shabbat and the working days, etc. For details, see [Havdalah Home Ritual](#).

As you can see, Shabbat is a very full day when it is properly observed, and very relaxing.

III. Festivals of the Lord

Exodus 23:14 states “**Three times a year you are to observe a feast for me (Adonai).**” (Adonai is Hebrew for God) These are “**Festivals of the Lord**” not only Jewish festivals, but festivals of the Lord. “**God’s Holy Days**” of meeting are grouped into two seasons: **Spring Festivals** of Pesach/Passover and Shavu’ot/Pentecost and **Fall Festivals - Rosh-HaShannah** (Festival of Trumpets), **Yom Kippur** (Day of Atonement), and **Sukkot** (Festival of Tabernacles). It is to be an assembly (time of fellowship) because it is an appointed time to worship God. It is similar to Adonai (The Lord) having made an appointment with us to worship him.

The Jewish people are God’s chosen people. Gentiles or non-Jews who celebrate these festivals, who believe in the God of Abraham, Isaac and Jacob and also believe Yeshua/Jesus as their personal Lord and Savior are grafted into the olive tree with the Jewish people (Romans 11:17, 24).

Jewish people who believe that Yeshua/Jesus, the Messiah, has already come and is their personal Lord and Saviour are called Messianic Jews. They are waiting for Yeshua’s return.

Jesus was a Jew. Christianity has its roots in Judaism and Christians believe in the God of Abraham, Isaac and Jacob. They also believe in Jesus /Yeshua as their personal Lord and Savior. They celebrate the day of rest on Sunday, rather than the Saturday/Shabbat. Constantine converted to Christianity but brought his pagan beliefs into it. He changed the day of worship to Sunday in honor of his sun god and persecuted everyone who did not follow his beliefs. As a result of severe punishment, Jews and the followers of Jesus had 3 choices: to convert to what became Catholicism, flee or be killed. Many fled to other countries and so the Jewish people and Christians were dispersed further around the world.

The chart below describes the spiritual celebrations during the calendar year with the Core Festivals/Feasts in Judaism and Christian Celebrations. It illustrates the months when the Festivals take place in the calendar year. Note:

IV. Calendar Overview of the Spring and Fall Feasts

Nissan 1, in the spring (March/April) is when the spiritual calendar begins in Israel.

At the Festival of Trumpets (September/October) the secular calendar begins in Israel.

The Jewish calendar month is 29 days long because it follows the lunar calendar; therefore, every so many years there is an extra month in the calendar year; rather than having a leap year.

○ Spring Feasts – The Lord’s Holy Days				
Jan.& Feb.	March Nisan	April Iyyar	May Sivan	June Tammuz
	Traditional Jews Celebrate		Traditional Jews Celebrate	
	The Day of the Lamb 4 days before Passover the perfect lamb has been chosen and examined for 4 days before it was sacrificed for the Seder meal.		The Festival of First Fruits on Sivan 6 *Shavu’ot/Pentecost is the harvest of the first fruits of the spring planting of wheat. After 49 days of counting the Omer they celebrate	

	<p>The Festival of Pesach/Unleavened Bread/Matzah (Stern, 2016) is celebrated to Remember:</p> <ul style="list-style-type: none"> ○ Children of Israel eat the Seder meal before fleeing Egypt (Exodus 12:11-28) ○ Leaving slavery in Egypt on Nisan 15 at twilight/sunset. ○ The day before the Passover they remove all yeast and products with yeast from the home. Yeast represents sin. ○ Counting the Omer begins on the day of First Fruit. ○ It is a fast for the firstborn beginning at dawn. <p>Jews (Messianic Jews) who believe in the Jesus the Messiah celebrate:</p> <ul style="list-style-type: none"> ○ Palm Sunday – 4 days before the crucifixion when Jesus rides into Jerusalem on a Donkey. ○ The day before the Passover they remove all yeast and products with yeast from the home. Yeast represents sin. ○ The evening before Pesach/ Passover they eat the <i>Seder</i>/meal. (Exodus 12:11-28) ○ The Crucifixion of Yeshua, the sacrificial lamb on Nisan 14 ○ The Resurrection of Yeshua, the Messiah. ○ Counting of the Omer <p><u>Messianic Jews</u> (Jonathan Cahn, YouTube) believe the Messiah was born the first day of Nissan, (at the new Moon) before the feast of Pesach because this symbolizes that he was the Passover Lamb.</p>	<p>Moses receiving the Ten Commandments and the Torah from God at Mount Sinai (Exodus 19:16-25) and the completion of counting of the Omer. Leviticus 23.</p> <p>Messianic Jews and Christians celebrate Shavu'ot/Pentecost. It occurs 50 days after the resurrection of Yeshua (Jesus); who is the first fruit of heaven (1 Corinthians 15:20-23). Yeshua ascends to heaven 40 days after the resurrection to be with God the Father. 10 days later on the 50th day the Holy Spirit came to indwell those who believed in Messiah. (Acts 2).</p>
	March – April	May – June
<p>Length of celebration. They begin at sundown and lasts to sundown the next day. The Sabbath begins at sunset on Friday and ends sunset Saturday.</p>	<p>Day of the Lamb (4 days before Passover and for 4 days the lamb was examined to make sure that it was perfect.)</p> <p>Passover (Pesach) Celebration is 7 Days. Exodus 23:14 Nisan 14 (Note Christians celebrate Palm Sunday the Sunday before Passover.)</p>	<p>Festival of First Fruits (Shavu'ot/Pentecost) Celebrated for 2 days. Pentecost is on the 50th day after the resurrection of Yeshua. Sivan 6</p>

○ <i>Fall Feasts – The Lord's Holy Days</i>				
July & August	September Tishrei	October Cheshvan	November Kislev	December Tevet
	<p>Festivals of Ingathering – harvest brought in from fields. There are three parts to the Fall Feasts:</p> <p>Rosh-HaShannah (Festival of Trumpets) – Tishrei 1. Remembering the blasts of the shofar at the Holy Convocation (Leviticus 23:23 - 25) to regather to a pure faith in God (Stern, p.162). People take stock of their spiritual condition and make necessary changes to ensure that the next year is pleasing to God. <u>Traditional Jews</u> celebrate 40 Days of Awe (repentance) and making things right/forgiving others before Yom Kippur/Day of Atonement when God opens the Lambs Book and he Book of Life.. Leviticus 23.</p> <p>The Sukkot (Festival of Tabernacles) – or Festival of Booths. Tishrei 15 Remembering when the children of Israel lived in tents in the wilderness. <u>Messianic Jews</u> celebrate 40 days of repentance and making things right/forgiving others. Leviticus 23. They also believe the trumpet (shofar – a ram’s horn) shall sound and the dead in Christ shall rise and be incorruptible (1Corinthians 15:52). Announcing the return of the Messiah. (1Thess. 4:16. Rev. 8:2) Yom Kippur – Day of Atonement when we are judged for our works (Leviticus 23: 26-32; Isaiah 58:5) Tishrei 10</p> <p>Sukkot (Festival of Tabernacles) – or Festival of Booths. Tishrei 15 Remembering when the children of Israel lived in tents in the wilderness.</p>		<p>Festival of Dedication (Hanukkah)</p> <p><u>Traditional Jews</u> celebrate Hanukkah as the Kislev 25 rededication of the Temple in Jerusalem in 167 BC. The Temple had been desecrated when the Assyrians placed their idols and slaughtered a pig(unclean animal) on the altar. The miracle of the oil lasting for 8 days. <u>Messianic Jews</u> believe this is when Yeshua went to the temple in the winter in Jerusalem to declare that he was the light of the world John 10:22. <u>Messianic Jews</u> believe the Messiah was born during the feast of Pesach because this symbolizes when he came to earth and feast of tabernacles when he will return to earth to rule. * Many <u>Christians</u> celebrate Christmas December 25 as the birth of Jesus.</p>	
	September – October		November, December	
<p>Length of celebration. They begin at sundown and lasts to sundown the next day. The Sabbath begins at sunset on Friday and ends sunset Saturday.</p>	<p>Rosh-HaShannah (Festival of Trumpets) Tishrei 1 Celebrated for 9 days. Yom Kippur – Day of Atonement is celebrated - 1 Day Tishrei 10</p> <p>Sukkot (Festival of Tabernacles) 8 days. Tishrei 15</p>		<p>Festival of Dedication (Hanukkah) Remembering the rededication of the temple. Celebrated 8 days Yeshua went to the Temple to declare that he was the light of the world. Kislev 25</p>	

V. Festivals/Feasts of Adonai/the Lord Leviticus 23

- **Biblical Feasts - Leviticus 23** (includes all of the festivals – God’s Holy Days) (Tree of Life Version)

¹ Then ADONAI spoke to Moses saying: ² “Speak to Bnei-Yisrael, and tell them: These are the appointed moadim [Holy Days of the Lord] of ADONAI, which you are to proclaim to be holy convocations—My moadim.

³ “Work may be done for six days, but the seventh day is a Shabbat of solemn rest, a holy convocation. You are to do no work—it is a Shabbat to ADONAI in all your dwellings.

Pesach and Feast of Matzot

⁴ “These are the appointed feasts of ADONAI, holy convocations which you are to proclaim in their appointed season. ⁵ During the first month, on the fourteenth day of the month in the evening, is ADONAI’s Passover. ⁶ On the fifteenth day of the same month is the Feast of Matzot [unleaven bread [it has no yeast] in memory of the Manna in the wilderness] to ADONAI. For seven days you are to eat matzah. ⁷ On the first day you are to have a holy convocation and you should do no regular work. ⁸ Instead you are to present an offering made by fire to ADONAI for seven days. On the seventh day is a holy convocation, when you are to do no regular work.”

Bikkurim and Shavuot

⁹ ADONAI spoke to Moses saying: ¹⁰ “Speak to Bnei-Yisrael and tell them: When you have come into the land which I give to you, and reap its harvest, then you are to bring the omer [approximately 2 quarts]^[a] of the firstfruits [what ripens first] of your harvest to the kohen [Priests from the tribe of Levi]. ¹¹ He is to wave the omer before ADONAI, to be accepted for you. On the morrow after the Shabbat, the kohen is to wave it. ¹² On the day when you wave the omer you are to offer a male lamb without blemish, one year old, as a burnt offering to ADONAI. ¹³ The grain offering with it should be two tenths of an ephah of fine flour mixed with oil—an offering made by fire to ADONAI for a soothing aroma. Its drink offering with it should be a quarter of a gallon^[b] of wine. ¹⁴ You are not to eat bread, roasted grain, or fresh grain until this same day—until you have brought the offering of your God. It is a statute forever throughout your generations in all your dwellings.

¹⁵ “Then you are to count from the morrow after the Shabbat, from the day that you brought the omer^[c] of the wave offering, seven complete Shabbatot [Sabbaths]. ¹⁶ Until the morrow after the seventh Shabbat you are to count fifty days,^[d] and then present a new grain offering to ADONAI. ¹⁷ You are to bring out of your houses two loaves of bread for a wave offering, made of two tenths of an ephah of fine flour. They are to be baked with hametz [yeast] as firstfruits to ADONAI. ¹⁸ You are to present, along with the bread, seven one-year-old lambs without blemish, one young bull, and two rams. They will become a burnt offering to ADONAI, with their meal offering, and their drink offerings, an offering made by fire, a sweet aroma to ADONAI. ¹⁹ Also you are to offer one male goat for a sin offering and a pair of year-old male lambs for a sacrifice of fellowship offerings. ²⁰ The kohen [priest] is to wave them with the bread of the firstfruits as a wave offering before ADONAI, with the two lambs. They shall be holy to ADONAI for the kohen. ²¹ You are to make a proclamation on the same day that there is to be a holy convocation, and you should do no regular work. This is a statute forever in all your dwellings throughout your generations.

²² “Now when you reap the harvest of your land, you are not to reap to the furthest corners of your field or gather the gleanings of your harvest. Rather you are to leave them for the poor and for the outsider. I am ADONAI your God.”

Fall Festivals

²³ ADONAI spoke to Moses saying: ²⁴ “Speak to Bnei-Yisrael, saying: In the seventh month, on the first day of the month, you are to have a Shabbat rest, a memorial of blowing (shofarot) [shofar],^[e] a holy convocation. ²⁵ You are to do no regular work, and you are to present an offering made by fire to ADONAI.”

²⁶ ADONAI spoke to Moses, saying: ²⁷ “However, the tenth day of this seventh month is Yom Kippur,^[f] a holy convocation to you, so you are to afflict yourselves. You are to bring an offering made by fire to ADONAI. ²⁸ You are not to do any kind of work on that set day, for it is Yom Kippur, to make atonement for you before ADONAI your God. ²⁹ For anyone who does not deny himself on that day must be cut off from his people. ³⁰ Anyone who does any kind of work on that day, that person I will destroy from among his people. ³¹ You should do no kind of work. It is a statute forever throughout your generations in all your dwellings. ³² It is to be a Shabbat of solemn rest for you, and you are to humble your souls. On the ninth day of the month in the evening—from evening until evening—you are to keep your Shabbat.”

³³ ADONAI spoke to Moses saying: ³⁴ “Speak to Bnei-Yisrael, and say, On the fifteenth day of this seventh month is the Feast of Sukkot [Feast of Tabernacles], for seven days to ADONAI. ^[g] ³⁵ On the first day there is to be a holy convocation [gathering]—you are to do no laborious work. ³⁶ For seven days you are to bring an offering by fire to ADONAI. The eighth day will be a holy convocation to you, and you are to bring an offering by fire to ADONAI. It is a solemn assembly—you should do no laborious work.

³⁷ “These are the **moadim** of ADONAI, which you are to proclaim to be holy convocations, to present an offering by fire to ADONAI—a burnt offering, a grain offering, a sacrifice and drink offerings, each on its own day, ³⁸ besides those of the Shabbatot of ADONAI and besides your gifts, all your vows and all your freewill offerings which you give to ADONAI.

³⁹ “So on the fifteenth day of the seventh month, when you have gathered in the fruits of the land, you are to keep the Feast of ADONAI for seven days. The first day is to be a Shabbat rest, and the eighth day will also be a Shabbat rest. ⁴⁰ On the first day you are to take choice fruit of trees, branches of palm trees,^[h] boughs of leafy trees, and willows of the brook, and rejoice before ADONAI your God for seven days. ⁴¹ You are to celebrate it as a festival to ADONAI for seven days in the year. It is a statute forever throughout your generations—you are to celebrate it in the seventh month. ⁴² You are to live in sukkot for seven days. All the native-born in Israel are to live in sukkot [tents to remind themselves of those that were in the wilderness], ⁴³ so that your generations may know that I had Bnei-Yisrael to dwell in sukkot when I brought them out of the land of Egypt. I am ADONAI your God.”

⁴⁴ So Moses declared to Bnei-Yisrael the moadim of ADONAI.

Footnotes:

- a. [Leviticus 23:10](#) About 6 pints of barley flour.
- b. [Leviticus 23:13](#) Heb. hin.
- c. [Leviticus 23:15](#) A measure of flour.
- d. [Leviticus 23:16](#) cf. [Acts 2:1](#).
- e. [Leviticus 23:24](#) pl. of shofar, Feast of Trumpets.
- f. [Leviticus 23:27](#) Day of Atonement.
- g. [Leviticus 23:35](#) Feast of Tabernacles; cf. [John 7:2, 37](#).
- h. [Leviticus 23:40](#) cf. [John 12:13](#).

Tree of Life Version (TLV)

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○ **Explanation of SPRING FESTIVALS/FEASTS**

NOTE: The word festival and feast can be used interchangeably; however, the celebration is often more than a one day event, but a process of celebration with many parts and depth of meaning in the celebration.

1. **DAY OF THE LAMB** (On the 10th of Nisan, 4 days before Passover and for 4 days the lamb was examined to make sure that it was perfect before it was sacrificed Exodus 12:3-6.)
2. **FESTIVAL OF UNLEAVEN BREAD (Matzah)**
 - Remembering the **PESACH (PASSOVER) Seder** (evening meal) in Egypt and the wilderness manna (Leviticus 23: 4 - . Pesach (Passover) describes the final and 10th plague (the death of the firstborn boy of every household in Egypt). In the 10th plague the angel of death ‘passed over’ the house of the family who had applied the blood of the lamb on the door posts (two sides and the top post – Exodus 12:22). The lamb was slaughtered and roasted for the Seder (meal). The Menorah in the Tabernacle was lit (Exodus 24:1, 31 – 35; Exodus chapters 25 to 40). It is a 7 branch candle stick with the middle candle as the servant candle (the one used to light the other candles).
 - Today the Seder meal is celebrated by Jews as a remembrance of their evening meal in Egypt before fleeing into the wilderness with Moses as their leader. The Matzah (bread made without yeast) is also in remembrance of the wilderness manna.

Messianic Jews and Christians believe Yeshua (Hebrew for Jesus) is the Messiah is the Passover Lamb and may have been born at this time. Yeshua means “He will save”. (Complete Jewish Bible pg xiv). Messianic Jewish people, who believe in Yeshua as their Messiah, celebrate the Seder supper on the evening before the crucifixion of Yeshua (before Good Friday). The Matzah also symbolizes the body of Yeshua broken for sinners; the Matzah bread is pierced and has stripes representing the suffering of Yeshua before and during the crucifixion.

3. **PESACH/PASSOVER** (March/April) see ‘Pesach/Passover document for more details.

The Seder is about the Passover lamb. All yeast which represents sin is to be removed from the home before the Seder. 1 Corinthians 5:7. All Jewish traditions celebrate Pesach and the Seder Meal, the evening meal before fleeing Egypt. Seder means order and the foods on the Seder plate have symbolic meanings that commemorate fleeing Egypt.

Seder Plate:



Messianic Jews also celebrate Pesach as do other Jews. Pesach includes 3 events: celebrating the Seder meal, the crucifixion and resurrection of Yeshua in sequence and the Festival is celebrated for 7 days. Christians know it as Easter, but may not celebrate the Seder.

Messianic Jews and Christians believe that the Messiah Yeshua has already come and will return.

Each item on the Seder plate is a symbol with a special meaning:

1. Greens - Parsley represents spring - new life, new birth. In God there is a new beginning. dipped in Salt water – represents tears in Egypt and tears of our sin. (John 16:20; Rev. 20:4, Psalm 56:8)
2. Matzah - 3 pieces of – unleavened bread, bread of affliction and redemption — no yeast, therefore no sin and is a representation of our redeemer Messiah. John 8:36, John 3:16; 1 Corinthians 5:8; Matt 11:28
3. Maror Bitter Herbs – horse radish - remember sorrow of slavery in Egypt, the bitterness of sin.
4. Vegetable like lettuce – remember sorrow of slavery.
5. Charoset – chopped apples, honey, nuts, wine/grape juice, and cinnamon to remind them of the bondage of Egypt, the mortar in the bricks that is now removed from our lives, release from the bondage of our sin. John 1:29
6. Roasted Egg – new birth, roasted because the lamb has come.
7. Shank bone – remember the lamb that was sacrificed

Four cups (wine/grape juice) represents the blood of the lamb, cup of judgment Luke 22:42 1 Corinthians 5:7; new life of God’s joy, and the blood of redemption. Luke 22:20 (sanctification, redemption, cup of Elijah which means the future and what is to come (the coming of Messiah).

YouTube Movies about the Seder:

‘The Seder’ <https://www.youtube.com/watch?v=gBGz3k37kDE> (38 min.) by Jews for Jesus

‘Messianic Passover’ (Pesach) Celebration with Rabbi Jonathan Cahn (Passover part 2 of 2) <https://www.youtube.com/watch?v=s2LysEMaXHw> (1:27 min)

Traditional Jews celebrate “The Day of the Lamb” when the perfect lamb was chosen and examined for 4 days before it was sacrificed at the Passover meal.

Christians commemorate Palm Sunday. This is the Sunday before Easter Sunday when Jesus came into Jerusalem on a donkey before the crucifixion.

4. COUNTING OF THE OMER

- **Traditional Judaism:** The Counting of the Omer **or sheaves** begins the day after the Feast of Passover and continues for 49 days. This process symbolizes counting the days from the barley harvest (after the Passover) to the wheat harvest which is at Shavu’ot. The first fruit of the barley was brought as an offering to the Tabernacle or Temple as the fruit of the spring harvest. An Omer is a 2 quart dry measure of grain from the first wheat that is harvested. It is brought to the Temple. The sheaves are waved in the Temple as a thank offering after Pasch (Leviticus 23:10, 11). “The lesson was clear: If God has been faithful to bless with an early harvest, then he will most certainly provide the harvest of later summer” (Stern p. 161). Each day during the counting of the Omer the traditional blessing was read. ‘Blessed art thou, O Lord our God, King of the universe, who set us apart by your commandments and commanded us concerning the counting of the sheaf (Omer)’. The 50th day

marks the next great work of God at Shavu'ot. The counting is also in anticipation of the great work of God at Pentecost when Moses received the Commandments on Mount Sinai.

In *Messianic Jewish* homes the Pesach celebration is represented by the Seder, an evening meal (remembering the Passover meal in Egypt). Jesus is part of the Passover Celebration since he is the Passover Lamb. Then the Festival of Unleaven Bread is celebrated since Jesus is the sinless sacrifice. (Because yeast represents sin, unleaven bread was used.) The Lord's Supper may be celebrated before the crucifixion of Yeshua, (Good Friday) and the Resurrection. (Stern, pg xiv).

Christians typically celebrate the following in the spring time:

- Palm Sunday (when Jesus came into Jerusalem riding on a donkey. This was 4 days before the crucifixion of Jesus;
- Crucifixion of Jesus (Good Friday), The Lord's supper may be celebrated this day.
- Jesus' Resurrection (Easter Sunday) and Pentecost is 50 days later.
- 40 days after the Resurrection of Jesus, he ascended to heaven. Ten days later, the Holy Spirit came to believers, Acts 2.

5. FESTIVAL OF FIRST FRUITS - SHAVOUT /PENTECOST

Traditional Jews celebrate a 2 day joyous spring feast of Pentecost is when Jewish people celebrate the receiving of the Torah in the wilderness. The celebration begins at sundown in the month of Sivan (May or June) and lasting until nightfall the next day. *Deuteronomy 16:16 Three times a year all your males are to appear before ADONAI your God in the place He chooses—at the Feast of Matzot [Pesach], the Feast of Shavuot, and the Feast of Sukkot. No one should appear before ADONAI empty-handed—¹⁷ the gift of each man's hand according to the blessing ADONAI your God has given you.*

Traditional Jews celebrate these days as the time when the Torah (first 5 books of the Old Covenant/Testament) was given to the Children of Israel at Mt. Sinai by Moses (Exodus 19:16-25.) This is the 2 day celebration of Shavu'ot. Counting of the Omer has been completed now for 49 days and on the 50th day the celebration of Shavout/Pentecost takes place. **Messianic Jews** also celebrate the spring harvest of the grain harvest. Day 1 of counting of the Omer begins the day Yeshua rose from the dead (resurrection). The Jewish people begin to count the Omer and mark the barley will be ready to harvest after 49 days. This barley was brought to the Temple as the fruit of the fall harvest. (Leviticus 23:10, 11). The 50th day is Pentecost.

Messianic Jews and Christians

- **SHAVU'OT/PENTECOST - Gathering** the first fruits of the spring planting wheat. This represents the ascension of Yeshua to God the Father. Yeshua is the first fruit of heaven (1Corinthians 15:20-23.) Yeshua is also the bread of life (John 6:35).
- *Christians and Messianic Jews* also believe Jesus ascended to heaven 10 days before Pentecost. Pentecost or the 50th day was to be an assembly (time of fellowship with others) and is another appointed time for us to meet (worship) with God. *Pentecost is celebrated by Christians and Jews. Jesus was the first to rise bodily from the grave and in so doing he is the direct fulfillment of the*

feast of Firstfruits. (Stern, p. 1651) 1Corinthians 15:20-23. They also believe Yeshua died; rose again and after 40 days ascended to heaven. Ten days later, on the 50th day is Pentecost is when believers in the resurrection of Yeshua and in the New Covenant received the Holy Spirit (Acts 2).

Traditional Judaism – detailed information about beliefs about Shavuot

“The word Shavuot means “weeks.” It marks the completion of the seven-week counting of the Omer between Pesach and Shavuot. The Torah was given by G-d to the Jewish people on Mount Sinai on Shavuot more than 3,300 years ago. [Every year on the] holiday of Shavuot acceptance of G-d’s gift, and G-d “re-gives” the Torah [is renewed]. The giving of the Torah was a far-reaching spiritual event—one that touched the essence of the Jewish soul for all times. Jewish sages have compared it to a wedding between G-d and the Jewish people. Shavuot also means “oaths,” for on this day G-d swore eternal devotion to the chosen people, and they in turn pledged everlasting loyalty to Him. Learn more about the events of giving the Torah and what it means.

http://www.chabad.org/library/article_cdo/aid/609663/jewish/What-Is-Shavuot.htm

Eve of Shavout, Exodus 24:7 Israelites accept the Torah in the wilderness at Mt. Sinai.

Exodus 24 Then to Moses He said, “Come up to ADONAI, you and Aaron, Nadab and Abihu, and the seventy elders of Israel, and worship from afar. ²Moses alone is to approach ADONAI, but the others may not draw near, nor are the people to go up with him.”

³ So Moses came and told the people all the words of ADONAI as well as all the ordinances. All the people answered with one voice and said, “All the words which ADONAI has spoken, we will do.”

⁴ So Moses wrote down all the words of ADONAI, then rose up early in the morning,

Shavout – Day 1 The Torah is given at Mt. Sinai

Cutting the Covenant at Sinai

Exodus 24 Then to Moses He said, “Come up to ADONAI, you and Aaron, Nadab and Abihu, and the seventy elders of Israel, and worship from afar. ²Moses alone is to approach ADONAI, but the others may not draw near, nor are the people to go up with him.”

³ So Moses came and told the people all the words of ADONAI as well as all the ordinances. All the people answered with one voice and said, “All the words which ADONAI has spoken, we will do.”

⁴ So Moses wrote down all the words of ADONAI, then rose up early in the morning, and built an altar below the mountain, along with twelve pillars for the twelve tribes of Israel. ⁵ He then sent out young men of *Bnei-Yisrael*, who sacrificed burnt offerings and fellowship offerings of oxen to ADONAI. ⁶ Then Moses took half of the blood and put it in basins and the other half he poured out against the altar. ⁷ He took the Scroll of the Covenant and read it in the hearing of the people. Again they said, “All that ADONAI has spoken, we will do and obey.”

⁸ Then Moses took the blood, sprinkled it on the people, and said, “Behold the blood of the covenant, which ADONAI has cut with you, in agreement with all these words.”^[a]

⁹ Then Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel went up. ¹⁰ They saw the God of Israel, and under His feet was something like a pavement of sapphire, as clear as the very

heavens. ^[b]¹¹ Yet He did not raise His hand against the nobles of *Bnei-Yisrael*. So they beheld God, and ate and drank.

¹² Then ADONAI said to Moses, “Come up to Me on the mountain and stay there, and I will give you the tablets of stone with the *Torah* and the *mitzvot*, which I have written so that you may instruct them.”

¹³ So Moses rose up along with his attendant Joshua, and Moses went up onto the mountain of God. ¹⁴ To the elders he said, “Wait for us here until we come back to you. See, Aaron and Hur are with you— whoever has a dispute should go to them.”

¹⁵ When Moses went up on the mountain, the cloud covered it. ¹⁶ The glory of ADONAI settled upon Mount Sinai, and the cloud covered it for six days. Then on the seventh day He called to Moses out of the midst of the cloud. ¹⁷ The appearance of the glory of ADONAI was like a consuming fire^[c] on the top of the mountain in the sight of *Bnei-Yisrael*. ¹⁸ So Moses entered into the midst of the cloud and went up onto the mountain. Moses was on the mountain 40 days and 40 nights.

Exodus 19:1-20:23

Numbers 28:26-31 Tree of Life Version (TLV) Shavuot: Feast of Weeks

²⁶ “On the Day of Firstfruits, when you offer to ADONAI a new grain offering during the Feast of Weeks, you are to have a sacred assembly. You are to do no laborious work. ²⁷ You are to offer as a pleasing aroma a burnt offering to ADONAI, two young bulls from the herd, one ram and seven male lambs a year old. ²⁸ With each bull there is to be a grain offering of three tenths of an ephah of fine flour mixed with oil, with the ram two tenths, ²⁹ and with each lamb, one tenth, ³⁰ plus one male goat to make atonement for you. ³¹ In addition, you are to prepare the regular burnt offering with its grain offering and its drink offering. They are to be without defect.

Ezekial 1:28 Like the appearance of the rainbow^[b] in the cloud on a rainy day, so was the appearance of the radiance. It was the appearance of the likeness of the glory of ADONAI. I saw it, fell upon my face, and heard the voice of the One who was speaking.

3:12 ¹² Then the *Ruach* lifted me up. I heard behind me the sound of a great earthquake—“Blessed is the glory of ADONAI from His place!”—

Tree of Life Version (TLV)

John 4:21-24 *Yeshua* tells her, “Woman, believe Me, an hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. ²² You worship what you do not know; we worship what we know, for salvation is from the Jews. ²³ But an hour is coming—it is here now—when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people as His worshipers. ²⁴ God is Spirit, and those who worship Him must worship in spirit and truth.”

Exodus 24:7

Shavout – Day 2

Deut. 16:9-12 ⁹ Seven weeks you are to count for yourself—from the time you begin to put the sickle to the standing grain you will begin to count seven weeks. ¹⁰ Then you will keep the Feast of *Shavuot*^[b] to ADONAI your God with a measure of a freewill offering from your hand, which you are to give according to how ADONAI your God blesses you. ¹¹ So you will rejoice before ADONAI your God in the place ADONAI your God chooses to make His Name dwell—you, your son and daughter, slave and

maid, Levite and outsider, orphan and widow in your midst. ¹² You will remember that you were a slave in Egypt, and you are to take care and do these statutes.

Numbers 28:26-31

Hab 3:1-19

John 4:25-42

¹⁶ The glory of ADONAI settled upon Mount Sinai, and the cloud covered it for six days. Then on the seventh day He called to Moses out of the midst of the cloud. ¹⁷ The appearance of the glory of ADONAI was like a consuming fire^[c] on the top of the mountain in the sight of *Bnei-Yisrael*. ¹⁸ So Moses entered into the midst of the cloud and went up onto the mountain. Moses was on the mountain 40 days and 40 nights. Exodus 19:16-25.

The children of Israelites are not only the descendants of Abraham, Isaac and Jacob, or simply a Middle-Eastern people known as the Israelites. They are G-d's chosen people chosen to learn His Torah and keep its laws Visit the above website and read more. *In ancient times, two wheat loaves would be offered in Holy Temple on Shavuot. It was also at this time that people would begin to bring bikkurim [the gift of first fruit of the harvest], their first and choicest fruits, to thank G-d for Israel's bounty.* The Giving of the Torah may imply "that the entire Torah was given that day, this is not the case. In fact, only the Ten Commandments were taught that day, and even they were only transmitted verbally. The physical tablets—were not given for another 40 days. Much of the Torah was communicated in stages throughout the Jews' 40-year sojourn in the desert. <http://www.chabad.org>

Exodus 20:1

[*The Ten Words*] Then God spoke all these **words** saying,

Exodus 20: 7 - 17

Exodus 34:28


So he stayed there with ADONAI for 40 days and 40 nights, and he did not eat bread or drink water. He wrote on the tablets the **words** of the covenant: the **TenWords**.

VI. FALL FESTIVALS includes the major holy days.

This is also when the secular calendar begins in Israel September/October.

Festival of Ingathering – gathering the fall harvest from the fields (grapes, figs, pomegranates, dates, olives etc.) The fall festivals are also a foreshadowing of the end times. Messianic Jews believe that the trumpet shall sound and the dead in Messiah (Christ) shall rise and be incorruptible 1 Corinthians 15:51-52. The order of these days fits the salvation plan of God through Yeshua of Nazareth (Rabbi Barney Kasdan).

1. **ROSH-HASHANNAH/Festival of Trumpets** (Leviticus 23:23-25) **Tishrei 1.** Remembering the blasts of the shofar at the Holy Convocation (Leviticus 23:23) to regather to a pure faith in God (Stern, p.162). People take stock of their spiritual condition and make necessary changes to ensure that the next year is pleasing to God.

<p>Rosh Hashanah (Festival of trumpets) A joyous Fall celebration with food and dancing.</p>  <p>Also the ingathering of the 7 species: olives, dates, pomegranate, figs, wheat, barley, apples.</p>	<p><i>...In the seventh month, on the first of the month, there shall be a Sabbath for you, a remembrance with shofar blasts, a holy convocation. -Leviticus 16:24</i></p> <p>Rosh Shannah, the "Head of the Year" often considered the New Year; however, The spiritual New Year begins in the month of Nissan.</p> <p>Rosh Hashanah occurs on the first and second days of the Jewish month of <u>Tishri</u>.</p> <p>ROSH-HASHANNAH/Festival of Trumpets (Leviticus 23:23-25) – announcing the (arrival) return of the Messiah. The trumpet (shofar – a ram’s horn) shall sound and the dead in Christ shall rise and be incorruptible (1Corinthians 15:52) announcing the return of the Messiah the coming King (1Thess. 4:16. Rev. 8:2). Rosh HaShanah, the Head of the year, is considered as the ‘spiritual’ new year and came to represent the day of repentance. It is the day when the people in Israel take stock of their spiritual condition and make the necessary changes to ensure that the upcoming new year will be pleasing to God. From 40 days previous to Rosh HaShanah was to be a time of introspection and time of special spiritual preparation for Yom Kippur. The biblical year begins in the month of Nisan in the spring, the beginning of the agricultural year.</p> <p>Many people use this celebration as a time to plan a better life, making "resolutions." Likewise, the Jewish New Year is a time to begin introspection, looking back at the mistakes of the past year and planning the changes to make in the new year, continuing through the <u>Days of Awe</u> and <u>Yom Kippur</u>.</p> <p>It is customary on <i>Rosh Hashanah</i> to eat foods symbolizing sweetness, blessings, abundance, and to avoid bitter foods and harsh <i>spices</i>.</p>
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Messianic Jews believe this is the time of announcing the return of the Messiah. The trumpet (shofar – a ram’s horn) shall sound and the dead in Christ shall rise and be incorruptible (1Corinthians 15:52) announcing the return of the Messiah the coming King (1Thess. 4:16. Rev. 8:2). Rosh HaShanah, the Head of the year, is considered as the ‘secular’ New Year. It is the day when the people in Israel take stock of their spiritual condition and make the necessary changes to ensure that the upcoming new year will be pleasing to God. From 40 days previous to Rosh HaShanah was to be a time of introspection, repentance, forgiveness and time of special spiritual preparation for Yom Kippur. The biblical/spiritual year begins in the month of Nisan in the spring, the beginning of the agricultural year.

- The **trumpet or Shofar** (a ram's horn is used for multiple symbolism – including God's creations and kingship, his revelation at Sinai, prophetic warning, repentance, alertness, battle, Abraham's offering of Isaac (and its connection with God's mercy), the ingathering of God's people in exile, final judgment and resurrection (1Thess.4:16; Rev. 8:2). 100 trumpet blasts are made with the shofar announcing the festival of the trumpet.

2. **YOM KIPPUR/ DAY OF ATONEMENT** (Leviticus 23:26-32) is considered to be the most holy days on the Jewish biblical calendar. It was on this day of the year that the high priest would enter the Holy of Holies to make atonement for the nation sacrificing one goat and releasing the other one into the wilderness symbolically taking the sins of the nation with it. Leviticus 16 goes into great detail about the Yom Kippur ceremony of the High Priest. What was begun on Rosh HaShanah – repentance and self-evaluation – was completed nine days later with atonement and regeneration. (Isaiah 58:5)

- 40 days prior to Yom Kippur begins a time of repentance and seeking forgiveness from others with the hope that one has learned and will be more committed to living a holy life following the instructions of the Bible. It is the Day of Atonement when we are judged for our works (Leviticus 23: 26-32; Isaiah 58:5).

Yom Kippur (Day of Atonement) The day when we will be stand before God and are judged for our works. It is celebrated only one day everywhere. It is a day of fasting and prayer and repentance.

It is a day set aside to "afflict the soul," to atone for the sins of the past year. In Days of Awe, I mentioned the "books" in which G-d inscribes all of our names. On Yom Kippur, the judgment entered in these books is sealed. This day is, essentially, your last appeal, your last chance to change the judgment, to demonstrate your repentance and make amends.

As noted in Days of Awe, Yom Kippur atones only for sins between man and G-d, not for sins against another person. To atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you committed against them if possible. That must all be done before Yom Kippur

Most of the holiday is spent in the synagogue, in prayer. In Orthodox synagogues, services begin early in the morning (8 or 9 AM) and continue until about 3 PM. People then usually go home for an afternoon nap and return around 5 or 6 PM for the afternoon and evening services, which continue until nightfall. The services end at nightfall, with the blowing of the tekiah gedolah, a long blast on the shofar. See Rosh Hashanah for more about the shofar and its characteristic blasts.

- It is customary to wear white on the holiday, which symbolizes purity and calls to mind the promise that our sins shall be made as white as snow (Is. 1:18).

3. **SUKKOT/Festival of Tabernacles** (Leviticus 23:33-44) This festival had 2 purposes: bringing in the fall or latter harvest and the second meaning of this holy day is found in a command to dwell in booths or temporary structures as a memorial of Israel's wilderness experience. The Torah tells us that God dwelt with the people in their 40 year wilderness wanderings. Sukkot is known as the 'time of our rejoicing' (Stern, p.163) and great celebration. Celebrating occurs in booths that people build outside where also live and sleep.

- **Messianic Jews** believe Messiah returns to earth during this season to reign for 1000 years and also believe that Yeshua was born during the Festival of Tabernacles and will return to earth to set up his kingdom for the 1000 year reign. **NOTE:** The fall festivals are also a foreshadowing of the end times, when the trumpet shall sound the dead in Messiah (Christ) shall rise and be incorruptible 1 Corinthians 15:51- 52. This may be when Messiah returns to earth to tabernacle/reign for 1000 years.

Sukkot (Festival of Tabernacles)

Fall harvest and living in booths to remember the wilderness wandering. When Yeshua will rule the earth in the 1000 year reign. (Jews who believe in Yeshua)



Sukka



Lulav with Etrog

Remembers the Israelites wandering in the desert; also a harvest festival

Building and "dwelling" in a booth; waving branches and a fruit during services - 7 day festival.

On the fifteenth day of this seventh month is the Festival of Sukkot, seven days for the L-RD. -Leviticus 23:34

On the first day, you will take for yourselves a fruit of a beautiful tree, palm branches, twigs of a braided tree and brook willows, and you will rejoice before the L-RD your G-d for seven days. -Leviticus 23:40

The Festival of Sukkot begins on Tishri 15, the fifth day after Yom Kippur. It is quite a drastic transition, from one of the most solemn holidays in our year to one of the most joyous. Sukkot is so unreservedly joyful that it is commonly referred to in Jewish prayer and literature the Season of our Rejoicing. Sukkot is the last of the three pilgrimage festivals. Like Passover and Shavu'ot, Sukkot has a dual significance: historical and agricultural. Historically, Sukkot commemorates the forty-year period during which the children of Israel were wandering in the desert, living in temporary shelters.

Agriculturally, Sukkot is a harvest festival and is sometimes referred to as **Festival of Ingathering**.

The name of the holiday is frequently translated "Feast of Tabernacles". This translation is particularly misleading, because the word "tabernacle" in the Bible refers to the portable Sanctuary in the desert, a precursor to the Temple. The Hebrew word "sukkah" refers to the temporary booths that people lived in, not to the Tabernacle.

The festival of Sukkot is instituted in Leviticus 23:33.. No work is permitted on the first and second days of the holiday. Work is permitted on the remaining days. The commandment to "dwell" in a sukkah can be fulfilled by simply eating all of one's meals there; however, if the weather, climate, and one's health permit, one should spend as much time in the sukkah as possible, including sleeping in it.

Another observance during Sukkot involves what are known as the Four Species (arba minim in Hebrew) or the lulav and etrog. We are commanded to take these four plants and use them to "rejoice before the L-rd." The four species in question are an etrog (a citrus fruit similar to a lemon native to Israel; in English it is called a citron), a palm branch (in Hebrew, lulav), two willow branches and three myrtle branches. With these four species in hand, one recites a blessing and waves the species in all six directions (east, south, west, north, up and down), symbolizing the fact that G-d is everywhere.

VII. HANUKKAH

This is a winter celebration about rededicating the Temple in Jerusalem in 167 BC after the Assyrians had dishonored it by placing their idols and gods into it. The Assyrians also slaughtered a pig on the altar and dishonored it. After the Maccabees won the war against the Assyrians, they cleaned up the Temple and rededicated it to the Adonai (God). When the Temple was to be dedicated the Maccabees only had enough oil to burn in the Temple for 1 day; however, a miracle happened and the oil burned for 8 days. Thus to commemorate this miracle it became a feast for 8 days. What can be learned from this story if to keep our body, as a temple

clean and honourable to the Lord (Adonai). The Hanukkah, a candlestick, has 8 branches plus a servant candle to acknowledge this miracle.

For Messianic Jews it is a celebration of rededication and Yeshua going to the Temple to declare that he is the light of the world; and that our body is the temple of God and we need to respect it and rededicate oneself to Adonai.

Hanukkah – The name of the celebration and means ‘dedication’.

Hanukkia – 8 branched candle stick with the middle servant candle. This candle was used to light all other candles. One is lit for each day of Hanukkah when on the 8th day all are lit. It is in memory of rededicating the temple after the Assyrians dishonored it.



Hanukkah involves celebrating for 8 days.

Messianic Jews and Christians believe Yeshua is the light of the world.

Messianic Jews and Christians – Yeshua is the light of the world.

Hanukkah remembers the rededication of the Temple after it was defiled by the Greeks

- **Observances:** Lighting candles
- **Length:** 8 days of celebration
- **Customs:** eating fried foods; playing with a dreidel (top)

On the 25th of Kislev are the days of Chanukkah, which are eight... these were appointed a Festival with Hallel [prayers of praise] and thanksgiving. -Shabbat 21b, Babylonian Talmud Chanukkah, the Jewish festival of rededication, also known as the festival of lights, is an eight day festival beginning on the 25th day of the Jewish month of [Kislev](#). Chanukkah is probably one of the best known Jewish holidays, not because of any great religious significance, but because of its proximity to Christmas. Many non-Jews (and even many assimilated Jews!) think of this holiday as the Jewish Christmas, adopting many of the Christmas customs, such as elaborate gift-giving and decoration. It is bitterly ironic that this holiday, which has its roots in a revolution against assimilation and the suppression of Jewish religion, has become the most assimilated, secular holiday on our calendar.

The Story

The story of Chanukkah begins in the reign of Alexander the Great. Alexander conquered Syria, Egypt and Palestine, but allowed the lands under his control to continue observing their own religions and retain a certain degree of autonomy. Under this relatively benevolent rule, many Jews assimilated much of Hellenistic culture (Greek), adopting the language, the customs and the dress of the Greeks, in much the same way that Jews in America today blend into the secular American society.

More than a century later, a successor of Alexander, Antiochus IV was in control of the region. He began to oppress the Jews severely, placing a Hellenistic priest in the [Temple](#), massacring Jews, prohibiting the practice of the Jewish religion, and desecrating the Temple by requiring the sacrifice of pigs (a non-[kosher](#) animal) on the altar. Two groups opposed Antiochus. It was a nationalistic group led by Mattathias the Hasmonean and his son Judah Maccabee, and a religious traditionalist group known as the Chasidim, the forerunners of the [Pharisees](#) (no direct connection to the modern movement known as [Chasidism](#)). They joined forces in a revolt against both the assimilation of the Hellenistic Jews and oppression by the Seleucid Greek government. The revolution succeeded and the Temple was rededicated.

According to tradition as recorded in the [Talmud](#) (Books written by the Rabbi's over time), at the time of the

rededication, there was very little oil left that had not been defiled by the Greeks. Oil was needed for the [menorah](#) (candelabrum) in the Temple, which was supposed to burn throughout the night every night. There was only enough oil to burn for one day, yet miraculously, it burned for eight days, the time needed to prepare a fresh supply of oil for the menorah. An eight day festival was declared to commemorate this miracle. Note that the holiday commemorates the miracle of the oil, not the military victory. Jews do not glorify war; however, they do have the right to defend themselves..

Chanukkah is not mentioned in [Jewish scripture](#); the story is related in the book of Maccabees, which Jews do not accept as scripture. Also see other document “Feasts of the Lord” for beliefs about Judaism.

NOTE: Christians typically celebrate Christmas on December 25 as Jesus birth; however, recent research says that he may have been born Nissan 1, at the new moon and the beginning of the Spiritual Year(Jonathan Cahn, YouTube – Was Jesus born December 25?).

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VIII. Visual Symbols and Celebrations of the Jewish Faith that tell about Judaism



1. **Shofar** is a ram's horn with the marrow removed. It is also known as a trumpet.

The **Shofar** is used for a number of symbolisms: God's creation and kingship, his revelation at Sinai, prophetic warning, repentance, alertness, battle, Abraham's offering of Isaac (and its connection with God's mercy), the ingathering of God's people in exile, final judgment, and resurrection (1 Thess. 4:16; Revelation 8:2)

Moses was instructed to hammer 2 shofars out of silver to communicate with signals (Numbers 10:2). The trumpet (shofar) shall sound and the dead in Christ shall be raised incorruptible.

The Torah does not specify why we are to blow the *shofar* on Rosh Hashanah. However, Rabbi Saadia Gaon compiled a list of 10 reasons for this special mitzvah (commandment):

1. On Rosh Hashanah we coronate G-d as King of the world. The *shofar's* trumpeting call heralds this exciting event.
2. Its piercing wail serves to awaken slumbering souls that have grown complacent.
3. It evokes the *shofar* blasts that were heard when G-d descended on Mount Sinai and gave us the Torah.
4. It echoes the cries of the prophets who urged Israel to mend their ways and return to G-d and His commandments.
5. It reminds us of the war cries of our enemies as they broke into the Temple in Jerusalem and destroyed it.
6. Made of a ram's horn, the *shofar* recalls the near-sacrifice of Isaac, who was saved when G-d showed Abraham a ram to bring as an offering in his stead.
7. Its loud piercing sound humbles us and fills us with awe before G-d.
8. It foreshadows the Day of Judgment at the end of days, which the prophet describes as "a day of *shofar* and alarm against the fortified cities and against the high towers."²
9. It gives us hope, mirroring the sound of the "great *shofar*" that will call together the Jewish people who are scattered to the corners of the earth at the time of the coming of Mashiach (Messiah).
10. It reminds us of the Revival of the Dead, about which we read, "dwellers of the earth ... a shofar is sounded you shall hear."³
11. Shofar Blowing Procedure and how it is made. Watch short TV clip.

The *shofar* blowing contains a series of three types of blasts: *tekiah*, a long sob-like blast; *shevarim*, a series of three short wails; and *teruah*, at least nine piercing staccato bursts.

2 Chronicles 5:13 Then it came to pass that when the **trumpeters** and singers joined as one to extol and praise *ADONAI*, and when the **sound** of the **trumpets**, cymbals and musical instruments and the praise of *ADONAI*—"For He is good, for His mercy endures forever"—grew louder, the Temple, the House of *ADONAI*, was filled with a cloud.

http://www.chabad.org/holidays/JewishNewYear/template_cdo/aid/4837/jewish/Shofar.htm

http://www.chabad.org/multimedia/media_cdo/aid/1961229/jewish/The-Shofar-Blower.htm

2. Patriarchs and origins of Judaism

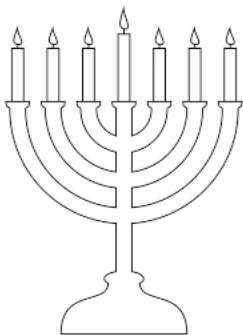
- The history of Judaism begins with Abraham when God called Abraham out of Ur of the Chaldeans. Abraham came to believe in one God.
 - He had a son Isaac, mother was Sarah
 - Isaac's son Jacob, was later called Israel,
 - Jacob's 12 sons who were heads of the twelve tribes of Israel
- <http://www.jewfaq.org/origins.htm>

Judaism believes in the God of Creation, the God of Abraham, Isaac and Jacob.

Moses led the Children of Israel out of slavery in Egypt into to the Wilderness to Canaan – Israel today. God inspired Moses to write the first 5 books of Moses, known as the Torah or the Pentateuch.

3. The Menorah

(candelabrum) is the ancient universal symbol of Judaism. It was in the Tabernacle built at Mt. Sinai in the wilderness. It has 6 branches and the middle candle is a servant candle.



Menorah

It is used on special Holy Days in a synagogue and lit after sunset. There are 31 references to the menorah in the Bible.

Exodus 25:31 ³¹“You [Aaron] are to make a *menorah* of pure gold, by hammered work. Its base, stem, cups, bulbs and flowers are to be one piece. ³²There are to be six branches coming out of the sides, three branches of the *menorah* out of one side, and three branches out of the other. ³³There are to be three cups shaped like almond blossoms in one branch, each with a bulb and flower, then three cups made like almond blossoms in the next branch, each with a bulb and flower, and so forth for the six branches coming out of the *menorah*. ³⁴Within the *menorah* will be four cups made like almond blossoms, with bulbs and flowers. ³⁵There is to be a bulb under two branches of the first piece, a bulb under two branches of the second piece, and a bulb under two branches of the third piece, for the six branches coming out of the *menorah*. ³⁶Their bulbs and their branches are to be one piece—all of it a single hammered work of pure gold. ³⁷“You are also to make the seven lamps for it, and set the lamps up to shed light over the space before it. [Exodus 39:37](#) ... the pure *menorah* with its lamps to be set in order, along with all of its utensils, and oil for the light;

Things that went with the Menorah when it was moved. Numbers 4:9 “Then they are to take a blue cloth and cover the *menorah* for light, along with its lamps, tongs, snuffers and oil jars that they use to tend to it. ¹⁰They then are to wrap it and all its accessories in a cover of porpoise hide and place it all on a carrying frame.

[Numbers 8:4](#) Now this is how the *menorah* was made: hammered gold from its base to its blossoms. Just as was the pattern that *ADONAI* had shown to Moses, so he made the *menorah*. Additional ones were also made for the Temple in Jerusalem, by Solomon.)

Give Me Oil in My Lamp Keep it Burning

Our study of the Parasha begins with the command of bringing the oil for the light of the Menorah so it will burn continually in the tent of meeting. One lesson which is very obvious is that we are to shine for the glory of the L-rd and not allow the contamination and idolatry of the world to creep and extinguish the LIGHT that is in us. For we are lights of the world, and Messiah Yeshua, is The LIGHT of the world.

In every synagogue or shul, the perpetual light of the Menorah is remembered by a symbolic light which burns over the ark which houses the Torah scroll. The lamp is called a 'ner tamid' (continual light) in Beth Shechinah you could see it hanging from the ceiling and changes colors this is because it symbolizes 'burning continually'. It represents the light of Torah and reminds us of the light of the Menorah.

The olive oil was not only used to light the lamps, but also representing 'anointing'.

The anointing in Hebrew shares the same root word as Messiah (Mashiach) which is a title in Hebrew that means "The Anointed One".

The earthly menorah is also a reflection of the heavenly menorah. We learn that the light of G-d's presence is a light which is never extinguished. The earthly sanctuary follows the pattern of the heavenly sanctuary, the Menorah reflects the heavenly LIGHT - the light of the presence of the Almighty. One day that light will dwell again upon the earth, and all the world will be illuminated with it (Rev 21:23, Isaiah 60:19).



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4. Torah

The Torah (first 5 books of the Old Covenant/Testament) was given to the Children of Israel at Mt. Sinai by Moses (Exodus 19: 16-25.) in the Wilderness. The Torah is the 5 books of Moses and are instructions given by God.

It is made of parchment or a special paper and was originally hand-written. The half-Torah includes the books written by the prophets and the writings. Together these books are called the Old Covenant. Jewish people who believe in Yeshua use the Old and New Covenant. They are also called the Scriptures.

5. Hebrew Language

א	ב	ג	ד	ה	ו	ז	ח	ט	י
Yod (Y)	Tet (T)	Chet (Ch)	Zayin (Z)	Vav (V)	He (H)	Dalet (D)	Gimel (G)	Bet (B/V)	Alaf (silent)
כ	ל	מ	נ	ס	ע	פ	צ	ק	ר
Kaph (K)	Lamed (L)	Mem (M)	Nun (N)	Samech (S)	Ayin (silent)	Feh (F)	Tzayin (Z)	Qof (Q)	Resh (R)
ש	ת	י	ז	ח	ט	י	כ	ל	מ
Shin (Sh/S)	Tav (T)	Yod (Y)	Zayin (Z)	Chet (Ch)	Tet (T)	Yod (Y)	Kaph (K)	Lamed (L)	Mem (M)

The language of the Jewish people is Hebrew. Why not Learn the Hebrew 'alephbet'? The Hebrew alphabet, known variously by scholars as the Jewish script, square script and block script, is a script used in the writing of the Hebrew language. It is also adapted as an alphabet script.

The languages of the Jewish people are: Hebrew, Yiddish.

Hebrew is read from right to left (opposite to how we read). The Hebrew alphabet has no vowels, but pronunciation aids are often added. There are several styles of Hebrew writing. Hebrew letters also have numerical values. Like most early Semitic alphabetic writing systems, the 'alephbet' has no vowels.

Learn the 'alephbet'. <http://www.jewfaq.org/alephbet.htm>

6. Tabernacle
Also known as the 'Tent of Meeting' in the Desert by Mt. Sinai



The Tabernacle of meeting was designed by God and built by Moses, the Levites, the children of Israel with instructions and details given by God (Exodus 26 - 36). The Tabernacle, the Tent of Meeting was at Mt. Sinai in the desert following the instructions given to Moses by God on the mountain (Exodus 25:40). The high priests, Levites, were responsible for moving the tent of meeting as they moved from one place to the other between Mt. Sinai to Canaan. After the 40 years of wandering and it was set up at Shiloh (Joshua 8:1). Many years later the tabernacle was brought to the City of David, and later was brought up to the Temple built by King Solomon (1Kings 8). The Ark of the Covenant and all of the holy vessels were placed into the Holy of Holies of the Temple (1Kings 8:3 – 4).

7. Temple in Jerusalem
built by King Solomon (David's son)

1 Kings 8:3 – 66 describes in detail King Solomon building the first Temple in Jerusalem. 1Kings 8: 3⁻³ Then all the elders of Israel came and the *kohanim* (Levite Priests) brought up the ark. ⁴ They brought up the ark of *ADONAI*, the Tent of Meeting and all the holy vessels that were in the Tent the *kohanim* and the Levites brought them up. ⁵ Now King Solomon—and all the congregation of Israel who were assembled to him—were with him before the ark sacrificing so many sheep and oxen that they could



not be numbered or counted. ⁶The *kohanim* brought the ark of the covenant of *ADONAI* to its place, into the inner Sanctuary of the House, to the Holy of Holies, under the wings of the *cheruvim*. ⁷For the *cheruvim* spread out their wings over the place of the ark, and the *cheruvim* covered the ark and its poles from above. ⁸But the poles were so long that the ends of the poles were seen from the Holy Place before the inner Sanctuary, but they could not be seen outside; there they are to this day. ⁹Nothing was in the ark except the two tables of stone that Moses put there at Horeb,[Mt. Sinai] when *ADONAI* cut a covenant with the children of Israel when they came out of the land of Egypt.

¹⁰Now when the *kohanim* came out of the Holy Place, the cloud filled the House of *ADONAI*, ¹¹so that the *kohanim* could not stand to minister because of the cloud, for the glory of *ADONAI* filled the House of *ADONAI*. ¹²Then Solomon spoke: “*ADONAI* said that He would dwell in the thick cloud. ¹³I have surely built You a magnificent House, a place for Your dwelling forever.”

¹⁴Then the king turned his face about and blessed the whole congregation of Israel while the whole congregation of Israel was standing. ¹⁵He said: “Blessed be *ADONAI*, the God of Israel, who spoke with His mouth to my father David, and has fulfilled it by His hand, saying: ¹⁶‘Since the day I brought My people Israel out from Egypt, I have not chosen a city out of all the tribes of Israel to build a House where My Name would be there. But I have chosen David to be over My people Israel.’ Continue 1Kings 8:3 - 66

¹⁷“Now it was in the heart of my father David to build a House for the Name of *ADONAI*, the God of Israel. ¹⁸But *ADONAI* said to my father David: ‘Because it was in your heart to build a House for My Name, you did well that it was in your heart. ¹⁹Nevertheless you will not build the House, but your son who will come out of your loins, he shall build the House for My Name.’ ²⁰Now *ADONAI* has fulfilled His word that He spoke, for I have risen in the place of my father David and sit on the throne of Israel, as *ADONAI* promised. Also I have built the House for the Name of *ADONAI*, the God of Israel, ²¹and have set there a place for the ark, in which is the covenant of *ADONAI*, which He made with our fathers, when He brought them out of the land of Egypt.”

²²Then Solomon stood before the altar of *ADONAI* in the presence of all the congregation of Israel, spread out his hands toward heaven, ²³and said: “*ADONAI*, God of Israel, there is no God like You, in heaven above or on earth below, keeping covenant and loving kindness to Your servants who walk before You with all their heart.

²⁴“You have kept what You promised with Your servant David my father. Yes, You spoke with Your mouth and fulfilled it with Your hand, as it is this day.

²⁵“Now therefore, *ADONAI*, God of Israel, keep with Your servant David my father what You have promised him, saying: ‘You shall not lack a man to sit before Me on the throne of Israel, if only your children watch their way, walking before Me as you have walked before Me.’ ²⁶Now therefore, God of Israel, please, let Your word be confirmed, which You spoke to Your servant my father David. ²⁷So will God really dwell on the earth? Behold, heaven and the heaven of heavens cannot contain You!^[b]How much less this

House that I have built! ²⁸ Nevertheless, turn to the prayer of Your servant and to his supplication, *ADONAI* my God, to listen to the cry and to the prayer which Your servant prays before You this day. ²⁹ Let Your eyes be open toward this House night and day, toward the place of which You have said: ‘My Name shall be there;’ listening to the prayer which Your servant shall pray toward this place.

1 Kings 8; 62 Now the king and all Israel with him offered sacrifice before *ADONAI*. ⁶³ Solomon offered a sacrifice of fellowship offerings to *ADONAI*: 22,000 oxen and 120,000 sheep. So the king and all the children of Israel dedicated the House of *ADONAI*. ⁶⁴ On that same day, the king consecrated the middle of the court that was before the House of *ADONAI*, for there he offered the burnt offering and the grain offering and the fat of the fellowship offerings, because the bronze altar that was before *ADONAI* was too small to accommodate the burnt offering, the grain offering and the fat of the fellowship offerings. ⁶⁵ So Solomon and all Israel with him celebrated the Festival at that time—a great congregation from the entrance of Hamath to the Wadi of Egypt — before *ADONAI Eloheinu* [our God], seven days and then seven more days—14 days in all. ⁶⁶ On the eighth day he sent the people away, and they blessed the king and went to their tents joyful and glad of heart over all the goodness that *ADONAI* had shown to His servant David and to His people Israel.

The Temple was destroyed by King Nebuchadnezzar of Babylon in many Children of Israel were exiled in Babylon for 70 years. Three groups of Israelites returned to Jerusalem in approximately 600 BC

The Temple was desecrated (dishonoured) by the Assyrians in about 160 BC and was cleaned up and rededicated by the Maccabees in 167 AD. After the curtain in the temple was torn at the time of the death of Yeshua/Jesus, sacrifices were no longer performed. The Temple was destroyed by the Romans in 70 AD.

8. Religious groups at the time of Yeshua

After the Maccabean Revolt the Jewish people became divided into three groups: the Essenes, the Sadducees (Tzedukim in Hebrew) and the Pharisees. <http://www.jewfaq.org/movement.htm>

After Judea was conquered by Rome and tensions with Rome began to mount, a fourth group appeared: the Zealots. The Zealots were basically a nationalistic movement, not a religious one. They favored war against Rome, and believed that death was preferable to being under Roman control. They would commit suicide rather than be taken prisoner. The most famous example of the Zealots was the defenders of Masada, who held the mountain fortress against the Roman Tenth Legion for months and ultimately committed suicide rather than surrender.

The Essenes were an ascetic and mystical group devoted to strict discipline. They lived in isolation from the world. The Dead Sea Scrolls are believed to be the product of an Essene sect. Some scholars believe that early Christianity was influenced by the mystical and hermetical teachings of the Essenes.

The **Sadducees** evolved out of the Hellenistic elements of Judaism. The movement was made up of the priests and the aristocrats of Jewish society. They were religiously conservative but socially liberal. The Sadducees believed in a strict, narrow and unchanging interpretation of the written Torah, and they did not believe in oral Torah. The Temple and its sacrificial services were at the center of their worship. Socially, they adopted the ways of the neighboring Greek culture.

The **Pharisees** believed that G-d gave the Jews both a written Torah and an oral Torah, both of which were equally binding and both of which were open to interpretation by the rabbis, people with sufficient education to make such decisions. The Pharisees were devoted to study of the Torah and education for all.

After Judea was conquered by Rome and tensions with Rome began to mount, a fourth group appeared: the **Zealots**. The Zealots were basically a nationalistic movement, not a religious one. They favored war against Rome, and believed that death was preferable to being under Roman control. They would commit suicide rather than be taken prisoner. The most famous example of the Zealots was the defenders of Masada, who held the mountain fortress against the Roman Tenth Legion for months and ultimately committed suicide rather than surrender.

9. **Synagogues** are found throughout Israel and the World as places of worship for Jews. There are 4 movements within the Judaism.

Gathering place for worship. A building used for worshipping Adonai. Also called a synagogue or a 'Shul'.
www.Bethshechinah.com

10. Movements (Denominations) of Judaism. <http://www.jewfaq.org/movement.htm>

Some people also include a fourth movement, the Reconstructionist movement, although that movement is substantially smaller than the other three. Orthodox and sometimes Conservative are described as "traditional" movements. Reform, Reconstructionist, and sometimes Conservative are described as "liberal" or "modern" movements. Orthodoxy is actually made up of several different groups. It includes the modern Orthodox, who have largely integrated into modern society while maintaining observance of halakhah (Jewish Law), the Chasidim, who live separately and dress distinctively (commonly, but erroneously, referred to in the media as the "ultra-Orthodox"), and the Yeshivish Orthodox, who are neither Chasidic nor modern. The Orthodox movements are all very similar in belief, and the differences are difficult for anyone who is not Orthodox to understand. They all believe that G-d gave Moses the whole Torah at Mount Sinai. The "whole Torah" includes both the Written Torah (the first five books of the Bible) and the Oral Torah, an oral tradition interpreting and explaining the Written Torah. They believe that the Torah is true, that it has come down to us intact and unchanged. They believe that the Torah contains 613 mitzvot binding upon Jews but not upon non-Jews. This web site is written primarily from the modern Orthodox point of view. The 2000 National Jewish Population Survey (NJPS) performed by the Council of Jewish Federations found that 10% of American Jewish adults identify themselves as Orthodox, including 21% of those who belong to a

synagogue.

Reform Judaism does not believe that the Torah was written by G-d. The movement accepts the critical theory of Biblical authorship: that the Bible was written by separate sources and redacted together. Reform Jews do not believe in observance of commandments as such, but they retain much of the values and ethics of Judaism, along with some of the practices and the culture. The original, basic tenets of American Reform Judaism were set down in the Pittsburgh Platform. Many non-observant, nominal, and/or agnostic Jews will identify themselves as Reform when pressed to specify simply because Reform is the most liberal movement, but that is not really a fair reflection on the movement as a whole. There are plenty of Reform Jews who are religious in a Reform way. The NJPS found that 35% of American Jews identify themselves as Reform, including 39% of those who belong to a synagogue. There are approximately 900 Reform synagogues in the United States and Canada. For more information about Reform Judaism, see The Union for Reform Judaism.

Conservative Judaism grew out of the tension between Orthodoxy and Reform. It was formally organized as the United Synagogue of Conservative Judaism in by Dr. Solomon Schechter in 1913, although its roots in the Jewish Theological Seminary of America stretch back into the 1880s. Conservative Judaism maintains that the truths found in Jewish scriptures and other Jewish writings come from G-d, but were transmitted by humans and contain a human component. Conservative Judaism generally accepts the binding nature of halakhah, but believes that the Law should change and adapt, absorbing aspects of the predominant culture while remaining true to Judaism's values. In my experience, there is a great deal of variation among Conservative synagogues. Some are indistinguishable from Reform, except that they use more Hebrew; others are practically Orthodox, except that men and women sit together. Some are very traditional in substance, but not in form; others are traditional in form but not in substance. This flexibility is deeply rooted in Conservative Judaism, and can be found within their own Statement of Principles, Emet ve-Emunah. The NJPS found that 26% of American Jews identify themselves as Conservative, including 33% of those who belong to a synagogue. There are approximately 750 Conservative synagogues in the world today. Reconstructionist Judaism is theoretically an outgrowth of Conservative, but it doesn't fit neatly into the traditional/liberal, observant/non-observant continuum that most people use to classify movements of Judaism. Reconstructionists believe that Judaism is an "evolving religious civilization." They do not believe in a personified deity that is active in history, and they do not believe that G-d chose the Jewish people. From this, you might assume that Reconstructionism is to the left of Reform; yet Reconstructionism lays a much greater stress on Jewish observance than Reform Judaism. Reconstructionists observe the halakhah if they choose to, not because it is a binding Law from G-d, but because it is a valuable cultural remnant. Reconstructionism is a very small movement but seems to get a disproportionate amount of attention, probably because there are a disproportionate number of Reconstructionists serving as rabbis to Jewish college student organizations and Jewish Community Centers. Everyone I know seems to have had a Reconstructionist rabbi at college or in a community center, yet according to the NJPS, only about 2% of the Jews in America identify themselves as Reconstructionist. Reconstructionist numbers are, in fact, so small that the NJPS advises caution in interpreting the statistics. There are about a hundred Reconstructionist synagogues world-wide. See the homepage of the Jewish Reconstructionist Movement.

Though most Jews do not have any theological objections to praying in the synagogues of other movements, liberal services are not "religious" enough or "Jewish" enough for traditional Jews, and traditional services are too long, too conservative, and often basically incomprehensible to liberal Jews (because traditional services are primarily, if not exclusively, in Hebrew). Some Orthodox will not attend liberal services because of the mixed seating arrangements and because the liberal prayer book cuts many required prayers.

I have been to services in Reform, Conservative, and Orthodox synagogues, and I have found that while there are substantial differences in length, language, and choice of reading materials, the overall structure is surprisingly similar. See Jewish Liturgy for more information about prayer services.

11. **Movements in Israel Today**

Approximately 5 million Jews live in Israel. Orthodoxy is the only movement that is formally and legally recognized in Israel. Until very recently, only Orthodox Jews could serve on religious councils. The Orthodox rabbinate in Israel controls matters of personal status, such as marriage, conversion and divorce.

The other American movements have some degree of presence in Israel, but for the most part, Israelis do not formally identify themselves with a movement. Most Israelis describe themselves more generally in terms of their

degree of observance, rather than in terms of membership in an organized movement.

More than half of all Israelis describe themselves as hiloni (secular).

About 15-20 percent describe themselves as haredi (ultra-Orthodox) or dati (Orthodox).

The rest describe themselves as masorti (traditionally observant, but not as dogmatic as the Orthodox). It is important to remember, however, that the masorti and hiloni of Israel tend to be more observant than their counterparts in America. For example, the hiloni of Israel often observe some traditional practices in a limited way, such as lighting Shabbat candles, limiting their activities on Shabbat, or keeping kosher to some extent, all of which are rare among American Reform Jews, and unheard of among American Jews who describe themselves as secular. It has been said that most Israelis don't belong to a synagogue, but the synagogue they don't belong to is Orthodox.

12. Prayer shawl
Or Tallit, may also represent a prayer closet.



Jewish prayer shawl worn over the outer clothes during the morning prayers. attach fringes (*tzitzit*) to the corners of these (Numbers 15:38), repeating the commandment in terms that they should "make thee twisted cords upon the four corners of thy covering, wherewith thou coverest thyself" (Deuteronomy 22:12). The Bible is specific as to the purpose of these tzitzit, stating that "it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray; that ye may remember and do all My commandments, and be holy unto your God" (Numbers 15:38-40).

At Jewish wedding ceremonies, a tallit gadol (large) is often used as a chuppah or wedding canopy. Similarly, a tallit gadol is traditionally spread out as a canopy over the children during the Torah ceremony, during the holiday of Simchat Torah, or in any procession with Torah scrolls,

13. Tzitzit
tassels with knots. Representing the Mitzvot (commandments) in the Torah. Added to the corners of the tallit or by men on their pants waistband.



Tzitzit on the corners of the Tallit
They shall make themselves tzitzit on the corners of their garments throughout their generations, and they shall place on the tzitzit of each corner a thread of techeilet. And it shall be tzitzit for you, and you will see it, and you will remember all the mitzvot of the LORD and do them and not follow your heart or your eyes and run after them. -Numbers 15:38-40

The Torah commands us to wear tzitzit (fringes) at the corners of our garments as a reminder of the mitzvot, kind of like the old technique of tying a string around your finger to remember something. The passage also instructs that the fringe should have a thread of "techeilet," believed to be a blue or turquoise dye, but the source of that dye is no longer known, so tzitzit are today are all white. There is a complex procedure for tying the knots of the tzitzit, filled with religious and numerological significance. The mitzvah to wear tzitzit, applies only to four-cornered garments, which were common in biblical times but are no longer common. To fulfill the mitzvah, adult men wear a four-cornered garment shawl called a tallit during morning services. Most tallitot (plural) are white with blue, navy or black stripes along the shorter ends. For an observant Jew, prayer is not simply something that happens in synagogue once a week (or even three times a day). Prayer an integral part of everyday life. In fact, one of the most important prayers in Judaism, the Birkat Ha-Mazon, is never recited in synagogue!

14. Kippah



Kippah means 'dome' and is a brimless [cap](#), usually made of cloth, worn by [Jews](#) to fulfill the customary requirement held by Orthodox authorities that the head be covered during prayers. This was a custom developed after the death of Yeshua. The kippah may also be interpreted as a sign of reverence or respect where ritual or worship is being conducted out of respect for the Jewish congregation as well as out of respect for the non-Jew.¹



15. Woman's scarf

A [simple woman's scarf](#) draped over the head is common. Hats may also be worn. Woman's head covering, to show submission to men. Is worn during the Shabbat and Holy Day services.

16. The Mezuzah is a reminder of the commandments of the Torah.




On the doorposts of many Jewish homes, you will find a small case known as a mezuzah (Heb.: doorpost), because it is placed upon the doorposts of the house. The mezuzah is not a good-luck charm, nor does it have any connection with the lamb's blood placed on the doorposts in Egypt. Rather, it is a constant reminder of [G-d's](#) presence and G-d's [mitzvot](#) (commandments)

The decorative case containing the *mezuzah* scroll is just that: a mere container.

What's important is the scroll, upon which the first two sections of the Shema are handwritten, beginning with the eternal words "Hear o Israel, the L-rd is our G-d, the L-rd is One."¹ These selections both contain G-d's instruction to affix the *mezuzah*: "You shall write them on the doorposts of your house and on your gates."

The [mitzvah](#) to place mezuzot on the doorposts of houses is derived from Deut. 6:4-9, a passage commonly known as the [Shema](#) (Heb: Hear, from the first word of the passage). In that passage, G-d commands us to keep His words constantly in our minds and in our hearts by (among other things) writing them on the doorposts of our house. The words of the Shema are written on a tiny scroll of parchment, along with the words of a companion passage, Deut. 11:13-21. On the back of the scroll, a [name of G-d](#) is written. The scroll is then rolled up and placed in the case, so that the first letter of the Name (the letter [Shin](#)) is visible. (The name of G-D is so Holy that it cannot be uttered.

The case and scroll are then nailed or affixed at an angle to the right side doorpost as you enter the building or room, with a small ceremony called Chanukat Ha-Bayit (dedication of the house - yes, this is the same word as [Chanukkah](#), the holiday celebrating the rededication of the Temple). A brief [blessing](#) is recited. See the text of the blessing at [Affixing the Mezuzah](#). Blessed are you, Lord, our God, sovereign of the universe Who has sanctified us with His commandments and commanded us to affix a mezuzah . <http://www.jewfaq.org/signs.htm>

<p>17. Bar and Bat Mitzvah</p> <p>A public ceremony announcing a young man and young woman's commitment to the covenant in the Scriptures.</p> <p>Bar Mitzvah – son of the Covenant Bat Mitzvah – daughter of the Covenant</p> <p>Certainly, a 13-year-old child is capable of knowing the difference between right and wrong and of being held responsible for his actions, and that is all it really means to become a bar mitzvah.</p>	<p>Jewish children become responsible for observing the commandments at the age of 13 for boys, 12 for girls.</p> <p>This age is marked by a celebration called bar (or bat) mitzvah Some synagogues have an additional celebration called confirmation</p> <p>So what does it mean to become a bar mitzvah? Under Jewish Law, children are not obligated to observe the commandments, although they are encouraged to do so as much as possible to learn the obligations they will have as adults. At the age of 13 (12 for girls), children become obligated to observe the commandments. The bar mitzvah ceremony formally, publicly marks the assumption of that obligation, along with the corresponding right to take part in leading religious services, called up to the Torah to recite a blessing over the weekly reading.</p> <p>Today, it is common practice for the bar mitzvah celebrant to do much more than just say the blessing. It is most common for the celebrant to learn the entire haftarah portion, including its traditional chant, and recite that. In some congregations, the celebrant reads the entire weekly torah portion, or leads part of the service, or leads the congregation in certain important prayers. The celebrant is also generally required to make a speech, which traditionally begins with the phrase "today I am a man." The father traditionally recites a blessing thanking G-d for removing the burden of being responsible for the son's sins (because now the child is old enough to be held responsible for his own actions).</p> <p>In modern times, the religious service is followed by a reception that is often as elaborate as a wedding reception. It is important to note that a bar mitzvah is not the goal of a Jewish education, nor is it a graduation ceremony marking the end of a person's Jewish education. We are obligated to study Torah throughout our lives. To emphasize this point, some rabbis require a bar mitzvah student to sign an agreement promising to continue Jewish education after the bar mitzvah.</p> <p>Bar mitzvah is simply the age when a person is held responsible for his actions and minimally qualified to marry. If you compare this to secular law, you will find that it is not so very far from our modern notions of a child's maturity. In Anglo-American common law, a child of the age of 14 is old enough to assume many of the responsibilities of an adult, including minimal criminal liability</p>
<p>18. Tefillin</p> 	<p>How to Wear Tefillin</p> <p>The hand-tefillin are strapped onto the left arm (or on the right arm, for a lefty), with the box resting on the bicep, facing the heart. The rest of the strap is then wound around the arm seven times, extending down to the long finger. There are many customs regarding how the coils are positioned on the arm and finger(s).</p> <p>The head-tefillin are placed on the head like a crown, with the box resting just above the hairline in the center of the forehead.</p> <p>What's the Point?</p> <p>Mitzvahs are commandments, but the word <i>mitzvah</i> also comes from the root <i>tzavta</i>, which means "connection." A mitzvah creates a bond between G-d who commands and man who performs. In a sense, that makes tefillin the ultimate mitzvah. We're commanded to literally bind ourselves to the one and only G-d.</p> <p>More specifically, one of the boxes is placed on the arm so as to rest against the heart, the seat of the emotions, and the leather strap is wound around the left arm and hand. The other box is placed on the head, above the forehead. This teaches us to dedicate ourselves to the service of G-d in all that we think, feel and do. One Final Thought . . .</p>

	<p>When you put on tefillin, you'll be connecting to the Infinite, fulfilling G-d's will and reminding yourself to be a better person. But you'll also be doing something that your great-great-grandfather did in exactly the same way. And when you do it, you're increasing the chances that your great-great-grandchildren will want to do it too. Those straps don't connect you just to G-d; they connect you to your past, to your future, to your people.</p> <p>https://www.chabad.org/library/article_cdo/aid/1918251/jewish/What-Are-Tefillin.htm</p>
<p>19. Jewish Wedding</p>	<ul style="list-style-type: none"> • Messianic Jewish Weddings Asher & Jessie https://www.youtube.com/watch?v=gdfAA-wffOI • Jonathan Cahn describing the Ancient Jewish Wedding Jonathan Cahn: The Heavenly Khatan and the Kalah - Mystery of the Bride & Bridegroom https://www.youtube.com/watch?v=RrPlxFwVUNQ • Jonathan Cahn: The Heavenly Khatan and the Kalah - Mystery of the Bride & Bridegroom • Messianic Wedding Julian & Gloria Raven w/ Rabbi Jonathan Cahn https://www.youtube.com/watch?v=PqwdYYJN1GE

Resources for this section:

Complete Jewish Study Bible – David Stern, 2016

My Jewish Learning <https://www.myjewishlearning.com/article/shabbat-101/>

<http://www.jewfaq.org/origins.htm>

Chabad www.chabad.org

Judiasm 101 www.jewfaq.org/

Also see “Festivals of the Lord” document for beliefs of Jews who believe in Yeshua.

The Seder <https://www.youtube.com/watch?v=gBGz3k37kDE> (38 min.)

Full Length Messianic Passover (**Pesach**) Celebration with Rabbi Jonathan Cahn (Passover part 2 of 2)

<https://www.youtube.com/watch?v=s2LysEMaXHw>

IX. *Lessons with Student Learning Activities*

○ *Spring Festival – What is Pesach/Passover?*

What does Pesach mean and why celebrate it?

Pesach/Passover is a spiritual Festival that is held in March or April.

It is at the beginning of the agricultural year. This festival and Biblical Holy day is meaningful and practical. The Holy Days were revealed by God, and through them all believers can be blessed, both Jews and Gentiles (non-Jews). God’s Holy Days (Exodus 23, Leviticus 23) of which Passover is the first festival of the year is a great object lesson. It is an object lesson in a story and teaches

about God and his plan for the world. “An object lesson is an earthly story with a heavenly or spiritual meaning.” There are exciting new truths to be learned when participating in God’s holy days. God’s holy days are intended to be a reminder of his commands and his interaction with his people throughout history (Stern, 2016).



Who celebrates Pesach and what does it refer to?

Typically, Jewish and Evangelical Christian traditions celebrate Pesach/ Passover. All Jewish traditions celebrate Pesach and the Seder meal which commemorates the meal the Israelites ate before fleeing Egypt and wandering in the wilderness for 40 years. God called Moses and instructed him how to set his chosen people, the Children of Israel, free from their bondage in Egypt. They had lived in Egypt over 400 years and it was time to make them into a nation; a people set apart for His purposes.

Moses approached Pharaoh to set the Israelites free, but he refused. After God sent 9 plagues (Exodus 9:1 – 11:10) Pharaoh still did not allow the people to be released from their bondage of hard labour and slavery. Therefore, God sent the 10th plague (Exodus 12) finally convincing Pharaoh to let God’s people go. He was angry and sent the children of Israel away. Moses instructed the Children of Israel to apply the blood of a lamb to the doorposts of their homes so that the angel of death would “Passover” their home and the first born in that home would not die. The Israelites ate their evening meal, called the Seder, in haste and fled Egypt. Celebrating the Seder meal is a remembrance of fleeing Egypt and their forced labour. Read on to discover the meaning of Pesach and the purpose of the symbols to remind people about what had happened many years ago.

What is the Seder or Pesach meal about? Describe the lessons we learn?

Seder means order. Each item in the Seder meal is symbolic with special meanings and is served in a different order from other meals. Each part of the meal is explained and why it is important to the meal.

(<http://www.jewfaq.org/seder.htm>):

1. Greens - Parsley represents spring, new life or new birth. In God there is a new beginning and hope. Parsley is dipped in salt water and represents the tears shed in Egypt and for the tears of our sin which is forgiveness.
(John 16:20; Rev. 20:4, Psalm 56:8)
2. Matzah - 3 pieces of unleavened bread are symbolically used during the meal and are a remembrance of the Manna in the wilderness. It does not have yeast, and therefore is crisp like a cracker. It is pierced and has stripes. It is the bread of affliction in Egypt, and redemption when arriving in the Promised Land.

Today, in *Messianic Judaism*, *Yeshua* represents the unleavened bread. The Matza (pierced and striped) is a symbol of the suffering of *Yeshua* before the crucifixion. *Matzah* is a symbol of the body of *Yeshua/Jesus* the redeemer and Messiah. It is used also at communion; the Lord's Supper. Yeast represents sin and so the home is cleaned so that during the Pesach celebration of 7 days there is no yeast or food made with yeast present. John 8:36, John 3:16; 1 Corinthians 5:8; Matt 11:28.

3. Maror or Bitter Herbs such as horse radish reminds people of the sorrow and bitterness of slavery in Egypt. (*Today, in Messianic Judaism it is remembering the bitterness of sin.*)
4. Charoset – chopped apples, honey, nuts, wine/grape juice, and cinnamon remind people of the bondage of Egypt. It reminds them that the mortar in the bricks have now been removed from their lives. (*Today, in Messianic Judaism it is remembering that Yeshua's death on the cross released us from the bondage of sin. John 3:16, John 1:29.*)
5. Roasted Egg represents new birth. (*In Messianic Judaism it is roasted because the Pesach lamb has come and they are waiting for the Messiah's return as the coming king.*)
6. Shank bone – remember the lamb that was sacrificed. (*Messianic Judaism believes Yeshua was the Pesach lamb who died for our sins and rose again.*)
7. Four Cups of wine/grape juice represents the blood of the lamb in traditional Judaism. (*In Messianic Judaism the wine represents the blood of the Lamb, Yeshua that covers sin.*) At the meal 4 sips are taken and each sip represents a Cup.
 - a. The 1st sip is the Cup of sanctification (set apart), Luke 22:42, 1 Corinthians 5:7;
 - b. The 2nd represents the Cup of the plagues of Egypt (dipping the finger into the Cup 9 times remembering each plague).
 - c. The 3rd Cup is the blood of redemption (forgiveness by the blood of the lamb and a new life of God's joy. Luke 22:20.)
 - d. The 4th Cup is the Cup of praise and after that the singing the Hallel (praise) psalms. Psalms 113 to 118.

A place is set at the table for Elijah, symbolizing Elijah coming to announce the first coming of the Messiah. This is what traditional Jews look forward to. Elijah is still to come. The cup of Elijah means the future and what is still to come (the coming of Messiah for the first time). Traditional Jews do not believe that the *Yeshua* the Messiah has already come.

How do the meanings of the symbols in the Pesach differ among people?

For Messianic Jewish believers in Yeshua - The Seder is about the Passover lamb/*Yeshua*. 1 Corinthians 5:7. Messianic Jews understand that the 4th cup of Elijah in the Seder represents the second coming of the Messiah. Luke 22:20. Messianic Jews celebrate Pesach as do other Jews; however, *Yeshua* is in the Seder because they believe that *Yeshua* has already come the first time. Pesach for Messianic Jews includes celebrating 3 events:

- the Seder meal,
- the crucifixion of *Yeshua* and
- The resurrection of *Yeshua*.

The Festival is celebrated for 7 days. The Seder ends with singing and Jewish dancing of joy and celebration.

Typical Evangelical Christians believe Jesus is in the Passover/Easter celebrations which include remembering/celebrating:

- Good Friday – the crucifixion of Jesus and the Lord's Supper

- Story of Jesus for children – from the gospel of Luke (www.jesusfilm.org)
- The Lord’s Supper is composed of a number of parts
 - Introducing the Lord’s Supper and the story from the New Testament
 - Taking the bread which represents the body of Jesus. ,
- Easter Sunday – the resurrection of Jesus on Sunday (www.jesusfilm.org)
 - Story of Jesus for children – from the gospel of Luke

Christians remember the Passover story of the Children of Israel and their wilderness wandering; however the focus of the Easter celebration is on the crucifixion (Good Friday) and resurrection (Sunday) of Jesus. 1 Corinthians 11:23 - 26 is used as the script for the Lord’s Supper celebration. 1 Corinthians 11:27 – 34 is read to inform participants during the Lord’s supper what they must be aware of before they eat the bread and drink the Cup; and to think if they are worthy of drinking it.

Resources for the above section:

Christ in the Passover - The Seder by Jews for Jesus YouTube

<https://www.youtube.com/watch?v=gBGz3k37kDE> (38 min.)

A simple description of the Seder meal celebrated in the home involving the family.

1. **Full Messianic Passover** (Pesach) Celebration with Rabbi Jonathan Cahn (Passover part 2 of 2)
2. <https://www.youtube.com/watch?v=s2LysEMaXHw> (1:27 min)

This movie is a more detailed and descriptive and formal presentation to a group of adults.

Judaism 101 <http://www.jewfaq.org/seder.htm>

More information about Judaism.

Chabad -

Jewish Practice, Learning & Values, Community & Values, Inspiration & Entertainment

http://www.chabad.org/library/article_cdo/aid/1675888/jewish/Jewish-Practice.htm

Stern, David, 2016. The Complete Jewish Study Bible
Messianic Jewish Bible for those who believe in Yeshua.

○ **Lesson: Spring Festival – What is Passover/Pesach? Student Learning Activity**

In the following answers you will tell us what Passover means, why it is celebrated and what it means to you.



1. **Describe what Passover refers to?** A spiritual..... that celebrates and remembers the Children of Israel leaving slavery in
2. **When is Passover held?** In spring in the months of
When is Passover this calendar year?
3. **Why do Jews celebrate Passover each year? State 4 reasons it is celebrated. To Remember:**
.....
.....
.....
4. **Who celebrates Passover?** and
Who is blessed by celebrating Passover? (Leviticus 23)
5. **Who led the children out of Egypt?** **Tell the main points from the Old Testament Passover story and why God led them out of Egypt?**
.....
.....
6. **How is the Passover Festival celebrated in the New Testament? Name 4 events and days Christians remember at Passover.**
.....
.....
7. **Who is the Passover Lamb in the New Testament. Watch the movie “The Story of Jesus for children? (YouTube <https://www.youtube.com/watch?v=szvyf1ciXsQ>)**

Name the two groups of people who celebrate the resurrection of Yeshua at Passover? and
8. **What are the elements or symbols of the Seder plate and table celebrated by the Jews? List them and state their meaning.**.....
.....
.....
9. **What lessons can you learn from the Passover Story.**

.....
.....
10. Is the Crucifixion and Resurrection of Jesus important to you? Tell us why it is important to you.

.....
11. Do you celebrate Passover? Would you like to celebrate it this year?

12. How would you celebrate Passover?



○ **Spring Festival – What is Passover/Pesach? Answer Sheet**

In the following answers you will tell us what Passover means, why it is celebrated and what it means to you.

- 3. **Describe what Passover refers to?** A spiritual...*Festival* . that celebrates and remembers the Children of Israel leaving slavery in *Egypt*...
- 4. **When is Passover held?** In spring in the months of*March or April*....
- 5. When is Passover this calendar year?
- 6. **Why do Jews celebrate Passover each year? State 4 reasons why it is celebrated.** To Remember that: that God told the Jews to celebrate it (Exodus 23 and Leviticus 23); ... the children of Israel were in slavery in Egypt; to remember that God asked Moses to lead them out of Egypt; to show the power and miracles of God; to make the God of Abraham, Isaac and Jacob known to other nations.
 - 7. **Who celebrates Passover?** ...*Jews... and ...Christians*
 - 8. **Who is blessed by celebrating Passover?** (Leviticus 23). *Everyone who celebrates Passover.*
- 9. **Who led the children out of Egypt? ...Moses. Tell the main points from the Old Testament Passover story and why God led them out of Egypt?** *God saw the suffering of his chosen people, he wanted to make them into a great nation; God used 10 plagues to convince Pharaoh to let the people go, a lamb was chosen to be sacrificed by each family, the blood of the lamb was put on the doorpost of the home so that the angel of death would Passover the home of the family. They left Egypt and were in the desert for 40 years.*
- 10. **How is the Passover Festival celebrated in the New Testament? Name 4 events and days Christians remember at Passover.** Palm Sunday when Jesus comes into Jerusalem for the Passover Festival; the Lord’s Supper before the crucifixion; the Crucifixion, the Resurrection of Jesus.
- 11. **Who is the Passover Lamb in the New Testament? Jesus... Watch this section in the movie “The Story of Jesus for children”.** (YouTube <https://www.youtube.com/watch?v=szvyf1ciXs0> or www.Jesusfilm.org)
- 12. Name the two groups of people who celebrate the resurrection of Yeshua at Passover? ...*Jews who believe in Jesus the Messiah and Christians.*
- 13. **What are the elements or symbols of the Seder plate celebrated by the Jews? List 6 items and why they are there.** Shank bone representing the lamb that was sacrificed the night they fled Egypt; the haroset (apple, raisins, cinnamon to remind them of the hard work and the mortar used to hold the bricks together; parsley dipped in salt water to remember the tears that were shed; horseradish to remember the bitter times in Egypt, the egg represents renewal; lettuce remembering bitter times in Egypt. Also Matza is on the table remembering the Manna they ate in the wilderness.
- 14. **What lessons can you learn from the Passover Story?** . It is important to remember God’s Holy days (Leviticus 23) because it is a blessing to all who celebrate it. It is a remembrance of God’s Chosen People.
- 15. Is the Crucifixion and Resurrection of Jesus important to you? Tell us why it is important to you.
- 16. Do you celebrate Passover? Would you like to celebrate it this year?
- 17. How would you celebrate Passover?

○ **Lesson: The Events of the Ascension of Jesus and Celebration of Pentecost (Acts 1 &2).**

1. **Background Information to the lesson:**

Review the following events:

- Palm Sunday (Day of the Lamb):
- Crucifixion of Jesus:

- Resurrection of Jesus:

2. **Learning Activities:** You will imagine that you are with the people in each of 3 events separate that are happening when Jesus ascends to heaven and when the Holy Spirit is sent. We will use the scripture from Acts 1 & 2 to describe what you experience.

- **Scene #1:** 40 Days later after the Resurrection of Jesus - He ascends to Heaven

Acts 1:1-11 As we read this section, students imagine they are gathered together outside with Jesus and listen to what he says is going to happen to him. Then he rises to the sky, a cloud appears and blocks their view of Jesus

Then: 2 men dressed in white appear and tell them

- **Scene #2:** Acts 1: 12-26. Imagine that you have walked from the Mount of Olives to Jerusalem and are gathered with the disciples and some of the women and are praying in the *upstairs room of a house*: Peter stands up and explains to those gathered together and speaks about the prediction of the Holy Spirit coming was fulfilled from the scriptures. He speaks about Judas Iscariot and what happened to him. They then select a disciple to replace Judas Iscariot.

Scene #3: Acts 1: 15 – 26 you were gathered in the room with 120 others when the disciples selected Matthias because Judas Iscariot was dead.

- **Scene #4:** Acts 2:1 - 13: Imagine Ten Days later – The receiving of the Holy Spirit. As we read this section, students are in Jerusalem.

People gathered in the house when the Holy Spirit Descended

- **Scene #5:** Acts 2:13-36 **Peter’s Sermon to people**

- **Scene #6:** Acts 2:37-47 Discussion & Baptism
 - **Baptism with holy spirit – Pentecost**
 - **Baptism with water – Pentecost**

Summary:

Of the scenes that they found themselves in.

Conclusion: Holy Spirit lives in each of us who has accepted Jesus as our Lord and Saviour.

- **Student Lesson Activity (Acts 1 & 2)**

The Events of the Ascension of Jesus and Celebration of Pentecost (Acts 1 & 2)

1. Background information: **Describe 3 events** that happened when Jesus came into Jerusalem for the Passover Festival:

- a. On _____ Jesus came into _____ riding on a _____.
- b. On _____ Jesus was crucified outside of Jerusalem at Golgotha. He was the Passover lamb that was slain for the sins of the world John 3:16.
- c. On _____ Jesus was resurrected from the dead.

2. **Events that happened 40 and 50 days after the resurrection of Jesus.** When studying Acts chapter 1 and 2 we have described 6 scenes about what happened to Jesus, to the disciples and others gathered with them during the time of the ascension of Jesus and believers in Jesus receiving of the Holy Spirit. You are to describe what happened in each scene. Describe what you would have seen, heard, felt and learned during this scene if you had been there.

- **Scene #1:** 40 Days later after the Resurrection of Jesus you imagine that you are with the disciples. Describe what happens, what you see, hear, feel and learned. Give details about the event. Acts 1:1-11

Then: what do the 2 men dressed in white who appear and tell those who were there?

- **Scene #2:** Acts 1: 12-14 **You have walked** from the Mount of Olives, where Jesus ascended to heaven, to Jerusalem and are gathered with the disciples and some of the women. What were they doing here?
- **Scene #3:** Acts 1: 15 – 26 **you were gathered** in the room with 120 others what happens here? What does Peter talk about and explain?
 - Describe what you would have seen, heard, felt and learned during this scene if you had been there.
- **Scene #4:** Acts 2:1 - 13: **Imagine Ten Days later** – The receiving of the Holy Spirit. As we read Acts 2:1 – 13 describe what you would have seen, heard, felt and learned during this scene if you had been there.
- **Scene #5:** Acts 2:13-36 **Peter’s Sermon to people.** Explain what you would have heard, felt and learned during this scene if you had been there.
- **Scene #6:** Acts 2:37-47 **Baptism with holy spirit, Baptism with water at Pentecost**
 - Describe what you would have seen, heard, felt and learned during this scene if you had been there.

- **About Keeping the Commandments**

Examining different translations about the commandments of the Lord in the New Testament. Jesus came to complete the law, not to take away the laws of commandments in the Old testament.

Matthew 5:17 & 18 - The Fulfillment of the Law - NIV translation

¹⁷ “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to *fulfill [complete]* them. ¹⁸ For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. ¹⁹ Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven.

Matthew 5:17 & 18 - The Fulfillment of the Law - Complete Jewish Bible

¹⁷ “Don’t think that I have come to abolish the *Torah* or the Prophets. I have come not to abolish but to *complete*. ¹⁸ Yes indeed! I tell you that until heaven and earth pass away, not so much as a *yud* or a stroke will pass from the *Torah* — not until everything that must happen has happened. ¹⁹ So whoever disobeys the least of these *mitzvot* [commandment] and teaches others to do so will be called the least in the Kingdom of Heaven. But whoever obeys them and so teaches will be called great in the Kingdom of Heaven.

Matthew 22:34 The Greatest Commandment – NIV

³⁴ Hearing that Jesus had silenced the Sadducees, the Pharisees got together. ³⁵ One of them, an expert in the law, tested him with this question: ³⁶ “Teacher, which is the greatest commandment in the Law?” ³⁷ Jesus replied: “Love the Lord your God with all your heart and with all your soul and with all your mind.’^[c] ³⁸ This is the first and greatest commandment. ³⁹ And the second is like it: ‘Love your neighbor as yourself.’^[d] ⁴⁰ All the Law and the Prophets **hang** on these two commandments.”

Matthew 22:34 The Greatest Commandment - Complete Jewish Bible

³⁶ “Rabbi, which of the *mitzvot* [commandments] in the *Torah* is the most important?” ³⁷ He told him, “You are to love *ADONAI* your God with all your heart and with all your soul and with all your strength.’^[c] ³⁸ This is the greatest and most important *mitzvah* [commandment]. ³⁹ And a second is similar to it, ‘You are to love your neighbor as yourself.’^[d] ⁴⁰ All of the *Torah* [*first 5 books of the Old Testament*] and the Prophets [half *Torah*] are **dependent** on these two *mitzvot* [commandments].”

X. *“The Story of Jesus for Children” DVD* Examining the Jewish Culture and History

www.jesusfilm.org

www.MoreAboutJesusChrist.org/A1L – **download the movie - free**

YouTube – The Story of Jesus for Children

The Story of Jesus can be presented with a focus on the context of Judaism. Benjamin, the young boy is Jewish, and comes to know Jesus as his personal saviour. He would be considered a Messianic Jew.

The production was done in the Holy Land and so they have made it as realistic as possible. It shows Jewish culture, customs and thinking during that day. This thinking and culture is still prevalent today. There is tension today between Traditional, Orthodox Jews and Jews who come to know the Messiah. Jews who come to accept Messiah are often shunned by their family and their family feels that this individual has betrayed them. All of the persecution that has happened to the Jewish people (time of Esther in Persia, Nebuchadnezzar in Babylon, the temple in Jerusalem being destroyed a number of times; persecution by Crusaders, by Constantine, the Nazi Holocaust have all added to hate towards gentiles and specifically Christians).

When discussing the concept of Judaism in this DVD you might ask questions such as:

1. What role did Benjamin's dad have in the Sanhedrin(The temple court)? [Benjamin's dad was part of the decision making body in the Sanhedrin. We do not know if he was a priest in the temple court system.]
2. Why was Benjamin's father so upset with him associating with the other children? [Benjamin's father knew that they believed in Jesus, and he did not; therefore, he did not want his son to be with them.
3. Why do you think Benjamin may have kept going with his friends to see Jesus and the miracles he was performing? [Possible answers - miracles of Jesus were interesting and amazing to watch; Benjamin began to understand the love Jesus had for children, for people who were sick etc. These answers may be speculation, but the love of Jesus draws us to him. This happened to Benjamin as well as he followed Jesus. It was at the feeding of the 5000 that Benjamin began to understand the amazing power God had given to Jesus].
4. Why is the Temple court - consisting of Pharisees and Sadducees, so upset with Jesus? [He could do miracles and they could not. They also saw the power that Jesus had that they did not have. Essentially, they were jealous of Jesus and the power God gave him. The men in the Temple were also very upset when Jesus announced that he was the son of God. {This is the part in the DVD where Jesus is reading from the Torah and then he steps forward and makes the announcement that "The Scripture has come true today".. The Pharisees and Sadducees did not believe this and were still waiting for the Messiah. They did not believe that the Messiah had come. They would not accept it.
5. Why did the Pharisees and Sadducees want Jesus crucified? [The Pharisees and Sadducees were jealous of Jesus and his power to do miracles; that Jesus declared he was sent by God; that he was the son of God.. etc. They were still waiting for the Messiah and would not believe that Jesus was the Messiah. We must also realize that God had a plan to send a Saviour who was Jesus to redeem us from our sins. Jesus was the lamb that was slain. His blood would cover and cleanse us from our sins. It was God's plan that this should happen.

The tension between Jews and Gentiles is still evident today in current events. Today many countries are persecuting Israel and making decisions about a country where they really should not be involved in their affairs. There is so much that still needs to be said, but I will stop here.

The Story of Jesus (also at www.jesusfilm.org (Story of Jesus for Children) (On YouTube)

This DVD is an excellent resource for conveying knowledge, historical facts and explaining the message of Jesus Christ, creating an opportunity for individuals to make a decision to follow Jesus, and as a discipleship tool to get to know Jesus better. The DVD is an excellent tool to for teaching the values that Jesus taught. These are the same values endorsed by many countries in their laws and schools around the world.

It is best to show the movie in its entirety and then as segments to teach specific concepts.

Ask students “How many of you like a true story?” Today we will show you a true story, the story of Jesus from the Bible and you will have an opportunity to get to know Jesus better. You will see many miracles that Jesus performed. The story is taken from the Gospel of Luke in the Bible.

- Ask students to look for their favourite part; something new that they learned; the most important part of the movie; the laws that Jesus taught that are part of your countries laws, etc)
 - You will be asked to tell the class your favourite part or another topic determined by the teacher and discuss it in class. So listen and watch carefully. Look for your favourite part.(This is very important otherwise the DVD is entertainment; however, when you ask people to focus on a question they use critical thinking skills and are more involved and ready to discuss their learning.)
 - Let students know that they also will have an opportunity to make an important decision the end of the movie.
 - Ask how many truly believe in their heart that Jesus is the Son of God. You can ask them this twice to make sure that they know what they are answering for themselves.
 - Jesus may be knocking on your heart’s door asking to come in. We must each make a decision for our self. It is your decision whether you want to open the door and invite Jesus into your heart and life. (Revelations 3:20 can be helpful “Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him...”)
 - Let the students know that this is a very serious and important choice or decision that they will make in their life today.

Working with Junior and Senior High School Students

1. For the older students (junior and senior high school students) ask: “How many of you want to be successful and have a happy life? “ Tell them Jesus will help them to do this. The book of Proverbs in the Old Testament tells us what makes a successful life. We can look in the book of proverbs for wisdom, to help us make decisions. Challenge young men and women to read the book of Proverbs for advice in life. Read Proverbs - for the women to know the virtues of a wise man; for men, to know the qualities of a virtuous woman.
2. Ask students: “How many of you want a life filled with problems?” Then let them know that Proverbs also talks about what happens when we take part in certain behaviours. If we use drugs, alcohol, and other immoral practices we invite problems into our life. If we want to be a drunk – we have the privilege of being the fool in the town (Proverbs).
3. It is important to grow in knowledge about Jesus:
 - a. Who He is and what His purpose on earth is. If students want to learn more about the stories in the DVD they have seen they should read the Gospel of Luke. This can be used in classroom devotions.
 - b. Hide God’s word in our heart by memorizing scripture.

- c. Practice the fruit of the spirit (Galatians 5:22 &23) and the virtues of character (the book of Proverbs in the Old Testament) right here at school and at home by listening and respecting our teachers and parents because they want the best for us and are here to help us.
4. How do we get to **become a true follower of Jesus?** (Use these terms rather than being a better Christian since the word “Christian” has many connotations). The talk afterwards could also be something like this:

Mini Talk after Praying the Sinners Prayer

What does this experience of accepting Jesus into my heart and life mean?

After praying the sinner’s prayer and asking Jesus to forgive or pardon our sins; and by faith believing that Jesus has washed our sins away, a miracle has occurred in our life. Our spiritual eyes are opened! Jesus through the power of the Holy Spirit gives us the desire to want to be a better person; the desire to be honest, to love and respect others, to be a kind and caring person. Jesus gives us a joy, happiness, freedom, contentment and a peace that is beyond our understanding. Jesus takes away the burden of our sin; He changes or transforms us from the inside to the outside. Our parents, friends and teachers will notice that we are different in our behaviours and attitudes. God does that, He changes our desires or transforms us.

When we genuinely give our life to Jesus we want to be the kind of person Jesus wants us to be. Jesus teaches you how to live when we read the Bible where God’s promises to us are written. He helps us to solve our problems. We can find answers to our questions when we read the Bible. Now you can go with happiness in your heart and life knowing that you have a best and forever friend who will never leave you nor forsake you. You will want to get to know your best and forever friend by building a personal relationship with Him.

Review again that building a friendship with Jesus means following the five pillars of His followers (use your hand to illustrate the 5 principles):

1. Reading and studying the Bible (Hide God’s word in your heart).
2. Praying to Jesus everyday
3. Sharing and fellowshiping with other followers of Jesus
4. Telling others about Jesus.
5. Obeying God’s Word. The book of Proverbs helps you to understand how to live and about the consequences of making certain decisions.

Jesus wants you to be one of his and become a member of the family of God and He will be with you now and in eternity. One day we will all be with Him if we have genuinely invited Him into our heart and life.

Luke 15:3-7 ⁴“What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? ⁵And when he has found *it*, he lays *it* on his shoulders, rejoicing. ⁶And when he comes home, he calls together *his* friends and neighbors, saying to them, ‘Rejoice with me, for I have found my sheep which was lost!’ ⁷I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.”

May the love of Jesus and the peace He gives us, that is beyond all understanding, be yours now and always. May you go with the love and joy of having Jesus in your heart as He transforms your life!
End the time with a prayer asking God’s blessing upon the students, the teachers and the entire school.
May God bless you richly!

- **Ways to use “The Story of Jesus” Movie:**
describes culture, law, how the Sanhedrin operated, the land of the Bible, geography etc.
Download your own copy at www.MoreAboutJesusChrist.org/A1L

Religious Studies

The following concepts are taken from the DVD “The Story of Jesus”. The movie can also be watched on www.jesusfilm.org. The full length movie “Jesus Film” can be viewed here as well. Attached at the end of this document is the sequence of events and scenes in the story as well as the references to the Bible.

1. Numerous **religious events** practiced by the Jews are illustrated in this DVD. Are these events still practiced today, if so why? Or why not? What is the meaning of these religious celebrations?
 - a. **The Passover** - Study the purpose for celebrating the Passover Feast.
 - a. The night before the Children of Israel fled Egypt, they sacrificed a lamb so that the angel of death would Passover their house. The blood was put on the lintel of the door (the top of the door). They roasted the lamb and ate it inside the house. This meal was called the “Seder Supper. Jewish people still celebrate this supper at Passover. The Hebrew word for Passover is “Pesach”. The intent of celebrating the Passover was to rejoice over the Israelites freedom from Egyptian control and leaving the land of Goshen.
 - b. When the Israelites were in the wilderness at Mt Sinai they sacrificed animals to God for forgiveness of sins. After Jesus died and the curtain in the temple was torn, the Israelites did not sacrifice animals any longer. Why? For the orthodox Jews because the Temple curtain was torn, it opened the Holy of Holies and so there was no need for the priest to go into the temple to perform the ceremony for the forgiveness of sin. After the Temple was destroyed in 70 AD, the Jews no longer made animal sacrifices. (Jesus was the Passover lamb that was sacrificed on the cross and His blood was the sin offering.)
 - c. The New Testament celebrates the Lord’s Supper and is a celebration and time of remembrance of Jesus dying on the cross for our sins.
 - d. The Lord’s Supper is celebrated by Christians and Messianic Jews (Jews who believe that Jesus is the Messiah). Jesus name in Hebrew is “Yeshua”.
 - e. Discuss how Jesus celebrated the elements of the cup and the bread according to the Gospel of Luke. Describe the details for before supper and after supper in Luke and examine why Jesus did what he did. How and when do you celebrate the Lord’s Supper and what does it mean to you? Luke 22:17 – 20. The Jesus Film will have more information.
 - b. The crucifixion – why was Jesus crucified?
 - c. What is the blood of Jesus symbolic of? (washing away sin, cleansing)
 - d. When Jesus was on the cross to whom did he say “Father forgive them because they know not what they do?” (To God the Father, but the people could hear this as well. Why did Jesus say this? (He was dying for the sins that the people there had attended.)
 - e. Resurrection Day – triumph over death – which is today celebrated as Easter Sunday. What were some of the prophecies that were fulfilled in the Old Testament?
 - f. Jesus instructing people from the book of Isaiah – why did He use the book of Isaiah?
2. **Moral Values & Practices:**
 - a. Present this as a metaphor and discuss the meaning of the message.

- ✓ Write this passage out as a poem and interpret the meaning. Then discuss it as a class.

Character of the New Man Colossians 3:12 – 17 ¹²Therefore, as *the* elect of God, holy and beloved, put on [clothe yourself with compassion] tender mercies, kindness, humility, meekness, longsuffering [patience]; ¹³bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also *must do*. ¹⁴But above all these things put on love, which is the bond of perfection. ¹⁵And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. ¹⁶Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. ¹⁷And whatever you do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through Him.

b. What was the lesson Jesus was teaching and why in the following examples?

- ✓ **Giving** – the widow’s mite. Giving the best of what we have (our money, time, skills or talents, resources)
- ✓ **Forgiveness** –
 - Do a **character study** of Peter, Jesus disciple from the movie “The Story of Jesus”. What personal character traits showed up? Who was Peter, what was his role as a disciple, how did he challenge Jesus?
 - Challenging Jesus about going fishing again when they had just come back from fishing all night long; wanting to be faithful to his friend and do what is right when he told Jesus that he would not leave him; returning to the tomb to see for himself that Jesus was not in the tomb,
 - What were Peter’s emotions when he realized that he had denied Jesus?
 - What did Peter learn about forgiveness?
 - How are you like Peter?
 - What have you learned about forgiveness?
 - Forgive someone and write about the situation and the physical, mental and emotional experience of forgiving someone. Will you be able to forgive someone again?
- ✓ **Sin and Repentance and Forgiveness** - Mary Magdalene, a sinful woman.
 - Do a character study by analysing components of the story. Explain why Jesus used Mary as an example.
 - Jesus also knew what Simon was thinking. Discuss the message he was sending to Simon and to his disciples? Discuss the message for us.
 - Why does Jesus then go into a story about the money lender? Analyse and discuss the message that is being taught? Is there a message to us here? If so, what is it and how can you or I apply it?
 - Discuss the lesson we can learn from this story.
- ✓ **Zacchaeus** - do a character study and explain why Jesus used him as an example.

3. Prejudice – Simon when he was at the table with Jesus. What type of a host was Simon? What did he forget to do in their culture? (Have someone wash the feet of the guests coming.) What did Simon whisper under his breath? Why was Simon thinking this? What did Jesus say and mean when he rebuked Simon? How did Jesus rebuke him? (Telling a story about one who has been forgiven more and one who is forgiven less.

Typically, those who have been forgiven more love Jesus more rather than those who has been forgiven less. Is this right? Why would you say that?

4. Paying taxes – why are we to pay our share of taxes to the government? How does your government use the money it collects for taxes?
5. Helping your neighbour – The Good Samaritan. Why did Jesus use a Samaritan?
 - a. How can we be a Good Samaritan? Describe some actions that fit into this category.
6. When Peter & John were catching the fish Jesus said “It is enough.” What did Jesus mean?
 - a. How might we interpret this today in various situation? List them.
7. Making choices or decisions – How does Jesus’ message affect us when making choices that determine the course of our life, our attitudes and our behaviours? How does believing that Jesus is the Son of God and our Lord and Saviour transform our life? When does transformation of our life happen and how does this happen? Repentance is the moment of change in our life and changing our ways. We need to ask forgiveness for our sins, believe Jesus is the Son of God, and having faith that God has done that work in our heart. The Holy Spirit changes our life when we give him control. For by grace are you saved, through faith and that not of yourselves; it is a gift of God, not of works least any man should boast. Ephesians 2: 8 & 9.
8. Who was Jesus?
 - The Son of God
 - Part of the Trinity: the Son of God, the Father and the Holy Spirit
 - God in human form – the Jesus in the “flesh” was “the veil” that prevented people from seeing God, (the burning bush was the veil so that Moses did not see God; the angels were the veil when Jacob wrestled with the angels, the angels were the veil when they came to Mary the mother of Jesus to announce that Jesus was to be born, the angels were the veil when God announced to the women at the tomb that Jesus has risen from the dead. If anyone saw God, he or she would die; therefore God placed a veil between himself and man. This veil came in many forms.)
 - What prophecies did Jesus fulfill when He came to earth and died?
 - Describe and explain other ways that God revealed himself to men and women?
 - What was **Jesus’ prayer** while He hung on the cross? Why were these words so important? What did Jesus mean? There are multiple meanings – discuss them.
9. What does it mean “Turning the other cheek?” (there is no need to fight back – what will it solve?)
10. What do we learn about **leaders and leadership** in the DVD? What do we learn about power, control, meekness, kindness and gentleness as character traits for leaders? The leadership styles of the high priests in the Sanhedrin, Pilot, King Herod, and Jesus?
11. How can the **values that Jesus taught change people**, communities, our society and country? Are these changes for the better? If so why?
 - a. The laws of the land
 - b. Women’s role and value as compared to in the Old Testament?
 - c. People on the inside and on the outside?
12. The **Fruit of the Spirit** from Galatians 22 & 23 are values sought after in people and society. Why?
 - a. What are the **virtues of character** that are sought after by employers? By a democratic society? Name them and describe why these values are important for a healthy society? For citizens of a country?

- b. What values cause corruption in a person? a society? a country? How can a country deal with corruption?

13. **Proverbs** describes many elements for making good choices in Life.

- a. Who was Solomon, what do we know about Solomon?
- b. Why was the book of Proverbs written?
- c. How can the wisdom in the book of Proverbs guide you in your life?
- d. Why are the sayings in Proverbs considered wise? Who is this book written to? And Why.

Ethics - Business Practices – Running Ethical and Successful Businesses ...

1. What can we learn from the following examples?

- Zaccheaus – a dishonest tax collector – what can we learn from his story?
- Matthew – a tax collector and writing the book of Matthew in the New Testament.
- Not using the house of God as a market place
- The widow’s mite – giving to others
- Multiplication of the loaves and fishes
- Giving to Caesar what is Caesar’s and God what is God’s – why do we pay taxes? Why should we give to God? Help others.
- Judas – greed – and betraying Jesus
- The sower and the seed? What kind of soil is (business values) in your business/heart?
- There may be other examples that can teach us important values in life ... i.e. giving to the poor, being a good neighbor, a good Samaritan ...
- Allow students to search out their ideas and “mine” more examples in the DVD “The Story of Jesus for Students”.
- Read the book of Proverbs to learn about wise business practices and living. Use www.biblegateway.com as a search tool for concepts.

XI. Sequence of Events in the “The Story of Jesus for Children”

This movie is narrated by children and is seen through the eyes of the children. The Story of Jesus is according to the Gospel of Luke and is also a shortened version of the Jesus Film produced in 1979 (www.jesusfilm.org). The DVD can be used in various ways in the curriculum.






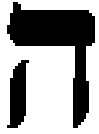





















- Introduce children to **The Story of Jesus from the Gospel of Luke** and learn more about Jesus, what he did and why.
- Be sure to ask children to look for their favourite part and discuss it in class. Ask children if they want to make a decision to invite Jesus into their heart and life by faith, believing and asking for God’s help.
- Be shown in total or as sections to further explain stories from the Bible. Be used to teach about metaphors and object lessons, parables and their meaning for living, for teaching about leadership style: “Jesus as a Leader”
- Be used to teach about how the values of a healthy society are built on values taught by Jesus. Be used to teach about culture, history and the geography of Israel. Teach about government and paying taxes, giving;
- Be used for spiritual development of adults and children. Also use www.biblegateway.org for finding Bible References

(Min:Sec)	Story	Book of Luke	Other References
00:00	Birth of Jesus	Luke 1:26	Matthew 1:18; 2:2-3
5:00	Jesus in Jerusalem at age 12	Luke 2:41-52	
5:30	John the Baptist - Baptism of Jesus	Luke 3:21-23	
6:30	Jesus teaching, Reading scripture in Nazareth, Galilee	Luke 4:14-22	
7:50	Miraculous catch of fish	Luke 5:1-11	John 21:26
9:30	Admonition of Peter (“Depart from me”)	Luke 5:8; 13:27	
10:50	Jesus teaching in the temple	Luke 4:16	
11:20	Healing 12 –year-old girl –Jarius’ daughter	Luke 8:41-56	
12:42	Call of Matthew	Luke 5:27 - 30	Matthew 9:9-12
13:30	Call of the disciples - Consider the price people paid to follow Jesus.	Luke 6:12-16	Peter & Andrew Matthew 4:18-20
15:30	Sermon on the Mount	Luke 6:27-31	Matthew 5:38-42
16:45	Mary washes Jesus’ feet	Luke 7:36-50	
19:15	Parable of the soils and sower	Luke 8:4-15	
21:00	Calming the storm	Luke 8:22-25	
22:30	Feeding the Multitude	Luke 9:10-17	Matthew 14:16 , Mark 6:38
25:30	Parable of the Good Samaritan	Luke 10:25-37	
27:30	Healing of blind Bartimaeus	Luke 18:35-43	
28:30	Zacchaeus	Luke 19:1-10	
30:30	Jesus sets his Face to Jerusalem		
31:00	Triumphal Entry into Jerusalem	Luke 19:35-40	
32:00	Cleansing the Temple	Luke 19:45-48	
33:00	Widow’s Might	Luke 21:1-4	
34:00	“Render unto Caesar that which is Caesar’s”	Luke 20:20-26	
34:30	Market Scene --- grinding meal		
35:00	The Last Supper	Luke 22:14-23	
37:00	Judas betrays Jesus, Jesus is arrested Jesus restores the servants ear	Luke 22:47-48 Luke 22:49-53	
39:30	Mocking Jesus, Peter’s Betrayal	Luke 22:63-65 Luke 22:33-62	
42:00	Jesus before the Sanhedrin	Luke 22:66-23:25	
43:00	Jesus before Pilate	Luke 22:66-23:25	
48:00	Crucifixion	Luke 23:26-49	
53:00	Burial	Luke 23:50-56	
54:00	Resurrection	Luke 24:1-12	

56:30	Post-resurrection appearance of Jesus	Luke 24:13-35	
	The prayer to accept Jesus		John 3:16 & 17

Jesus welcomes the children - Luke 18:15-17

XII. Hebrew Alphabet

									
Yod (Y)	Tet (T)	Chet (Ch)	Zayin (Z)	Vav (V)	He (H)	Dalet (D)	Gimel (G)	Bet (B/V)	Alef (silent)
									
Ayin (silent)	Samech (S)	Nun (N)	Nun (N)	Mem (M)	Mem (M)	Lamed (L)	Khaf (Kh)	Kaf (K/Kh)	
									
Tav (T)	Shin (Sh/S)	Resh (R)	Qof (Q)	Tsadeh (Ts)	Tsadeh (Ts)	Feh (F)	Peh (P/F)		

Note:

Read from Right to Left

Read from the back of the book to the front.

XIII. Text for Posters ‘God’s Holy Days’

The following text is set up for making posters about various events.

- ***God’s Holy Days***
- ***Spring Feasts***
- ***Fall Feasts***
- ***Denominations of Judaism***

Note: To change the text style, to change a word –

1. click on right mouse button on the text and
2. select edit text,
3. then select format and
4. then select design etc.

You can also use Word Art,

To change the colour of the text, go to format and fill text.

God's Holy Days

Leviticus 23

Exodus 23

Sabbath

- *Spring Feasts in English - naming them in Hebrew or Judaism*

Day of the Lamb

NOTE: Day of the Lamb in Judaism is the same day as Palm Sunday for Christianity

Passover

Pentecost

Festival of Trumpets

Day of Atonement

Festival of Tabernacles

Spring Christian

Celebrations

Palm Sunday

The Lord's Supper

Passover

Crucifixion

Resurrection

The Ascension of Jesus

Pentecost

Fall Festivals

Feast of

Trumpets

Day of
Atonement
Feast of
Tabernacles

Tallit

Tzitzit

Kippah

Shofar

Shabbat

Shaloom

Yeshua

Torah

Talmud

Messianic Jews

Gentiles

Spring Festivals

Pesach (Matzah)

Counting of the Omer

NOTE: Counting of the Omer occurs for 49 days between Pesach (Passover) and Shavout

Shavout

Fall Festivals

Rosh Shoshanna

Yom Kippur

Sukkot

Denominations

of

Judaism

Conservative

Liberal

Messianic

Messianic Jews included:

- * Jesus Disciples

- * Believers in the
Early Church

* Jews today who
accept Jesus as
the Messiah

XIV. Map of North Africa and Middle East

Northern Africa and the Middle East

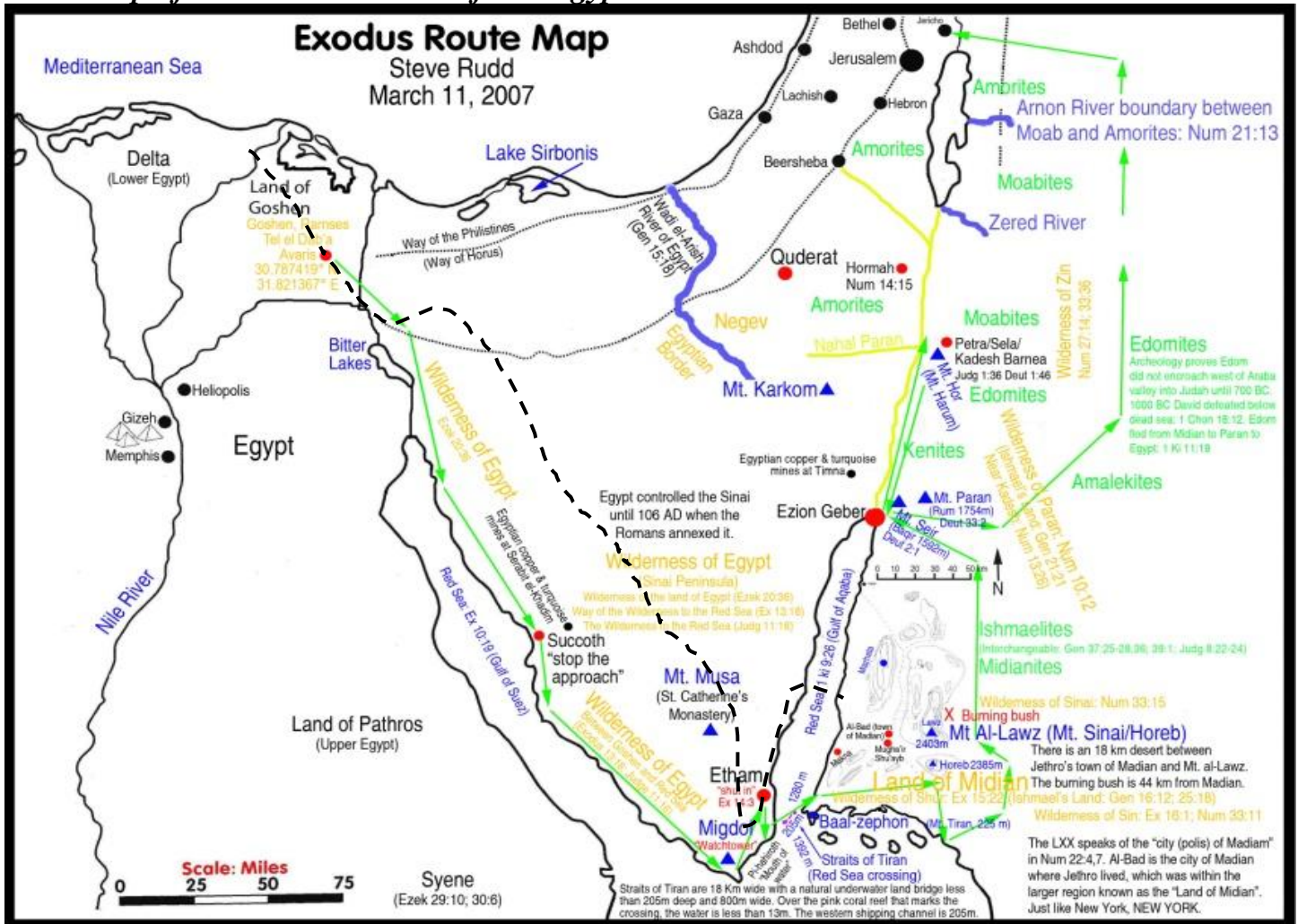


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Map of the Middle East

<https://www.vox.com/a/maps-explain-the-middle-east>

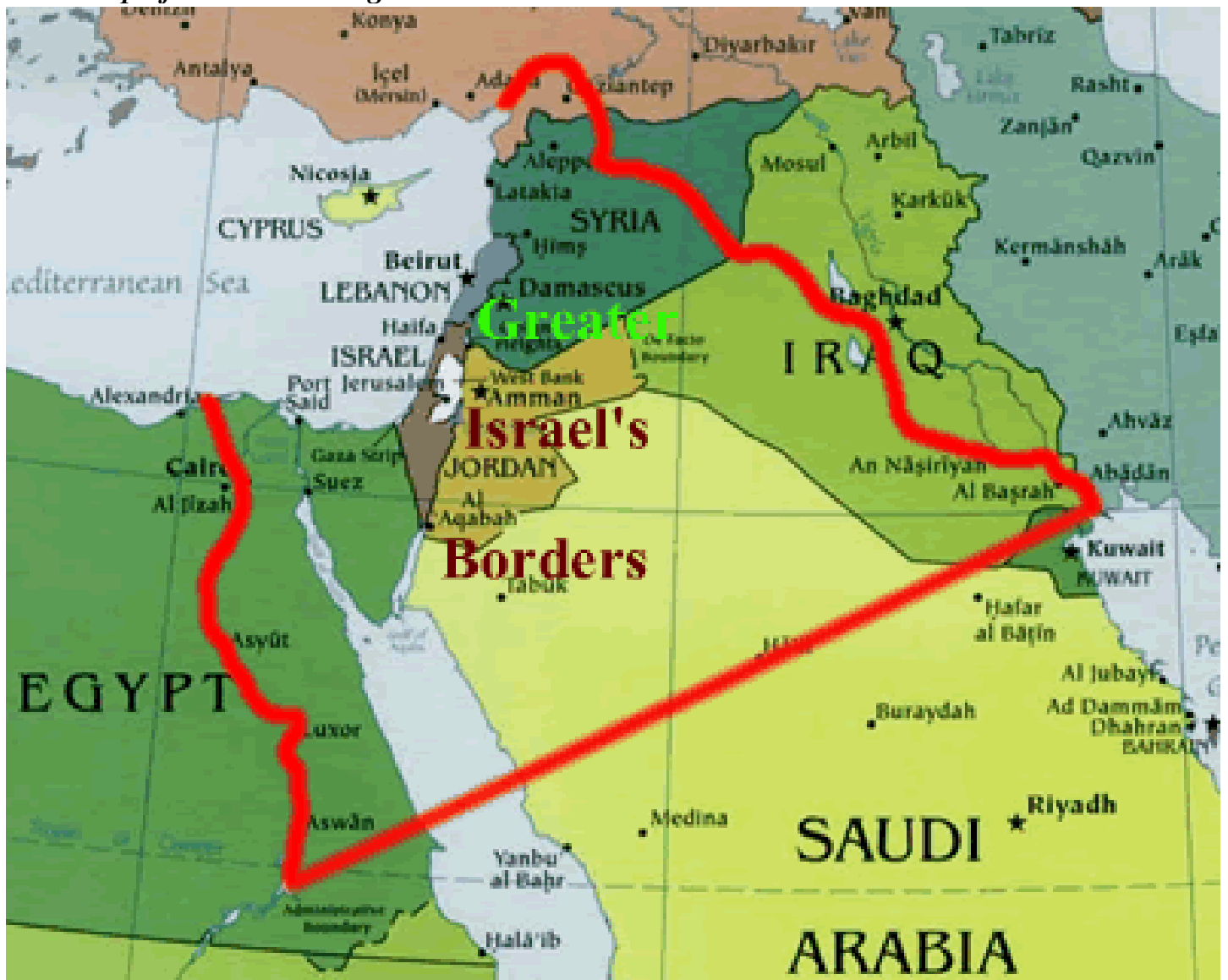
XV. Map of the Exodus Route – from Egypt to Canaan



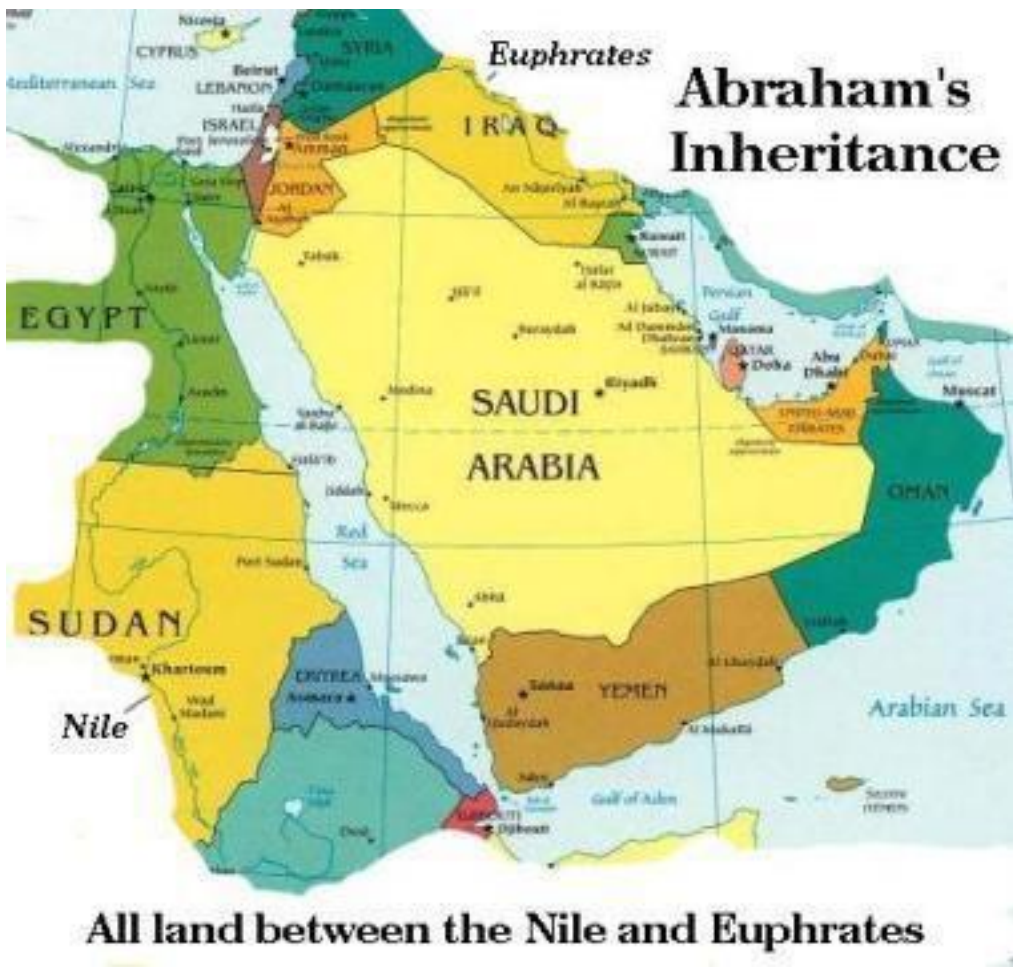
Maps:

https://www.google.bs/search?q=map+of+tribes+in+canaan&tbm=isch&imgil=oK7HcJV2oqNRCM%253A%253BBtYtft7Oph9seM%253Bhttps%25253A%25252F%25252Fwww.pinterest.com%25252Fpin%25252F495114552759736998%25252F&source=iu&pf=m&fir=oK7HcJV2oqNRCM%253A%252CBtYtft7Oph9seM%252C_&usg=__0F3TGjde9SUCfjWWp pRQBOYL7g%3D&biw=1243&bih=635&ved=0ahUKEwicld6IndbSAhVJwFQKHRABDe4QyjcLw&ei=_QDIWNyiDMmA0wKQgrTwDg#imgrc=_

XVI. Map of the Land God gave to Abraham



The area within the red area is the land that God designated for Abraham to have.



https://www.google.ca/search?q=land+God+promised+to+Israel&tbm=isch&imgil=HfndXI79GsSFnM%253A%253BVEDrHmfrN3_uyM%253Bhttp%25253A%25252F%25252Ffilesfromtoni.blogspot.com%25252F2009%25252F01%25252Fhow-much-land-did-god-give-israel-in.html&source=iu&pf=m&fir=HfndXI79GsSFnM%253A%252CVEDrHmfrN3_uyM%252C_&usg=__8jimV_E0IKGBSggkNSN_6rqJcMk%3D&biw=1333&bih=637&ved=0ahUKEwiLwJyf2OTOAhUDHGMKHTBAXwQyjclKw&ei=nCbDV4uCFYO4jAOUgofgBw#imgrc=N9ljRigs61DW6M%3A

XVII. Pictures, Text - Grafted into Israel the Commandments etc.

<https://www.pinterest.com/beatrixroets/wild-olive-grafted-in/?!p=true>

There are many other images on this website.

Sam Nadler - Gentiles in the Olive Tree - messianic study

www.messianicassociation.org/ezine17-sn.olive.htm

Quite the opposite: Paul says that **Gentile** believers, as wild olive branches, are **grafted into** a Jewish tree! From Root to Fruit The **Olive Tree** is Israel in service, and the root is God's promise to the Fathers (Abraham, Isaac, and Jacob, see Rom. 11:28,29, Isa. 51:1,2). **Being grafted** in means that you receive the blessing of the ..



<https://www.pinterest.com/pin/285345326375217665/>



THE FULLNESS OF GENTILES

25 I do not want you to be ignorant of this Mystery, lest you should be wise within yourselves; that Blindness in part has happened to Israel, until **THE FULLNESS OF THE GENTILES HAS COMES IN.**

26 So **ALL ISRAEL SHALL BE SAVED...**

ROM 11:25-26 MKJV

➤ ... some of the branches were broken off, and you, though **A WILD OLIVE BRANCH (The GENTILES)**, were grafted in among them, and have come to share in the rich root of **THE CULTIVATED OLIVE TREE (The JEWS).** ROM 11:17 HCSB

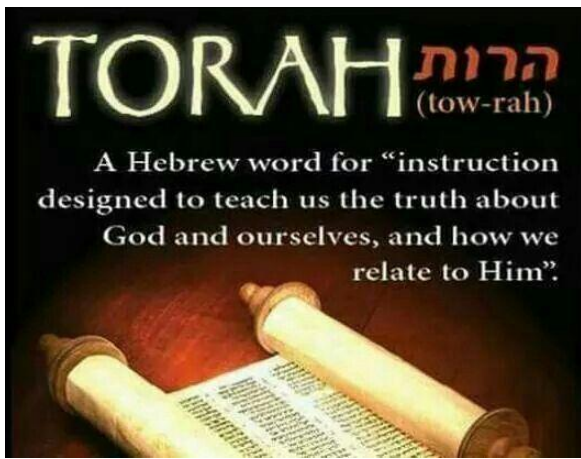


—Ezra Coleman

<https://www.pinterest.com/beatrixroets/wild-olive-grafted-in/?lp=true>



<https://i.pinimg.com/originals/a4/47/9d/a4479d5c67e979e2d4073e707e8069b8.jpg>



XVIII. Resources for Religious Studies

Resources for Teaching Judaism

Note: the website address may change, therefore, type in the name of the movie

Topic	Name of Resource	Grade	Website	
The Life of Jesus according to the Gospel of Luke	“The Story of Jesus for Children” ages 5 to 105	7, 8, review in grade 9	1. YouTube 2. Download your own copy at: www.MoreAboutJesusChrist.org/A1L 3. www.jesusfilm.org	67 min. Movie
The Life of Jesus according to the Gospel of Luke	“Jesus”	7, 8, review in grade 9 More detail in the clips than in The Story of Jesus for Children” ages 5 to 105	1. YouTube type in “Jesus” Film by Campus Crusade 2. www.jesusfilm.org	Approx. 2 hrs. Movie
Judaism Shofar	Shofar Blowing Hear the Shofar	Grade 9 and 10	YouTube http://www.chabad.org/holidays/JewishNewYear/template_cdo/aid/4837/jewish/Shofar.htm http://www.chabad.org/multimedia/media_cdo/aid/1961229/jewish/The-Shofar-Blower.htm	Approx. 5 min. Movie
Apostle Paul	Damascus From Persecutor to Apostle	Grade 7,8,9		YouTube

Gospel of John	Gospel of John	Grade 9, 10		YouTube
Patriarchs and origins of Judaism		Grade 7, 9, 10	http://www.jewfaq.org/origins.htm	Information
Hebrew Alphabet			Learn the 'alephbet'. http://www.jewfaq.org/alephbet.htm	Information
Life of Jesus	Religious groups at the time of Yeshua	Grade 7,8,9 and 10	http://www.jewfaq.org/movement.htm	Information
Judaism (Messianic Judaism)	Synagogue Bat Mitzvah Bar Mitzvah	Grade 9, 10	www.Bethshechinah.com Look under Messages from the Bema Bat Mitzvahs http://www.bethshechinah.com/sermon/lois-ogbinars-bat-mitzvah-message/ http://www.bethshechinah.com/sermon/bat-mitzvah-message-rachel-webb/ http://www.bethshechinah.com/sermon/bat-mitzvah-message-kaisha-snyder/ Bar Mitzvahs http://www.bethshechinah.com/sermon/bar-mitzvah-message-andrew-toderas/	Listen to a Bat Mitzvah, Bar Mitzvah
Denominations of Judaism.	Movements of Judaism	Grade 9, 10	http://www.jewfaq.org/movement.htm	Information
Mezuzah		Grade 9, 10	http://www.jewfaq.org/signs.htm	Information
Tefillin		Grade 9, 10	https://www.chabad.org/library/article_cdo/aid/1918251/jewish/What-Are-Tefillin.htm	Information
Bible	Complete Jewish Study Bible	Grade 7, 8, 9, 10 – 12. Teacher Resource	Complete Jewish Study Bible – David Stern, 2016 can be ordered at www.Biblegateway.com for a good price. (Translation from Hebrew to English with contributions from Rabbi's and Christian Scholars.	Book
Questions about Judaism	My Jewish Learning		https://www.myjewishlearning.com/article/shabbat-101/ http://www.jewfaq.org/origins.htm Chabad www.chabad.org Judiasm 101 www.jewfaq.org/	
Passover Meal – (Messianic Jews)	The Seder	Grade 9, 10	https://www.youtube.com/watch?v=gBGz3k37kDE Christ in the Passover - The Seder by Jews for Jesus https://www.youtube.com/watch?v=gBGz3k37kDE	YouTube (38 min.)

			7kDE	
Passover Meal (Messianic Jews)	With Rabbi Jonathan Cahn (Passover part 2 of 2)		Celebration with Rabbi Jonathan Cahn (Passover part 2 of 2) Full Length Messianic Passover (Pesach) https://www.youtube.com/watch?v=s2LysEMaXHw	YouTube
Library – Jewish Practice			Chabad - Jewish Practice, Learning & Values, Community & Values, Inspiration & Entertainment http://www.chabad.org/library/article_cdo/aid/1675888/jewish/Jewish-Practice.htm	
Various Topics Judaism		Teacher Resource	Jonathan Cahn Johnathan cahn jerusalem tour https://www.youtube.com/watch?v=fgWXcW69S34	YouTube
Journey from Egypt to Sinai			Exodus Revealed: Search for the Red Sea Crossing https://www.youtube.com/watch?v=l5jTs7BQzfk 1 hr. 24 min Note: the website may change, then type in the name of the movie	
Creation	God of Wonders	Grade 7	Macro and Micro photography and scripture to illustrate the intricacies of his creation.	YouTube
Prayer, Family Relationships	War Room	High School		YouTube
Helping others	Unconditional	Grade 8, 9 & High School		YouTube
Peer Pressure	Facing the Giants	all		YouTube
Relationships, God's plan	Book of Ruth			YouTube

Exodus Revealed: Search for the Red Sea Crossing

<https://www.youtube.com/watch?v=l5jTs7BQzfk>

1 hr. 24 min

The story of the mystery and miracle of the Exodus. A story of victory over oppression.

Published on Mar 3, 2016

The Exodus Revealed follows the footsteps of the children of Israel on an unforgettable journey of discovery. This journey reveals fascinating physical evidence for the Exodus, including: the remains of 3,800-year-old Hebrew settlements in Egypt's Nile Delta; Egyptian records of the Israelites' bondage under Pharaoh; the precise route they may have followed to freedom; their crossing site on the shores of the Red Sea; and the location of Mt. Sinai. The Exodus Revealed follows the footsteps of the children of Israel on an unforgettable journey of discovery. This journey reveals fascinating physical evidence for the Exodus, including: the remains of 3,800-year-old Hebrew settlements in Egypt's Nile Delta; Egyptian records of the Israelites' bondage under Pharaoh; the precise route they may have followed to freedom; their crossing site on the shores of the Red Sea; and the location of Mt. Sinai. The Exodus Revealed follows the footsteps of the children of Israel on an unforgettable journey of discovery. This journey reveals fascinating physical evidence for the Exodus, including: the remains of 3,800-year-old Hebrew settlements in Egypt's Nile Delta; Egyptian records of the Israelites' bondage under Pharaoh; the precise route they may have followed to freedom; their crossing site on the shores of the Red Sea; and the location of Mt. Sinai.

Song:

On My Father's Side

by "The Barn Again Gang"

<https://www.youtube.com/embed/N5ddoyfn6g4>

Just a young boy in the temple one day,
Shared with the doctors
They were so amazed,
Never had they seen one so young speak so swift.
They asked him many questions.
Conversation went like this.

What's your name son?

On my mother's side my name is Jesus.
But on my Father's side they call me Emmanuel.

How old are you?

On my mother's side now I'm 12 years.
But on my Father's side I've just always been.

Where are you from?

On my mother's side I'm from Bethlehem.
But on my Father's side it's New Jerusalem.

What's your plan?

On my mother's side I'll be crucified.
But on my Father's side, in 3 days I'll rise and I'll sit at my Father's side.

He was the Son of God, yet the Son of man,
And I can't help but wonder how Joseph must have felt.
Through an open door that day, he heard his son reply.
He said "You see I'm the King of Kings" that's on my father's side

What's your name son?

On my mother's side my name is Jesus.
But on my Father's side they call me Emmanuel.

How old are you?
On my mother's side now I'm 12 years.
But on my Father's side: I've just always been.

Where are you from?
On my mother's side I'm from Bethlehem.
But on my Father's side it's New Jerusalem.

What's your plan?
On my mother's side I'll be crucified.
But on my Father's side in 3 days I'll rise and I'll sit at my Father's side.

XIX. Movies and Suggestions for Questions for Discussion

Copies of the following movies have been donated for use in the Schools in Bahamas. In order that the movie is more than entertainment it is important to pose a question at the outset to focus the students for the discussion that follows. *Select a Question to ask students before watching the movie and then discuss after showing the movie.*

Unconditional - Inspired by a true story. (On YouTube)

Select a Question to ask students before watching the movie and then discuss after showing the movie.

1. Look for your favourite part in the movie because we will discuss it later. (What did you enjoy most in the movie?)
 - a. Why did you enjoy this part the most?
2. Did Samantha have a sense of hope?
 - a. What did it take for her to find hope for better things to come?
 - b. What were her circumstances that caused her to lose hope in life?
 - c. Do you have a sense of hope in your life? Do you have dreams for a better future?
3. What got Papa Joe into problems in life?
 - a. Did Papa Joe have a sense of hope? What were his circumstances that got him into trouble? What was the turning point in his life?
 - b. What was it that gave him to find hope for better things to come?
 - c. Do you have a sense of hope in your life? Do you have dreams for a better future?
4. Is there a second chance in your life? Why or why not? What might be the turning point? What are your dreams and hopes?
5. What can you do to make changes in your life?
 - a. How would you as an individual go about helping others in an unfortunate situation like you saw in this movie?
6. How would you as a member of a group go about helping children in an unfortunate situation like you saw in this movie?

- a. Does it interest you to be involved in a project like this? If so, how would you start small with a few “Love in Action” steps? What might be some ideas?
 - b. Where would you do the project of “Love in action”?
 - c. What would it take to organize or work on a project like this?
7. Does God expect us to help others? How can we help others in a very simple way and let others know that we really do care about them and want to make a difference?
 8. What has God put into your heart and what convictions do you have to be a help to others and make a difference in their life?
 9. Explain and describe what this story has in common with the Bible story of the Good Samaritan? Are you a Good Samaritan? What will it take for you to be or become a Good Samaritan?
 10. What will your answer to God be at the end of your life when He asks: "What have you done for Me?"
 11. Name the fruit of the spirit that are evident in the life of Joey and Samantha. Provide an example of the scene where this occurs.
 12. How do the children respond to the spirit of “Love in Action”? When youth or adults help?
 13. What do you believe Jesus wants you to do for Him?

War Room - Prayer is a powerful weapon. (On YouTube)

1. Look for your favourite parts in the movie because we want to discuss it later.
 - a. Who is your favourite character in the movie and why?
 - b. What did you learn from each one?
 - c. What strength would you like in your life that Miss Clara had?
2. Do you have a challenge that you would like to overcome?
 - a. What might you do to overcome the challenge?
3. What is it about Miss Clara that you really liked?
 - a. Why did you like these characteristics?
 - b. Is this a characteristic that you would like to work on in your life? How might you do it?
 - c. Identify some of Miss Clara's challenges in life. How she overcame them?
4. What is it about Elizabeth that you really liked? Why?
 - a. Is this a characteristic that you would like to work on in your life? How might you do it?
 - b. Identify some of Elizabeth's challenges in life. How she overcame them?
5. What is it about Tony, the father, that you really liked? Why?
 - a. Identify some of Tony's challenges in life. How he overcame them?
6. What is it about Tony's boss that you really liked? Why?
 - a. Was there a second chance for Tony? Why?
 - b. What did he do that was so admirable?
7. Does God fight for us?
 - a. Do we fight with God on some issues? Do we ever win? What did Miss Clara mean by this?
 - b. How do we get God to fight for/with us on issues?
 - c. Learn how to fight so that everyone can live and win. (make it a win/win situation)
 - d. Who is it that fights for us in life? (God)
8. Why does Miss Clara say "Put down that knife in Jesus name?"
 - a. Why do people leave out Jesus name? (There is power in His name if it is used correctly and in a time of need.)
9. Name the natural things in life that cause stress, frustration and anger in this movie?
 - a. Identify the challenges the family had?
 - b. How does Elizabeth deal with this? (She claims power in Jesus name.)
10. We always want forgiveness and grace? Why?
 - a. What does it take to repent and ask forgiveness?
 - b. What does Clara teach us about repentance, forgiveness, grace and victory?
 - i. Go into your inner room and focus on God,
11. Resist the devil and he will flee? What does this mean?
12. What would you do to plan to have a victory over something small or big in life? (a plan, strategy and resources)
13. We all have battles to fight in life – to fight them the right way...
 - a. What are some of the strategies you need to fight the right way?

14. What are the dynamics in the family that you find to be most amazing and encouraging?
15. What causes relationships to crumble?
16. What causes a family or a marriage to crumble?
17. What causes bitterness?
 - a. Why or how does bitterness take root?
 - b. How can bitterness be prevented?
18. Do you have a battle plan for prayer in your family?
 - a. What strategies or ideas could be tried?
19. What happens when you pray in faith and by believing?
20. Are there times when you have prayed and changes have happened?
 - a. What happened, how did it feel, how did things in the relationship change?
21. Are all the pleasures that the world affords more important than working at developing positive family relationships?
 - a. Why or why not?
22. What happens in the family when loving and caring about individuals becomes more important than attaining prestige and wealth?
23. How do you ask your loved one for forgiveness? Where do you begin?
 - a. Begin with a spirit of humility (bury your pride).
 - b. Be genuine in acknowledging your error, etc.
 - c. Boldly ask for forgiveness for your act and the pain that it caused someone else...
 - d. Discuss how you will not make the same error again or cause pain in your relationship.
24. What have you learned about yourself from this movie?
 - a. How will you go about becoming the person you want to be?
25. How does God see us in our life's situations?
 - a. God is a loving and generous God, but we have a responsibility to others to work together to solve issues and situations.
26. How can you become like Clara in her attitude and approach to others in helping them through a situation?
27. When we become bitter, what is that we can do to overcome bitterness? (Identify it and learn to fight in prayer, and then teach others to seek the Lord and how to fight.)
28. Do you have a prayer room, or a private place where you can concentrate and pray?
 - a. Is there value to having a separate room for prayer?
 - i. Why or why not?
29. How can you find/make a prayer closet for yourself?

Facing the Giants (On YouTube)

This is an excellent movie to show that all individuals are unique, have skills and are valuable.

Each of us needs to find our strengths, talents and abilities that we can share with others. To conform to what others are doing takes away our freedom to be who God created each of us to be – uniquely wonderful.

1. How would you face adversity if you were or are the student who is left out?
2. What can you do to make a difference or make the world you live in a better place?
3. How would you go about resolving conflict?

The Gospel of John – 3 hour movie (On YouTube)

The Gospel of John is the life story of Jesus, who he was and what he did. This gospel is written from the point of view of an eye witness – John. John and James were brothers, the sons of Zebedee – the sons of Thunder. Jesus called them from their profession as fishermen.

This movie is best viewed in sections with relevant questions.

Damascus - He entered it as a persecutor and left it as an apostle. (On YouTube)

This movie follows much of the book of Acts describing Saul's role as a persecutor, first the stoning of Stephen and then others. Christians in Damascus feared him. Saul's encounter with Jesus and his conversion and a name change to Paul places him into the role of an Apostle.

1. Who was Saul and under whom did he study? Who was Gamaliel? (Saul was a student of one of the best teachers/Rabbi's - Gamaliel)
2. What was Saul's challenge? Why did he take on the role of persecutor? He did not know Jesus personally, he was zealous. He was so convinced that he was so right and the Christians were wrong.
3. How are events today very much like what was happening in the day of Saul? (Today the persecution and killing of Christians in the Middle East Countries; the government of Russia clamping down on Christians, North Korea, or China?)
4. What made Saul's conversion so dramatic? (Being blind, Saul was now dependent upon others; it stopped his mission of going to kill the Christians. Ananias was sent to visit Saul after his conversion. Only God could change a heart like Saul's.)
5. Why would Saul's name change to Paul be so important? (Leaving the old man behind and learning to be a new man. This is what happens when Jesus takes over person's life. There is a change from the inside out.
6. Describe how Paul went about his work as an Apostle. Where did he go, who did he teach and what were some of the topics he addressed? (3 missionary journeys, his trials, others persecuting him, working as a tent maker to support himself etc...)

Movie on YouTube

God of Wonders - exploring the Wonders of Creation, and the Glory of God

1. Look for your favourite parts in the movie because we will discuss it later.
2. What part of the movie do you find to be the most amazing? Why?
3. How the power of God is made known to us?
4. Describe what you saw that is 'incomprehensible to you? For examples what appears to you to be miracles about God's creation? How do these facts make us aware of His awesomeness and help us to understand His power?
5. In light of all of the evidence of an amazing Creator, designer and the intelligent design of the Creator of heaven and earth; does it leave any doubt in your mind that God is the creator of heaven and earth? Is there room for man-made theories? Why? Or Why not?
6. In Darwin's life story he refutes his own theory of evolution. Are scientists aware of this? And if not why not?
7. Everything that God gives us is a gift of His loving kindness and goodness to us as his creation.
 - a. Are we aware of this?
 - b. Are we deserving of this?
 - c. What can we do to make a difference in the lives of others?
8. What is the greatest wonder of all about God? (That Jesus loves me!)
9. Of all that there is to know in the world, how much do you really know? (The answer is usually, very little. You can then respond by saying "If we admit to knowing very little about all there is to know in the world, it leaves a lot of room for God.")

XX. *Making Wise Choices/Decisions - Practical Learning about Living from Proverbs*

Begin by studying Proverbs 1 – 9 about wisdom and learning how to live expanding on the characteristics of a wise man and the characteristics of women in the last chapter of Proverbs.

Ask students to study the characteristics of wise living.

- **Making Positive/Good Choices / Decisions**
- **Use the decision making model to assist students in making appropriate and positive life choices and decisions.**
 - Ask: “How many of you want to be successful and have a happy life?” Tell them Jesus will help them to do this. The book of Proverbs in the Old Testament tells us what makes a successful life. We can look in the book of proverbs for wisdom, to help us make decisions. Challenge young men and women to read the book of Proverbs for advice in life. Read Proverbs - for the women to know the virtues of a wise man; for men, to know the qualities of a virtuous woman.
 - Ask students: “How many of you want a life filled with problems?” Then let them know that Proverbs also talks about what happens when we take part in certain behaviours. If we use drugs, alcohol, and other immoral practices we invite problems into our life. If we want to be a drunk – we have the privilege of being the fool in the town (Proverbs).
 - It is important to grow in knowledge about Jesus:
 - Who He is and what His purpose on earth is. If students want to learn more about the stories in the DVD they have seen they could read the Gospel of Luke.
 - Hide God’s word in our heart by memorizing scripture.
 - We can practice the fruit of the spirit (Galatians 5:22 &23) and the virtues of character (the book of Proverbs in the Old Testament) right here at school and at home by listening and respecting our teachers and parents because they want the best for us and are here to help us.
 - How do we get to **become a follower or stronger follower of Jesus?** (use these terms rather than being a better Christian because the word “Christian” has a lot of baggage).
- Ask questions to engage the students, to get students thinking for themselves as well as challenging their thinking, and “group think”.
 - a. For example: ask “what do you know about ... Jesus, Moses, the flood”, or whoever the story is about? This way you develop a sense of their knowledge about the topic and learn the new information that you can add. This also creates a natural sense of curiosity to want to know more.
 - b. Ask the students – during the lesson – what do you think happened next? Then ask a student to read the story or the next part of the story. Ask what, where, when, why and how questions.
 - c. Ask students to imagine ... the situation ... Moses in the Wilderness getting the people’s attention with the Shofar, the walls of Jericho coming down when the shofar was blown.

The key is to:

Encourage, Encourage, Encourage...

.... the right decisions that make a difference for a lifetime!

XXI. A Blessing for Teachers

Numbers 6:24 – 26 and 1 Thessalonians 5:23 – 24

²⁴ *“The LORD bless you and keep you;*
²⁵ *The LORD make His face shine upon you,*
And be gracious to you;
²⁶ *The LORD turn toward you,*
And give you peace.

²³ *May God himself, the God of peace sanctify you through and through;*
May your whole spirit, soul and body be kept blameless at the coming of the Lord
Jesus Christ.

²⁴ *The one who has called you is faithful.*
And He will do it.
Amen

Aaronic (Priestly) blessing in the Old Testament – Numbers 6:24 – 26
Blessing in New Testament – 1 Thessalonians 5:23 – 24