

Spring Holidays

By Robin Sampson and Linda Pierce

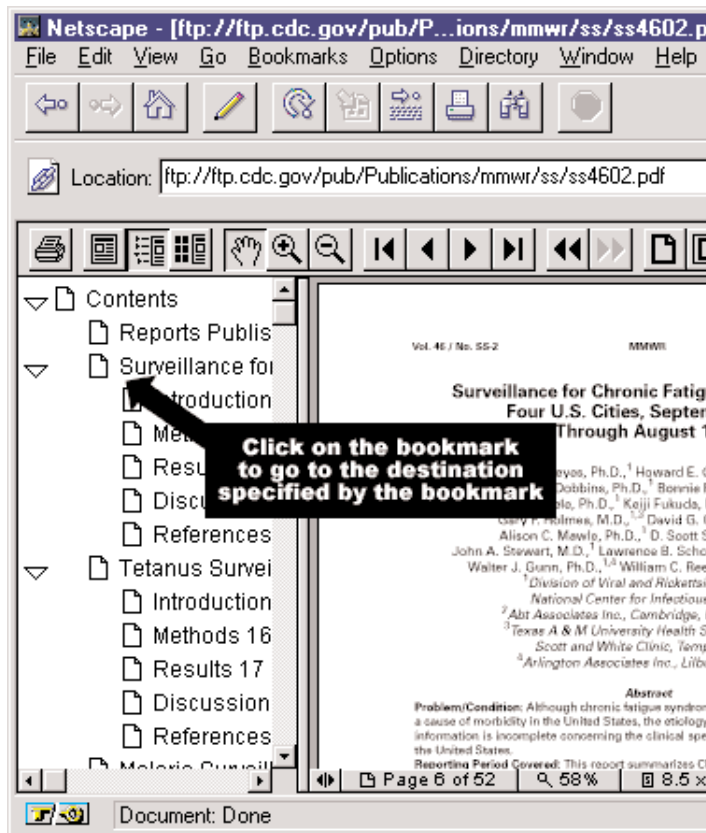


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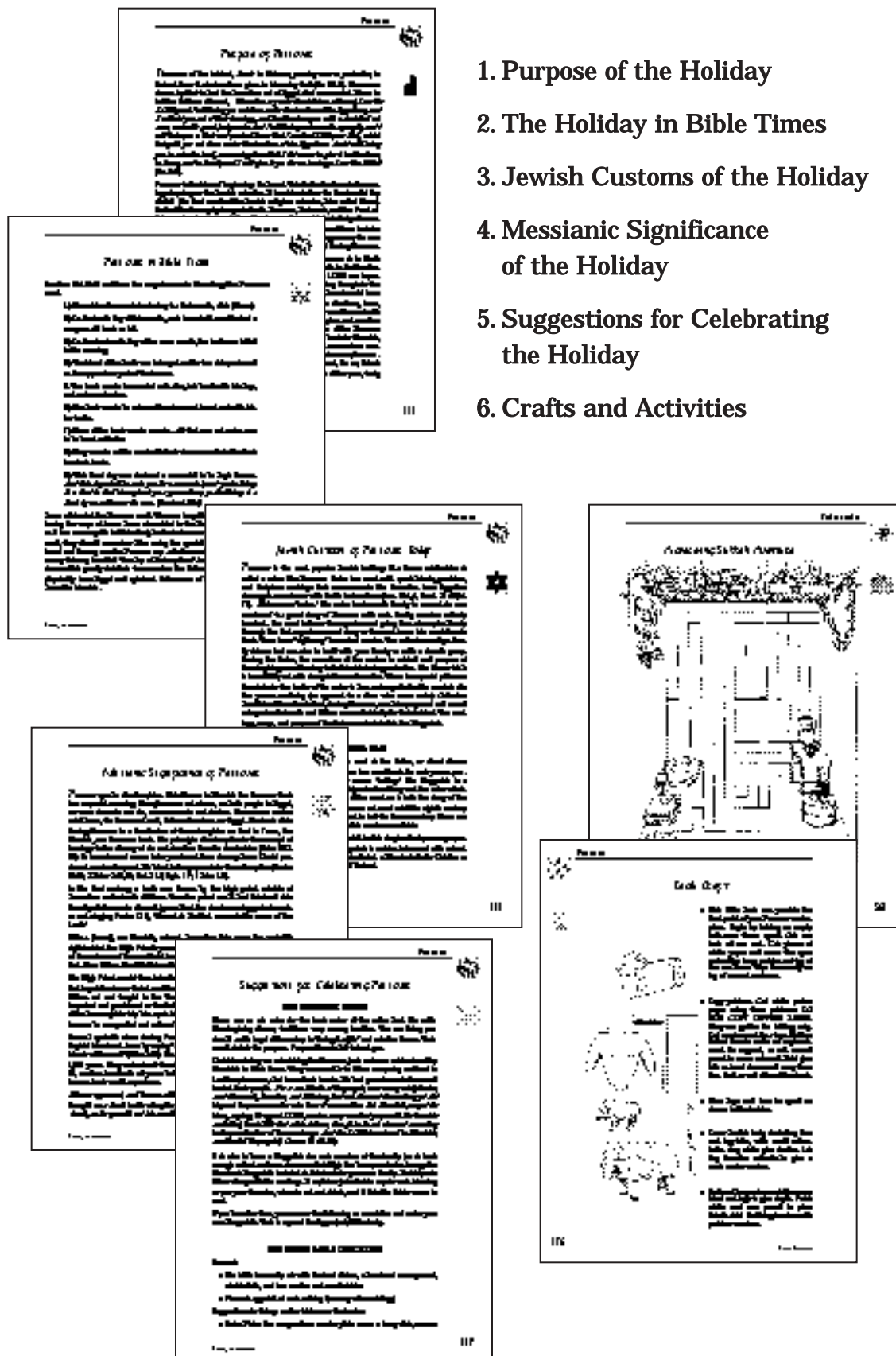
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How this Book is Organized

Each Chapter is divided as follows:

1. Purpose of the Holiday
2. The Holiday in Bible Times
3. Jewish Customs of the Holiday
4. Messianic Significance of the Holiday
5. Suggestions for Celebrating the Holiday
6. Crafts and Activities



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The Spring Holidays

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The Spring Holidays

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	DAY	6:00 P.M. - 6:00 P.M.	Events of Jesus	Matthew	Mark	Luke	John
Sixth Day Before Passover	Nisan 9	Thursday/ Friday	Approaches Jerusalem from Jericho. Spends Thursday night at Zachaeus's home. Sends two disciples ahead for animals. Entry to Bethpage. Cleanses the Temple.	21:1-17	---	19:1-28	12:1
Weekly Sabbath before Passover	Nisan 10	Friday/ Saturday	Sabbath at Bethany. First of three suppers, two anointings.	---	---	---	12:2-11
Fourth Day Before Passover	Nisan 11	Saturday/ Sunday	Triumphal entrance into Jerusalem. Weeps over city. Enters Temple. Returns to Bethany.	---	1:8-10 11:1-7, 11	9:29-35 19:36-40 41 44	12:12-19
Third Day Before Passover	Nisan 12	Sunday/ Monday	Returns to Jerusalem. Curses the fig tree. At Temple for further cleansing and teaching.	21:18-22	11:12-19	19:45-48	12:20-50
Second Day Before Passover	Nisan 13	Monday/ Tuesday	Returns to Jerusalem. Parables and questions. First great prophecy in the Temple. Second great prophecy on Mt. of Olives. Returns to Bethany. Second supper with Simon. Second Anointing.	21:23-28 23:39 24:1-51 25:1-46	11:20-33 12:1-44 13:1-37 14:1-9	20:1-9 21:38	---
Passover Day of Crucifixion	Nisan 14	Tuesday/ Wednesday	Preparation of last supper. Passover supper. Gethsemane, led away to be crucified. Crucified at 9:00 A.M., died at 3:00 P.M., buried at 6:00 P.M.	26 27	14 15	22 23	13 19
Sabbath of Unleavened Bread	Nisan 15	Wednesday/ Thursday	First night, first day in the tomb.	---	---	---	---
Second Day of Unleavened Bread	Nisan 16	Thursday/ Friday	Second night, second day in the tomb.	---	---	---	---
Weekly Sabbath Firstfruits	Nisan 17	Friday/ Saturday	Third night, third day in the tomb. Arose at the end of the Sabbath at sunset.	28:1-10	16:1-18	24:1-49	20:1-23



Overview of the Spring Holidays

Three of the four spring holidays are celebrated within an eight-day period (Abib 14-21). The spring holidays of Passover, Unleavened Bread, and Firstfruits are a portrait of the death and resurrection of Y'shua (Jesus). He sacrificed Himself on Passover, was buried on the Feast of Unleavened Bread, and was resurrected on Firstfruits. The fourth and final spring feast is the Feast of Weeks (Shavuot or Pentecost). The Feast of Weeks is held seven weeks or fifty days following the morrow after the Sabbath of Passover.

Passover and the Feast of Unleavened Bread are held in immediate sequence. The lamb was slain on the fourteenth and the Feast of Unleavened bread began on the fifteenth day of the first month. *And in the fourteenth day of the first month is the Passover of the LORD. And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten* (Num. 28:16-17). This passage might account for why Jesus began His Passover seder on the fourteenth. These are distinctly different holidays falling on different days; however, due to their closeness they are usually treated as one festival. (The scriptures seem to teach that these are two names for the same festival. See Exodus 13:3-8.)

These three spring festivals overlap or run into each other:

1. Passover (Pesach)
2. Unleavened Bread (Hag HaMatzah)
3. Day of First Fruits and Omer
 - ... And fifty days later ...
4. Feast of Weeks

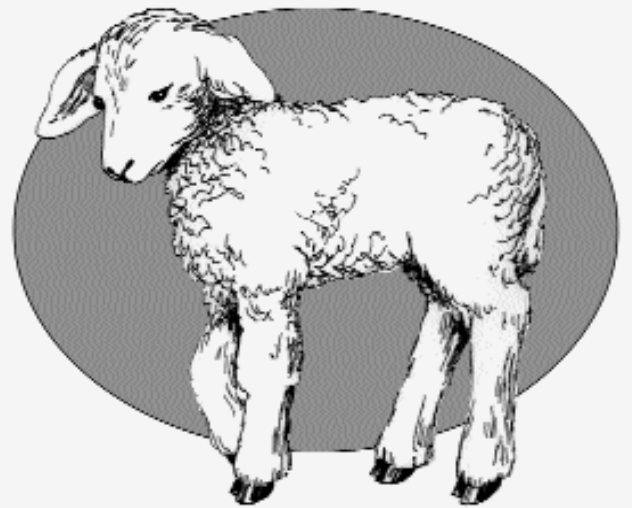
As you study the Spring Festivals, you will see the plan of God fulfilled in such dramatic detail that you cannot help but be stricken by the awesomeness of our Eternal King. The spring festivals clearly prophesy the first coming of Messiah and the fall festivals are prophetic of His second coming.



Our feet shall stand within thy gates, O Jerusalem.
Psalms 122:2



Feast of Passover



Pesach

Feast of Passover

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Feast of Passover Internet Links

"Passover: The Last Supper Connection" Video Clip ∞

Video segment (you must have Microsoft Media Player 7).

<http://www.masterslink.tv/974/asx/BFP/ASX/102B.asx>

"The Unleavened Messiah: A Portrait of Christ in the Passover" Video Clip ∞

This video is an excellent step-by-step guide through a Passover. Includes scenes from Israel as the narrator tells the history of Passover during Jesus' time.

(need RealPlayer to view the clip).

<http://www.sojournerministries.com/resources/ULM.html>

The Rituals of Passover: Portrait of Messiah's Ministry ∞

Article from Chosen People Ministries.

<http://www.chosen-people.com/docs/GB/Resources/Publications/02-03NL/rituals.html>

Finding Messiah in the Passover ∞

Article by David W. Brown, AMF International

<http://www.amfi.org/passover.htm>

More Than A Bible Story - The Meaning of Passover ∞

Charles Stanley says, "Tell your children the story of the first Passover. (Exodus 12)

Impart to them the importance of what Jesus did at the Cross. In Touch Ministries.

http://www.intouch.org/gen_content/index_627258_36808049.html

Jesus in the Passover ∞

Passover preparation instructions for churches.

<http://www.lightofmessiah.org/pages/jip.htm>

Messiah Jesus: Our Passover Lamb ∞

Sermon notes on how Jesus is our Passover Lamb. (4 pages, pdf format). Faith Baptist Church

http://www.fbck.org/Articles/General/Our_Passover_Lamb.pdf

Celebrate the Feast of Passover ∞

Pesach - Deliverance Jesus' Death by Robert Somerville

<http://www.awarenessministry.org/passover.htm>

Should Christians celebrate the Seder? ∞

Article by Dow Marmur from Christian-Jewish Relations

<http://www.jcrelations.net/en/displayItem.php?id=946>

Jewish Encyclopedia: Passover ☆

Article from the Jewish Encyclopedia originally published between 1901-1906.

<http://jewishencyclopedia.com/view.jsp?artid=98&letter=P&search=passover>

Passover Cartoons ∞

Light hearted fun from www.ReverendFun.com.

<http://biblicalholidays.com/passover-cartoons.htm>

"I Am..." Series Featuring "I am the Bread of life." ∞

Article by Clarence H. Wagner, Jr. from Israel Teaching Letter, Bridges for Peace.

<http://www.bridgesforpeace.com/modules.php?name=News&file=article&sid=180>

Passover Songs ☆

Passover music you can listen to on the Internet.

<http://kosher4passover.com/songs.htm>



Kids Domain Passover ☆

Jewish site with printables, cards, graphics, and more for children.

<http://www.kidsdomain.com/holiday/passover/>

Torah Tots - Parsha on Parade ☆

A site with a series of stories, educational material, fun and games, coloring pages for children.

<http://www.torah tots.com/holidays/pesach/pesach.htm>

BillyBear4Kids.com: Passover ☆

Offers Passover Print and Play Mazes, Chametz Game, Passover Word Search, 10 Plagues Quiz, and Ten Commandments Art Project.

<http://www.billybear4kids.com/holidays/pesach/pesach.htm>

Uncle Eli's Haggadah ☆

Uncle Eli tells the Haggadah in a light, Dr. Seuss-like manner for children and adults.

http://www.acs.ucalgary.ca/~elsegal/Uncle_Eli/Eli.html



<i>Passover Observance</i>	<i>Messianic Significance</i>
The lamb was without blemish.	Jesus was examined and found without blemish (Mat 21:23; 27:1-2; 11-14; 17-26; Luke 3:2; John 11:49-53).
The lamb was a male of the first year.	Jesus was the firstborn Son of God.
The lamb was set aside for four days on the tenth of Nisan.	Jesus entered Jerusalem and the temple on public display for four days on the tenth of Nisan.
The penalty was imposed the moment the lamb was chosen.	Christ received the death penalty for our sin before He was born.
The lamb was killed between the evenings at 3:00 P.M.	Jesus died in the seventh hour, 3:00 P.M. (Mark 15:33-37).
The lamb's bones were not broken (Ex. 12:46, Num. 9:12).	Jesus' bones were not broken. (Ps. 34:20; John 19:31)
The blood of the lamb applied to the door saved the Israelites' firstborn.	The blood of Christ saves us.
The body of the lamb must be eaten the same night (Ex. 12:8).	Jesus was crucified, suffered, and died in the same night.
No work was to be done on the Passover. The Israelites could not save themselves. Even if they should have spent all the night in prayer, the destroying angel would have broken in upon them, and slain their first-born if the blood was not on the door.	The blood of Jesus saves us, not our works. (1 Peter 1:18-21).



Purpose of Passover

The name of the festival, *Pesach* in Hebrew, *passing over* or *protection*, is derived from the instructions given to Moses by God (Ex. 6:6-8). Moses was chosen by God to lead the Israelites out of Egypt. God commanded Moses to tell the children of Israel, *Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD* (Ex. 6:6-8).

Passover is the time of beginnings for Israel. This festival ushers in the coming of spring on the Jewish calendar. It is celebrated on the fourteenth¹ day of Abib (the first month of the Jewish religious calendar, later called Nisan). Each of the three pilgrimage festivals—Passover, Pentecost, and the Feast of Tabernacles—has an agricultural basis as well as an historical significance. Many different things are celebrated during Passover. A few of these include: the end of the rainy season and the beginning of the growing season; the new lambing time, and the Exodus of the Israelites from Egypt during Passover.

It cannot be overemphasized as to how foundational Passover is in God's eternal redemption plan. Only Nisan can be the first month in God's calendar. Though other cycles and other aspects of life in the LORD are important, it is the sacrifice of the Lamb that gives it all meaning. Except for the sacrifice of the Passover and the blood on the doorposts, Israel would have suffered the same fate as the Egyptians. The promises to Abraham, Isaac, and Jacob would have then become void. With no Passover sacrifice and with no blood on the doorposts, then no Torah could have been given and no other celebrations could have followed. Apart from the sacrifice of the Passover and the blood on the door posts, there would have been no basis for Messiah, our Passover, to be sacrificed on the anniversary of that momentous occasion. We would have no hope and remain dead in our sins; however, the command was obeyed and deliverance was accomplished. Indeed, for us, this is most certainly the first of all the months, the first month of the year, truly the real beginning of all spiritual life (Michael 1996).



Purpose of Passover - Continued

God directs parents, this special night of the year, to take on the role of teacher, and pass down His story of the exodus from Egypt to future generations. This ceremony not only looks back to the miraculous story of God delivering His people, but it also presents the promise of Messiah's death and resurrection. It is an exciting experience centering on a mixture of ritual foods. The matzah, bitter herbs, wine, and the rest, provide a lasting link through the march of history.

ISRAEL'S REDEMPTION FROM EGYPT (EXODUS 1:1-18:27)

The Old Testament story of Passover has more light, more splendor, more vividness, and a richer application to life than any other story in the book of Exodus. Moses and his brother Aaron went to Pharaoh and told him that the Lord said to let the Israelites go. Pharaoh refused to release the Israelites, even for a brief visit to the desert to worship their God. In fact, he made life for the Israelite slaves even worse. Moses had warned Pharaoh that God would send a series of plagues upon Egypt unless the people were freed.

God sent the plagues to show the people that He is the one true God. He confronted the things that the Egyptians called gods. The ten plagues were righteous plagues, and justly inflicted upon the Egyptians because each plague had something to do with the false gods that the Egyptians worshipped. God makes those false things that we worship a burden to us.

The word *plague* is from the Hebrew word *oth*, which means "sign." The Egyptians believed in magic. They were always trying to override the laws of nature to perform their "tricks." God used the laws of nature to bring about His signs and wonders.

The entire episode of the plagues is supposed to have happened within eight to ten months. Each of the plagues spoke as a sign to the Egyptians, showing them that He is greater than their so-called gods. The first three plagues affected all the people, even the Hebrews. The next three plagues were much more intense and only happened to the Egyptians (*I will put a division between my people and thy people* v. 23). Before each plague, God commanded Moses and Aaron to warn Pharaoh, *Let My people go or I [God] will bring a plague upon you*. Before each plague, for three weeks, Moses warned Pharaoh. The actual plague lasted one week.



FIRST PLAGUE: THE NILE WATERS TURN TO BLOOD

The Nile, the river of Egypt, was the Egyptians' idol. The Nile's waters nourished the land and determined the welfare of all the people. The Egyptians thirsted after blood when they slaughtered the Hebrews' children, and now God gave them blood to drink. Now the source that brought the Egyptians life brought death instead (Exod. 7:14-25).

SECOND PLAGUE: THE FROGS

The frogs represented the fertility goddess, Isis, that was supposed to help women in childbirth. Frogs were everywhere: in their houses, in their beds, and at their tables. They could not eat, drink, or sleep without their precious god. The frog that symbolized life was left to be raked in heaps of rotting piles of death (Exod. 8:1-15).

THIRD PLAGUE: THE LICE

The lice which came up to live out of the dust of the earth represented the Egyptians' god of the earth, Seth. Matthew Henry notes that lice were small despicable, inconsiderable animals, and yet, by their vast numbers, they rendered a sore plague to the Egyptians. God could have plagued them with lions, or bears, or wolves, or with vultures or other birds of prey; but He chose to do it by these contemptible instruments (Exod. 8:16-19).

FOURTH PLAGUE: THE FLIES

The stinging, disease-carrying flies ruined the land. Beelzebub, the prince of the power of the air, has been glorified as the god of flies, the god of Ekron. The fly was always present at idolatry sacrifices. It seems that the god partook of those in this manner. This fourth plague came upon the Egyptians only. It made Israel a separate and Holy People (Exod. 8:20-32).

FIFTH PLAGUE: THE DISEASE OF LIVESTOCK

A great number of cattle died by a sort of pestilence. The Egyptians made the Hebrews poor and so God caused great loss to the Egyptians. This disease



Purpose of Passover - Continued

afflicted only the Egyptian livestock. The Egyptians believed animals were possessed by the spirits of gods. The bull was sacred in Egypt, identified in its markings to their god Apis. This pestilence, God's Word tells us, did not affect the Hebrew livestock (Exod. 9:1-7).

SIXTH PLAGUE: THE BOILS

Again God demonstrated His ability to control nature. When the death of their cattle didn't convince the Egyptians, God sent a plague that seized their own bodies. *And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast* (Exod. 9:10). Sores in the body were looked upon as punishment for sin, a means by which to call one to repentance. None of the Hebrews had any boils. This plague was a direct attack on the shamanism of the medico-mystical processes in Egypt (Exod. 9:8-12).

SEVENTH PLAGUE: THE HAILSTORM

Moses gave the people a one-day warning before this plague. The notice was given because the sorcerers of Egypt were also agricultural shamans who supposedly controlled the weather. Those who feared the Lord went into shelter (showing us that God had mercy on some of the Egyptians). Those who did not believe God and took no shelter died in the fields (Ex. 9:21). There was ice and fire mingled with the hail, very grievous, such as there was none like it in all of the land of Egypt. The hail killed both men and cattle, and battered down the herbs, vegetable gardens, fruit trees, and other plants. God, in His judgment, caused it to rain or hail on the Egyptians and not on the Hebrews (Exod. 9:13-35).

EIGHTH PLAGUE: THE LOCUSTS

By this time, Pharaoh's people, his magicians, and advisors, began to rebel. Pharaoh stood alone against God. *Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts*



of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such. The plague was then sent which devastated the land and hence the power of the gods and shamans of agriculture. Pharaoh sent for Moses and pretended to repent. He asked Moses to pray to God to take the locusts away. *And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red Sea; there remained not one locust in all the coasts of Egypt* (Exod. 10:13-14, 19).

NINTH PLAGUE: THE DARKNESS

The Egyptians rebelled against the light of God's Word and they were justly punished with darkness. This thick darkness was over Egypt three days, but the people of Israel had light where they dwelt. What a picture of dark and light, of being lost and saved. The children of God walked in the light while Pharaoh and his people wandered in the darkness.

Matthew Henry's Commentary states,

The cloud of locusts, which had darkened the land (v. 15), was nothing to this. It was a total darkness. We have reason to think, not only that the lights of heaven were clouded, but that all their fires and candles were put out by the damp or clammy vapors which were the cause of this darkness; for it is said (v. 23), *They saw not one another.* It is threatened to the wicked (Job 18:5-6) that the spark of his fire shall not shine, even the sparks of his own kindling, as they are called (Isa. 50:11), and that the light shall be dark in his tabernacle. Hell is utter darkness. The light of a candle shall shine no more at all in thee (Rev. 18:23).

This plague was an attack on the power of the supreme deity of Egypt, the sun god Re or Amun-Re. The Egyptians could do nothing but stay in their homes and consider what they had experienced up to now, regarding the power of the God of the Israelites. Even then, Pharaoh refused to yield (Exod. 10:21-29).

TENTH PLAGUE: THE DEATH OF THE FIRSTBORN

God said in Exodus 13:2, *Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.*



Purpose of Passover - Continued

Nelson's *Illustrated Bible Dictionary* explains the importance of the firstborn: God placed a special claim on the firstborn of man and beast (Ex. 13:11-13). This meant that the nation of Israel attached unusual value to the eldest son and assigned special privileges and responsibilities to him. Because of God's claim on the first offspring, the firstborn sons of the Hebrews were presented to the Lord when they were a month old. Since the firstborn was regarded as God's property, it was necessary for the father to redeem, or buy back, the child from the priest. Early Hebrew laws also provided that the firstlings of beasts belonged to the Lord and were turned over to the sanctuary (Ex. 13:2; 34:19; Lev. 27:26). The firstborn's birthright was a double portion of the estate and leadership of the family. As head of the home after his father's death, the eldest son customarily cared for his mother until her death, and provided for his unmarried sisters until their marriages. He was the family's spiritual head and served as its priest. In figurative language, the term *firstborn* stands for "that which is most excellent."

The significance of the death of every firstborn in Egypt, from the house of Pharaoh to the slaves and the livestock, was great. But Israel would be spared so that there would be an obvious distinction between those who belong to the YAWH and those who do not (Exod. 11:1-10).

And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians (Exodus 12:29-36).



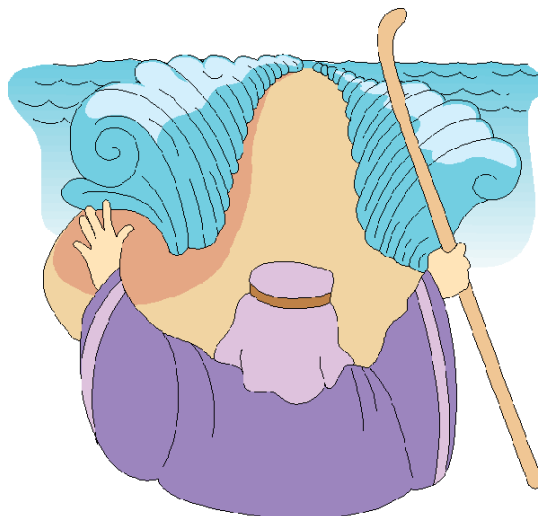
SEDER

During the Passover celebration, Jews and Christians remember this great event by eating special foods associated with the bitterness of slavery and the sweetness of freedom. The entire meal, called the *seder*, is eaten as the story of Israel's freedom is told. Everything in the Seder is directed toward the prime command from the Bible: *And thou shall shew thy son in that day saying, This is done because of that which the LORD did unto me when I came forth out of Egypt* (Exod. 13:8). See a *Messianic Seder Process* in the next chapter.

REDEMPTION

The great miracle of the splitting of the Red Sea is the climax of the departure from Egypt and the inspiring wonder that forged a group of slaves into a nation. The redemption from Egypt is not only that of Israel but also a salvation by faith in general. The celebration of redemption from Egypt will be a pattern for salvation from all other evil.

During this God-ordained night we celebrate the doctrines of our salvation. Thus, like ancient Israel, we are sovereignty brought to the edge of the "sea" with no hope except to trust His deliverance and to follow Him. We marvel at His overwhelming sufficiency. Like ancient Israel, when we trust Him for deliverance and walk through the "sea" with Him, we end up singing and dancing on the other side. That's Pesach! (Berkowitz 1996)





PASSOVER REMEMBRANCE THROUGH THE BIBLE

Numbers 9 is the first anniversary of the Passover. God made special alternative rules for persons unclean, or on a journey, for service to be held on the 14 of the second month. This made it possible for all to keep the feast. This chapter also outlines the penalty for disregarding the Passover observance.

Deuteronomy 16 restates the command to keep Passover, adding the appointed location where the Temple was to be established.

In Joshua 5:10-11 Passover is renewed by the Israelites upon their entering Canaan.

Ezra 6:19 and 20 tells of Passover after return from captivity.

For the first time in decades Hezekiah restores Passover. The people were so moved that the festival was extended an extra seven days (2 Chronicles 30-32).

2 Kings 23 and 2 Chronicles 35 describe a restoration of the Passover by Josiah after four hundred years of interruption.

Ezekiel reinstituted Passover (Ezekiel 45:21-24).

Luke 2:41-52 tells of Mary, Joseph, and twelve-year-old Jesus going to Jerusalem for Passover.

Matthew 21-28 focuses on Passover week, replacing ceremony with reality.

1 Corinthians 5:7 calls Christ our Passover.

Acts 12:3 tells us that Peter was imprisoned at the time of Passover.





Passover in Bible Times

OLD TESTAMENT

Many years before Israel's redemption from Egypt, God revealed the importance of the shedding of blood of a lamb. Consider the story of how Abraham obediently offered his beloved son, Isaac, to God (Gen. 22:1-19).

"Father, where is the lamb?" These timorous words were first uttered by Isaac. Abraham, his father, in obedience to God, was taking him to the land of Moriah to be sacrificed (Genesis 22:1-7). Abraham's answer to Isaac's question was a prophetic promise as well as an illustration of faith, "God will provide himself a lamb for a burnt offering" (Genesis 22:8). Passover was God's provision of salvation for the nation of Israel to leave Egypt. That freedom was purchased at a great price—the death of the firstborn of Egypt. Passover demanded faith; it demanded obedience. Failure to provide the lamb, failure to put the blood of the lamb upon the doorposts and lintel in the prescribed manner meant death for the firstborn of that house (Exodus 12:1-13). The emphasis of God's Word has always been that, without the shedding of blood, there can be no remission of sin (Leviticus 17:11; Hebrews 9:22). Thousands of years later, God would provide Himself a Lamb (Sevener 1995).

The Bible records Passover kept the second year after the Exodus, then again when the Jews reached the promised land (Joshua 5:10). The requirements directing the Passover meal in the Exodus 12:1-13:16 outline were followed:

- 1.) The celebration was to be during "the first month," Abib (Nisan).
- 2.) On the tenth day of this month, each household would select a one-year-old lamb or kid.
- 3.) On the fourteenth day of the same month, the lamb was killed in the evening.
- 4.) The blood of the lamb was to be put on the two side posts and on the upper door post of the houses.
- 5.) The lamb was to be roasted with fire, his head with his legs, and no bones broken.



- 6.) The lamb was to be eaten with unleavened bread and with bitter herbs.
- 7.) None of the lamb was to remain—all that was not eaten was to be burnt with fire.
- 8.) They were to eat the meal with their shoes on and staff in their hands, in haste.
- 9.) This feast day was declared a memorial to be kept forever.

During the Temple times, the pilgrims came joyously in bands, singing psalms and bringing offerings. What a sight! Josephus records the number of lambs slain from 256,500 and later (a.d. 65) no fewer than three million. A sign hung on each lamb's neck bearing the name of the family. What an impression must have been made on the children. The glorious Temple, the robed priests, the smoke of the sacrifice, then a special supper with symbols and the re-telling of the story of the greatest night in all history. The special preparation for the Passover commenced on the evening of the thirteenth of Nisan, with which, according to Jewish reckoning, the fourteenth began, the day always being computed from evening to evening. The head of the house was to search with a lighted candle all the places leaven was usually kept. A reference to this search is seen in Zephaniah 1:12: *And it shall come to pass at that time I will bring Jerusalem with candles...* From early forenoon of the fourteenth of Nisan, the Feast of Passover may be said to have begun. In Galilee, no work would be done all that day. The next care was to select a proper Paschal lamb which, of course, was free from all blemishes (Edersheim 1994).

The crowd would lead their sacrificial lambs up to the Temple to be slain around 2:30 p.m. to 3:30 p.m. The priest blew the trumpet when the lambs were slain. The priests caught the blood of the lamb in a special bowl of silver or gold. While hymns were sung, the bowls were passed on to the priest at the altar. The Hallel was recited (Psalms 113 to 119). The lambs were cleaned out and burnt on the altar. The service ended with burning of the incense. No work was allowed except the preparing of the Passover meal.

The lamb was roasted on a spit made of pomegranate wood. Special care was taken so the lamb did not touch the oven or any type of foreign matter. The bones were not broken. All that was not eaten was burnt with fire until none remained.



Passover is mentioned during the time of Solomon, Hezekiah, Josiah, and under Ezra. The earliest records (the Mishnah) explain the service of this supper was very simple including only the lamb, the unleavened bread, the bitter herbs, and red wine mixed with water.

PASSOVER OBSERVED BY JESUS

Unleavened Bread and Passover are used in the Gospels interchangeably. Strictly speaking, the Passover was Nisan 14 and the Unleavened Bread Nisan 15 through 21.

On the preparation day before the Passover (Mark 15:42), early in the day, Jesus sent Peter and John before Him to prepare for the Passover. Jesus ate His last Passover meal in the Upper Room in the evening in accordance with the original Passover observance in Leviticus 23:5, Numbers 9:1-5 and Exodus 12:6-13. Jesus washed the feet of His disciples. He broke the unleavened bread, symbolizing His offering of Himself as the bread of heaven. "In the evening He cometh with the twelve" (Mark 14:17) and ate the Passover lamb supper with them—all but Judas, who left before the meal (Matt. 26:26-29; Luke 22:14-23).

The Passover celebration took place yearly at the temple in Jerusalem. Every Jewish male was expected to make a pilgrimage to Jerusalem during this time (Deut. 16:16). This was a week-long festival.

And the Jews' Passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three



days I will raise it up. Then said the Jews, Forty and six years was this temple in building; and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the Passover; in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man: for he knew what was in man (John 2:13-25).

Now before the feast of the Passover; when Jesus knew that his hour was come that he should depart out of this world unto the Father; having loved his own which were in the world, he loved them unto the end (John 13:1).

(See also Matthew 26:17-28; Mark 14:12-25; and Luke 22:7-20.)

Jesus celebrated the Passover meal. When we keep the Passover we are following the ways of Jesus. Jesus also added to the Passover. He expounded on it in a new way. He told his disciples that whenever they ate the Passover meal, they should remember Him using the special unleavened Passover bread, and the cup was the Passover cup *after* the meal. In the Passover ceremony this cup is called “the Cup of Redemption.” Jesus wants believers to observe this yearly institute to remember the deliverance of God’s people physically from Egypt, *and* to recall the *spiritual* deliverance of God’s people through Jesus the Messiah.



Jewish Customs of Passover Today

Passover is the most popular Jewish holiday. The dinner celebration is called a seder. The Passover Seder is a meal with special foods, practices, and Scripture readings that commemorate the liberation from Egyptian slavery, in accordance with God's instructions (Lev. 23:1,4, Exod. 12:14,24-27). *Seder* means "order." The seder invites each family to recount its own version of the great story of Passover with each family member actively involved. The meal induces the experience of going from slavery to liberty through the food experiences and story as the meal turns into an elaborate feast. There is no "right way" to conduct a seder. The seder is usually a family dinner but can also be held with your family or with a church group. During the Seder, the narrative of the exodus is related and prayers of thanksgiving are offered up to God for his loving protection. The dinner table is beautifully set with fancy dishes and candles. There is a special pillow on the chair for the leader of the seder to lean on to symbolize the comfort of a free person reclining (as opposed to a slave who never rests). Orthodox Jewish tradition directs that, during Passover, meals be prepared and served using sets of utensils and dishes reserved strictly for that festival. The readings, songs, and prayers of the Seder are included in the Haggadah.



THE HAGGADAH

The Haggadah is the prayer book used at the Seder, or ritual dinner observed at Passover. Sometimes there is a small book for each person participating in the seder. *Haggadah* means "telling." The Haggadah is a "script" of what the leader and participants should say and the order of eating and drinking during each part of the meal as it tells the story of the Exodus from Egypt. The haggadahs were not used until the eighth century A.D. before this oral tradition was used to tell the Passover story. There are over three thousand different Haggadah versions available.

We have included a Messianic Haggadah in this chapter that you may reproduce, for your family only. This Haggadah is written to be used with a family with small children. We have also included a Messianic Seder Outline so you can make your own Haggadah, if desired.



Jewish Customs of Passover Today - Continued

THE SEDER PLATE

There is a special plate in front of the leader called the seder plate. The Seder consists of three directive foods listed in Exodus 12 and customary foods later added by the Rabbis. Each of the foods symbolizes some aspect of the ordeal undergone by the Israelites during their enslavement in Egypt.

FOODS LISTED IN EXODUS 12

Bitter Herbs (usually horseradish) representing the bitterness of bondage

Shank Bone of a Lamb symbolizes the lamb eaten before they fled Egypt.

Matzah — must be made solely of special flour and water (no leaven).

CUSTOMARY FOODS LATER ADDED BY THE RABBIS

Haroset (it looks unappetizing but is delicious) is a mixture of apples, nuts, grape juice, and cinnamon. It represents the mortar the Israelites used to build the Egyptian cities and the sweetness of a better world.

Roasted Egg is said to be the symbol of life, but we believe it came in with the pagan fertility rituals (Boaz 1996). (Our family decided to leave off the egg.)

Karpas or fresh greens (usually parsley or celery) symbolizes the new life for the Jewish people and the hyssop used to sprinkle blood on the door post. The parsley is dipped into salt water representing the tears of slavery.

THE FOUR QUESTIONS

Jewish tradition requires the youngest child at the table to ask, usually in song, four questions about why this night is different from all other nights. The leader answers each question telling the Passover story.

1. Why do we eat unleavened bread on this night when all other nights we eat either leavened bread or matzah?
2. Why do we eat only bitter herbs on this night when all other nights we eat all kinds of vegetables?



3. Why do we dip our vegetables twice on this night when we do not dip our vegetables even once all other nights?
4. Why do we eat our meals reclining on this night when on all other nights we eat our meals sitting or reclining?

THE FOUR CUPS

The four cups of wine are customarily drunk at the Passover Seder. An innocent-looking choice between wine and grape juice for the Passover Seder can, under appropriate circumstances, become a focus for complex moral, political, and religious issues. This book will not attempt to go into this much-debated issue. We'll leave this debate up to you and your family.

During Passover, no food with leaven is permitted. Leavening is a fermenting process in which yeast turns the food sour. The rules of leavening apply to food prepared out of any of the five kinds of grain; barley, wheat, rye, oats, and spelt. Although wine is fermented, it doesn't enter into the category of leaven because it's not made from one of these five types. Some reports indicated that possibly unfermented "raisin-wine" was the only acceptable beverage for Passover. Today only kosher wine is used for Passover (Sarna 1988).

During the Seder, each participant drinks four cups of wine to recall the four expressions of redemption mentioned in the Bible (Ex. 6:6-7). God tells Moses to tell the people of Israel, "*I will **bring** you out from under the burdens of the Egyptians, and I will **rid** you from under their bondage and I will **redeem** you with a stretched out arm and with great judgments: and I will **take** you to Me for a people and I will be to you a God...*" The four cups at the Seder represent the four expressions of redemption—bring, deliver, redeem and take. The first cup is called the cup of sanctification; the second, the cup of judgment; the third, the cup of redemption; and the fourth, the cup of the kingdom.

A fifth cup was later added by rabbis, called the cup of Elijah. The custom of filling a fifth cup of wine for Elijah the Prophet at the seder table is relatively recent. Some families set a place at the table for Elijah and pour into a goblet called "Elijah's cup" to symbolize Elijah would be a welcome guest at the seder (Elijah never died. He ascended to heaven). Another custom is to open the door during the seder for Elijah, symbolizing bringing the



Jewish Customs of Passover Today - Continued

Messianic age into their lives. Elijah is expected to return at Passover time as we can deduce from Matthew 11:7.



THE MATZAH AND AFIKOMAN

Matzah is bread without leaven. The Jews have a ceremony they perform with the matzah bread. There are three pieces of matzah, two for the blessing and one to be broken. There is a special cloth holder with three sections called *matzah tash*. The three pieces of matzah are inside, one in each compartment. The leader takes the middle sheet of matzah and lifts it for everyone to see. He then breaks the bread in two. Next he takes one piece and places it back in the matzah tash. Then he takes the other piece and wraps it in a linen cloth. This linen-wrapped matzah is called the Afikoman. The leader “hides” the Afikoman.

The Jews teach that the matzah tash represents the three patriarchs of Israel: Abraham, Isaac, and Jacob *or* the High Priest, the Levites, and the Israelites *or* three tribes of Israel: Kohen, Levi and Yisrael. Yet we do not read in scripture that the Levites were broken, nor do we read that Isaac was broken. There is one explanation that does line up with scripture. We'll discuss this in the Unleavened Bread Chapter.

DAYENU

One of the traditional songs of the Seder is “Dayenu” [It would have been enough].

If He had taken us out of Egypt but had not punished them, Dayenu. He killed their firstborn ... He split the Red Sea ... He allowed us to pass through it ... He buried our oppressors ... He supplied our needs ... He fed us the Manna ... He brought us to Mount Sinai ... He gave us the Torah .. He brought us to the promised land ... He built the Holy Temple for us .. [and all to the ever recurring refrain of “Dayenu, Dayenu, Dayenu—it would have been enough!”]

If you have access to the World Wide Web, you can download the music for Dayenu and other Passover music at: <http://members.aol.com/melizo/> or <http://www.holidays.net/Passover/>.



Messianic Significance of Passover

Several symbolic clues during Passover are fulfilled in Christ. John the Baptist introduced Jesus by saying “*Behold the Lamb of God who takes away the sin of the world.*” (John 1:29). The Jews had been celebrating Passover for 1,500 years. They understood the significance of John’s statements.

Isaiah 53, written hundreds of years before Christ, records the suffering the human lamb would experience.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand (Isa. 53:7-10).

TRIUMPHAL ENTRY OF THE LAMBS

In the first century, a lamb was chosen by the high priest outside of Jerusalem on the tenth of Nisan. Then the priest would lead this lamb into the city while crowds of worshippers lined the streets waving palm branches and singing Psalm 118, “Blessed is He that comes in the name of the Lord.”

Jesus our Messiah entered Jerusalem this same day, on a donkey (usually ridden by a king), probably right behind the High Priest’s procession. The crowds that had just heralded the entrance of the sacrificial lamb heralded the entrance of the Lamb of God. Accordingly, Jesus identified himself with the Passover sacrifice (John 12:9-19). The next day, as Jesus entered Jerusalem, His entry fulfilled prophecy.

Enthusiasm filled the air. All Israel knew that it would be in Jerusalem where Messiah would be enthroned as their King. Edersheim writes,

Everyone in Israel was thinking about the Feast, Everyone was going to Jerusalem, or had those near and dear to them there, or at least watched the festive processions to the Metropolis of





Judaism. It was a gathering of universal Israel, that of the memorial of the birth-night of the nation, and of its Exodus, when friends from afar would meet, and new friends be made; when offerings long due would be brought, and purification long needed be obtained—and all worship in that grand and glorious Temple, with its gorgeous ritual. National and religious feelings were alike stirred in what reached far back to the first, and pointed far forward to the final Deliverance.

The High Priest would then take the lamb to the Temple, where it would be tied in public view so that it could be inspected for blemish. In the same way, Y'shua sat and taught in the Temple courtyard for four days. He was inspected and questioned as the Sadducees, the Pharisees, and the teachers of the law sought to trip him up in His words and entrap Him. They could not, because He was perfect and without blemish (Lancaster1996).

Passover pronounces redemption. To believers in Messiah, the Passover feast has a special meaning. Though we are not slaves, as God's people in Egypt, we were slaves to our sin, our own wants and desires. Sin was our master until Jesus, the Passover Lamb, delivered us from *our* Egypt. The lamb slain during Passover is a foreshadow of the redemption we find in Jesus, the Messiah, our Passover lamb. The principle of redemption is the concept of bondage to the slavery of sin and freedom from its domination (John 8:31-36). To be "redeemed" means to be "purchased from slavery." Jesus Christ purchased our freedom with His blood as the payment for the redemption (Ps. 34:22; 1 Peter 1:18,19; Gal. 3:13; Eph. 1:7; 1 John 1:7).

Jesus ate the Passover meal with eleven of His disciples (see Passover in Bible Times). Just as the priest was to teach, pray, and offer sacrifice, Christ, *the* High Priest, taught, prayed, and then offered Himself as our sacrifice.

AFTER THE MEAL

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. (John 18:1).

Jesus went to the Garden of Gethsemane. The garden has many ancient olive trees today, some of which may have grown from the roots of the trees that were present in Jesus' time. (All trees in and around Jerusalem were cut down when the Romans conquered the city in 70 a.d. Olive trees can regenerate from their roots and live for thousands of years.) The name



Gethsemane comes from the Hebrew *Gat Shmanim*, meaning “oil press” (Kollek). Since *oil* is used in the Bible to symbolize the Holy Spirit, it may be said that the garden is where “the Spirit of God was crushed” (Missler 1995).

It was here that Jesus agonized in prayer over what was to occur. It is significant that this is the only place in the King James Version where the word *agony* is mentioned (Strong’s concordance). The Greek word for *agony* means to be “engaged in combat” (Pink). Jesus agonized over what He was to go through, feeling that He was at the point of death (Mark 14:34). Yet He prayed, “Not my will, but thine be done” (Terasaka 1996).

Of medical significance is that Luke mentions Him as having sweat like blood. The medical term for this, *hemohidrosis*, or *hematidrosis*, has been seen in patients who have experienced extreme stress or shock to their systems (Edwards). The capillaries around the sweat pores become fragile, and leak blood into the sweat. A case history is recorded in which a young girl who had a fear of air raids in World War I developed the condition after a gas explosion occurred in the house next door (Scott). Another report mentions a nun who, as she was threatened with death by the swords of the enemy soldiers, “was so terrified that she bled from every part of her body and died of hemorrhage in the sight of her assailants.” (Grafenberg) As a memorial to Jesus’ ordeal, a church which now stands in Gethsemane is known as the Church of the Agony (ibid).

Immediately thereafter, He was betrayed by Judas (Mark 14:43), and captured by the high priest and taken for trial before Caiaphas (Luke 22:54). Consequently, Jesus was crucified between two thieves, fulfilling His own prediction that “as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up” (John 3:14). Most of His disciples fled at His arrest; only a group of women and one disciple, called “the disciple whom He loved,” were present at the cross when He died (John 19:25-27; compare Matthew 27:55-56; Mark 15:40; and Luke 23:49).

JESUS’ TRIAL, DEATH, AND RESURRECTION

Many of us have a hard time grasping the pain and suffering Christ went through on the crucifixion day. Television today has de-sensitized our feelings pertaining to the horrifying violence of the torture and slow death of Jesus.

The following is just a portion of an article by Dr. C. Truman Davis, M.D., M.S., titled: “**The Crucifixion Of Jesus: The Passion Of Christ From A**



Medical Point Of View,” which explains some of the agony of Christ:

In the early morning, Jesus, battered and bruised, dehydrated, and exhausted from a sleepless night, is taken across Jerusalem to Pontius Pilate. The prisoner is stripped of His clothing and His hands tied to a post above His head. A short whip consisting of several heavy, leather thongs with two small balls of lead attached near the ends of each is brought down with full force again and again across Jesus’ shoulders, back and legs.

The condemned man was forced to carry the patibulum [cross bar], apparently weighing about 110 pounds, from the prison to the place of execution. Without any historical or Biblical proof, medieval and Renaissance painters have given us our picture of Christ carrying the entire cross. Many of these painters and most of the sculptors of crucifixes today show the nails through the palm. Roman historical accounts and experimental work have shown that the nails were driven between the small bones of the wrists and not through the palms. Nails driven through the palms will strip out between the fingers when they support the weight of the human body. The misconception may have come about through a misunderstanding of Jesus’ words to Thomas, “Observe my hands.” Anatomists, both modern and ancient, have always considered the wrists as a part of the hand. A titulus, or small sign, stating the victim’s crime was usually carried at the front of the procession and later nailed to the cross above the head. A small bundle of flexible branches covered with long thorns (commonly used for firewood) are plaited into the shape of a crown and this is pressed into His scalp. The heavy patibulum [crossbar] of the cross is tied across His shoulders, and the procession headed by a centurion, begins its slow journey along the Via Dolorosa. In spite of His efforts to walk erect, the weight of the heavy wooden beam, together with the shock produced by copious blood loss, is too much. He stumbles and falls. The centurion, anxious to get on with the crucifixion, selects a stalwart North African onlooker, Simon of Cyrene, to carry the cross.

The crucifixion begins. The legionnaire drives a heavy, square, wrought-iron nail through the wrist and deep into the wood.



The patibulum is then lifted in place at the top of the stipes and the titulus reading, “Jesus of Nazareth, King of the Jews” is nailed in place.

Hours of this limitless pain, cycles of twisting, joint-rending cramps, intermittent partial asphyxiation, searing pain as tissue is torn from His lacerated back as He moves up and down against the rough timber; then another agony begins. A deep crushing pain deep in the chest as the pericardium slowly fills with serum and begins to compress the heart.

The body of Jesus is now in extremis, and He can feel the chill of death creeping through His tissues. This realization brings out possibly little more than a tortured whisper, “It is finished.”

His mission of atonement has been completed. Finally He can allow His body to die.

With one last surge of strength, He once again presses His torn feet against the nail, straightens His legs, takes a deeper breath, and utters His seventh and last cry, “Father, into thy hands I commit my spirit” (Truman 1965).

Jesus died as the lambs for the Passover meal were being slain. Not a bone was to be broken in these sacrificial lambs (Ex. 12:46; Num. 9:12). Jesus, the Lamb of God, was the perfect sacrifice for the sins of the world (1 Cor. 5:7).

During the Passover time, a sign hung on each lamb’s neck, bearing the name of the owner of the lamb. Jesus was crucified with a sign hung over His head with the name of His Father. Studies have shown the Tetragrammaton probably appeared over Jesus when He hung on the cross. During Bible times, messages were commonly written with the first letter of each word. An example in English: UPS, stands for United Parcel Service. The phrase “Jesus of Nazareth and King of the Jews” was written in three languages on a sign above Jesus as He hung on the cross (John 19:19). The Hebrew initials for “Jesus of Nazareth and King of the Jews” was YHWH. That is why the priest asked Pilate to change the writing. *Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written* (John 19: 21-22).

The story does not end with the death of Jesus. His body was placed in a new tomb that belonged to a man named Joseph of Arimathea (Luke 23:50-56; John 19:38-42). The greatest event that separates Jesus from all others is the



fact that He overcame death. In three days He rose again and lives today. He arose from the grave on the Feasts of Firstfruits!

On Nisan 17, when Israel emerged from the Red Sea, this emergence was a shadow of the fulfillment of the day of Firstfruits (Lev. 23:9-14). This was the first of God's people to emerge from sin (Egypt). It was fulfilled 1,478 years later on Nisan 17, 30 a.d. when Jesus was resurrected and ascended to heaven as our high priest, the Firstfruit of the resurrected (John 20:17).

TWO PASSOVERS

The gospels appear to say that the Messiah ate a Passover meal with the twelve on the evening beginning Nisan 14, and John appears to say Jews were having their Passover meal one day later. There are different theories to explain this.

1. The Sadducees and Pharisees disagreed on the day of Passover. The Sadducees (more conservative group) believed the Feasts of Passover and Unleavened Bread were separate feast days. They held Passover on the fourteenth as God decreed in Exodus, Leviticus, and Numbers. Those of the majority opinion, including the Pharisees, held Passover on the fifteenth. Jesus may have been following both dates by having Passover with the disciples on the fourteenth and becoming the Passover lamb on the fifteenth.
2. Thousands of people would come to Jerusalem to have their lambs ritually slain in the Temple. If they only had one day in which to prepare for the Passover, it would have been extremely difficult to have slaughtered all the lambs brought in to be sacrificed. Therefore, they worked on two different time scales. The northern part of the country went with the old way of dating (starting from morning and going to the following morning). The southern part of the country followed the official dating method (from evening to evening). Thus, there were two times when lambs were being killed in the Temple for sacrifice.

This controversy as to what day Passover should be is not the purpose of this. You must study to decide for yourself which day is correct. Some families celebrate both days, one with their church and one at home.



Suggestions for Celebrating Passover

THE MESSIANIC SEDER

There are no set rules for the basic order of the seder. Just like with Thanksgiving dinner, traditions vary among families. In this chapter is an example of:

- 1.) a very simple seder with no specific readings.
- 2.) a traditional seder outline. This outline consists of eighteen traditional steps you can adapt for your family.
- 3.) an easy-to-use twenty-four page step-by-step Haggadah (you may reproduce for your family's use) that explains just what to say for each blessing as you pour the wine, when to eat and drink, and a list of the Bible verses to read. The leader simply reads aloud the text from the grey box on each page as the rest of the group follows the directions.
- 4.) a basic checklist of what you need to have at (or close by) the dinner table.

The one thing you should *not* do is get all bound up in “doing it right” and ruin the dinner. That would defeat the purpose. Pray and trust God to lead you. Passover was reintroduced by Hezekiah in Bible times (Numbers 9). They were unable to follow every step outlined in Leviticus; however, God knew their hearts. He had grace towards them and healed their people.

A SIMPLE SEDER

Don't be reluctant to observe Passover because it seems like a fancy elaborate meal. Families with many small children may enjoy a simple seder that doesn't last quite as long as the traditional seder. The main focus is to teach the children about both Passovers—the Exodus and Christ.

A seder can be this simple: Let the children decorate by coloring and hanging pictures from this book. Dinner can include the three elements from scripture such as broiled lamb chops, bitter herbs (horseradish or raw turnip greens), and bread. Make a regular bread recipe without the yeast (roll flat and pierced with a fork before baking). You really don't even need to have lamb. You may want to just place a shank bone from your butcher on a seder plate, or put a small stuffed lamb as a centerpiece, add some candles and





festive dishes for this special meal. During dinner, read the Passover story from the Bible or a storybook and asked the children to retell their favorite parts. Explain how Christ is our Passover Lamb. Play the Afikoman game explaining how it relates to Christ's burial and resurrection.

TRADITIONAL SEDER OUTLINE

1. This begins with a sanctification blessing over grape juice in honor of the holiday. The grape juice is drunk, and a second cup is poured, which is symbolic of the blood of Jesus (Matt. 26:28; Mark 14:23,24; Luke 22:20; John 6:53-56).
2. The father or leader pours water into a basin and washes his hands. This symbolizes the foot washing Jesus did before He ate the Passover meal. *After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded* (John 13:5).
3. The Karpas (a vegetable—usually parsley) is dipped in salt water and eaten. The vegetable is said to symbolize the lowly origins of the Jewish people; the salt water symbolizes the tears shed as a result of our slavery.
4. There are three pieces of matzah, two for the blessing and one to be broken. There is a special cloth holder with three sections called *matzah tash*. The three pieces of matzah are inside, one in each compartment. The leader takes the middle sheet of matzah and lifts it for everyone to see. He then breaks the bread in two. This symbolizes Christ. Next he takes one piece and places it back in the matzah tash. Then he takes the other piece and wraps it in a linen cloth. This linen-wrapped matzah is called the Afikoman. The matzah tash forms a unity of one which speaks of the unity of God: God the Father, God the Son, and God the Holy Spirit.
5. The leader hides the Afikoman. This is a picture of Y'shua (Jesus), the middle part of the tri-unity, which was broken, wrapped up in cloth, buried and brought forth again (as bread brought forth from the earth.) Y'shua (Jesus), the bread of life, was without sin (leaven), pierced, and striped just as the unleavened matzah. *And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb...*(Matt. 27:59-60).
6. There should be a retelling of the story of the Exodus from Egypt and the first Passover. This may begin with the youngest person asking



The Four Questions. Then the leader reads the Passover story in Exodus 12. We should try to motivate our children to ask their own chain of questions, by pointing out small items that will lead them along a path of discovery to ever bigger and more important items.

7. A blessing is recited over the second cup of wine and it is drunk.
8. A second washing of the hands, this time with a blessing, in preparation for eating the matzah.
9. A blessing specific to matzah is recited, thanking God for bread that symbolizes the body of Christ (Matt. 26:26). Then a piece of matzah is eaten.
10. A blessing is recited over a bitter herb (usually raw horseradish), and it is eaten. This symbolizes the bitterness of slavery and the bitterness of our sin. The bitter vegetable should be eaten together with matzah.
11. The bitter vegetable is eaten again, but with a mixture of apples, nuts, cinnamon and wine, which symbolizes the mortar used by the Jews in building during their slavery. This mixture symbolizes how the sweetness of Y'shua can overcome bitter sin.
12. A festive meal is eaten. There is no particular requirement regarding what to eat at this meal except that leaven cannot be eaten. Traditionally, some Jews eat gefilte fish and matzah ball soup at the beginning of the meal.
13. The piece of matzah set aside earlier is eaten as dessert, the last food of the meal. The children look for the Afikoman. Once it is found it is ransomed to the leader for a price as the Messiah was our ransom.
14. The third cup of wine, called the redemption, cup is poured. Grace is recited afterward. Then a blessing is said over the third cup and it is drunk.
15. The fourth cup is poured.
16. Some items are set aside for the prophet Elijah (see previous section "Jewish Customs of Passover Today.") The door is opened for awhile at this point for Elijah.
17. Several psalms of praise are recited. A blessing is recited over the last cup of wine and it is drunk.
18. The Passover is completed with the phrase: Lashanan Haba'ah Bi Yerushalayim! (Next Year in Jerusalem!) This is sometimes followed by various hymns and stories.



SEDER CHECK LIST

General

- ☐ The table is usually set with the best dishes, a low floral arrangement, a tablecloth, and two candles and candlesticks.
- ☐ Place a haggadah at each setting (or every other setting.)

On the table near the leader

- ☐ Seder Plate. You can purchase a seder plate or use a fancy dish, or even let the children color a paper plate. On the seder plate are usually: A shankbone of a lamb (some leave off the shank bone and serve a different main dish because Jesus was the ultimate sacrifice. Others like the symbolism—you choose): bitter herbs (usually horseradish); charoset (a green vegetable, usually parsley or celery.)
- ☐ Three pieces of matzah, in the specially designed matzah cover or within three cloth napkins.
- ☐ A small basin of water for the handwashing (or the leader can bring it to the table when it is time) and a towel to dry the hands.
- ☐ On the chair should be a pillow or cushion for leaning.

On the table within everyone's reach

- ☐ Small bowls of salty water.
- ☐ Wine goblet or glass.
- ☐ Extra bitter herbs and Charoset for a large family or gathering.
- ☐ A plate of matzah.
- ☐ A bottle of wine or grape juice (one bottle per every six to eight people).



Jesus gasped a dying cry, "I thirst." The second drink, which He accepted moments before His death is not a cup of wine. They filled a sponge, put it upon a hyssop-stalk and with this put it to His mouth, the same type stalk used to apply the blood to the wooden doorpost (Ex. 12:22JJ). This hyssop stalk was raised toward the Perfect Lamb who was hung on a wooden cross for the salvation of all mankind.

They wouldn't even give the Son of God one drop of water, yet He gave Himself for us. With one last bit of strength in pain and agony, Jesus took a breath, and uttered His last cry, "Father, into thy hands I commit my spirit."

On the third day, Nisan 17, the Day of Firstfruits, the greatest miracle occurred! Jesus Christ, Y'shua HaMashchiach, was raised from the dead, never to die again! Jesus became the Firstfruit of the dead that will rise (1Cor. 15:20-23). We rejoice in His victory over death and His gift of eternal life to those who believe and follow Him.

Blessed are YOU, Lord, our God, King of the universe, who has shown us a glimpse of your infinite grace and mercy. Thanks be to You for Your Son, our eternal Redeemer and Savior, the True and Perfect Lamb.

The Seder is Concluded.

Leh-shah-na Hah-bah-ah Be-ru-sha-law-yim
Next Year in Jerusalem!

24



Passover Haggadah



FOLD

Sanctify the Holiday

Leader's Action: Pray over this Festival of Freedom.

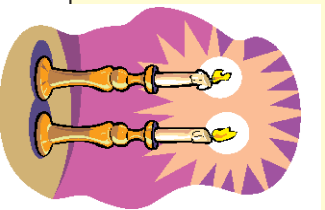
Leader Says: Tonight is a very special night; we are going to have a dinner celebration called a Passover Seder. This is a meal with special foods, practices, and Scripture readings that remind us of two very special true stories. The first story I will tell you, in a few moments, happened many years before Jesus. God instructed us to meet, as we are now, and have the older people tell the younger people how God delivered Moses and the Hebrew people from Egyptian slavery.

We will also be referring to another story, a special story about Jesus. The story of how God delivered the Hebrew people was a picture of how Jesus died for our sins. If you listen carefully you will see how the two stories are so much alike. Now we will start the Passover Seder as Mother lights the candles.

The Lighting of the Candles

Woman says: Blessed are you, oh Lord our God, King of the universe, who sanctifies us by your commandments and has ordained that we kindle the Passover lights. Bring light into our hearts and minds as we honor and remember your son, the Light of the world, Y'shua Jesus.

The woman lights the candles.



2

The Fourth Cup

Leader Says: After the disciples drank the third cup, "And when they had sung an hymn, they went out into the mount of Olives." (Matt. 26:30) The fourth cup was never drunk, not by Jesus, and perhaps not by the disciples. From the upper room, Jesus went outside of the city where He spent time in prayer at the Garden of Gethsemane. The name "Gethsemane," means "oil press" in Hebrew. Since "oil" is used in the Bible to symbolize the Holy Spirit, it may be said that the garden is where "the Spirit of God was crushed." Here Jesus was betrayed and arrested.



The next morning, Jesus, battered and bruised, dehydrated and exhausted, is taken in front of Pontius Pilate. Jesus was tried, and condemned to scourging and crucifixion. The soldiers mocked Him, spit on Him, and beat Him. They struck Him with a heavy leather whip again and again across His shoulders, back, legs, and head. They braided flexible branches with long thorns and thrust them in His scalp.

"And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS." (Matt. 27:27-35)

The fourth cup, the Cup of the Kingdom, reminds us that Jesus did not drink the wine offered to Him as He was dying. Let us not drink of the fourth cup. Let us wait to have this special cup with our Savior. After Christ's return we shall partake with Him—in His physical presence—in the kingdom (Matt. 26:29).

23

Display Seder Plate



Leader says: This special plate is called the Seder plate. Each of the foods symbolizes some part of the Passover story. This story is not only a story of physical deliverance from bondage; it is also a story of our spiritual deliverance. Every part of Passover paints the portrait of that redemption. There are three foods God tells us to eat on this night and other foods later added by men to help us remember Passover.



The Matzah is made with no leaven to remind us the Hebrews left Egypt in a hurry.



The shank bone of a Lamb symbolizes the lamb eaten before they fled Egypt.



The bitter herbs represent the bitterness of bondage.



The Karpas symbolizes the new life for God's people. The non-bitter vegetable is dipped into salt water representing the tears of slavery.



The Haroset is a mixture of apples, nuts, grape juice, and cinnamon. It represents the mortar the Israelites used to build the Egyptian cities and the sweetness of a better world.

3



If He had brought us out from Egypt, and had not carried out judgments against them
Dayenu, it would have sufficed us!

If He had carried out judgments against them, and not against their idols
Dayenu, it would have sufficed us!

If He had destroyed their idols, and had not smitten their firstborn
Dayenu, it would have sufficed us!

If He had smitten their firstborn, and had not given us their wealth
Dayenu, it would have sufficed us!

If He had given us their wealth, and had not split the sea for us
Dayenu, it would have sufficed us!

If He had split the sea for us, and had not taken us through it on dry land
Dayenu, it would have sufficed us!

If He had taken us through the sea on dry land, and had not drowned our oppressors in it
Dayenu, it would have sufficed us!

If He had drowned our oppressors in it, and had not supplied our needs in the desert for forty years
Dayenu, it would have sufficed us!

If He had supplied our needs in the desert for forty years, and had not fed us the manna
Dayenu, it would have sufficed us!

If He had fed us the manna, and had not given us the Shabbat
Dayenu, it would have sufficed us!

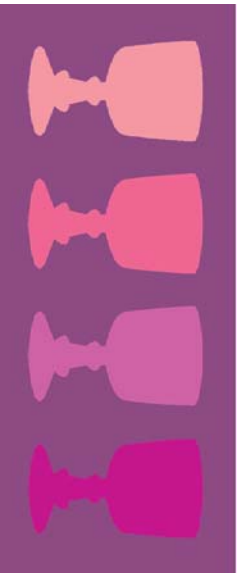
If He had given us the Shabbat, and had not brought us before Mount Sinai
Dayenu, it would have sufficed us!

If He had brought us before Mount Sinai, and had not given us the Torah
Dayenu, it would have sufficed us!

If He had given us the Torah, and had not brought us into the land of Israel
Dayenu, it would have sufficed us!

22

The Four Cups



Leader says: There are four times we will drink from wine during this service, two times before dinner and twice after dinner. One of these cups is used to conclude the first half of the Seder (mark the end of the telling of the story part). The final cup is used to conclude the second half of the Seder.

These four cups represent four expressions of redemption mentioned in the Bible (Ex. 6:6-7). God tells Moses to tell the people of Israel, *"I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage and I will redeem you with an outstretched arm and with great judgments; and I will take you to Me for a nation and I will be to you a God..."* The four cups at the Seder represent the four expressions of redemption - bring, deliver, redeem, and take.

- * The first cup is called the Cup of Sanctification
- * The second, the Cup of Judgment
- * The third, the Cup of Redemption
- * The fourth, the Cup of the Kingdom

4

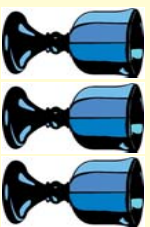
Children Hunt for the Afikoman

Leader Says: Dinner is finished but our seder is not over. The children can now look for the Afikoman. Whoever finds it can bring it to me to be ransommed. After the ransom, we will speak of the next two cups.

Grace After Meal and the Third Cup

Pour the third cup of wine called The Redemption Cup.

Leader Says: When Jesus ate the Passover meal as an obedient Jew, he drank from the first and second cups, however, He did not drink from the third cup. While drinking the second cup, Jesus said, *"Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."* The disciples drank the third cup, but Jesus could not because it represented redemption. Jesus was willing to drink the second cup, the cup of wrath, but He excluded himself of the redemption by not drinking the third cup. The next day, Jesus, who knew no sin, became sin for us and died in that sin to redeem us.



Blessed are you, oh Lord, our God, King of the universe, who has given us the Cup of Redemption.

Everyone drinks from the third cup. (Pour the fourth cup, but do not drink from it.) The Passover meal concludes with singing. One of the traditional songs is Psalms 118:21-24 and Dayenu (It Would Have Been Enough). Sing your family's favorite praises.

21

Eating the Haroset

Leader says: Now we will eat the bitter herbs on the matzah again, this time with the Haroset. The Haroset symbolizes the mortar used by the Jews in building during their slavery. This mixture symbolizes how the sweetness of Jesus can overcome bitter sin.



Pass around the matzah, bitter herbs and haroset.



Leader Prays Over Meal: Blessed are you, oh Lord, our God, King of the universe, who has ordained that we celebrate the Passover. Help us, God, to remember the two stories of how you give freedom to your people, first the freedom from Egypt, and now our freedom from sin through your precious son, Jesus.

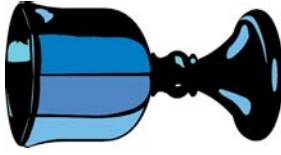
Everyone enjoy the special Passover dinner.

20

The First Cup

The Cup of Sanctification

Everyone stand to partake of the Kiddush (first blessing). The leader pours the first cup of wine. He lifts his cup and says a sanctification blessing over sweet wine (grape juice) in honor of the holiday.



Leader says: Please stand.

Leader prays: Blessed are You, O Lord, our God, King of the universe, who creates the fruit of the vine.

Leader says: This first cup is the Cup of Sanctification. Sanctification means to be set apart. We are setting apart this time to bring honor to our Lord.

Remember how God set apart His people in Egypt. *"Wherefore say unto the children of Israel, I am the LORD, and I will bring you out (set you apart) from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you..."* Exodus 6:6

In the same way God has redeemed us from sin, set us apart, when we accept Jesus as our Lord. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" 2 Thessalonians 2:13.

We will drink the cup while leaning to symbolize freedom, as a slave cannot relax while eating or drinking. You may be seated.

Everyone drinks the cup of wine while seated, reclining on the left side as a sign of freedom. Pour the second cup of wine. (Do not drink the second cup at this time.)

5

Washing of the Hands

The leader washes his hands in a small basin.



Leader says: God commanded Aaron to wash his hands and feet before approaching the altar of the Lord. We wash our hands as a token of our desire to live a clean life of acceptable service to our Almighty God. This is also a reminder that Jesus humbled himself the night of Passover by washing the feet of the disciples. He said, *"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. Blessed are you, O Lord our God, King of the universe, help us to remember to follow the example of your Holy Son, give us the love for others that He has shown us.*

Eating of the Karpas

Leader dips the vegetable (sprigs of parsley or celery) in salt water and distributes them to all present at the Seder table.

Leader says: The vegetable is said to symbolize the lowly origins of the people; the salt water symbolizes the tears shed as a result of slavery. May we also remember the tears Christ shed over His people?



6

Eating the Matzah

Leader Says: Now we will partake of the bread as Jesus did during Passover described in Luke 22:19 *"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me."*



The Blessing: Blessed are you, Lord, our God, King of the universe, who has sanctified us with His commandments and commanded us concerning the removal of leaven.

Eating the Bitter Herbs

Leader says: Blessed are you, Lord, our God, King of the universe, who has commanded us to eat of the bitter herbs.

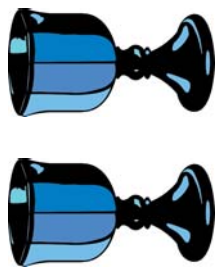


This symbolizes the bitterness of slavery and the bitterness of our sin. The bitter vegetable should be eaten together with matzah. Let us also remember the bitterness of the crucifixion Y'shua Jesus went through for our sins.

Everyone takes a small piece of matzah, dips it into the mixture of bitter herbs and eats it.

19

Drink from the Second Cup



The Leader lifts his cup and says a sanctification blessing over the grape juice in honor of the holiday.

Leader Says: Blessed are You, Lord, our God, King of the universe, who creates the fruit of the vine.

This second cup is the Cup of Judgment. When Jesus went to pray in the Garden of Gethsemane, He prayed, “*Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine, be done.*” And there appeared an angel unto him from heaven, strengthening him, And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.” (Luke 22:42-44). He did not want to drink of this Cup of Judgment, but did because He knew the will of His Father was best.

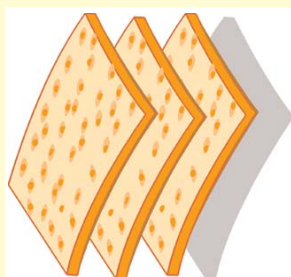
Jesus had a Passover Seder the night before He died for our sins. While drinking the second cup, Jesus said in Matthew 26:28 “For this is my blood of the new testament, which is shed for many for the remission of sins.”

Jesus drank from the Cup of Judgment so we will not have to.

18

Three Pieces of Matzah

Leader says: (*holding the Matzah*) This bread is called unleavened bread. See how flat it is; it has no leavening in it. The Hebrews had to leave very fast and they were unable to wait for their bread to rise. It is the bread of affliction that our fathers ate in the land of Egypt.



In the Bible leavening is a symbol of sin, so unleavened bread is a symbol of having no sin. This bread is also a portrait of Jesus, who had no sin. He is the bread of life. Jesus said,

“I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.” John 6:48-51

The three pieces of Matzah represent the Father, Son, and Holy Spirit. Jesus, the middle part of the tri-unity was broken, wrapped up in cloth, buried and brought forth again as the bread brought forth from the earth.

I break the bread to represent that Christ was broken for us. I will wrap it in linen just as Jesus was wrapped in linen for his burial.

The leader takes the middle Matzah and breaks it into two, one piece larger than the other. The larger piece is wrapped in a linen napkin and set aside to serve as afikoman. The smaller piece is put back, between the two Matzah.

7

Hiding the Afikoman

Leader says: We call this bread wrapped in linen the afikoman. Afikoman is a Greek word meaning "that which comes after," such as the dessert of a meal.

Now, the children will close their eyes as I hide the afikoman, just as Jesus was hidden in the tomb for three days and three nights. After this special dinner you children may look for the Afikoman. Whoever finds it will receive a reward!

Children close their eyes as the leader hides the afikoman and returns to the table.



Leader says: God's word says that we should have this Passover meal, partly so that we can have a special time to tell you children about the things God has done for his people. *"And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, 'what mean ye by this service? That ye shall say, It is the sacrifice of the LORD's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses."* Exodus 12:25-27

Leader says: Now it is time for the youngest child to ask the four questions.

8

Jesus, Our Passover Lamb

The lamb was a male of the first year.	Jesus is the firstborn of God.
The lamb was set aside for four days, on the tenth of Nisan.	Jesus was on public display for four days, on the tenth of Nisan.
The lamb had no blemish.	Jesus was without blemish.
The death penalty was imposed when the lamb was chosen.	Christ came to receive the death penalty to free us from the bondage of sin.
The lamb was killed at 3:00.	Jesus died at 3:00
The lamb's bones were not broken.	Jesus' bones were not broken.
The lamb must be eaten the same night.	Jesus was crucified, suffered and died in the same night.
The blood of the lamb applied to the door saved the Israelite's first born.	The blood of Christ shed on the cross saves all of us!
No work was to be done on the Passover.	The blood of Jesus saves us, not our works.

17

The Four Questions

Child asks:

1. Why do we eat only unleavened bread on this night when all other nights we eat either leavened bread or matzah?
2. Why do we eat only bitter herbs on this night when all other nights we eat all kinds of vegetables?
3. Why do we dip our vegetables twice on this night when we do not dip our vegetables even once all other nights?
4. Why do eat our meals reclining or leaning on this night, when on all other nights we eat our meals sitting?

The leader answers the questions by reading the Passover story starting on the next page or from Exodus 12:3-49, or can tell the story in his own words, or (for small children) from an illustrated story book.

9

The Egyptians chased after them, and all Pharaoh's horses and chariots and horsemen followed them into the sea. God looked down from the pillar of fire and cloud at the Egyptian army and threw it into confusion. He made the wheels of their chariots come off so that they had difficulty driving. And the Egyptians said, "Let's get away from the Israelites! God is fighting for them against Egypt!"



Then God said to Moses, "Stretch out your hand over the sea so that the waters may flow back over the Egyptians and their chariots and horsemen." Moses stretched out his hand over the sea, and at daybreak the sea went back to its place. The Egyptians were fleeing toward it, and God swept them into the sea. The water flowed back and covered the chariots and horsemen—the entire army of Pharaoh that had followed the Israelites into the sea. Not one of them survived.

That day God saved Israel from the hands of the Egyptians. And when the Israelites saw the great power the LORD displayed against the Egyptians, the people feared the LORD and put their trust in him and in Moses his servant.

God said that Passover was a day to be celebrated for the generations to come. He said it was to be a festival to God every year, to remember that our fathers were once slaves in Egypt, but now we are free.

Can you see the symbolism of the first Passover and Jesus? When John the Baptist was baptizing people and He saw Jesus coming, he said, "Behold! The Lamb of God." That was a very special thing to say.

Jesus had the Passover Seder with His disciples on the eve of His death. The next day Jesus was beaten with a whip and at 3:00 Jesus was crucified on the cross for our sins. The blood shed on the cross was similar to the blood on the doorpost of the homes in Egypt. Because Jesus' blood was shed for us, we can be saved.



Look at the Matzah. Can you see how it reminds us of Jesus? The Matzah is striped and pierced just as Jesus was striped and pierced for us. The entire Passover story was a foreshadow, a picture of the coming of Christ!

16

The Passover Story

Leader says: This is the story of Passover. Listen carefully and you will hear where the name Passover came from.

Once upon a time, a long time before Jesus lived, the Hebrew people, who believed in the one true God, lived in Egypt. During that time there was a wicked king (or Pharaoh) ruling over Egypt. Pharaoh was very cruel to Hebrews. He made them into slaves and made them work very, very hard.



Pharaoh was very jealous and worried that one of the Hebrew boys may grow up and try to take over. So he ordered the soldiers to kill all the Hebrew baby boys.

One Hebrew mother decided to hide her very special small baby. She put the baby in a basket on the riverbank so the mean soldiers wouldn't find him. The pharaoh's daughter went to the river and

found the baby. She adopted him as her own baby and named him Moses, which means, "brought from the water," in Hebrew.



10

When Pharaoh let the people go, God led the people around by the desert road toward the Red Sea. The Israelites left Egypt.

By day the LORD went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night.

When the king of Egypt was told that the people had fled, Pharaoh and his officials changed their minds about them and said, "What have we done? We have let the Israelites go and have lost all our slaves!"

Pharaoh took six hundred of the best chariots, along with all the other chariots of Egypt, with officers over all of them to go after the Israelites. The Egyptian-all Pharaoh's horses and chariots, horsemen and troops-chased the Israelites and caught up with them as they camped by the Red Sea.

As Pharaoh got closer, the Israelites looked up, and there were the Egyptians, marching after them. They were terrified and cried out to God. Moses told the people, "Do not be afraid. Stand firm and you will see the deliverance God will bring you today. The Egyptians you see today you will never see again. The LORD will fight for you; you need only to be still."

Then God said to Moses, "Why are you crying out to me? Tell the Israelites to move on. Raise your staff and stretch out your hand over the sea to divide the water so that the Israelites can go through the sea on dry ground."

The angel of God, who had been traveling in front of Israel's army, withdrew and went behind them. The pillar of cloud also moved from in front and stood behind them, coming between the armies of Egypt and Israel. Throughout the night the cloud brought darkness to the one side and light to the other side; so neither went near the other all night long.

Then Moses stretched out his hand over the sea and all that night God drove the sea back and turned it into dry land. The Israelites went through the sea on dry ground, with a wall of water on their right and on their left.

15

After nine of the ten plagues, God told Moses to tell all the Hebrew people that each man was to take a lamb for his family, one for each household. These were very special lambs. They had to be one year-old males without any sickness, disabilities, or blemishes.



They were to kill the lambs and take some of the blood and put it on the sides and tops of the door frames of the houses where they eat the lambs. That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. They were to eat the lamb with their cloaks tucked into their belts, their sandals on their feet and a staff in their hand. They were to eat in a hurry.



God said that on that night He would pass through Egypt and strike down every firstborn-both men and animals. When He saw the blood on the houses where His people were He would pass over them. He promised He would not harm anyone who had the blood on the doorpost that night while He struck Egypt.

That night death came to all of Egypt's firstborn.

Pharaoh and all his officials and all the Egyptians got up during the night, and there was loud wailing in Egypt, for there was not a house without someone dead. During the night Pharaoh summoned Moses and Aaron and said, "Up! Leave my people, you and the Israelites! Go, worship God as you have requested. Take your flocks and herds, as you have said, and go."

The sad and frightened Egyptians insisted the Hebrew people hurry and leave the country. "For otherwise," they said, "we will all die!" So the people took their dough before the yeast was added, and carried it on their shoulders wrapped in clothing. The sun baked it into hard bread called Matzah.

14



Moses grew to be a man. He wanted to help the Hebrew people, but he couldn't. He left Egypt and became a shepherd in a faraway land.

Now Moses kept the flock of Jethro, his father-in-law, the priest of Midian. While Moses was taking care of his sheep, he came to the mountain of God. There the angel of God appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up. So Moses thought, "I will go over and see this strange sight-why the bush does not burn up." God called to Moses from within the bush, "Moses! Moses!" And Moses said, "Here I am."

God said, "Do not come any closer, take off your sandals, for the place where you are standing is holy ground."

11

Then he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Moses hid his face, because he was afraid to look at God. God said, "I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey. So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt."

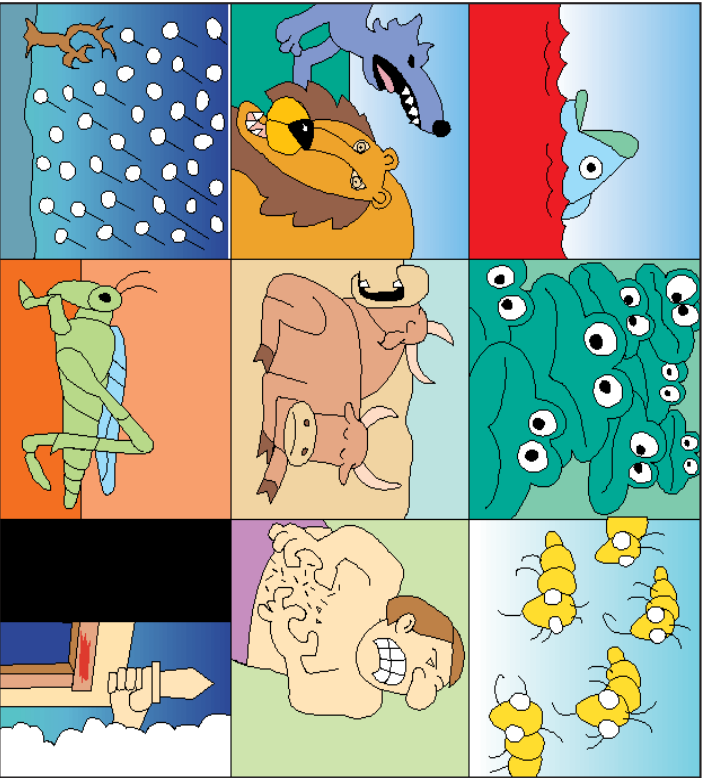
Moses did not feel worthy but God told him, "I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain."

God told Moses to return to Egypt and free the Jewish slaves, and lead them away from Pharaoh. Moses did return to Egypt, went to Pharaoh and told him: "This is what the LORD, the God of Israel, says: Let my people go, so that they may hold a festival to me in the desert." But Pharaoh would not listen to him.

Pharaoh said, "Who is this God, that I should obey him and let Israel go? I do not know the LORD and I will not let Israel go."

Moses told the Pharaoh if he didn't let the people go, great plagues would come upon Egypt. Pharaoh did not listen and God did send ten horrible plagues.

12



Leader says: Let us dip our fingers in the wine, putting a drop of wine on a plate for each plague as it is recited.

- | | | |
|---------------------|---------|----------|
| Blood | Frogs | Lice |
| Flies | Blight | Boils |
| Hail | Locusts | Darkness |
| Death of First Born | | |

Everyone recites the names of the plagues together, while dipping a finger into the second cup of wine and placing one drop of wine on the plate (ten drops).

13



Centerpiece

To assemble your centerpiece for Passover Week, cover the base with crimson (dark red) cloth (see instructions for “Multi-Holiday Centerpiece” in *Biblical Holidays Bonus Pages*). Set **Lamb** craft (instructions follow) in center atop a bed of Spanish moss, or paper grass. Position **Lamb**, **Cross**, **Palm Branches**, and **Cup & Bread** flags.

SYMBOLISM IN THE CENTERPIECE

Crimson—represents the blood atonement or sacrifice (Isa. 1:18)

Lamb—Jesus, who became our perfect sacrifice for sin (John 1:29b, Ex. 12, Rev. 5:6-13); Christ the submissive One (Isa. 53:7-8, Acts 8:32-33)

Cup & Bread—wine is symbolic of the Holy Spirit or fullness of joy (Isa. 65:8, Jer. 31:12, Hos. 2:22, Judges 9:13, Ps. 104:15, Eph. 5:18). Bread represents Christ as our food (John 6, 1 Cor. 11:24).

Cross—place of extreme agony and death, where Jesus died for our sins (1 Cor. 1:17-18, 28, Heb. 12:2, John 12:32-33).

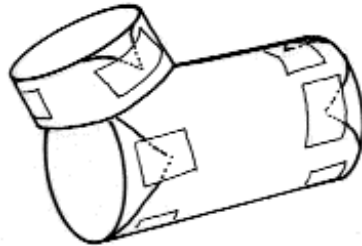
Palm Branches—the upright and faithful tree (Jer. 10:5), used in honor or praise (John 12:13, Rev. 7:9, Lev. 23:40)



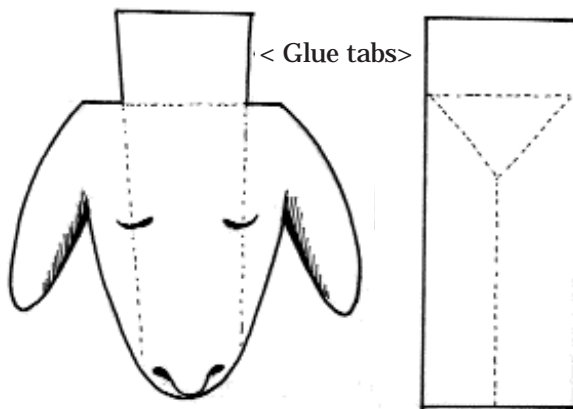


Lamb Craft

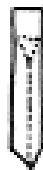
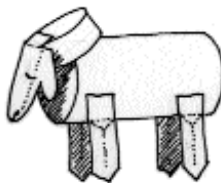
- This little lamb can provide the focal point of your Passover centerpiece. Begin by taking an empty bathroom tissue spool. Cut one inch off one end. Cut pieces of white paper and cover the open ends of the large portion and top of the small one. Tape it securely on top of one end as shown.



- Copy pattern. Cut white poster paper using these patterns. **DO NOT COPY DOTTED LINES.** They are guides for folding only. Cut one face and four legs. Fold on dotted lines to make an angle outward for support, or roll around pencil to curve outward. Fold glue tab on head downward away from face. Fold or roll sides of face back.



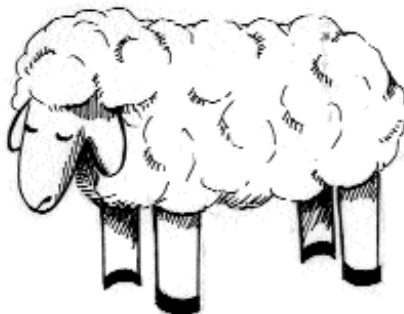
- Glue legs and face to spool as shown in illustration.



or



- Cover lamb's body, including face and leg tabs, with small cottonballs. Any white glue is fine. Let dry. Smaller cottonballs give a much neater surface.



- Option: Use paper maché to cover head and legs to give depth. Paint white and use pencil to plan details. Add finishing touches with paint or markers.



The Ten Plagues Adventure

A fun activity to represent the ten plagues can be reenacted. Ten days before Passover begins, do something in your home to represent each one of the ten plagues. Here are a few examples. Be creative and make up your own symbols.

1. Nile waters turning to blood—put red food coloring in the water glasses at the dinner table, in the bathroom sinks, in the dog's water bowl, and anywhere else you can think of.
2. The frogs—Use green construction paper to cut out roundish frogs with thin green legs. Bend the legs to make the frogs look as if they are jumping. Put them everywhere, in cereal boxes, in the shower, refrigerator, drawers, etc.
3. The lice—Use a hole punch to make many small white “dots” out of plain white paper. Scotch tape them on your body and leave them on for a few hours. The appearance and irritation will make you think of itching lice.
4. The flies — Use clear scotch tape to tape pepper or small “dots” of black construction paper in different areas of the house, the windows, the bathroom mirrors, etc.
5. Disease afflicting the Egyptian livestock—put stuffed animals in different areas of the house, upside down.
6. Boils—Use a hole punch to make many small red “dots” out of red construction paper (or cut out circles). Cover each other with boils by scotch taping them on your body and leave them on for a few hours. The appearance and irritation will make you think of the boils.
7. Hailstorm —Put ice cubes around the outside of your house, the porch areas and on the outside window sills.
8. Locusts — Use brown construction paper to cut out oval-looking locusts. Put them everywhere as you did the frogs (you'll even think of some new places to surprise your family).
9. Darkness—Tape brown paper bags over all the windows, draw all draperies to keep it dark in the daytime, or don't turn on any lights in the evening.
10. Death—Put red ribbon on the sides and top of door post of your house to avoid the death plague. When the neighbors ask what the ribbon is for you can witness to them!



Family Drama: Moses and the Big Picture

Many families have a real flair for acting. Others haven't discovered it, but it is there waiting to be revealed. If any members of your family have good oral reading skills, or a knack for public speaking, inventing costumes, rigging props, or devising parts in a script, here's your chance! Encourage that brother or sister by staging a re-enactment of the Exodus.

You can start with Moses and the plagues and stage as much as your family size allows (multiple roles are O.K.). Invite extended family, church friends or home schoolers to join you or be an audience. All the plagues can be done with or without props, using complaints and gestures that convey the idea.



If you will perform this on an evening prior to your seder meal, it will enrich the "big picture" that surrounds this special observance.

*For a scaled-down version, Dad or Mom can condense the scripture account (or use a good Bible storybook) and read as a narrator while various children enter in costume, making gestures and those all-important facial expressions.

NOTE: When you discover which costumes (towels, bathrobes, fabric, etc.) and props work well—and those that don't—make a list and keep it in a file. You may want to refer to it if you decide to perform the Esther story at Purim, or something similar at Pentecost.



The Ten Plagues of Egypt

Your family may or may not decide to sing this silly song, it's rather gruesome for a song but the children really enjoy it and it helps them remember the ten plagues. It can be sung to the tune of *The Twelve Days of Christmas*, although your family may decide to try the words with a more appropriate melody.



On the first plague in Egypt, God smote the unbelievers,
all the wa-ter turned to blood.

On the second plague of Egypt, God smote the unbelievers,
frogs filled the land.

On the third plague of Egypt, God smote the unbelievers,
lice made them itch.

On the fourth plague of Egypt, God smote the unbelievers,
swarms of flies were everywhere.

On the fifth plague of Egypt, God smote the unbeliever,
disease killed their livestock.

On the sixth plague of Egypt, God smote the unbelievers,
boils covered their bodies.

On the seventh plague of Egypt, God smote the unbelievers,
locusts ate the crops.

On the eighth plague of Egypt, God smote the unbelievers,
darkness fell upon them.

On the tenth plague in Egypt, God had enough,
death came on the firstborn. Darkness fell upon them,
locust ate the crops, boils covered their bodies,
disease killed the livestock, swarms of flies were everywhere,
lice made them itch, frogs covered the land,
and all the wa-ter turned to blood.





Passover Questions to Discuss

1. What did God tell Moses and Aaron about a new Jewish calendar? (Exodus 12:1-2)
2. What specific command did God give Moses to tell all of Israel? (Exodus 12:3)
3. What was a family to do if their lamb was too big for them to eat? (Exodus 12:4)
4. How did God describe what the condition of the lambs must be? (Exodus 12:5)
5. What were the Israelites supposed to do with the lambs they got? (Exodus 12:6-7)
6. What were God's instructions about how the Passover meal was to be eaten? (Exodus 12:8-11)
7. What did God say He was going to do on the Passover night? (Exodus 12:12)
8. What would happen if the Israelites had blood on their door posts? (Exodus 12:13)
9. Why did God want bread prepared in a certain way? (Exodus 12:15)
10. How were God's instructions significant for Israel's future? (Exodus 12:24-27)
11. How did the Israelites respond to Moses and Aaron? (Exodus 12:28)
12. What happened at midnight in Egypt? (Exodus 12:29)
13. What was the final result of Pharaoh's hard heart against God? (Exodus 12:30)
14. Why did God give the Israelites detailed instructions about celebrating Passover?
15. How important was it for the Israelites to obey every detail of God's instructions?
16. What could have happened if the Israelites had disobeyed God?
17. What was the first feast the Lord told Moses about? (Lev. 23:1-3)
18. When were the Israelites to celebrate the Passover feast? (Lev. 23:4-8)
19. How many times a year were the Israelite men required to stand before the Lord? (Deut. 16:16)
20. What was the response of the disciples to Jesus' instructions? (Matt. 26:19)
21. What did Jesus and His disciples do that evening? (Matt. 26:20)
22. What did Jesus say about the bread on the table? (Matt. 26:26)
23. How did God respond to the problem of unclean people celebrating Passover? (Num. 9:9-14)

REINSTITUTION OF PASSOVER

24. What special celebration did Hezekiah reinstitute? (2 Chronicles 30:1-3)
25. Why hadn't the Passover been celebrated at the traditional time of year? (2 Chronicles 30:3)
26. What did the priests and Levites do with the blood of the Passover lamb? (2 Chron. 30:15-17)
27. How did the Lord respond to Hezekiah's prayer? (2 Chronicles 30:20)
28. How did the Levites perform as they reinstituted the Passover celebration? (2 Chron. 30:22)
29. What was the attitude of the people as the Passover celebration ended? (2 Chronicles 30:25-26)
30. In what ways did the celebration of the Passover in Hezekiah's day deviate from the instructions in the law, and how did God treat those deviations?
31. To whom did Josiah the king read the recently discovered book of God's law? (2 Kings 23:1-2)

These Passover Questions are from [LESSONmaker](#), a NavPress Software product that takes the pressure out of preparing for Bible study lessons by letting you pull together customized Bible studies in a fraction of the time it takes to start from scratch.



Recipe

PASSOVER PENNIES

1 cup	whole wheat flour
1 cup	shredded cheese
1/3 cup	butter, softened
1/4 tbs	salt
1/2 cup	sesame seeds toasted
1/4 tbs	garlic powder and/or celery seed or red pepper or onion powder
2 lbs	water or/as necessary



Combine all ingredients, except water with pastry blender or in mixer (or ambitious child may mix by hand). Add enough water to hold together but not feel sticky.

Form into roll about an inch in diameter. Roll in waxed paper: chill at least one hour. Slice into 1/4 inch “pennies” (always pull knife in same direction to avoid breaking). Place on lightly greased sheet and bake for 10 minutes at 350° in preheated oven. Makes about sixty.

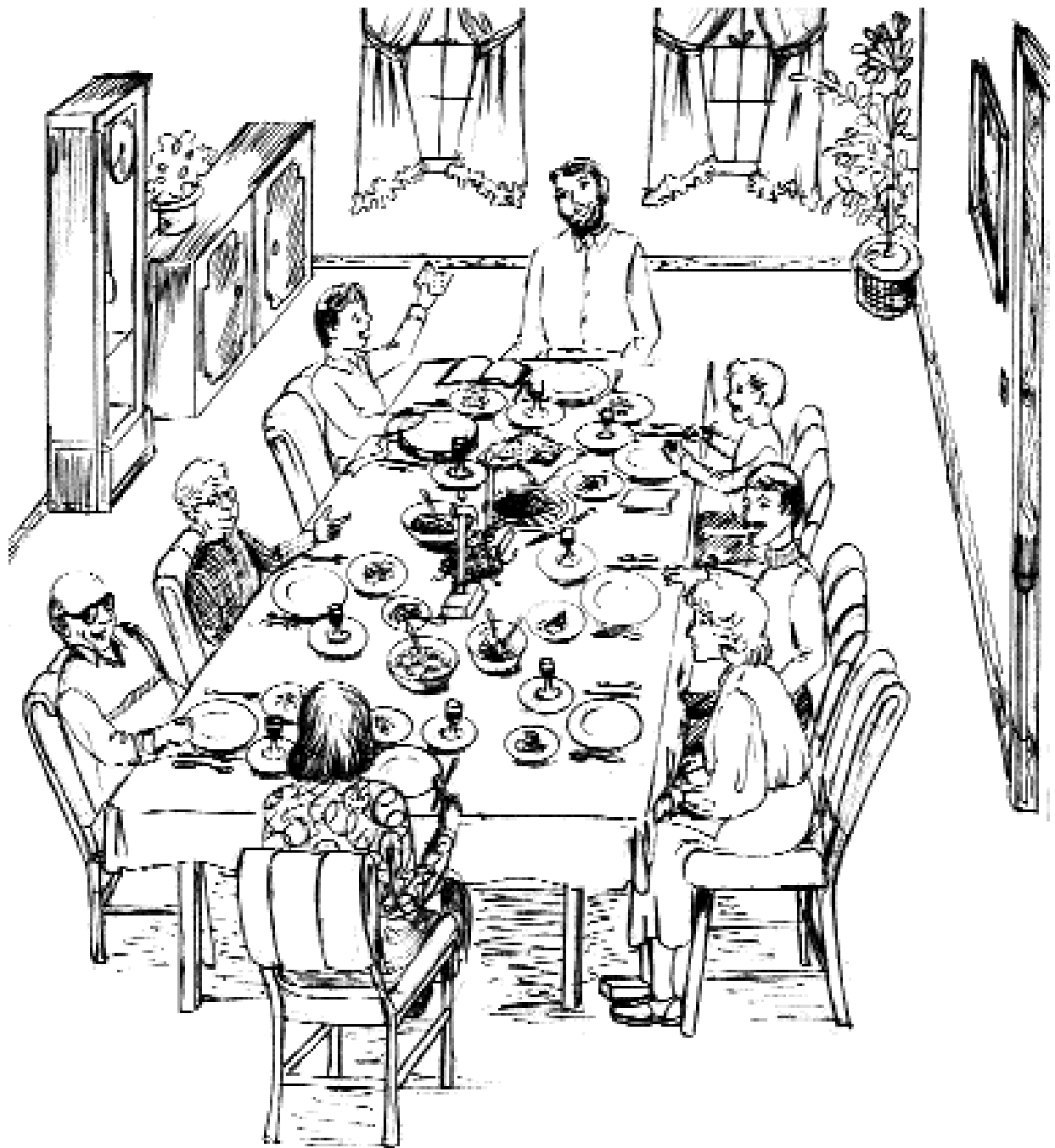


For mini-turnovers see *Hamantaschen* instructions in Purim recipe section. Use thickened fruit pie filling instead of jam, fold in half and bake a little longer.





Seder Supper Search



Find these hidden objects in the picture above.



Book



Violin



Tambourine



Hat



Hammer



Staff



Broom



Gift



Fan



Corn



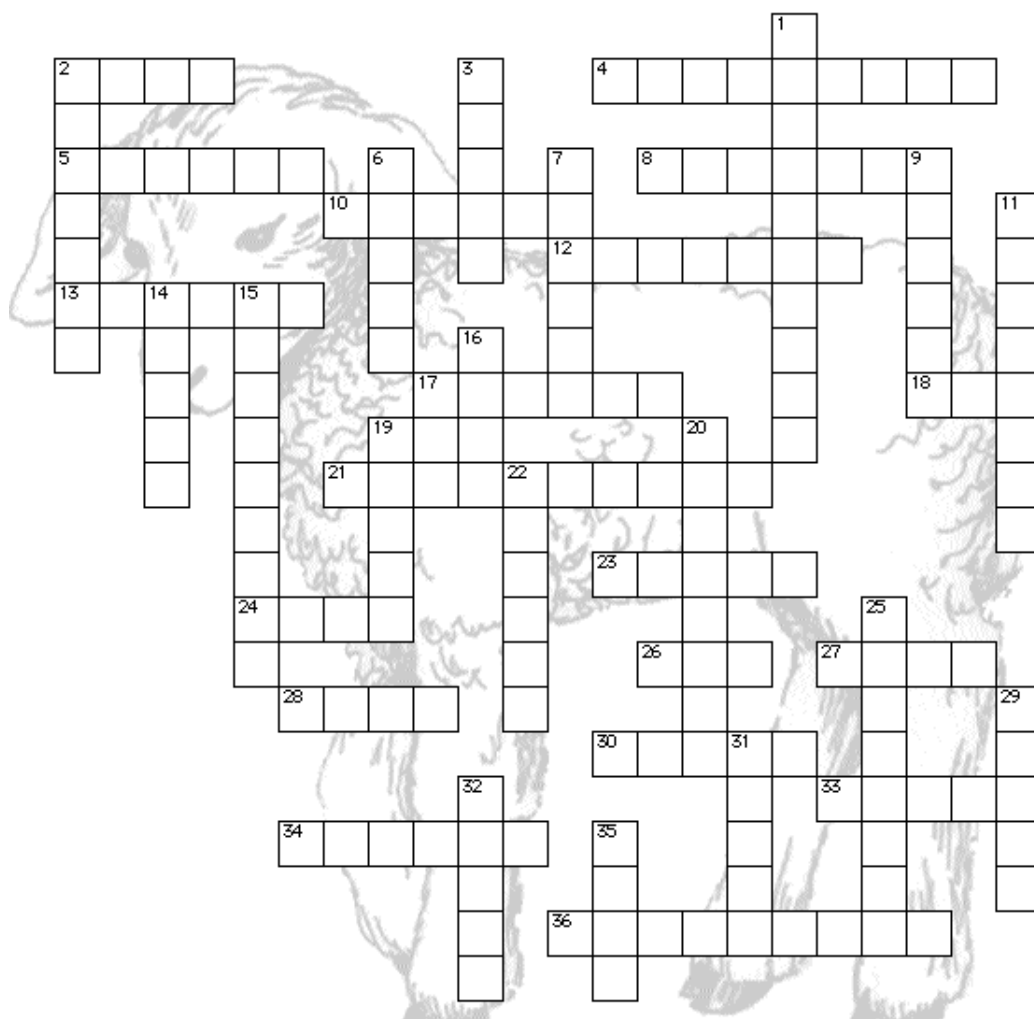
Brick



Ball



Crossword Puzzle



Across

2. Small, biting, body insects
4. Nailed to a cross
5. Cows, steers, bulls, and oxen
8. State of slavery
10. Widespread affliction
12. Servitude
13. Religious building
17. Sharply unpleasant taste
18. Disobedience
21. Payment of an obligation
23. Miriam's brother
24. Small drinking containers
26. Staff

Down

1. Unsettled, uncultivated region
2. Migrating grasshoppers
3. Amphibians
6. Two-winged insects
7. Barren, desolate area
9. Departure of a large number of people
11. Having very little light
27. Man
28. Food preservative
30. Clear liquid
33. Skin irritation
34. Fermentation agent
36. The oldest child

14. Confronted Pharaoh
15. Cattle
16. Egypt's principal tributary
19. Lord of Lords
20. Door frame
22. Unleavened bread
25. When Pharaoh's people lost their first born, and Moses' people did not
29. The seventh month
31. Pharaoh's kingdom
32. Family celebration during Passover
35. Frozen rain



Word Search

U	B	A	S	S	E	N	K	R	A	D	S	E	S	M
D	R	I	A	W	A	T	E	R	W	L	L	S	O	M
T	E	E	T	R	M	A	L	E	I	T	E	D	A	J
S	P	S	D	T	O	K	G	O	T	N	E	T	E	N
L	Y	Y	E	E	E	N	B	A	R	E	Z	S	L	I
A	X	T	G	R	M	R	C	E	R	A	U	R	I	S
V	L	L	Y	E	T	P	D	F	H	S	K	O	C	R
E	I	A	R	S	S	L	T	B	N	S	R	D	E	E
R	A	S	E	U	I	P	L	I	O	E	G	B	B	D
Y	H	I	D	W	L	E	S	O	O	N	V	O	Z	E
Z	L	O	J	A	L	N	M	I	C	N	D	A	R	S
F	X	H	G	P	I	U	R	O	B	U	C	A	E	F
E	R	U	M	S	E	L	I	N	S	B	S	A	G	L
T	E	E	A	G	I	S	P	U	C	E	A	T	H	E
S	T	N	D	O	O	R	P	O	S	T	S	R	S	U

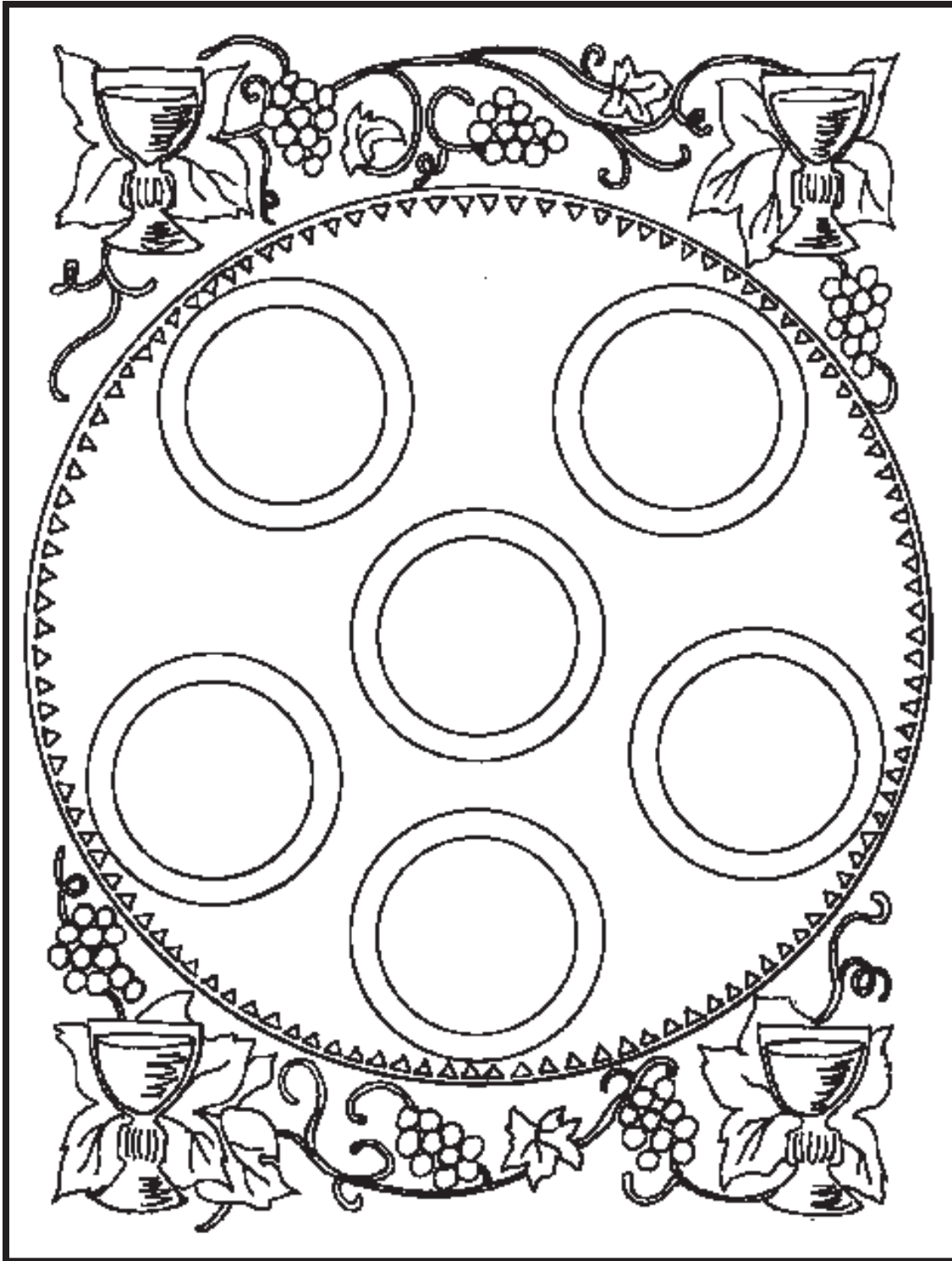
AARON
BITTER
BOILS
BONDAGE
CATTLE
CUPS
DARKNESS
DESERT
DOORPOST
EGYPT
EXODUS
FLIES

FREEDOM
FROGS
HAIL
JESUS
LEAVEN
LICE
LOCUSTS
MALE
MATZAH
MOSES
NILE
NISAN

PLAGUES
RABBIS
REDEMPTION
ROD
SALT
SEDER
SIN
SLAVERY
TEMPLE
WATER
WILDERNESS



Coloring Page





Spring Holidays Across The Curriculum

PASSOVER: LAMB UNIT STUDY

BIBLE

Discuss: Talk about the Figurative Uses of the Words Sheep and Shepherd. Jesus is our Passover Lamb. *Sheep* is also figurative of believers who follow the shepherd. One without a leader is like a sheep without a shepherd. Jesus is our Shepherd. Discuss the responsibilities of a shepherd: protect, feed, shelter, etc.

Compare: Talk about the lambs in each of these Bible verses: John 1:29-36; Isaiah 53:7; Revelation 5:6.

Read: Read aloud [A Shepherd Looks at Psalms 23](#) by Phillip Keller. This book is a beautiful portrayal of how our Shepherd cares for us.

Take a Field Trip: Visit a sheep farm. Make a list of all the things the shepherd does for his sheep.



LIFE SCIENCE OR BIOLOGY

Classify: Learn the classification system. Make a chart showing the classification of sheep. INCLUDE: Animal Kingdom: Mammals: Order Artiodactyla; Suborder Ruminantia; Family Bovidae; Genus Ovis.

Research: Some of a sheep's characteristics includes hoofs, cud-chewing, four-compartmented stomach. They are also placentals. Find out about these and other characteristics and write a definition of each.

Classify: Make a list of several types of sheep and classify by breed. Include wool breed, hair breed, and merino strains.

Study: Complete "The Animal Kingdom" reading and activities lessons 21 through 26 in [Considering God's Creation](#).

Write a Report: Choose one of the following sheep behaviors to research and write about: life cycle; lambing; breeding; gestation; and life span.



ANIMAL HUSBANDRY/AGRICULTURE

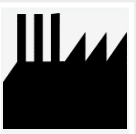
Study: Agriculture is the science and industry of managing the growth of plants and animals for human use. Agriculture includes the breeding and raising of livestock and dairying, under the science of Animal Husbandry.

Brainstorm and List: What would it be like to have a commercial sheep farm? Think about what is involved with purchasing, raising, and caring for sheep (feeding, lambing, shearing, sheltering, etc.).

Calculate Expenses: Calculate the cost per lamb: original cost, grain cost, hay cost, veterinary cost, show fees, etc.

Discuss: What are the advantages and disadvantages of animal supplements such as hormones, antibiotics, vitamins, and other substances used to increase growth or productivity? What are the health risks to humans who consume meat grown with such additives? Find out how much of the meat in a grocery store has been raised with additives.

Discover: Research the sheep dog and its relationship with the sheep and with the master (a fascinating study!), necessary training, innate ability, and dog shows. Read Phillip Keller's [Lessons From a Sheep Dog](#). Check your local video store; Disney has a few excellent black and white documentaries about sheep farming.





Passover: Lamb Unit Study



Chart Statistics: Research the number of breeds; how many in the world, and the number in the United States. Make a chart recording your findings.

Investigate the Sheep Industry and Products: Research wool manufacturing. Include different types of wool; textiles, production; clothing, manufacturing, labeling, pelts, carpeting, and sheep skins. Research sheep in the food industry. Include lamb and mutton; food processing; preservation; or the world food supply. Sheep also provide milk for drinking and making cheese. Sheep are also used to make parchment.

HISTORY

Each of these time periods and countries were involved with sheep or sheep farming. Use the *Kingfisher's Illustrated Book of History* to find out what other events in the same period.

World History

6000 B.C.	Assyria
3000 B.C.	Macedonia
2000 B.C.	The Hittites
1250 B.C.	Moses outside of Egypt
1000 - 961 B.C.	David in Israel
1200-1400 A.D.	Mongol Empire
1100 A.D.	England (Enclosure began)
1212 A.D.	Children's Crusade
1722	Easter Island

American History

1700+	Modern Pueblo Period
1840-1850	Native Americans - Navajo
1860-1900	American Reconstruction
1990s	Sheep Farming Today



GEOGRAPHY

Explore a Country, State: The leading sheep producers in the world are: 1. Australia 2. USSR 3. China. In the United States, the leading sheep-producing states are Texas, California, Wyoming, South Dakota, and New Mexico. Choose one each of these countries and states to study.



Compare and Chart Ecosystems: Make a chart showing the variance in the ecosystems sheep live in: grasslands, prairies and plains of North America, the pampas and paramos of South America, the veld of South Africa, and the steppes of Eurasia. Mountain Areas: Various species of wild goat and sheep abound in the Himalayan Mountains of India. Bighorn Sheep, also called Rocky Mountain sheep, are found in the North American continent.

LANGUAGE ARTS

Learn to Research: Research involves the generation, collection, organization, retrieval, and reporting of recorded knowledge. Look up in the encyclopedia: sheep, sheep farming, animal husbandry, zoology, shepherds, and wool. Include these periodicals in your research: *Ranger Rick* and *National Geographic* Magazines.



Books and Stories: Bible stories of Jesus, Moses, or David, are sources of references to sheep. You can also find references to sheep in many nursery Rhymes, like "Baa, Baa, Black Sheep," and "Mary had a Little Lamb."

Creative Writing: Write about a shepherd and his relationship with his sheep, or sheep and sheep farming. Or write an allegory, a folktale, or a story for children. Then write a poem about a lamb. Find out about different types of poetry, figurative, narrative, epics, ballads, dramatic, or lyrics). Younger children can dictate their stories or draw illustrations and explain it.



Add to your Vocabulary: Record all the new words you have heard during this unit. Discuss the meanings or look them up and write the definitions.

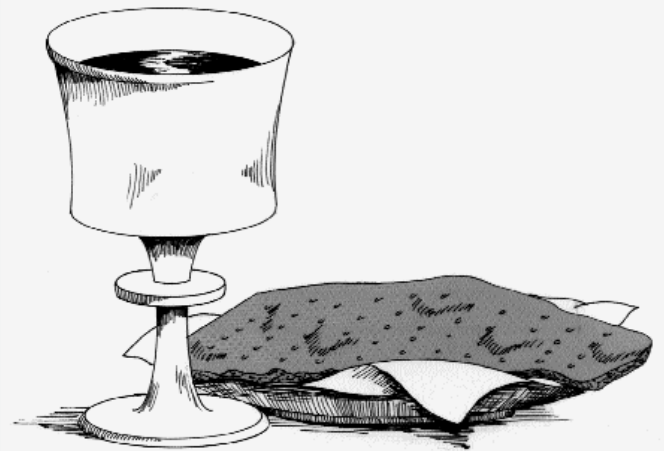


*Jerusalem is builded as a city
that is compact together:*

Psalm 122:3



Feast of Unleavened Bread



Hag HaMatzah

Unleavened Bread

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The Purpose of Unleavened Bread

Feast of Unleavened Bread (Hag HaMatzah) is the second spring festival beginning on the fifteenth of Nisan. When the Israelites fled from Egypt they took the dough before it had time to leaven. When they baked it, the next day, it was unleavened bread.

And Pharaoh rose up in the night, he and all his servants and all the Egyptians and there was a great cry in Egypt: And he called for Moses and Aaron at night and said: Rise up and get you forth from among my people, both ye and the children of Israel; and go serve the LORD as you have said...And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders (Exod. 12:30-31, 34).

Matthew Henry's explains,

Of the provision made for the camp, which was very poor and slender. They brought some dough with them out of Egypt in their knapsacks, v. 34. They had prepared to bake, the next day, however, they were hastened away sooner than they thought of, by some hours, they took the dough as it was, unleavened; when they came to Succoth, their first stage, they baked unleavened cakes, and, though these were of course insipid, yet the liberty they were brought into made this the most joyful meal they had ever eaten in their lives.

The Egyptians urged the people to leave as fast as possible. As a result, their dough didn't have time to rise. So they carried it on their shoulders and made matzah. Every year, we commemorate this event during the Passover Seder, which is celebrated on the fifteenth of Nisan, the day that the Jewish people left Egypt.

The fermenting and permeating nature of leaven is commonly used as a metaphor for sin. As remembrance, God commanded His people to eat only pure, unleavened bread for seven days every year that they remember the "bread of affliction."

SYMBOLISM OF UNLEAVENED BREAD

The symbolic connection of matzah is twofold. On the one hand, unleavened bread is a symbol of freedom based upon Exodus 12:39; *"...They baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not*



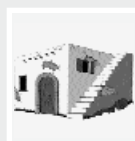


tarry...” One Passover Haggadah explains, “It is because there was not time for the dough of our ancestors to rise, before the Ruler of All revealed Himself and redeemed them.” Unleavened bread is also a symbol of the Egyptian slavery. *Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction: for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life* (Deut. 16:3). So unleavened bread is a reminder of both slavery and redemption from it.

Did You Know?

Lot's family baked unleavened bread for the two angels that came to Sodom, and they did eat.
(Gen. 19:3).





Unleavened Bread in Bible Times

During this week-long feast, nothing with leaven (yeast) in it may be eaten. In the Jewish religion, leaven is the symbol of all that is unclean and evil and therefore must scrupulously be removed from all houses before the Passover feast. Abstaining from leavened bread for seven days was symbolic of God's people separating themselves from sin and becoming a holy people and experiencing a holy walk with the Lord.

THE REQUIREMENTS DIRECTING THE FEAST OF UNLEAVENED BREAD (LEV. 23:6 AND EX. 12:15-17):

- 1.) The first day, all leaven should be removed from the home (Ex. 12:15).
- 2.) For seven days they were to eat unleavened bread (Lev. 23:6, Ex. 12:15).
- 3.) This feast was a high Sabbath (an extra Sabbath besides the weekly Sabbath). No work should be done the first day and the seventh day (except preparing food) (Ex. 12:16).
- 4.) This feast was declared a memorial to be kept forever. *And ye shall observe the feast of unleavened bread... therefore shall ye observe this day in your generations by an ordinance for ever* (Ex. 12:17).





Jewish Customs of Unleavened Bread Today

Spring house cleaning has its roots in the Passover preparation where, thirty days before the Festival, the women of every household began removing all leaven (*chametz*) from their homes. According to Leviticus 13:7, as long as leaven remains in the house one cannot celebrate Passover. It is a spiritual as well as a physical cleansing (Thompson 1984).



The symbolic ritual of searching for chametz begins at nightfall on the fourteenth day of the Jewish month of Nisan, the evening before the Passover. The leavened bread is removed from the household with the exception of ten small pieces, which the woman of the house hides throughout the rooms of the house. The man of the house lights a candle, and takes a feather, a wooden spoon and a paper bag to search the house for chametz. When a piece is found, he uses the feather to sweep the chametz onto the wooden spoon and then places it into the paper bag. This is done until all ten pieces are found. The bread is then taken outside and burned. (See how this ceremony points to Jesus in the next section.)

Afterwards, the following prayer is said:

“Any chametz which is in my possession which I did not see, and remove, nor know about, shall be nullified and become ownerless, like the dust of the earth.”

Leavening is a fermenting process in which yeast turns the food sour. The rules of leavening apply to food prepared out of any of the five kinds of grain; barley, wheat, rye, oats and spelt. Although wine is fermented, it doesn't come into the category of leaven because it's not made from one of these five types.

Orthodox Jews of Ashkenazic background also avoid rice, corn, peanuts, and legumes (beans) as if they were chametz. All of these items have been used to make bread, thus use of them was prohibited to avoid any confusion.

Passover matzah (different from regular matzah) is made from wheat, but extreme care is taken to ensure that it's cooked very soon after being mixed with water so the yeast in it has no opportunity to begin to ferment.

To be quite certain the food is completely free from leaven there are products that bear the label of a reputable rabbinical authority, stating that they are “kosher” for Passover. All fresh fruit and vegetables are kosher for Passover and don't require any certification.



WHEN DOES THE LEAVENING PROCESS BEGIN?

During the first Passover the dough was made while in Egypt and baked it the next day. The rules the rabbis added to the holiday of Unleavened Bread is a good example of a “fence rule” (see page 38). The rabbis added a rule that says products can only be eaten on Passover if they are cooked before the leavening process even begins. This is reckoned to be eighteen minutes from the time they are mixed with water. Matzah is made from wheat, but extreme care is taken to ensure that it’s cooked very soon after being mixed with water so the yeast in it has no opportunity to begin to ferment. Since it’s very difficult to be certain that fermentation doesn’t start even before this time, the Jews usually don’t even try to prepare food themselves from things that have the potential to become leavened, as with their regular cooking utensils. To be extra sure they don’t eat any leaven during this period, they have completely separate sets of utensils for this period: pots, pans, cutlery, and crockery.

If the purpose is to remember the unleavened bread of the Exodus, it would appear we can bake the dough any time, even the next day as the Israelites did.

Jesus spoke out against those who sought justification by keeping legal requirements. The scribes and Pharisees were so scrupulous about keeping the law of the tithe that they would not overlook the sprigs of seasoning herbs in their gardens—mint, rue, and dill (Matt. 23:23; Lk. 11:42). God’s directive concerning tithing was not given because He had need of food or money, nor because God wanted to lay a burden on man to test him. God wanted this to be given for the welfare of His people. The Pharisees were looking for specifics as to how to keep the technicality of the law when they should have been using what they had to promote love, mercy, justice, and faith which the tithe was meant to promote. They were seeking to be justified by keeping law when they should have been seeking to accomplish its purposes.



Messianic Significance of Unleavened Bread

The matzah is a wonderful reminder of the Messiah. The bread is without leaven (without sin), striped, pierced, and bruised. The Messiah was wounded and bruised, and He suffered painful blows so that you may be healed from all sickness and diseases: He was wounded and bruised for our sins. *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.* (Isa. 53:5) *Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed* (1 Peter 2:24).

The Feast of Unleavened bread speaks of sanctification. The Messiah was set apart. His body would not decay in the grave. Christ spoke of leaven (yeast) as a type of sin. *Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees* (Matt. 16:6, 11-12).

Yeast is used in this analogy because just a small amount can puff up a large amount of dough. *A little leaven leaveneth the whole lump* (Gal. 5:9). In the same way a small sin can spread and grow in our minds and attitudes causing us to “puff up” with pride and arrogance (1 Cor. 4:18-19; 5:2; Col. 2:18).

As the leaven represents sin, the unleavened bread is a symbol of the body of Christ, without sin. The matzah also reminds us of Messiah because it is striped and pierced. Our Lord referred to Himself as the bread of God and as the bread of life (John 6:33, 35), and he chose the bread of the Passover to be the symbolic memorial of His broken body (Luke 22:19). Just as God sustained the children of Israel in the wilderness, His Son now feeds the believer with the true bread of heaven, Himself. John 6:32 and 33 says *“Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.”* It is also significant that Christ was born in *Bethlehem* which means “house of bread.”

Paul used illustrations of the Passover lamb and unleavened bread to characterize Christ's sacrifice and our salvation. *Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our*





Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth (1 Cor. 5:7-8).

PUTTING OFF THE SIN NATURE

The unleavened bread is also a visual lesson instructing us how God wants us to change through Christ. When one accepts Jesus as the Passover Lamb who dies for our sins, his position before God changes to sinless (without yeast) because Jesus took on our sins. We are righteous through Jesus.

As believers in Christ we are to put off the sin nature within us. *That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness (Eph. 4:22-24).*

This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts (Gal. 5:16-24).

SYMBOLISM IN THE FEAST OF UNLEAVENED BREAD

- 1.) Seven days—the Hebrew word seven is *shevah* from the root word *savah*, to be full or satisfied, to have enough of.
- 2.) Israelites fed on bread without leaven (sin)—believers feed on Y'shua (Jesus), the Word, without sin.
- 3.) Unleavened bread is used for consecration and separation—believers in Christ are to be consecrated and separated to live a holy life.



SUGGESTIONS FOR REMEMBERING THE HOLIDAY

During the day of Passover, search for leavened bread (described below) before your Passover meal. The Bible's banning of leavened bread during Passover festival declares: *...even the first day ye shall put away leaven out of your houses* (Ex. 12:15). Expounding on this precept, the Mishnah opens with the directive, "At (twi)light of the fourteenth day (of Nisan) we search for leaven bread by the light of the lamp." The Talmud explains that this is the time when everyone is at home and the light of a lamp is "good" for searching in the dark. It also quotes a series of biblical texts which relate this external search to an inner search of man's soul (relieving it of pollution).

Explain to the family that, after partaking of the Passover, we should ask God for power to choose his will and strive to live a sin-free life of obedience as we observe the seven days of Unleavened Bread. This is a symbol of our step towards righteousness and turning away from sin. The purity of the Feast of Unleavened Bread follows the blood-deliverance of Passover; we can only walk in purity before the Lord after we have had the blood-deliverance at the cross. We gladly clear our houses of all leavened products for seven days to remind us Jesus cleanses us of sin. We eat matzah for these seven days, allowing us to symbolically take in the unleavened bread of sincerity and truth (1 Cor. 5:7-8).

THE SEARCH FOR LEAVEN IS SYMBOLIC FOR BELIEVERS IN MESSIAH

The search process is described in the *1997 Encyclopedia Judaica*:

- 1) After Evening Service on the night before Passover eve, no work should be done or food eaten until the search for leaven has been undertaken. The householder first recites the benediction, "Who has sanctified us with His commandments and commanded us to remove the leaven."
- (2) He then conducts a thorough search of the house (or premises), checking every place especially until the search for leaven has been undertaken. The householder first recites the benediction, "Who has sanctified us with His commandments and commanded us to remove the leaven."
- (3) The search is conducted in silence. As an aid to concentration, it is customary to switch off electric lights and only use an oil lamp or candle.



- (4) Since pre-Passover “spring-cleaning” will already have disposed of most leaven, small pieces of bread and crumbs are left around the house in advance (usually on paper) for the searcher to find, so that his benediction should not have been recited in vain.
- (5) All leavened bread discovered is carefully placed in a bag or other combustible container with the aid of feathers (some also use a disposable wooden spoon), tied up with the candle and feathers, and put to one side for burning the next day.
- (6) Once the search has been completed, a formula renouncing any leaven that remains is pronounced.
- (7) Before 10 A.M. the next morning (or as specified by the local rabbinate), the parcel of leavened bread is burned outdoors and a modified version of the previous formula is then recited.

THE SEARCH REPRESENTS JESUS

This search for leavened bread also represents the Messiah! Even Jewish tradition (not listed in the Bible) points to Jesus as Messiah! One day our Jewish friends will see Jesus as Messiah through these symbolic ceremonies.

1. The candle represents the Word of God who is the Light of the World, whose written word reveals to us our sin.
2. The feather represents the Holy Spirit (Ruach Ha Kodesh) directing us to the cross of Jesus.
3. The wooden spoon represents the tree of crucifixion.
4. The paper bag represents the grave.
5. The fire represents how our sin has been dealt with, never again to be remembered.

OUR FAMILY’S SEARCH FOR LEAVEN

One year, as we searched for leaven, I [Robin speaking] felt sure I had all the leaven out of the house, including the toothpaste, which had baking soda in it. I even remembered I had several small packets of yeast in our freezer, so I took those out. On around the fourth day of Unleavened Bread, I opened the freezer to pull out broccoli, and behind the broccoli was a 5-lb. bag of yeast! I had forgotten about it—it fell to the floor with a thud.



What a picture! Here I had searched and gotten rid of all the “little sins” but I did not see the biggest one in the house that needed to go. I had been angry at my husband for something and realized I needed to apologize. He forgave me and I got rid of the yeast. Praise God for symbolism.



One family's description of the seven days of Unleavened Bread:

Day One: Matzah tastes great! Why don't we have this more often?
 Day Two: Let's make matzah appetizers with cream cheese and pickles.
 Day Three: I made desert with chocolate and ice cream in between two matzah!
 Day Four: Mom, Jimmy said cake has yeast in it. It doesn't does it Mom?
 Day Five: I found an old peanut butter sandwich behind the sofa!
 Day Six: Oh, pllllllllllllllllllllease can I have a McDonald's hamburger?
 Day Seven: Let's go watch for the sun to go down. Tonight we can have BREAD!!! Yeah!

EAT NO LEAVEN FOR SEVEN DAYS

This is a time to be creative. You'll never imagine how many things you eat that include leaven. Substitute unleavened matzah crackers to make sandwiches. Homemade unleavened bread is delicious shaped into bread sticks. Eat soups instead of sandwiches.

Each time you or your family go to get your regular leavened bread during this week, it is an opportunity to explain we are not eating leavened bread this week to remind us that:

1. The unleavened bread is a symbol of the speed and haste in which the Israelites were redeemed from Egypt, not having the time to bake full loaves of bread.
2. Jesus is the bread of life (John 6:26-58).
3. The days of Unleavened Bread were not joyless; the time began and ended with a feast—a party. A walk of purity in the Lord is not a joyless life!
4. Man shall not live by bread alone, but by every word of God. *And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God,*



command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season (Luke 4:1-13).

YEAST

Read the Parable of the Yeast found in Matthew 13:33 or Luke 13:20-21. This short parable is sometimes called the Parable of the Leaven.

Bakers' yeast is a microscopic one-celled plant that is nearly colorless. It has no chlorophyll and it is classified as a fungus. It is dependent on green plant starch or a sugar for food. It reproduces by developing a bud, which separates and grows into another yeast cell. Yeast produces two enzymes, invertase and zymase, which help to convert starch to sugar, and sugar to alcohol, carbon dioxide, and energy. This process is called fermentation. Breadmakers add yeast (and sometimes a sweetener) to dough and place the dough in a warm place. The carbon dioxide that is produced forms bubbles in the dough and causes the dough to rise. Baking causes the gas to expand even more, and most of the alcohol is driven off.

The yeast at first represents the Word of God, which becomes believers (the Word incarnate). The woman represents Christ. The flour is the world population. As yeast spreads throughout dough, so the kingdom of God spreads throughout the world. By interpreting this parable in scriptural context, the whole world will not be saved, although society will be affected positively. This parable does not teach universal salvation even though the salvation of everyone is a noble thought. Central Truth: As the Holy Spirit anoints the



gospel of Christ, many will be converted and their Christlike nature will influence the world. Conclusion: Let us constantly sow the Word of God, which will penetrate the hearts of people who receive the Truth. Their Christlike lives, in turn, will permeate and influence society (Duthie 1996).



SUGGESTED BIBLE READINGS FOR EACH NIGHT:

Day One:

The Feast of Unleavened Bread: *And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.*

And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread (Exod. 12:14-20).

Day Two:

Manna from Heaven. *I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God. And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist*



not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning.

Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

And it came to pass, that there went out some of the people on the seventh day for to gather; and they found none. And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.

And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey. And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna



therein, and lay it up before the LORD, to be kept for your generations. As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept. And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan (Exod. 16:12-35).

Day Three:

Miracles of the Loaves and Fishes: *And the passover, a feast of the Jews, was nigh.*

When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

And this he said to prove him: for he himself knew what he would do.

Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

One of his disciples, Andrew, Simon Peter's brother, saith unto him,

There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

Therefore they gathered them together; and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. (John 6:4-14)

Peter's Imprisonment: *When he saw that this pleased the Jews, he proceeded to seize Peter also. This happened during the Feast of Unleavened Bread.*



After arresting him, he put him in prison, handing him over to be guarded by four squads of four soldiers each. Herod intended to bring him out for public trial after the Passover.

So Peter was kept in prison, but the church was earnestly praying to God for him.

The night before Herod was to bring him to trial, Peter was sleeping between two soldiers, bound with two chains, and sentries stood guard at the entrance.

Suddenly an angel of the Lord appeared and a light shone in the cell. He struck Peter on the side and woke him up. "Quick, get up!" he said, and the chains fell off Peter's wrists.

Then the angel said to him, "Put on your clothes and sandals." And Peter did so. "Wrap your cloak around you and follow me," the angel told him.

Peter followed him out of the prison, but he had no idea that what the angel was doing was really happening; he thought he was seeing a vision.

They passed the first and second guards and came to the iron gate leading to the city. It opened for them by itself, and they went through it. When they had walked the length of one street, suddenly the angel left him.

Then Peter came to himself and said, "Now I know without a doubt that the Lord sent his angel and rescued me from Herod's clutches and from everything the Jewish people were anticipating."

When this had dawned on him, he went to the house of Mary the mother of John, also called Mark, where many people had gathered and were praying.

Peter knocked at the outer entrance, and a servant girl named Rhoda came to answer the door.

When she recognized Peter's voice, she was so overjoyed she ran back without opening it and exclaimed, "Peter is at the door!"

"You're out of your mind," they told her. When she kept insisting that it was so, they said, "It must be his angel."

But Peter kept on knocking, and when they opened the door and saw him, they were astonished.

Peter motioned with his hand for them to be quiet and described how the Lord had brought him out of prison. "Tell James and the brothers about this," he said, and then he left for another place.



In the morning, there was no small commotion among the soldiers as to what had become of Peter.

After Herod had a thorough search made for him and did not find him, he cross-examined the guards and ordered that they be executed. Then Herod went from Judea to Caesarea and stayed there a while (Acts 12:3-19). NIV¹



Day Four:

Jesus Explains He is the Bread of Life: *Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.*

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

Then said they unto him, What shall we do, that we might work the works of God?

Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work?

Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

Then said they unto him, Lord, evermore give us this bread.

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

But I said unto you, That ye also have seen me, and believe not.

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

For I came down from heaven, not to do mine own will, but the will of him that sent me.



And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

The Jews then murmured at him, because he said, I am the bread which came down from heaven.

And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

Jesus therefore answered and said unto them, Murmur not among yourselves.

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

Verily, verily, I say unto you, He that believeth on me hath everlasting life.

I am that bread of life.

Your fathers did eat manna in the wilderness, and are dead.

This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

For my flesh is meat indeed, and my blood is drink indeed.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.



As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever (John 6:26-58).



Day Five:

They Kept the Seven Days With Gladness: *And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron. Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD. And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites. For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the LORD. For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one That prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the LORD hearkened to Hezekiah, and healed the people. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD. And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers. And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness (2 Chr. 30:13-23).*



Day Six:

Paul said, “A little Leaven Leaveneth the Whole Lump.” (Stay away from wicked people.) *It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father’s wife.*

And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

I wrote unto you in an epistle not to company with fornicators:

Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

For what have I to do to judge them also that are without? do not ye judge them that are within?

But them that are without God judgeth. Therefore put away from among yourselves that wicked person (1 Cor. 5:1-13).

**Day Seven:**

Paul Explains Passover: *For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come (1 Cor. 11:23-34).*





Centerpiece

You will continue to use the centerpiece you assembled for Passover Week (refer to the “Centerpiece” section in the “Passover” chapter). The base is covered with a crimson (dark red) cloth. The **Lamb** craft stands in the center atop a bed of Spanish moss, or paper grass. Also included are the **Lamb**, **Cross**, **Palm Branches**, and **Cup & Bread** flags.

SYMBOLISM IN THE CENTERPIECE

Crimson—represents the blood atonement or sacrifice (Isa. 1:18)

Lamb—Jesus, who became our perfect sacrifice for sin (John 1:29b, Ex. 12, Rev. 5:6-13); Christ the submissive One (Isa. 53:7-8, Acts 8:32-33)

Cup & Bread—wine is symbolic of the Holy Spirit or fullness of joy (Isa. 65:8, Jer. 31:12, Hos. 2:22, Judg. 9:13, Ps. 104:15, Eph. 5:18). Bread represents Christ as our food (John 6, 1 Cor. 11:24).

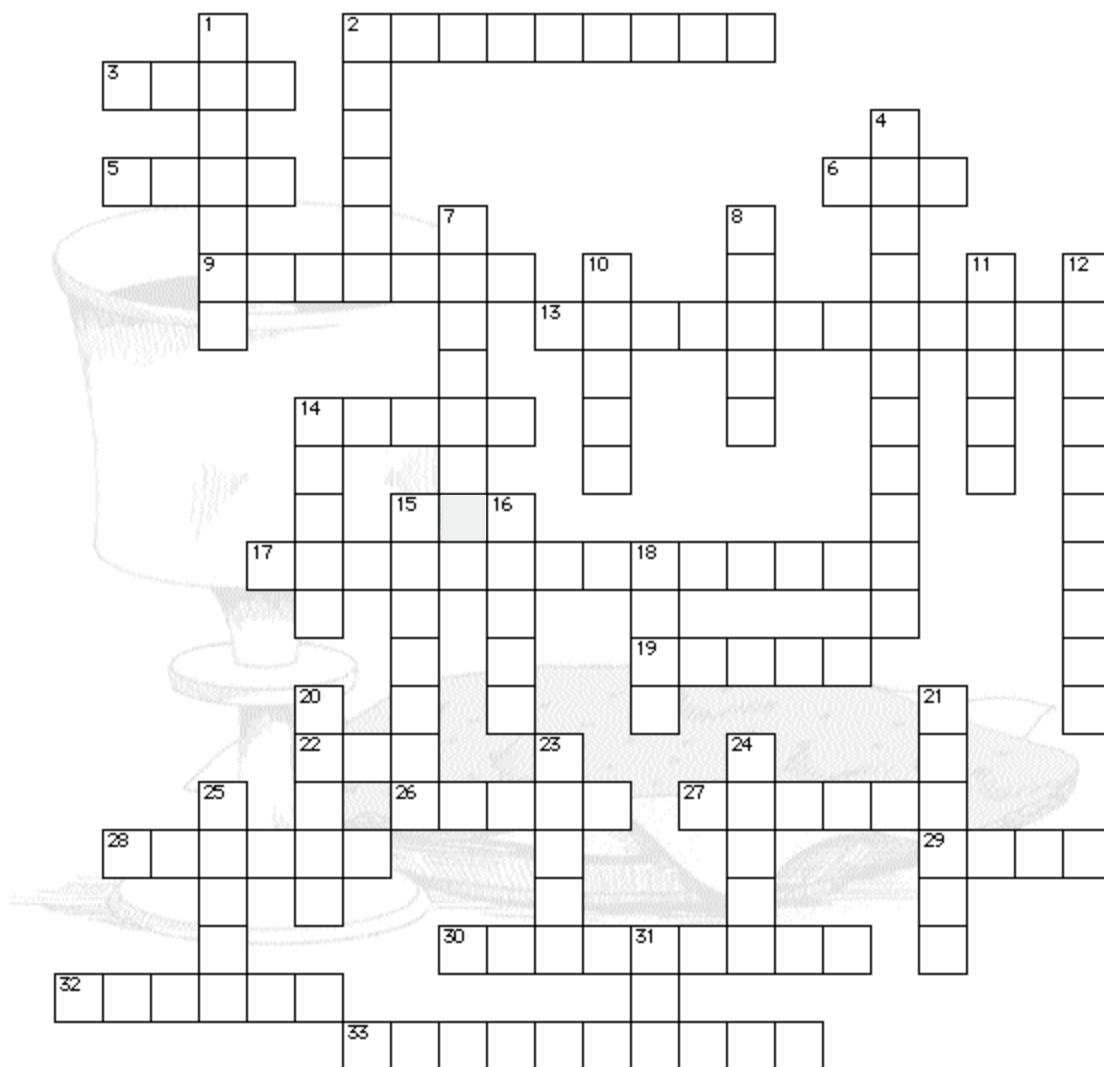
Cross—place of extreme agony and death, where Jesus died for our sins (1 Cor. 1:17-18, 28, Heb. 12:2, John 12:32-33).

Palm Branches—the upright and faithful tree (Jer. 10:5), used in honor or praise (John 12:13, Rev. 7:9, Lev. 23:40).





Crossword Puzzle



Across

2. Book in the Bible
3. Saul of Tarsus
5. Grain
6. Happiness
9. Liberator
13. Caused by agents such as yeast
14. Cooked in dry heat
17. A setting apart, separation
19. Miraculous food
22. Grain used to make flour
26. God's perfect integer
27. Baked bread

28. Innocence

29. Divine

30. Least among all of Judea

32. Aquatic vertebrates

33. Division

Down

1. Common traditions
2. Illuminations
4. A mandate from God
7. Grain, sometimes used for livestock
8. Edible grain, used to make certain breads
10. Leavening agent

11. Peter

12. Without yeast

14. Baked loaves

15. Wrote and copied manuscripts

16. Holy Book

18. Area with temporary shelters

20. Fact

21. Clean

23. Edible fungi

24. Kneaded, shaped, baked

25. Holy vengeance

31. One's fortune



Timbrel Time

After the Jews left Egypt and faced the miraculous parting of the Red Sea where they witnessed the drowning of their pursuing enemy, they paused for a celebration. See Exodus 15:1-19 for the song Moses and the people sang in praise. Miriam, Moses' sister, took up her timbrel (similar to a tambourine) and danced, with the other women joining her in verses 20-21. Pretend you are Miriam, or one of the other Israelites, and plan out a worship dance using a praise song you like.

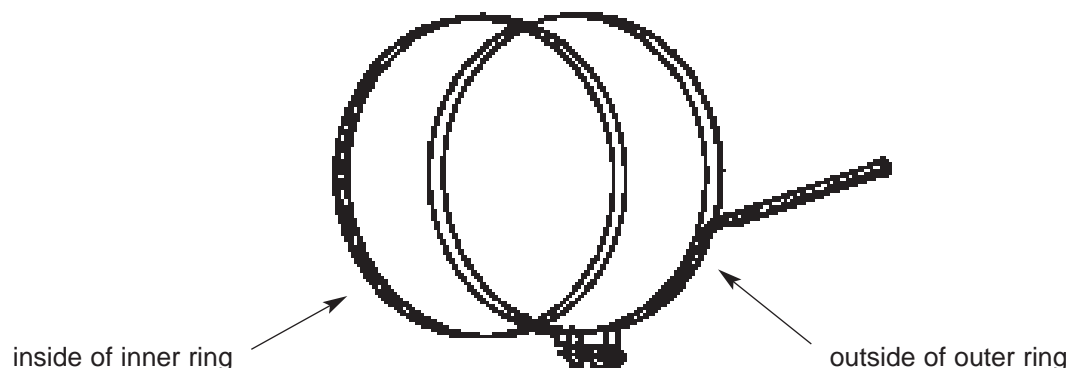
Make the tambourine below and use it to make the music even more festive. Plan certain hand motions, body turns, graceful steps, shakes of the tambourine, or claps with it against your hand, etc., at certain parts of the song, so you can teach it to other members of your family. Read or sing Psalm 150. Search for other Psalms which speak of timbrels or tambourines and dancing.

Practice and use your song and dance again at each of the other holidays, if you remember, or make up new ones then.

TAMBOURINE DIRECTIONS

Materials needed: a 6-inch wooden embroidery hoop, 1 to 1-1/4 yds. each of two to four different colors of ribbon, 1/4" or less wide, one package of jingle bells (1/2" more or less), glue, markers or paint.

- 1.) Use markers or paint a trail of ivy or flowers around the outside of the largest ring and inside of the smallest ring (so both will show when you join the two parts).





2.) Cut a 1 1/2" piece of ribbon for each jingle bell you plan to use. Plan for six or more to go around the outside ring of your hoop. It really doesn't matter where you put them, except that you want to have room for your hand to hold the tambourine without going over the bells or bow. Hold the hoop and mark with a pencil where your hand comes, and arrange your bells and bow away from that area.

cement
entire
length



3.) Thread ribbon through the clasp on the bell and apply glue to the clasp and backside of the ribbon. Wrap around the outside ring and hold in position a few minutes until secure. Repeat until all bells are attached.

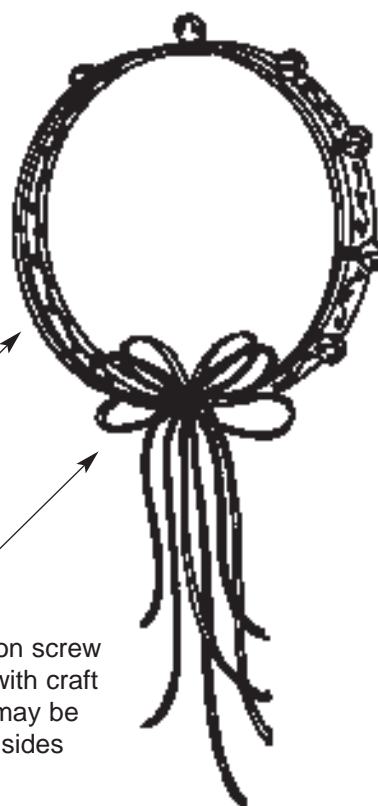
wrap and
hold for 60
seconds



4.) When glue is dry, join both rings and adjust the tension screw if necessary. Cut remaining ribbon in two parts, making one about 4" longer than the other. Wrap both around hoop or tension screw and tie tightly. Make bows with different size loops, or as desired, and put dots of glue between the bases of the loops, to prevent their coming untied. Let dry thoroughly before using. Trim ribbon ends with a slant to prevent fraying.

space for
hand hold

Wrap ribbon around tension screw and secure back of knot with craft glue or hot glue. Bows may be used on either or both sides





Dancing The Horah

Here are the basic steps in the Horah, a popular Jewish dance, as performed by Christian friends of the author (Linda). Although the dance is commonly done holding hands and making a circle, it can also be done individually. If you are in a circle, you will be working clockwise.

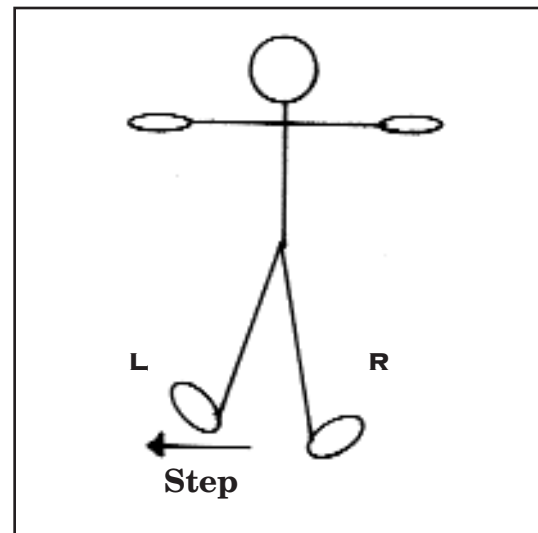
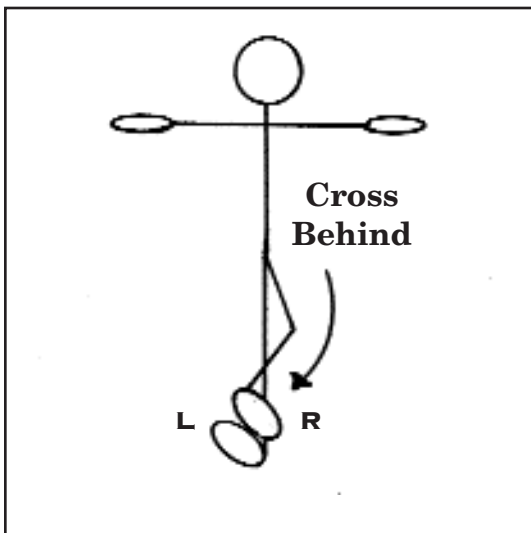
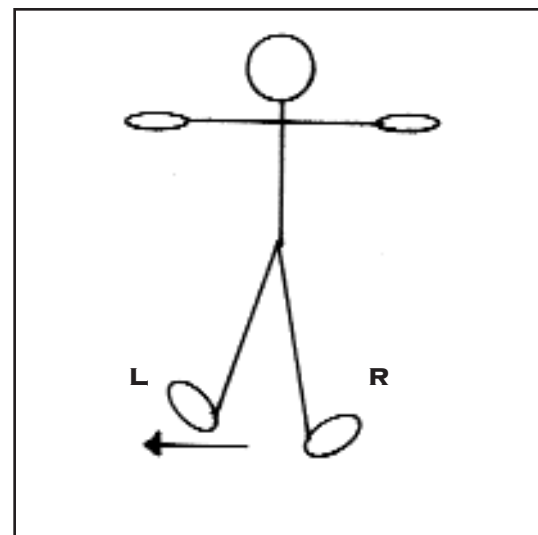
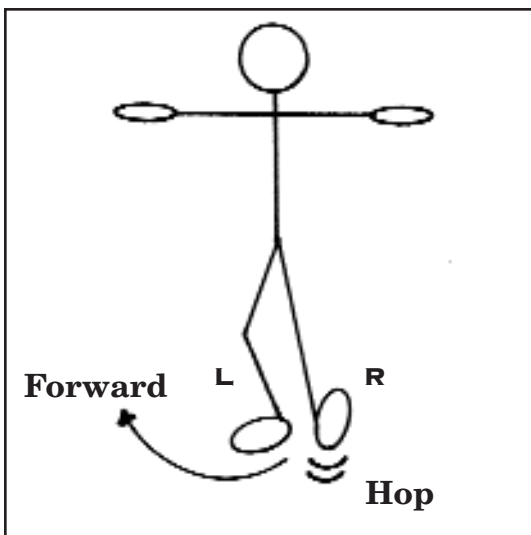
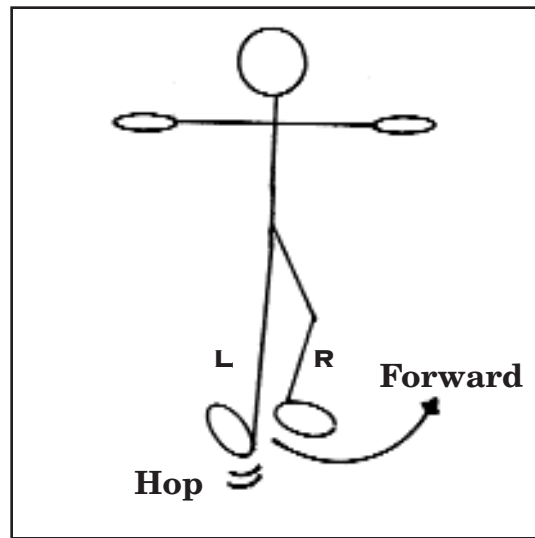
This is a wonderful praise dance, done easily to such songs as “Jehovah Jireh” (translated: The Lord is Your Provider) and other peppy tunes.

Illustrations here are REAR VIEW to make it easier for the reader to do what is shown, i.e. LEFT on illustration is your LEFT also.

1. Balance weight on LEFT foot, making light hop as RIGHT foot is kicked forward.
2. Shift weight to RIGHT foot, making light hop as LEFT foot is kicked forward.
3. Put left foot down, balancing evenly, briefly.
4. RIGHT foot crosses behind LEFT.
5. Lift LEFT foot, stepping to the LEFT, moving balance off RIGHT to LEFT foot and repeat Step 1.

Do it in slow motion first, then maintain your sense of humor as you joyfully praise the LORD!







Unleavened Bread Recipes



Try having a special unleavened dessert or bread that you only serve during Unleavened Bread. This makes the family look forward to it.

SWEET CORN BREAD

- 1 cup whole wheat flour
- 1 cup corn meal
- 4 T honey
- $\frac{1}{3}$ cup butter
- 1 egg
- 1 cup milk

Grease cookie sheet. Preheat oven to 400°. Mix flour and corn meal in plastic bowl. Add honey and butter, then microwave until melted. Mix, then add milk and egg mixture. Beat until smooth. Spread onto cookie sheet. Cook ten minutes. Cut while warm.

WHOLE WHEAT FLAT BREAD

- 4 cups finely ground whole wheat flour
- 1- $\frac{1}{2}$ t salt
- 3 T butter
- 2 egg yolks
- 2 T olive oil
- 1 cup milk or water

Make the dough—sift flour, then add salt. Cut the butter into flour mixture. In another bowl, beat egg yolks, adding oil slowly. Pour this mixture into dough and stir with spoon or fork until it forms a ball of dough that comes away from the side of the bowl. Knead lightly on a floured board for about a minute to shape dough into soft ball.

Lightly flour the board again, pinch off about one-third cupful of dough and with the hands pat it as thin as can easily be done, then roll it thinner with rolling pin. Keep working the dough and rolling it until dough is so thin it just holds together without breaking when handled. Place rolled dough on



ungreased baking sheet and mark into squares of any desired size with a knife or make bread sticks. Bake in preheated oven at 400° for 8-12 minutes until puffed, or very lightly browned.



APPLE BETTY CRISP

4 sliced apples
1/2 teaspoon cinnamon
1/4 teaspoon salt
1/4 cup water
1/3 cup butter
1 1/2 teaspoon lemon juice
1/2 cup whole wheat flour
1/2 cup rolled oats
1 cup brown sugar

Put apples in 9" pan, sprinkle with salt and cinnamon. Pour in water. Drizzle with lemon juice. In separate bowl, mix flour, sugar, and oatmeal. Sprinkle over apples, then drop butter over apples. Bake at 350° for one hour.



Word Search

A	S	B	B	D	S	I	B	B	A	R	P	I	B	S
E	P	A	A	S	O	S	A	U	L	M	L	R	T	G
L	G	P	N	K	U	O	V	T	U	K	E	S	R	R
A	T	Y	L	C	E	S	F	L	I	A	A	A	W	E
I	A	E	P	E	T	D	A	S	D	E	I	Y	H	V
R	R	A	D	T	S	I	R	B	F	N	J	Y	E	O
O	S	T	C	N	H	A	F	D	B	H	M	O	A	S
M	U	R	E	A	E	Z	P	I	E	A	A	J	T	S
E	S	V	Z	L	T	H	L	F	C	D	T	R	Z	A
M	E	T	I	E	A	E	H	R	I	A	A	H	O	P
S	A	T	M	R	R	E	A	N	E	S	T	E	Q	H
M	E	A	A	B	A	N	S	T	A	H	H	I	N	C
S	H	O	M	V	N	W	P	U	C	S	S	E	O	K
C	H	I	E	A	G	N	I	R	P	S	I	O	S	N
X	T	N	M	H	A	D	A	G	G	A	H	N	K	Y

APPLES
 BAKED
 BREAD
 CHAMETZ
 CUP
 EAT
 EGYPT
 FEASTS
 FISHES
 FOOD
 GRAIN
 HAGGADAH
 HEAVEN
 HORAH
 ISRAELITES
 JOY
 KNEADED

KOSHER
 LUMP
 MANNA
 MATZAH
 MEMORIAL
 NISAN
 PASSOVER
 PHARAOH
 RABBIS
 SABBATH
 SANCTIFICATION
 SAUL
 SEVEN
 SPRING
 TARSUS
 TIMBREL
 WHEAT



Coloring Page





UNLEAVENED BREAD: BREAD UNIT STUDY

BIBLE

Study the Bible: Discuss symbolism of bread and leaven. *Daily bread* in the Lord's Prayer sums up all that we really need for our earthly existence (Matt. 6). Stop now and say a prayer to thank God for providing our daily bread. Unleavened bread is a symbol of Our Savior (John 6:33-35). When unleavened bread is broken, it is symbolic of the death of Christ (Matt 26:26). Bread can be symbolic of poverty (when in want of) or abundance (when full of). The bread of adversity shows heavy affliction. Sometimes bread is even symbolic of idleness or wickedness in Proverbs. Leavening is symbolic of growth—good and bad. The rapid spread of the gospel is wonderful (good growth). Bad growth is the spread of false doctrines.

SCIENCE

Investigate Grains: Bread is made from flour. Grinding grain such as wheat or rye into a powder makes flour. Make a list of the number of grains used to make breads.

Classify: Learn how plants are classified. Grains are in *Plantae* Kingdom and family *Gramineae* (the Grass Family).

Explore Agriculture: Research crop farming: Crop rotation, environment, erosion, pest control, pollution, depletion of minerals in soil, etc.

Make a List: Study Biblical rules of farming: the soil to be selected and prepared. Only pure seed and good plants are to be used, and the land should rest every seventh year. Scientists now know that, if the land does not rest, the minerals in the land will deplete and produce lower quality foods. Find out the effects on humans deficient in minerals. Make a list of mineral deficiencies and symptoms in animals and in humans.

Study Chemical Reactions: Yeast is called the “pet” of modern molecular biology. It is single-celled, fast growing, cheap to keep, insensitive, and easy to manipulate. Find out how fermentation causes chemical changes in organic substances produced by the action of enzymes.

Use the Scientific Method: Make two loaves of bread, one loaf with yeast and one loaf without. Write down your observations and predictions about each loaf before baking. What conclusions did you come to because of this experiment? Look up: bread, fermentation, bacteria, enzyme, gluten, and yeast.

Do an Experiment: Use the book *Cooking and Science* to learn about carbon dioxide production by yeast.

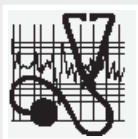
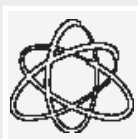
Study: Bread sustains life. Use this unit as a spring board to learn about the human body. Read and complete all activities in "Man Made in God's Image" lessons 27 through 36 in [*Considering God's Creation*](#).

HEALTH

Research Nutritional Values: Bread is a food source for three-fourths of the world. Where is grain on the Food Pyramid? Compare white bread's and wheat bread's nutritional values. The most nutritional bread is that made from fresh whole wheat ground within 48 hours of baking.

Compare: The average life span for an American today is 75.5 years. The average life span for a doctor is 58 years. Do research to compare life spans in the U.S. and other countries. Compare diets of people in different income brackets and people in different countries. Record your findings.

Make a Display: Find pictures or examples of each of these grains: wheat, barley, quinoa, spelt, bulur, kamut, rye, teff, triticale, rice (brown, white, Basmati, Wehani, long and short grains), Make a display with samples and nutritional values of each.





HISTORY AND TECHNOLOGY

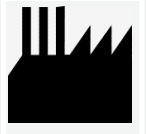
Investigate: There is an excellent CD-ROM available for younger children called *How Things Work in Busytown*. In it, the Busy Town characters plant a crop of wheat. They prepare the field, plant the seed, water the field, make sure it has sun, wait for it to grow, harvest the wheat, take it to the mill, grind the wheat, take the flour to the baker, bake the bread, and take the bread to the grocery store!

Look Back: In Bible times, Israelites depended on the hand-mill for daily bread. Eventually millstones were used. In Early America, farmers took grain to mills. Today, electric grinders are available. Find any method of milling today to observe.

Bake: In Bible times, people baked in open fire, then stone ovens. Today, commercial bakeries use mixing machines; chain conveyors; automatic baking ovens; and cooling, slicing, and wrapping machines. Today small mills are available for home use.

Look Back: Interview your parents and grandparents or older friends about the changes in bread in the last 100 years.

Go on a Field Trip: Visit one or more: a commercial bread bakery, a mill, a university's Department of Food And Nutrition.



HISTORY

Choose one of these time periods and countries that were involved with specific events dealing with wheat or bread. Use the *Kingfisher's Illustrated Book of History* to find out what other events in the same period.

5000 B.C.	Evidence of farming communities
Bible Times	Crop failures and food shortages due to disobedience
100 B.C. - 200 A.D.	Ancient Rome used public ovens
100 A.D.	Roman engineers introduce the water mill
7th century A.D.	Windmills invented in Persia (now called Iran)
1436 -63	The Corn Laws of England
1700-1950	Industrial Revolution
1795	French Revolution—bread riots
1917	The Russian Revolution of 1917
1912	Bread and Roses strike in Massachusetts
1930s	Dust Bowl
1990s	Grain farming and industry today



GEOGRAPHY

Explore: Choose a country and a U.S. state to study in-depth. **Countries:** The world's leading producers of wheat are: the USSR, China, and the United States. **States:** The leading wheat-producing states are North Dakota, Kansas, Montana, and Oklahoma.



LANGUAGE ARTS

Read a Bible Story: Manna given in the desert (Ex. 16); Jesus fed the five thousand with two loaves and five fishes (Mark 6:38); Jesus answered Satan's temptation (Matt. 4:3-4).

Read a Book: Chose one or more of the exciting books to read from the included resource page. Read aloud with the family or assign independent reading.

Write a short story: Write about living on a crop farm or owning a bakery. Rewrite *The Little Red Hen* in your own words. Younger children can dictate their stories or draw illustrations and explain it. Write a poem about Passover, bread, or wheat.

Add to Your Vocabulary: List all the new words you have heard during this unit. Discuss the meanings or look them up and write the definitions.





*Whither the tribes go up, the tribes of the LORD,
unto the testimony of Israel,
to give thanks unto the name of the LORD.*

Psalms 122:4



Early FIRSTFRUITS & Omer



Yom Habikkurim

Early Firstfruits & Omer

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Purpose of Early Firstfruits & Omer

There are actually two Firstfruits. The Firstfruits celebration that occurs the day following the Sabbath after Passover is considered *Early Firstfruits*. Fifty days later the *Latter Firstfruits* occurs, called the *Feast of Weeks* (Pentecost). The fifty days in between are called *The Counting of the Omer*. Occasionally you'll see both the early and the latter firstfruits listed as one feast. This chapter is a combination of *Early Firstfruits* and *Counting the Omer*. *Latter Firstfruits* (Feast of Weeks) is addressed in the next chapter.

During Early Firstfruits, the firstfruits waved before the Lord were in the natural state—an omer of barley (and wheat, grapes, olives, etc.). During Latter Firstfruits (in the next chapter) the firstfruits waved before the Lord were in the prepared state—two loaves of bread (and wine, oil, etc.).

The day of Firstfruits is also called Yom HaBikkurim or Sfirat Haomer. The word *firstfruits* means “a promise to come.” The very first of the harvest is waved before God to acknowledge the land He gave the Israelites. Early Firstfruits is celebrated on a very special day. On this day the Bible records miracles occurring over and over (the day that God seems to be drawing our attention to). No other day (except Passover) is mentioned as many times in the Bible.

The day of Firstfruits never received the status of high holy day just because the Priest had to offer the wave-sheaf. It remained an ordinary working day on which the high priest would wave the sheaf before the Lord. Therefore, some do not consider Early Firstfruits an actual feast day.

COUNTING THE OMER

God commanded His people to count from the day after the Sabbath until the day that the Torah was given. This counting demonstrated how great the desire is for the day that commemorates the most special occasion.

The offering of new barley was brought to the Temple on the second day of Passover. The omer measure is one tenth of an ephah (i.e., 2.2 liters), and therefore a relatively modest offering (see Lev. 23:9), but until the omer had been brought to the priest in the Temple, none of the new produce could be eaten.





TIMES GOD REQUIRED FIRSTFRUITS

Many times the firstfruits of the ground were offered unto God just as the firstborn of man and animals. The law required:

- 1.) **Early Firstfruits**— on the morrow after the Passover Sabbath, a sheaf of new corn should be waved by the priest before the altar (Lev. 23:5,6,10,12).
- 2.) **Feast of Weeks**—at the Feast of Pentecost two loaves of leavened bread, made from the new flour, were to be waved in like manner (Lev. 23:15,17; Num. 28:26).
- 3.) **The Feast of Tabernacles** — an acknowledgment that the fruits of the harvest were from the Lord (Ex. 23:16; 34:22).
- 4.) **Tithe**—Every individual was required to consecrate to God a portion of the firstfruits of the land (Ex. 22:29, 23:19, 34:26; Num. 15:20, 21).



Firstfruits & Omer in Bible Times

The Israelites were to bring a special thanks offering to the Temple. In Jewish literature the festival is frequently referred to as *Atseret*, translated as “a solemn assembly.”



In Temple times, the order of Firstfruits and Counting the Omer was as follows:

- 1.) It was to be done the morrow after the Sabbath.
- 2.) They were to reap the harvest and “then ye shall bring a sheaf of the firstfruits of your harvest unto the priest.”
- 3.) The priest would wave the sheaf before God.
- 4.) There followed the counting of seven weeks from the day it was brought.
- 5.) The law enjoined that no fruit was to be gathered from newly-planted fruit trees for the first three years, and that the firstfruits of the fourth year were to be consecrated to the Lord (Lev. 19:23-25).

Early Firstfruits was the first harvest of the spring, making it an excellent time to give the grain offering to the Lord. By this time of the year, in Israel, many fruits have ripened and are ready to eat. The owner of such fruit brought the first-picked fruit to the Temple as a special sacrifice. The sheaf (traditionally understood to be of barley, which is usually harvested by Passover) is to be “waved before the Lord,” with accompanying sacrifices, and only after this ceremony may the grain of the new year be consumed.

The farmers in Israel were required to mark the fruits and grains designated that were most progressed in their growth. After marking them, sometimes with a red yarn, the farmer would declare them to be firstfruits. The marked samplings were taken to the Temple in Jerusalem as an offering to God. Rabbinic legislation set a minimum of one-sixtieth of the harvest of each species brought.

The Counting of the Omer was a time of great anticipation. This counting is comparable to that of a slave or prisoner, who counts the days to his freedom with great excitement. When one counts to a particular event or time, it demonstrates how deeply he wants to reach that point.

Jewish literature maintains that when the Israelites were told of their forthcoming liberation from Egypt, they were also informed that fifty days thereafter they would receive the Torah. The Israelites were so excited that they began counting the days till then.



Jewish Customs of Firstfruits & Omer Today

Modern observance of Early Firstfruits excludes the elements of the ceremony which are dependent on the existence of the Jerusalem Temple.

The rabbis feel that the practice of counting seven weeks should still be performed even in generations which cannot wave the sheaf. Therefore, traditional Jews still continue to count the omer as their ancestors offered up the omer in the Temple area.

Today, most Jews start counting from the second day of Passover, the day after Unleavened Bread. (Jesus was slain on the fourteenth of Nisan and arose the seventeenth.) This would be the day after the weekly Sabbath during the week of Passover.

The procedure for counting is as follows:

While standing each evening, the following blessing is recited:

“Blessed are You, Lord our God, Ruler of the universe who has sanctified us with His commandments, commanding us to count the omer.”

This is followed by a count for the day. The counting was always started at day one and continued until day fifty as follows:

Today is the first day of the Omer.
Today is the second day of the Omer.
Today is the third day of the Omer.
Today is the fourth day of the Omer.
Today is the fifth day of the Omer.
Today is the sixth day of the Omer.
Today is the seventh day. That is one week of the Omer.
etc.

Some recite Psalm 67 because it consists of seven verses and forty-nine words (in Hebrew).

This forty-nine-day period is considered semi-mourning because of several tragedies associated with this time of the year. Therefore, orthodox Jews do not shave, cut their hair, or perform weddings during this period.



Messianic Significance of Firstfruits & Omer

As strange as it may seem, the Israelites who performed this ritual year after year were never told what the wave sheaf symbolized. The wave sheaf is clearly symbolic of Christ, the Firstfruits. He is the Firstfruits of the harvest, the coming harvest of the souls of those who have fallen asleep in Christ on that wonderful resurrection day of the Lord.

Firstfruits speaks of resurrection. When the Pharisees asked Jesus for a sign (a miracle or wonder), Jesus rebuked them and then said the only sign would be three days and three nights in the center of the earth as Jonah was in the belly of the whale. Jesus died on Passover. Death could not hold our Messiah. On the third day He arose triumphantly from the grave!

Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth (Matthew 12: 38-41).

This sheaf of Firstfruits was typical of our Lord Jesus, who has risen from the dead as the *firstfruits of those that slept* (1 Cor. 15:20). That *branch of the Lord* (Isa. 4:2) was then presented to Him, in virtue of the sacrifice of Himself, the Lamb of God, and it was accepted for us. It is very observable that our Lord Jesus rose from the dead on the very day the Firstfruits were offered, to show that He was the substance of this shadow. We are taught by this law to *honour the Lord with our substance, and with the firstfruits of all our increase* (Prov. 3:9). They were not to eat of their new corn until God's part was offered to Him out of it (v. 14), for we must always begin with God, begin our lives with Him, begin every day with Him, begin every meal with Him, begin every affair and business with Him; *seek first the kingdom of God* (Henry 1991).

Paul wrote *"But now is Christ risen from the dead, and become the firstfruits of them that slept"* (1 Cor. 15:20). Our Messiah's resurrection is the firstfruits, or promise, of the believer's resurrection.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit (John 12:24).





The Hebrew root of *bikkurim* (firstfruits) is the same as that of *bekhor* (firstborn). The firstfruits are dedicated to God because the first of everything, including the firstborn of man and beast, belong to God. Jesus was the firstborn. *And knew her not till she had brought forth her firstborn son: and he called his name JESUS [Y'shua]* (Matt. 1:25). *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren* (Romans 8:29).

The Bible tells us that God, the great husbandman, eagerly awaits the precious fruit of the earth and has long patience in waiting for it (James 5:7). Unfortunately, while God is focusing on fruit, we are often focusing on other things. Sometimes we even focus on gifts which God has given, instead of the fruit we are to produce as a result of God's gifts in our lives (Wagner 1995).

THE MORROW AFTER THE SABBATH

There are two different views¹ about when Early Firstfruits occurs. This difference comes from different interpretations of Leviticus 23:11. *And he shall wave the sheaf before the LORD, to be accepted for you: "on the morrow after the sabbath the priest shall wave it."*

There are two kinds of sabbaths in the Bible. The seventh day of the week is the weekly Sabbath and the annual Holy Days are also considered Sabbaths. So the "morrow after the sabbath" would either mean 1.) the day after the weekly Sabbath after Passover or 2.) the day after the second day of Passover, which is a Holy Day. If you plan on celebrating the holidays you'll need to understand the two views, because which view you hold to will affect the date of Early Firstfruits, Counting the Omer and Latter Firstfruits (because it is fifty days from Early Firstfruits).

The Messianic and Sadducean method places the Early Firstfruits festival and the day of the start of the counting of the Omer as the day after the seventh-day (Saturday) Sabbath during Passover. The Rabbinic method places Firstfruits as the second day of Passover (i.e., the day after the sabbath *of* Passover instead of *during*).

Y'shua is the Firstfruits of those who rise from the dead. *But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead* (1 Cor. 15:20-21).



PUTTING ON THE NEW MAN

Firstfruits is also a visual lesson instructing us how God wants us to change through Christ (as Unleavened Bread). When one accepts Jesus as the Passover Lamb who died for our sins, our position before God changes to sinless (without yeast) because Jesus took on our sins. We are righteous through Jesus. Unleavened Bread teaches us to put off the old man and Firstfruits teaches us to put on the new man. *And that ye put on the new man, which after God is created in righteousness and true holiness* (Eph. 4:24). We put on the new man by allowing the Holy Spirit to live a life of Christ through us. As Paul said in Galatians 2:20, *“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”*

Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour (Eph. 5:1-2).

AWAITING THE COMFORTER

Do you think the disciples were expecting the Holy Spirit fifty days after the resurrection—at Feast of Weeks (Pentecost)? Due to the significance of the Jewish holidays, I believe at least some of the disciples guessed the Holy Spirit would come at the end of the fifty days. Jesus had told them the Comforter was coming. *Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you* (John 16:7). They knew the Holy Spirit was coming and they were in the process of counting the fifty days until the Feast of Weeks. Jesus told His disciples *“...ye shall be baptized with the Holy Ghost not many days hence.”* (Acts 1:5) They must have at least wondered if maybe it was going to happen on the fiftieth day? On Pentecost they were gathered together: *And when the day of Pentecost was fully come, they were all with one accord in one place* (Acts 2:1).


We can only guess at the anticipation they had awaiting the promised comforter. Some Christians today have the same anticipation for Christ's second coming. Think about the anticipation. Do you know what it is like to wait for a guest who has not told you exactly when he or she will arrive? It is difficult to wait patiently for an exciting event. Jesus had to live by faith.



We need to follow His example of living in complete faith and obedience to the Father. Can you imagine how they would have felt if Jesus told them He would not return for two thousand years? Sometimes a detailed outline of future events can be a hindrance instead of a help to our faith in God.

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid (John 14:25-27).

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth (Acts 1:5-8).



**OTHER EVENTS OCCURRING
ON THE DAY OF FIRSTFRUITS**

Date	Event
Nisan 17	Noah's Ark safely rested on Mt. Ararat (Gen. 8:4)
Nisan 17	Hebrews entered Egypt (Exod. 12:40-41) 430 years before deliverance.
Nisan 17	Moses led the Israelites through the Parting of the Red Sea (Exod. 3:18; 5:3)
Nisan 17	Day of Firstfruits, Israel entered and ate the fruits of the Promised Land (Joshua 5:10-12)
Nisan 17	The Walls of Jericho (Joshua 5:13)
Nisan 17	The Cleansing of the Temple by Hezekiah (eight hundred years after entering the promised land) (2 Chron. 29:1-28)
Nisan 17	Queen Esther saved Hebrews from elimination (Esther 3:12; 5:1)
Nisan 17	The Resurrection of the Messiah

The odds of just two of these events all happening on the same day of the Hebrew year (360 days) are one in 129,000.

The odds of these events all happening on the same day of the Hebrew year are one in 783 quadrillion, 864 trillion, 876 billion, 960 million (783,864,876,960,000,000). (Fraie 1993)



THE WEEK OF AND BEFORE THE CRUCIFIXION

	DAY	6:00 P.M. - 6:00 P.M.	Events of Jesus	Matthew	Mark	Luke	John
Sixth Day Before Passover	Nisan 9	Thursday/ Friday	Approaches Jerusalem from Jericho. Spends Thursday night at Zacchaeus's home. Sends two disciples ahead for animals. Entry to Bethpage. Cleanses the Temple.	21:1-17	---	19:1-28	12:1
Weekly Sabbath before Passover	Nisan 10	Friday/ Saturday	Sabbath at Bethany. First of three suppers, two anointings.	---	---	---	12:2-11
Fourth Day Before Passover	Nisan 11	Saturday/ Sunday	Triumphal entrance into Jerusalem. Weeps over city. Enters Temple. Returns to Bethany.	---	1:8-10 11:1-7, 11	9:29-35 19:36-40 41 44	12:12-19
Third Day Before Passover	Nisan 12	Sunday/ Monday	Returns to Jerusalem. Curses the fig tree. At Temple for further cleansing and teaching.	21:18-22	11:12-19	19:45-48	12:20-50
Second Day Before Passover	Nisan 13	Monday/ Tuesday	Returns to Jerusalem. Parables and questions. First great prophecy in the Temple. Second great prophecy on Mt. of Olives. Returns to Bethany. Second supper with Simon. Second Anointing.	21:23-28 23:39 24:1-51 25:1-46	11:20-33 12:1-44 13:1-37 14:1-9	20:1-9 21:38	---
Passover Day of Crucifixion	Nisan 14	Tuesday/ Wednesday	Preparation of last supper. Passover supper. Gethsemane, led away to be crucified. Crucified at 9:00 A.M., died at 3:00 P.M., buried at 6:00 P.M.	26 27	14 15	22 23	13 19
Sabbath of Unleavened Bread	Nisan 15	Wednesday/ Thursday	First night, first day in the tomb.	---	---	---	---
Second Day of Unleavened Bread	Nisan 16	Thursday/ Friday	Second night, second day in the tomb.	---	---	---	---
Weekly Sabbath Firstfruits	Nisan 17	Friday/ Saturday	Third night, third day in the tomb. Arose at the end of the Sabbath at sunset.	28:1-10	16:1-18	24:1-49	20:1-23

From the Companion Bible, King James Version, 1990, Kregel Publications, ISBN 08254-2288-4. The Authorized Version of 1611 with structures and critical, explanatory and suggested notes with 198 appendices.



SUGGESTIONS FOR CELEBRATING FIRSTFRUITS

Read the section titled “Messianic Significance of Firstfruits.”

Read the resurrection story below or a storybook.



When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch. In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door; and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole



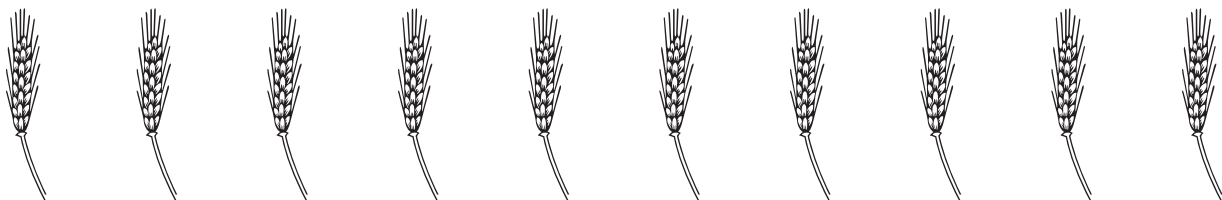
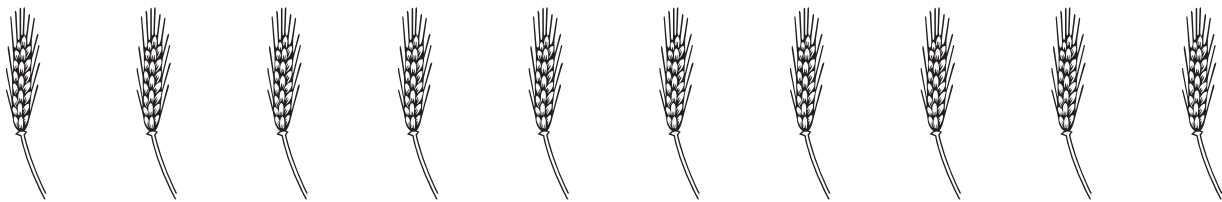
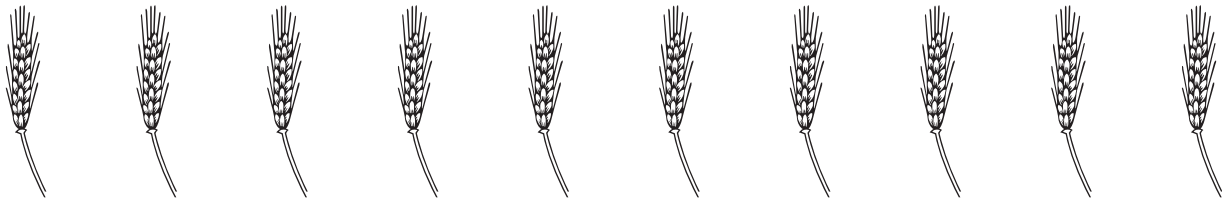
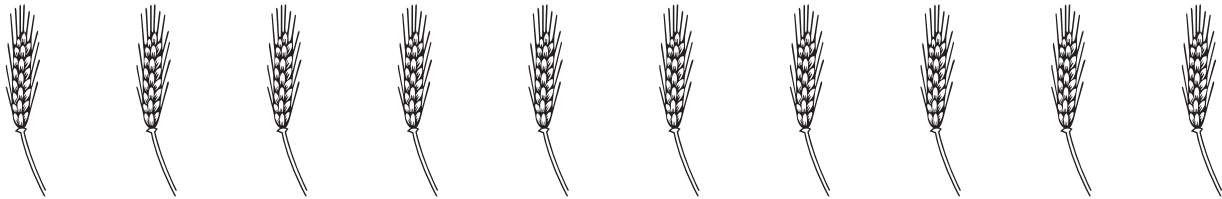
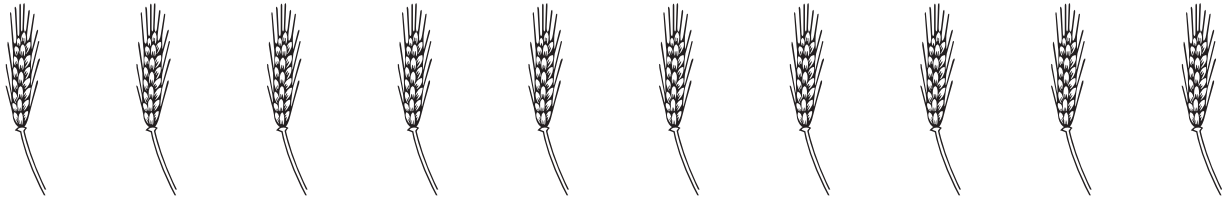
him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen (Matt. 27:57-28:20).

Read Ephesians 4:24; 5:1-2 and Galatians 2:20. Explain how Unleavened Bread teaches us to put off the old man and Firstfruits teaches us to put on the new man.

DIRECTIONS FOR COUNTING THE OMER:

When we count the omer, we are looking forward to and anticipating joyfully our coming union with Christ the Messiah at His Coming! The daily "counting of the omer," then, beginning with the first Omer, representing Christ Himself, risen from the dead, continues for forty-nine days (until Pentecost) and spiritually symbolizes the firstfruits which have been "harvested" throughout the centuries and millennia leading up to the great day of Christ's coming, when Christ will complete the Harvest of Firstfruits and then marry His bride (the church)!

During the forty-nine days of the counting of the omer, we cleanse ourselves of our impurity by repenting. You will need a copy of the two Omer pages included and a glue stick or tape. Hang the page with fifty squares in a prominent area of your home. Each day, preferably during devotions, color and cut out the sheaf. One member of the family, or everyone at one time, can "count the days." You may decide to read Bible verses relating to agriculture, such as harvesting or planting. Custom has it to count by saying "Blessed are You, Lord our God, Ruler of the universe, who has sanctified us with His commandments, commanding us to count the omer. Today is the first day of the omer." Allow the youngest child to glue or tape a sheaf in the square. On day fifty, celebrate Pentecost! You could also make a counting of the Omer chart and cut sheaves from fabric as a sewing project you can use every year.





Counting the Omer Chart



1	2	3	4	5	6	7	8	9	10
First Fruits									
11	12	13	14	15	16	17	18	19	20
21	22	23	24	25	26	27	28	29	30
31	32	33	34	35	36	37	38	39	40
41	42	43	44	45	46	47	48	49	50
									Pentecost



Centerpiece

To change your centerpiece for Firstfruits, remove CROSS flag and replace it with the GRAIN SHEAF which represents Christ Who was the “firstfruit” from death to life eternal. Add the **Grain Sheaf** craft (instructions follow) to the center in place of the **Lamb**. Replace the LAMB flag with the CROWN. This represents Christ being lifted from a place of complete humility to a place of exaltation as King of Kings. You may wish to read Philippians 2:5-11. **Palm Branches** and **Cup and Bread** flags remain throughout Unleavened Bread week.

SYMBOLISM IN THE NEW FLAGS

Grain Sheaf flag—Firstfruits of barley were brought to the temple; harvest is a gift from the Lord (Hos. 2:22-23, Matt. 9:37-38).

Crown flag—royalty, throne, reigning (Ps. 21:3, Rev. 4:4, 9-11, Rev. 19:11-16).





Grain Sheaf Craft

If you live near a wheat, barley, or oat farmer this will be easy for you. Ask permission to gather alongside the road enough grain to make a large handful. The stem-to-head length should be at least 7 to 8 inches. It is best if the grain is full but a little green. Winter wheat or barley is ready in different parts of the world at different times, so you will want to ask and get it ahead of time. Sometimes you can still glean after harvest. It just isn't as pretty. Grain that is a little green should be stood loosely in a dry vase. As it matures, it will turn golden.

If you can't gather your own, craft stores often carry dried grain to use in dried flower arrangements.

Collect your bundle of stems so that the heads at the top of the center are straighter and higher than the sides. Tie securely with heavy thread, dental floss or thin string. Trim the bottom of the bundle evenly so that it will stand.

You can spray the entire bundle with a clear acrylic if you desire. Add a red ribbon to cover the string tie. If you have any trouble getting it to stand, insert a small ball of tissue or cloth into the center of the stems, making them spread to a large circle. Glue in place if necessary.

If you are unable to get a very large handful, tie together what you have with the red ribbon, and display laying on its side.





Memory Challenge



You may choose to learn a passage of scripture by building one word each of the fifty days. The Jews may use a Hebrew Psalm 67, but it has over twice as many English words. You will find that translations vary in exact number of words. Read through, divide, and collect extra words as needed if this is the passage you choose.

If you're brave, try for fifty *verses*. What an accomplishment to say them all on Pentecost! Remember, though, the point is to "hide them in your heart" and not just in your head. An interesting group would be Acts 1:7-9 and Acts 2. Another challenging group would be Isaiah 52:6-13, and the chapters 53, 54 and 55. The Sermon on the Mount has several possibilities for a fifty-word or fifty-verse selection.

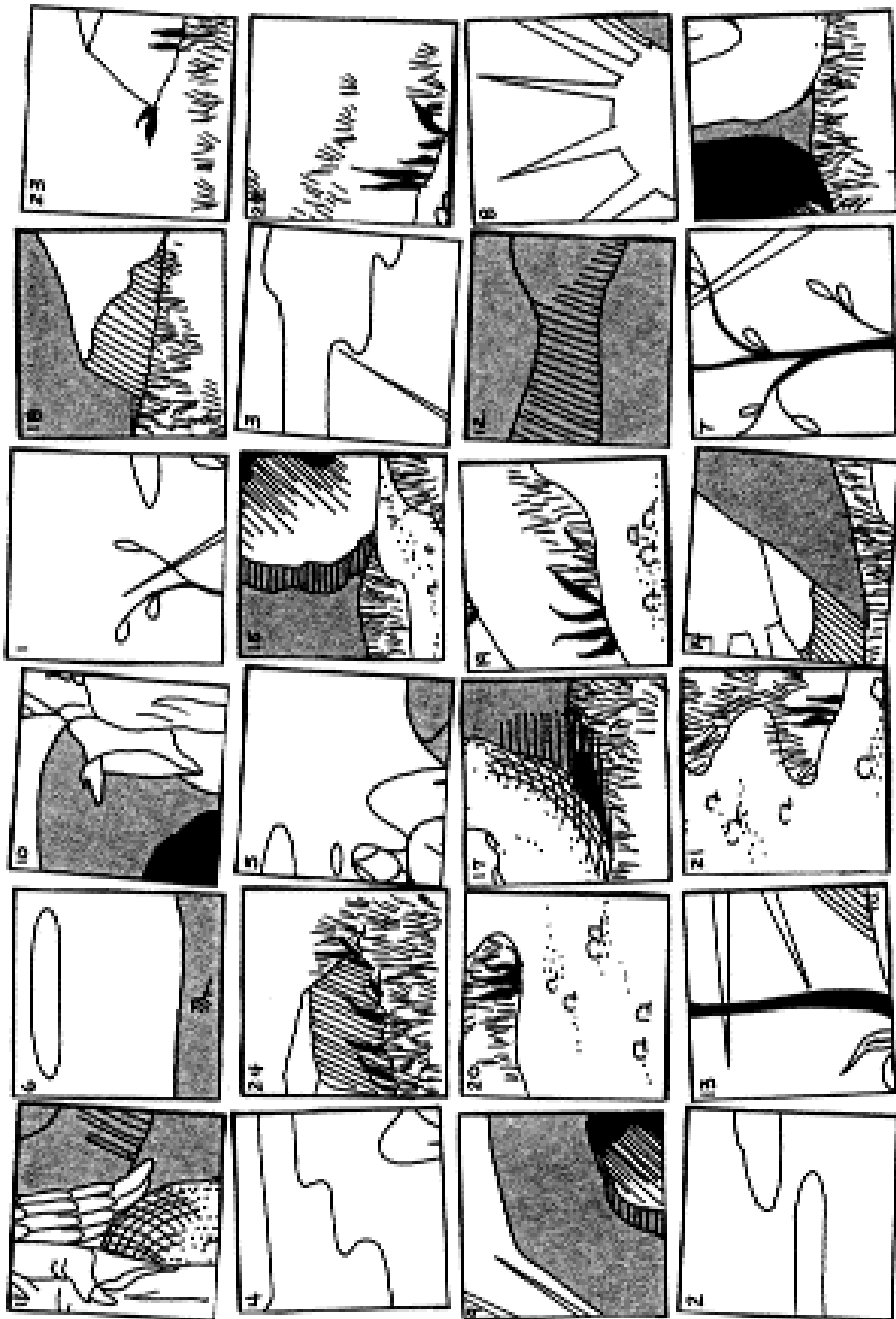
Any number of the Psalms would also be excellent choices. Choose a combination that has fifty words, one hundred words (two per day), etc., or fifty verses. Some favorites for learning are Psalms 1, 8, 19, 23, 24, 27, 34, 67, 97, 100, 103, 107, 121, 126, 139, or parts of 119.

Joyful Junction



On the next page you will find a scrambled picture. Recreate the scene by drawing what you see in each numbered box, where it belongs (turn to the following pages). Number 16 is done for you. How many things come together at Joyful Junction?

Note: If your children are very young, you may allow them to cut the boxes and paste into position.

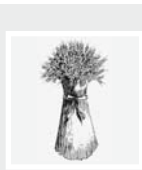




Joyful Junction

1	2	3	4	5	6
7	8	9	10	11	12
13	14	15	16	17	18
19	20	21	22	23	24





On the Six O'Clock News

To be ready for your production on Latter Firstfruits, you may need to begin this activity during Omer time. Using this idea from *Together at Home* by Dean and Grace Merrill, pretend you are the newscaster and write a script similar to a newspaper story. A hint for condensing your news story is to include only the most important and factual information you have. Set a sixty-second time limit and try to have the gifted talker in your family try to hit it.

If you want to have all the time you want, pretend you have a mini-documentary and talk slower. Be creative and add sound effects! (See "Family Drama" in Passover section.) Interview more disciples and visitors, maybe even a Gentile.

If you have or can borrow a video camera—use it! If not, use your regular camera and place the photos in a scrapbook you could make about the holidays.

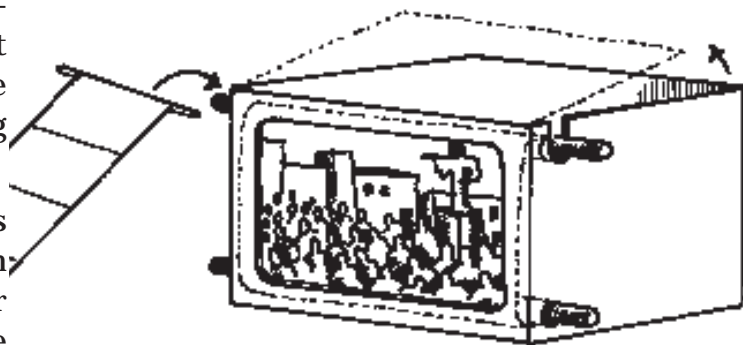
TV CONSTRUCTION

Use a discarded window shade or a disposable white plastic tablecloth. Find a sturdy box and cut a hole for the picture tube area in front. The box should be a size where half of a broomstick handle will stick out some on each side. It could also be smaller, as a portable TV. You can buy a dowel stick if no broom or mop handle is available. Cut your shade or tablecloth to fit inside the box and fill your "viewing screen." Mark lines to show where picture "frames" end. Either a shade or a tablecloth would have to be cut apart and joined with tape to make a continuous long strip.

Create as many scenes as you want to go along with the newscast. Remember you will need more if you're making a documentary. As

a suggestion, try to have one scene for every 5 to 10 seconds of news, or every 20 to 30 seconds of documentary.

Markers or acrylic paints work best. Use masking tape to anchor top end of your picture roll to a handle. Insert handle in bottom holes, then tape. You can remove tape from handle to change rolls.



NOTE

Some families may like these media ideas so well they could adapt them for other holidays. They would work well for Passover or Purim where the feast itself is based on a specific historic event. Home schoolers may want to use this idea to show a historical event.



FIRSTFRUITS Recipes

HONEY-BARLEY MUFFINS

- 1 cup barley flour
- 3/4 cup unbleached all-purpose flour
- 1/4 cup wheat germ or bran
- 1 T baking powder
- 1/2 tsp. salt
- 2 egg whites or 1 whole egg
- 1/4 cup oil
- 1/2 cup milk
- 1/2 cup honey

Mix all dry ingredients together and all wet ingredients together. Now put the two together and stir just until mixed. Pour into cupcake papers in muffin tin or grease the muffin tin. Bake in preheated 375° oven for 20 minutes.

NOTE: For extra special touch, put a teaspoon of all-fruit jam or apple jelly in the center of each muffin before baking.

During Unleavened Bread:

Omit baking powder, increase to 3 egg whites, beat them until stiff and fold gently into batter last. Fill cups (11) nearly full. They won't rise much. Bake at 350° for about 25 minutes.

BARLEY VEGETABLE STEW

- 1/2 cup hulled barley (if you use pearled barley, see Note below)
- 4 cups water (or 2 to 2 1/2 cups if using prepared, pearled barley)
- 1/2 cup pizza/pasta sauce
- 1/4 cup onion, chopped, or 1 T dry flakes)
- 1/4 to 1/2 T garlic powder
- 2 T chicken-flavored powder or 2 bouillon cubes
- 1/2 T salt or to taste
- 2 carrots, diced
- 1 potato, diced
- 1 cup green beans or peas
- 1/2 cup to 1 cup bonded chicken pieces, optional





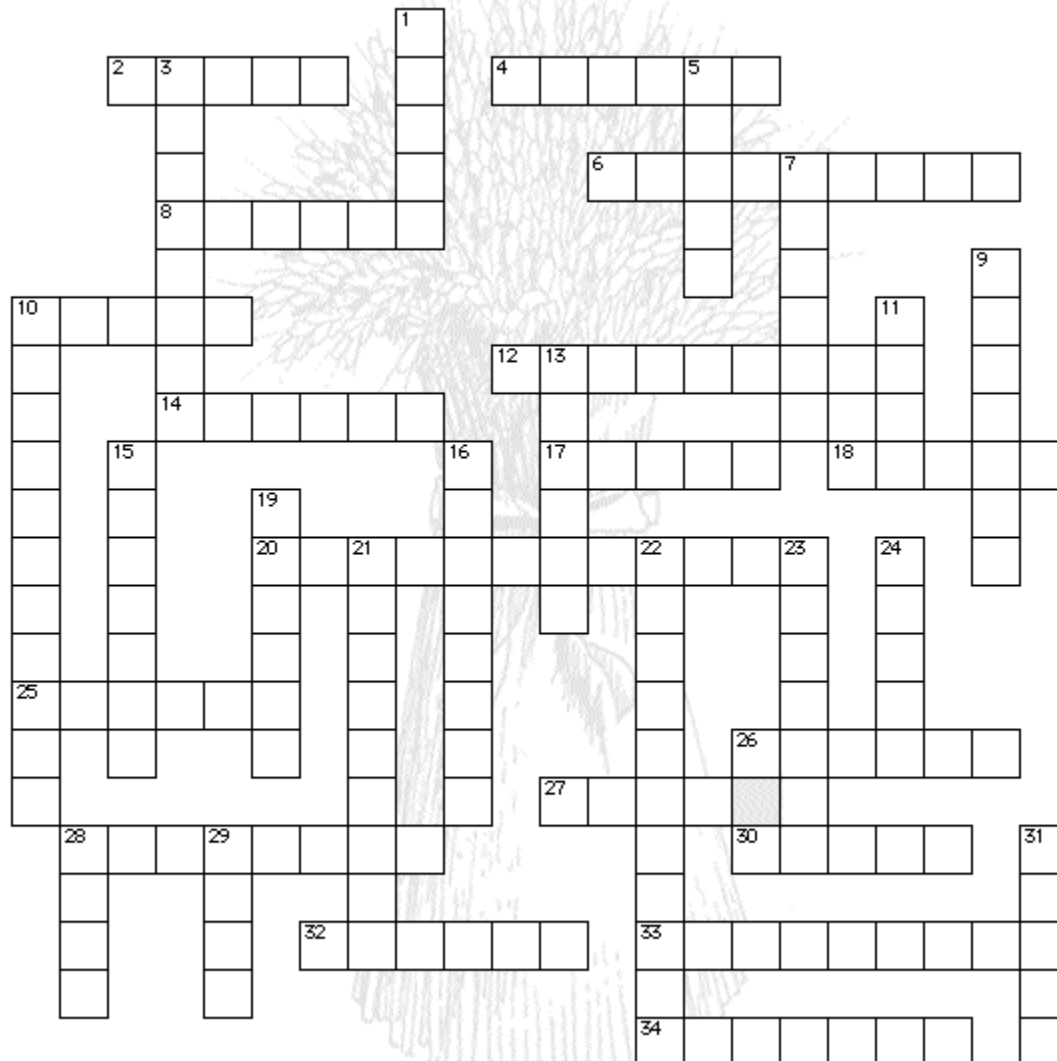
Soak hulled barley overnight in 2 cups of water. Add 2 more cups of water, pizza sauce, onion, garlic chicken powder or bouillon, and salt and bring to boil. Keeping covered, reduce heat and simmer for 1- 1/2 hours. Add chicken and diced carrots and return to boil for 15 minutes. Add potatoes and green beans, cooking an additional 15-20 minutes until potatoes are tender. Add water or remove lid to adjust liquid to desired consistency. Yields 6-7 cups.

Note: Pearled barley users prepare to yield 1-1/2 cups cooked. Add 2 cups water, pizza sauce and all seasonings and bring to boil. Simmer 5-10 minutes, then proceed to add vegetables and meat as above. Adjust liquid as above.

*To make wheat & barley biscuits, substitute 1/2 cup of barley flour for all purpose flour in a recipe using 2 cups of flour. In cornbread, use 2 table-spoons barley per cup of cornmeal mix.



Crossword Puzzle



Across

2. First five
4. Grain used for cereals
6. Oldest heir
8. Large departure
10. Jonathan's best friend
12. The city
14. Clusters of edible berries
17. A tenth part
18. Edible plant product
20. Back to life
25. Important food, source of oil
26. An old language
27. Highness
28. To name or list one by one

30. A sacred song

32. Celebrations

33. Book of many edicts

34. Holy day

Down

1. More than one week
3. Contribution
5. Not late
7. Solomon built one
9. A declaration of commitment
10. Book in the Bible
11. You can count up to fifty of them
13. Queen
15. The origin

16. Unexplainable events

19. Responsible for Temple

21. Essence

22. Sanctuaries

23. Biblical book full of enumerations

24. A fine, powdery meal from a grain

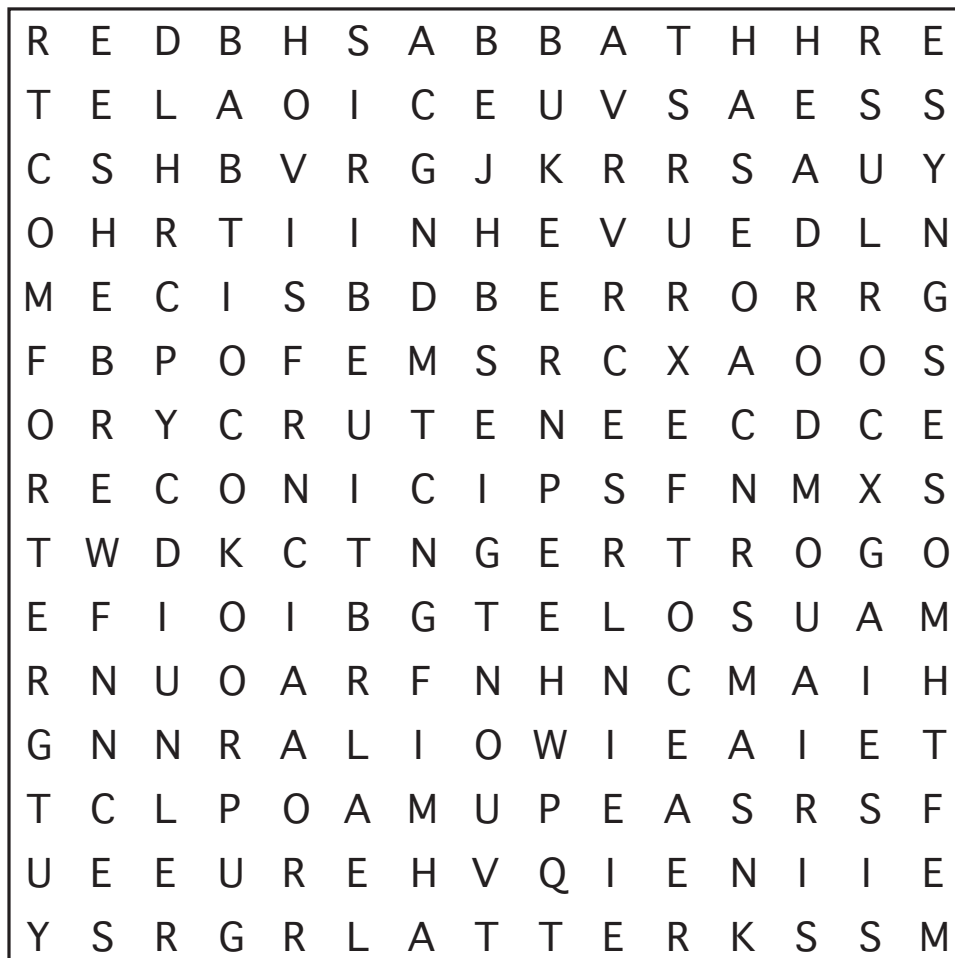
28 Tall annual cereal grass bearing kernels

29 One of only eight survivors

31 Miriam's brother



Word Search



BARLEY
BIBLE
BORN
COMFORTER
CORINTHIANS
CORN
COUNT
DAVID
DEUTERONOMY
EARLY
ESTHER
EXODUS
FEASTS
FIRST
FIRSTBORN
FLOUR
FRUIT

GENESIS
GOD
GRAIN
GRAPES
HARVEST
HEBREW
HIGH
INCREASE
JERUSALEM
KING
LATTER
LEVITICUS
MIRACLE
MOSES
NOAH
NUMBERS
OFFERING

OLIVES
OMER
PRIEST
PROMISE
PSALM
RESURRECTION
SABBATH
SHEAF
SPRING
SUBSTANCE
TABERNACLES
TEMPLE
TITHE
TORAH
WEEK
WEEKS



Coloring Page





FIRSTFRUITS: PLANTS UNIT STUDY

BIBLE

Read and Discuss Parables: There are many parables about plants in the Bible—about sowing and reaping, abiding in the vine, grafting, and others that help us understand our relationship to Christ. The sower (Matt. 13:38; Mark 4: 3-20; Luke 8: 5-15); the vineyard (Matt. 20); the wicked vine-growers (Matt. 21:33-41); and the parable of the mustard seed (Luke 13:19) .

Read and Discuss: God gives us plants for food, shelter, and pleasure. Read Genesis 1:29-30; 2:9; 9:3; Psalm 104:14-17; Jonah 4:6. We see the effects of sin in the condition of plant life. Read Genesis 3:17-19; Proverbs 24:30-34.

Do an Experiment: Find a branch, with leaves, from a bush or tree (one with fruit or a flower would be ideal). Place the branch in a visible area for at least a week as you study this unit. At the end of the week, talk about what has happened to the branch, the leaves, and the flowers (by this time students should know where a branch's life and nourishment comes from). Explain why. Discuss how our lives are like the branch. Read John 15:1-8. What does the gardener do to the branches that bear fruit as opposed to the branches that do not? What did Jesus say the branches must do to bear fruit? Who are the branches?

SCIENCE

Draw and Label: Draw a plant and label the parts: roots, seeds, leaves, and stems.

Study Photosynthesis: Discuss and explain this process needed for plants to grow. Explain the roles that water, air, and sunlight play in the process.

Contrast and Compare: Compare several types of seeds: bean, sunflower, brown rice, corn, celery, almond, pecan, etc. Discuss the parts of a seed: embryo, seed coat, endosperm.

Read a book: Chose one or more of the exciting books to read from the included resource page. Read aloud with the family or assign independent reading.

Study: Do all the reading and activities in "The Plant Kingdom," lessons ten through twelve in *Considering God's Creation*.

Color: Learn more about botany by coloring the pages of the ecological coloring book *Forests* made by a botanist.

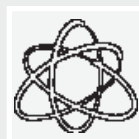
Sprout Seeds: You will need: 1.) Dried beans such as: navy beans, field peas, garbanzo beans, lentils, kidney beans, etc., 2.) A glass jar, 3.) a rubber band, and 4.) a piece of hosiery, netting, or cheese cloth. Soak the beans on a wet paper towel overnight. The next day, put the beans in a clear jar. Place a piece of hosiery or cheese cloth over the top of the jar. Rinse and drain the beans every day.

Brainstorm and List: Plant growth and development follow God-given laws. Read and discuss: Genesis 1:11-12; 8:22; Deuteronomy 22:9; Isaiah 28: 24-25; Luke 6:44; 2 Corinthians 9:6; Galatians 6:7-8; James 3:1; Leviticus 25:2-22. Make a list of the laws in each of the listed verses. Try to find or think of an example for each verse physically and spiritually.

Observe Roots: Grow a sweet potato, carrot tops, or violet leaves in water and observe the roots. Place in the sunlight.

Research Life Cycles: Look up and define each: *seed*, *germination*, *growth*, and *death*.

Investigate: Find out about *monocots* and *dicots* (types of seeds).





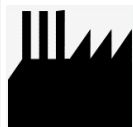
Brainstorm and list: Make a list of specific plant uses in these categories: food, clothing, shelter, medicine, and any other category you can think of.

Watch a video: [The Journey of Life](#), From Moody, is a fascinating video which shows how a seed travels through floods, fire, and storms to exotic places, where it lives and grows. It is a picture of the living seed taking root in the human heart.



Investigate: Many of the crop failures and food shortages in Israel's history were due to disobedience to God. Read and discuss the following verses: Deuteronomy 28:1-6; 11:18; 38-42; 2 Kings 8:1; Isaiah 17:10-11; Jeremiah 8:13; Haggai 1:9-11; 2:17; Malachi 3:8-11.

HISTORY/ SCIENCE TECHNOLOGY



Investigate crop farming: Find out how farm tools have changed through history. Early civilizations used sickles and primitive plow sticks. Today's farmers use plows, tractors, harrows, drills, planters, broadcasters, manure spreaders, cultivators, mechanical dusters, etc., to plant fields. To harvest, they use combines. To keep records, they use personal computers.



Take a field trip: Visit a grain farm or get a video or book on farming. Try to imagine how chores would be done without technology.

Take a look back: Take a look at farming through history using the timeline below. Find out what other events were going on in these places, during these times. Use the [Kingfisher's Illustrated Book of History](#) to find out what other events in the same period.



6000 B.C.	Jericho
3100-2150 B.C.	Egyptian Peasant Farmers
300 B.C. - 300 A.D.	Roman Slave Farmers
300-900 A.D.	Mayan Farmers
960-1280	Chinese Rice Farmers
1100-1400	English Serfs
1400-1700	Benin Farmers
1730-1830	British Farmers
1900-1900s	Modern Western Farmers

GEOGRAPHY

Find and Discuss: The total land area of the United States is about 917 million hectares (about 2.27 billion acres), of which about 47 percent is used to produce crops and livestock. There are several major farming areas that vary by soil, slope of land, climate, and distance to market, and in storage and marketing facilities. Biomes are large-scale divisions of the biosphere into regions of different growth patterns. Find a map of the U.S. with the principal agricultural areas marked (or make your own). Find and discuss each biome. Make a list of plants found in each of these biomes: Grassland, Desert, Swap, Rain Forest, Tundra.



LANGUAGE ARTS

Read a Story: Read the fascinating story about [George Washington Carver](#) and his scientific contributions to agriculture.



Write a Story: Write a short story about one of these subjects: sowing, reaping, farming, or gardening. Or write an allegory, a folktale, or a story for children about plants. Younger children can dictate their stories or draw illustrations and explain it. Write a poem about a plant's life cycle. Find out about different types of poetry.



Add to Your Vocabulary: Record all the new words you have heard during this unit. Discuss the meanings or look them up and write the definitions.



*For there are set thrones of judgment,
the thrones of the house of David.*

Psalms 122:5



Feast of Weeks



Also called:

Shavuot

Pentecost

LATTER FIRSTFRUITS

Feast of Harvest

Day of Congregation

ATSEKRET

Feast of Weeks

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Purpose of the Feast of Weeks

There are many names for the Feast of Weeks. It is identified in the Old Testament as the Feast of Weeks (Ex. 34:22) and the Feast of Harvest (Ex. 23:16). As explained in the previous chapter, this feast is referred to as Latter Firstfruits. The Hebrew name is *Shavuot* (pronounced *sha-voo-ote*). The Greek name *Pentecost* is only found in the New Testament (Acts 2:1).

Pentecost is a major festival and has a dual significance: historical and agricultural, just as Passover and Tabernacles. Unlike Passover and Tabernacles, it is observed for only two days (only one in the Reform Movement). Pentecost marks the end of the barley harvest and beginning of the wheat harvest. Counting the days from the second day of Passover to Pentecost is called the “Counting of the Omer” (see previous chapter). The cutting of the omer of the new barley marked the beginning of the counting period; on the fiftieth day, Pentecost is observed. Pentecost is a Greek word meaning *fiftieth*.

Pentecost is considered the closing festival of the Passover season (Ex. 34:22; Lev. 23:15; Deut. 16:9-10). This day is further referred to as “latter firstfruits” of the spring harvest. The “early firstfruits” (barley) were waved before the Lord during the Feast of Firstfruits (see Passover chapter) and the “latter firstfruits” (wheat) were offered unto the Lord during the Feast of Weeks. It is also referred to as the Day of the Congregation (Deuteronomy 18:16). Another name is *Atserret*, meaning *stop* or *cease* or *conclusion* of seven weeks of counting.

Pentecost is the only festival for which no specific date is given in the Bible. Rather, the people were instructed to count seven weeks “...from the morrow after the Sabbath, from the day that ye brought the sheaf [omer] of the wave offering (Lev. 23:15). This holiday occurs in the months of May or June on the American calendar. It is the successful conclusion of the first wheat-growing season and the anniversary celebration of the giving of the Torah on Mount Sinai.

It is a celebration to reawaken and strengthen personal relationships with God by rededication to the observance and study of the Torah — the most precious heritage. When Yahweh revealed Himself on Mount Sinai, His people heard His voice proclaiming the Ten Commandments. Then the Israelites pledged their allegiance to Yahweh by saying, “...All that the Lord has hath said will we do and be obedient” (Exod. 24:7).

Passover freed God’s people physically from bondage, but the giving of the Torah on Shavuot redeemed us spiritually from our bondage to idolatry and immorality. The Torah contains the Five Books of Moses, the Prophets, and the Writings.



Feast of Weeks in Bible Times

THE DAY MOSES RECEIVED THE TEN COMMANDMENTS

The Feast of Weeks not only marks the end of the grain harvest at Passover time, but also signifies the process of freedom started with the Exodus at Passover, and concluded with the proclamation of the Law at Sinai. The Feast Of Weeks is an observance of the giving of the Torah by Yahweh (God) to the Jewish people over three thousand years ago on Mount Sinai. Throughout the generations people have studied these works, commenting upon them, clarifying their meanings, deriving practical applications of these principles and codifying the laws derived from them. Thus, a continuous chain of tradition extends throughout the generations, connecting the scholars of the present day to the communication at Mount Sinai.

On that day (when Moses received the law) three thousand souls died due to disobedience. God has never taken His covenant with us casually. He is a jealous God. While on one hand, He desired and still desires intimacy with us, He also is a God committed in marriage to us by His rights as husband. When we violate Him, through types of spiritual adultery, we may indeed face His jealous wrath (Birnbbaum 1996).

The Feast is one of the three times when all young men were required to appear before the Lord, a pilgrim festival (Exod. 23:17; 34:23, Deut. 16:16). Historically, the main activity on the Feast of Pentecost was the presentation of a wave offering to the Lord, two loaves of bread with leaven (Lev. 23:15-21). The bread was to be brought with seven male lambs, a young bull and two rams as a burnt offering (Lev. 23:18). The sin offering was a male goat (Lev. 23:19).

During the second Temple period, everyone gathered together in their home town and slept the night in the town streets (they didn't enter homes to prevent being exposed to impurities). In the morning the overseer would walk among the people saying, "Get up, let us go into the house of Zion, to the house of the Lord our God." Those in the Jerusalem area would join a procession carrying fresh dates, pomegranates, and grapes. Those at the back would carry dried fruit, figs, and raisins. The ox offering was led before them, whose horns were overlaid with gold, with an olive branch and a crown on his head. Each family brought two loaves of the finest bread.





Remember, only the best fruits were chosen. The men would go out before this festival to choose the best grapes and dates to give unto God. They tied a red thread to the fruit to mark them for the offering.

The wave offering expressed the Hebrews' dependence on God for the harvest and their daily bread. This was a thanksgiving offering. The link between Passover and Pentecost is the omer. The second night of Passover (Firstfruits) the barley is harvested and the first sheaf is waved before the altar in the Temple. On Pentecost two loaves are waved as an offering before the same altar.

This one day is to be kept with a holy convocation. It was one of the days on which all Israel was to meet God and one another, at the place which the Lord should choose. Some suggest that, whereas seven days were to make up the Feast of Unleavened Bread, there was only one day appointed for the Feast of Pentecost because this was a busy time of the year with them, and God allowed them speedily to return to their work in the country (Mays 1988).

Through the centuries the Jewish people have celebrated this important event. It was at Mount Sinai that this band of wearied travelers would become the nation known as Israel.



Jewish Customs of the Feast of Weeks Today

The Feast of Weeks has no colorful home ceremony that attracts attention. There is no sukkah or seder. Nevertheless, Shavuot is not without its own appeal. In many circles, it is celebrated by a lengthy study session from dusk to dawn.

Pentecost is usually celebrated on the sixth day of the Hebrew month of Sivan. Unlike the other festivals, Weeks is not necessarily celebrated on the sixth of Sivan, the anniversary of the giving of the Torah; it is celebrated on the fiftieth day after the beginning of the Counting of the Omer. In ancient times, there would never have arisen any doubts about the correct date of Shavuot before the institution of a fixed calendar, when the first day of each Jewish month was determined by the testimony of witnesses who had seen the new moon. Weeks could also be celebrated on the fifth of Sivan or on the seventh. The halakhic tradition decided to add a second day in order to maintain consistency among the various holidays.

The giving of the Torah was far more than an historical event. It was a far-reaching spiritual event—one that touched the essence of the Jewish soul then and for all time. The Jewish sages have compared it to a wedding between God and the Jewish people.

There are differing opinions about how Moses wrote the first Torah. Some sages say that Moses recorded the events at different times during forty years in the desert and at the end, combined them to give the Torah used today. Others say that Moses wrote the entire Torah at the end of the forty-year period. There are also different opinions as to who wrote the last eight verses of the Torah which record Moses' passing.

The Feast of Weeks is the special time of thanksgiving celebrated in homes and synagogues. One prevalent custom is that of staying up all night on the first night and learning Torah. It's customary to stay awake and recite a little of the beginning and end from each of the portions of the Torah, each book of the Prophets, Scriptures, and from the Mishnah (The first section of the Talmud—an oral tradition interpreting the Torah). They also touch on each of the 613 commandments (see Appendix F).

The Ten Commandments are read the first day of Shavuot. The night is spent studying, preparing, and praying in order to hear the Sinai Revelation at sunrise. There are two thoughts on the reason for this. It is either:





- 1.) to re-enact the great eagerness of the Jewish ancestors to receive the original Revelation, or
- 2.) it relates that the Jewish people did not rise early to be prepared for the account of the Torah given at daybreak, and that it was necessary for God Himself to awaken them. To compensate for their behavior, the Jews stay up all night learning the Torah which their forefathers had to be awakened to receive. *And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled...And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice* (Ex. 19:16, 19).

There is a custom to adorn the synagogue and home with flowers and greens. Jewish tradition says that although Mount Sinai was situated in a desert, in honor of the Torah the desert bloomed and sprouted flowers.

The Feast of Weeks is the day the fruit trees are judged as to how they will produce for the rest of the year. At one time Jews started a tradition to decorate with trees. It was thought if trees are there before them as they prayed, they would be reminded to pray for the fruit trees; however, most Jews have abandoned this custom because later pagan religions brought trees into their houses and decorated them on their holidays (Jer. 10:2-5).

During Pentecost two loaves of bread from wheat, known as the “Shte HaLechem,” are traditionally served. The custom commemorates the two loaves of bread which, in Temple times, were made from the new wheat and brought as an offering.

The prescribed readings for the festival include the Ten Commandments and the book of Ruth. Celebrations with colorful costumes, traditional readings (liturgical poems), folk dancing, and special foods are held on the festival of Pentecost. It is customary to invite guests and strangers in the community to celebrate with you, as the Torah says: “you shall rejoice before the Lord your God, you, your son, and your daughter...and the stranger, and the orphan, and the widow...” (Deut. 16:11). It is also customary during this time to help the widowed, the unmarried, and the orphan.



It is customary to eat dairy products (not hard cheese) before the main lunch meal to remember the situation of the Jewish ancestors at the time they received the Torah. This custom developed because, right after the nation of Israel received the Torah, they were faced with a quandary: What should they eat? They had just learned that there were food laws of “keeping kosher” which they had not followed before. As they did not know the laws well, dairy foods were the only option. Also, as all the food they had cooked previously was not kosher, the pots and other cooking utensils could not be used right away, as they had to be “koshered.” Consequently, their meal was a dairy meal. Another reason is because sweet and nourishing milk and honey are symbolic of the Torah. Cheese blintzes are customarily served for this holiday, hot, with sour cream or applesauce.



The Commandments Given

The Holy Spirit Given

Fifty days from the crossing of the Red Sea	Fifty days from the resurrection of Christ
Law of Yahweh written in Stone	Law of Yahweh written on our hearts
Three thousand slain	Three thousand receive salvation
The letter of the Law	The Spirit of the Law

Symbol

Represents

Grain of wheat	Messiah (John 12:23-24)
Two Loaves with leaven (Lev. 23:15-17)	Jewish and Gentile believers in Messiah
As the wheat is beaten and refined as fine flour (Lev. 23:17)	Messiah beaten, sifted, and crushed (Isa. 28:28, 52:14; 53:1-6)
Harvest	Salvation
Rain	Outpouring of the Holy Spirit



Messianic Significance of Feast of Weeks

Pentecost not only memorializes the first giving of the law written on tablets of stone, but it also memorializes, on the same day many years later, the giving of the Ruach HaKodesh (Holy Spirit), when the law of God is written in the heart of the believer. As it states in Jeremiah 31:33, *But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.*

Before His resurrection, Jesus told His disciples to wait for the Holy Spirit.

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father; which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence (Acts 1:4).

THE DAY THE HOLY SPIRIT WAS GIVEN TO BELIEVERS

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance (Acts 2:1-4).

The Feast of Weeks (Pentecost) commemorates this day on which the Holy Spirit was given to the believers (Acts 2). On that day three thousand souls were saved. It is the birthday of the church, when the Holy Spirit came to unite the believers in one body. All believers are baptized into the same body with Christ the head of the church.

From Luke's account in Acts 2 you see the marvelous timing of God. Thousands of Jews had journeyed to Jerusalem to celebrate the Feast of Weeks. It was then that the followers of Jesus waiting in the upper room were filled with the Holy Spirit. They then began to worship God in foreign languages that were spoken and understood by the Jewish pilgrims. There was such a loud noise accompanying this experience that it attracted the attention of the Jewish visitors who went to see what the commotion was all about. Peter then stood up and preached a bold sermon to this Jewish crowd. About three thousand responded to Peter's sermon by accepting Jesus as their Messiah and Lord (Somerville 1996).



THE TWO LOAVES OF BREAD

The outpouring of the Holy Spirit transpired on the very day that the Jews were offering the two wave loaves to God representing their reliance on Him. The two wave loaves with leaven offered to God may represent that Jews and Gentiles, both sinners (leaven in their lives), are able to receive the Baptism of the Holy Spirit through the Messiah. Promises made earlier by John the Baptist (Luke 3:16) and the risen Messiah (Luke 24:49; Acts 1:8) are now fulfilled on Shavuot (Pentecost): on that day, the Holy Spirit did indeed come upon the apostles and empowered them to witness of the Messiah. The first century church was mainly Jewish. The last century church will be mainly Gentile. This explains Paul's statement that the blessings of God were "to the Jew first and also the Gentile."

The two loaves may also represent two witnesses. *He that despised Moses' law died without mercy under two or three witnesses* (Heb. 10:28). The law of Moses is associated with two witnesses. Shavuot is associated with the law and the two loaves (witnesses).

Jesus said, *To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.* Witnesses were always connected with the law, through the Bible; likewise the two loaves and the law are associated with Pentecost. Jesus said that they would become witnesses *after* they were baptized with the Spirit on Pentecost (Acts 1:3-9).



The two loaves were huge. *Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD* (Lev. 23:17): An ephah is a measure of Egyptian origin and contained ten omers (an omer is about two quarts, so it would be approximately four quarts of flour). Four quarts of four cups each is about sixteen cups of fine flour. This would make the loaves approximately 12" x 21" x 3".

The followers of the Messiah obtained a mission through the dramatic descent of the Holy Spirit. From the moment of birth, this community—the early church—intended itself *not a new religion* but rather an awakening movement within Judaism. The church members continued to observe the Jewish laws and worshipped regularly in the Temple. What distinguished them from other Jews was their conviction that Jesus as the promised Messiah would reappear to restore the kingdom of Israel (Guinness 1988).



SUGGESTIONS FOR CELEBRATING FEAST OF WEEKS

The fact that The Feast of Weeks is also identified as the Feast of Harvest gives us some spiritual insight concerning the harvest of souls that God desires to be reaped from the earth. The Bible teaches that Jesus was the Son of man who came to sow good seed—the Word of God (Luke 8:5-11). The church is the reaper sent forth for harvesting (John 4:38; Matt. 9:38). Through Spirit-filled witnessing, the harvest of earth will be reaped. It is for this reason that Jesus made the declaration “Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me...unto the uttermost part of the earth” (Acts 1:9-8). The people of God can never be effective and productive in this harvest without an abundant anointing or baptism of the Holy Spirit. The Feast of weeks symbolizes *anointing for the harvest*. A yearly observance of this biblical memorial day by the church serves to remind us of our total dependence upon the Holy Spirit to give us the guidance and anointing we must have for this spiritual harvest of earth. The apostle Peter referred to it as a “time of refreshing” (Somerville 1996).

Each year, Shavuot is the precious time for us to reawaken and strengthen our special relationship with God. We can do so by rededicating ourselves to the study of the Torah. We can declare our thanksgiving to God and belief on Him by celebrating the Feast of Weeks as fulfilled in Jesus.

DECORATE YOUR HOME

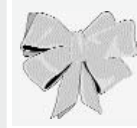
Decorate your home with flowers and greens. This is a great job for the children. This time of year there are beautiful wild flowers available. Send the children to gather them and put containers of wild flowers all over the house.

LIGHT THE CANDLES

Before sunset, the first day of Feast of Weeks, the woman of the home says a blessing and lights the two candles as for other Sabbaths.

BAKE TWO WAVE LOAVES

Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the LORD (Lev. 23:17).





DO NO WORK

The Feast of Weeks is a high Sabbath day; therefore, no work (business) is performed, although it is permissible for us to bake, to cook, to put away, to kindle a light, and to prepare and do on the Festival all that is necessary for the Sabbath.

EAT DAIRY

It is customary to eat a dairy meal at least once during Feast of Weeks. There are several different opinions as to how this custom started. Some say it is a reminder of the promise regarding the land of Israel, a land flowing with “milk and honey.” We like to set out candy dishes full of Bit-O-Honey candy. This is a family tradition our children really look forward to. Cheese (not hard cheese) dishes are usually served such as cheese blintzes, hot, with sour cream or applesauce. Cheesecake with cherry or another fruit topping can be a special treat.

BLESS YOUR CHILDREN

Say a prayer over each of your children praying specifically for their needs, gifts, and talents.

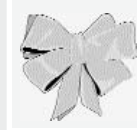
PLANT A FRUIT TREE

Martha Zimmerman writes, in her book *Celebrate the Feasts*, about her family's special memory of planting a tree on the Feast of Weeks:

Several years ago we all went to a nursery, chose a cherry tree (\$5) and planted it on Shavuot. Richard dug the hole. After placing it and straightening it, we prayed and dedicated our little tree to the Lord. The next year on the afternoon of Shavuot we tied a red yarn around a branch that held our first green cherry. This year several branches had clusters of fruit and we chose the *best* one for the red ribbon. The children are expecting a *bushel* next year! They are also asking if we can plant an apple tree.

STAY UP ALL NIGHT

It is customary to stay up the entire first night of Shavuot and study the Bible, then pray as early as possible in the morning. If you choose to stay up



all night you may want your children to just stay up very late—this will be a special memory for them. Let the children stay up until a late hour, 1:00 or 2:00 A.M., playing Bible games, working in this book, watching Bible videos, etc. The *Ten Commandments* would be a good choice. If you read the story before seeing the video you can point out the difference between God's Word and the Hollywood version.

Parents and older children may try staying up all night studying the Bible. Serve snacks and assign Bible portions from each book. Read aloud the Bible portions and discuss them. Take a few minutes each hour to walk around or do a few exercises to keep everyone awake.

STUDY THE BIBLE

You may not choose to stay up all night, but don't miss this excellent opportunity to go through a brief review of the books of the Bible and study short portions. You might try learning or finding at least one favorite verse or passage from each book, for example, Hebrews 3:17-19 or Zephaniah 3:17-20.

Include the story of the giving of the Commandments in the verses below, or from the Bible, or from a storybook.

And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount;

and Moses went up. And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.

And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

So Moses went down unto the people, and spake unto them.

And God spake all these words, saying,

I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.



Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And showing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Thou shalt not kill. Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off (Exod. 19:20-20:18).

MEMORIZE THE TEN COMMANDMENTS

God's Word commands us to teach the commandments to our children.

Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go to possess it: That thou mightest fear the LORD thy God, to keep



all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up (Deut. 6:1, 2, 5-7).

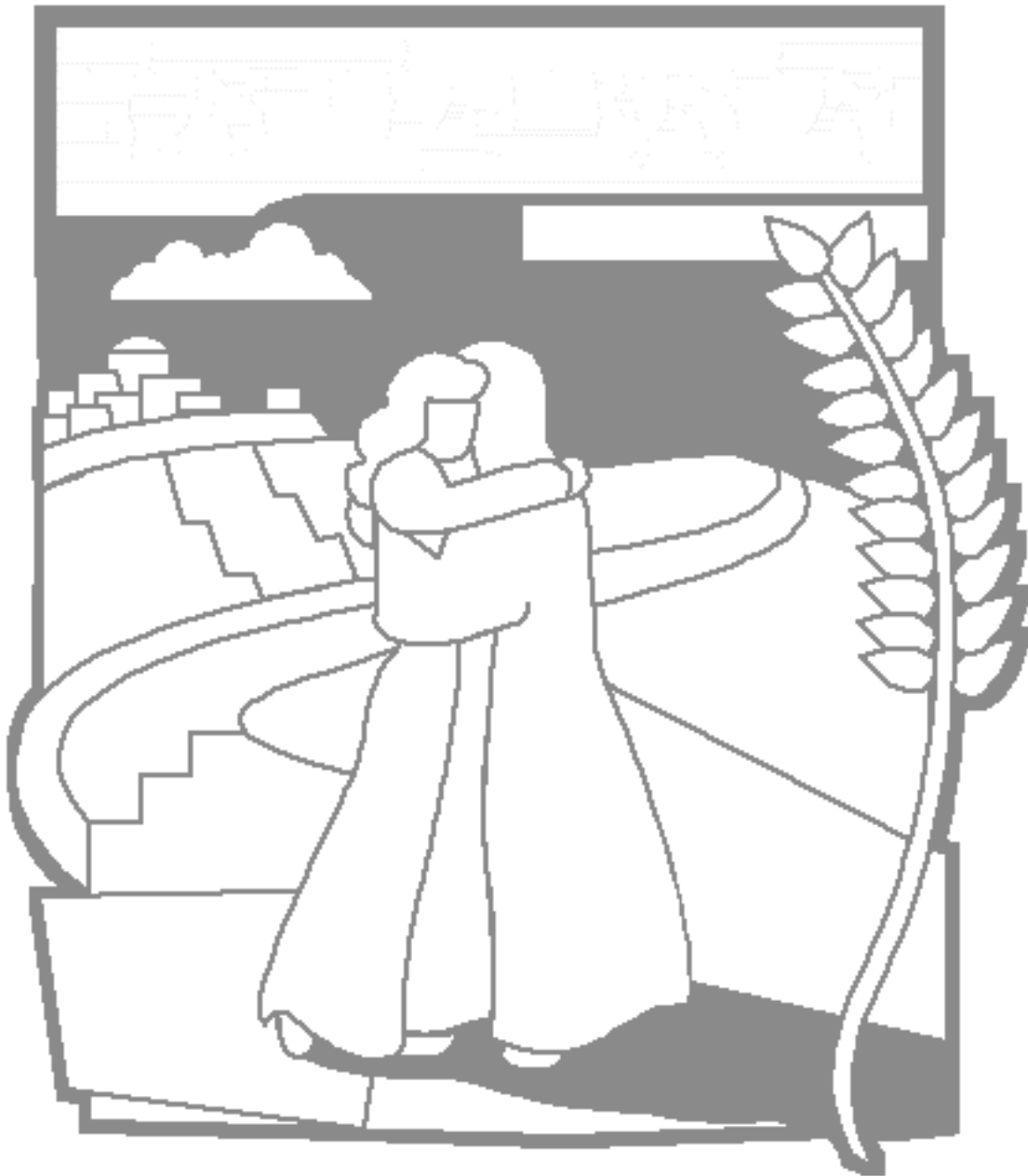
If you haven't done so, memorize the commandments. Discuss each one with your children and answer any questions they may have.

- 1.) You shall have no other gods before Me.
- 2.) Do not make graven images.
- 3.) Do not take the name of the Lord your God in vain.
- 4.) Remember the Sabbath to keep it holy.
- 5.) Honor your father and mother.
- 6.) Do not murder.
- 7.) Do not commit adultery.
- 8.) Do not steal.
- 9.) Do not bear false witness.
- 10.) Do not covet.



READ THE BOOK OF RUTH

Ruth is the classic model of one who converted to Judaism out of love and responsibility. The book of Ruth is also the story of the community's care for the poor and the deprived, such as the orphan and the widow. Ruth's commitment to the people and the faith of Naomi constitutes a timely lesson for Shavuot, which itself commemorates Israel's acceptance of the Torah. David, who was descended from Ruth, has traditional associations with the festival (Encyclopedia of Judaism).





Centerpiece

To assemble your centerpiece for the Feast of Weeks, cover base with blue cloth (see “Multi-Holiday Centerpiece” in *Preliminary Activities & Crafts* section). Place **Bread Offering** craft in center (instructions follow). If you wish to also display your **Grain Sheaf** craft from Firstfruits you could choose a place in your home such as a mantel, between candles on a bookcase, etc., where younger children can’t touch. In centerpiece, insert **Grain Sheaf**, **Ten Commandments**, **Star of David**, and **Dove** flags.

SYMBOLISM IN THE CENTERPIECE

Blue—heavenly origin (Torah and Holy Spirit given)

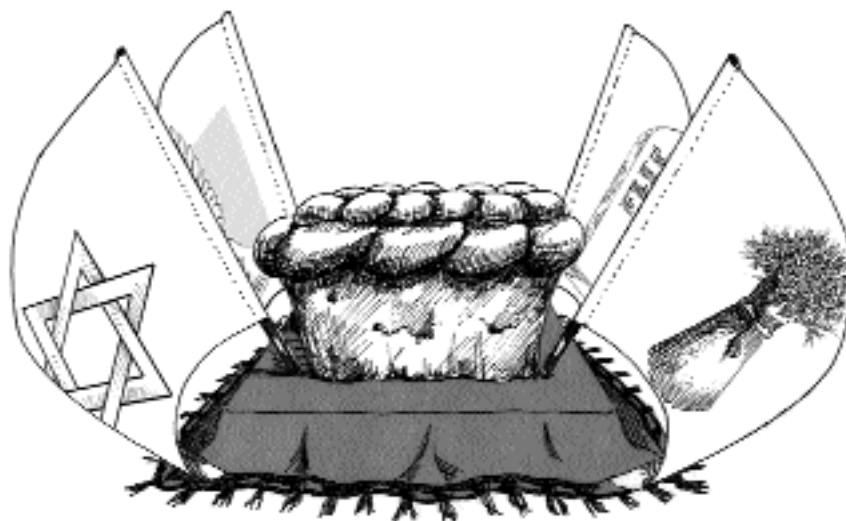
Bread—temple offering at this holiday which represents giving of ourselves.

Grain Sheaf flag—early wheat harvest (winter wheat) (Hos. 2:22-23, Matt. 9:37).

Ten Commandments flag—Christ, our lawgiver and keeper (Ex. 34:28, Jer. 31:33-34, Heb. 8:8-12, Matt. 5:17). Jews celebrate giving of Ten commandments.

Star of David flag—the nation of Israel. Although this symbol can have a political application as Israel’s flag, we will use it to represent something spiritual. The triangle representing the Trinity has a tip “reaching down”. It interlocks with a triangle representing the three patriarchs, Abraham, Isaac, and Jacob, who were the beginnings of a chosen people “reaching up” (Isa. 49:6, 66:18, John 10:16, Acts 13:47-48, and Heb. 1 and 12 where we see the “big picture” of God’s chosen people).

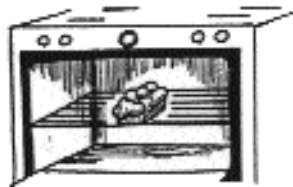
Dove flag—Holy Spirit Who came in power at this feast (Matt. 3:16, Acts 2:1-4, Ex. 3:2-5, 2 Thess. 1:7-10, Heb. 12:29)





Bread Offering Craft

Loaves of bread were brought as offerings, then “waved” before the Lord by the priest. To make an offering loaf, prepare half of the hallah recipe (see the Sabbath section).



- Make two braids as directed. Do NOT brush with egg.

- You have a choice here. You can put the hallah on a cookie sheet OR...

...you can put it in a small loaf pan (approx. 4" x 7" or “one pound” size). **Remember, it will double in size**, some going up, some going out. Be sure you **bake the cookie sheet loaf before it gets too large** to fit on your centerpiece! (The loaf pan keeps the bottom dimensions safe.)

- Bake as directed in recipe. Remove from sheet or pan. Reduce heat to 200° or lower, leave door ajar a few seconds and place loaf in oven directly on rack. Continue to bake for another hour or more, then turn the oven off, but leave the bread in the oven to cool overnight. The hallah will be very hard, but should not be darker in color.

- Put loaf on old newspapers. You may want to go outside or open a nearby window. Use a clear acrylic spray or liquid and cover the top and sides of the challah. Let dry thoroughly. Read your can for drying time. **REPEAT TWO MORE TIMES.**

- Turn over and cover the bottom and any side portions you missed. Try to apply it evenly. If you notice any drips while doing the bottom, gently wipe them off. Dry thoroughly and **REPEAT TWO MORE TIMES.**



On The Six O'Clock News

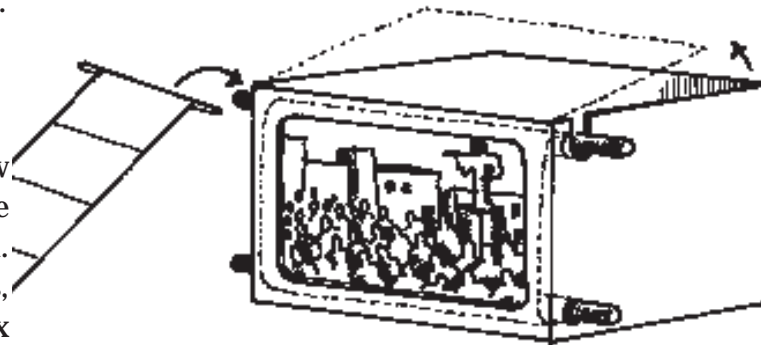
If you did not begin this activity during Omer time (Firstfruits section), it may prove to be too time-consuming for this one-day holiday. If you have a week's notice and want to try, have fun with your production. Instructions are completed here for simplicity and continuity. Pretend you are the newscaster and write a script similar to a newspaper story. A hint for condensing your news story is to include only the most important and factual information you have. Set a sixty-second time limit and try to have the "gifted talker" in your family try to hit it.

If you want to have all the time you want, pretend you have a mini-documentary and talk slower. Be creative and add sound effects! (See *Family Drama* in Passover section.)

If you have or can borrow a video camera—use it! If not, use your regular camera and place the photos in a scrapbook or put them in the book you can make about the holidays.

TV CONSTRUCTION

Use a discarded window shade or a disposable white plastic tablecloth. (The thin ones for picnics, etc.) Find a sturdy box



and cut a hole for the picture tube area in front. The box could be a size where half of a broomstick handle will stick out some on each side. It could also be smaller, as a portable TV. You can buy a dowel stick if no broom or mop handle is available. Cut your shade or tablecloth to fit inside the box and fill your "viewing screen." Mark lines to show where picture "frames" end.

Create as many scenes as you want to go along with the newscast. Remember you will need more if you're making a documentary. As a suggestion, try to have one scene for every 5 to 10 seconds of news, or every 30 seconds of documentary.

Markers or acrylic paints work best. Use masking tape to anchor top end of your picture roll to a handle. Insert handle in bottom holes, then tape. You can remove tape from handle to change rolls.

NOTE

Some families may like these media ideas so well they could adapt them for other holidays. They would work well for Passover or Purim where the holiday itself is based on a specific historic event.



Headlines! Headlines!

The appearance of tongues of fire atop the disciples' heads at Pentecost (The Feast of Weeks) must have caused quite a stir! Foreigners from everywhere heard the gospel in their own language! The church grew by three thousand members in one day! Go to Acts 2 and read the account of the feast.

Invent your own headlines and write a main news story based on the events. Pretend you have interviewed some of the eyewitnesses present. Develop other related stories and use your imagination to go back in time. Artists in the family can develop "photos" for the front page. Don't forget large, bold (even interesting) headline lettering. Share with your family when the Feast of Weeks arrives.

JOURNALISM CLUE

Write the answers to Who, What, When, Where, and How in the beginning paragraph or two. Then add details starting with the most important, ending with least important. That way if something is too long it can be edited or omitted starting from the end and working backwards.



- Give your newspaper a clever title.
- Use 11" x 7" paper for a tabloid-size publication.

EXTRA! EXTRA! READ ALL ABOUT IT!

If you have access to a copy machine that will make 11" x 17" copies, you could make a few for fun and hand them out. Be prepared to tell folks that the same Holy Spirit is in the world today and was last seen in action at your church, your home, etc. ... doing...



Watercolor Banner

Create a lovely wall hanging with dramatic visual symbolism. For this craft you will need:

- One yard of 45" wide WHITE cotton fabric (or 1- $\frac{1}{3}$ yards of 36" wide)
- $\frac{1}{2}$ tablespoon blue watercolor paint (blue is suggested, other may be used).
- One $\frac{3}{8}$ " wooden dowel.
- 45" blue embroidery floss; additional floss for tassel, if desired .
- $\frac{1}{4}$ yard contrasting fabric for Hebrew and other words.
- $\frac{1}{2}$ yard iron-on bonding fabric (as used for centerpiece flags)
- Crystal sequins, Fray-Check® or optional fabric paint.
- Spray bottle with plain water
- Old newspapers

1. Hem the raw edges and create a 1" pocket at one 36-inch end. This will accommodate your $\frac{3}{8}$ " wooden dowel for hanging the banner vertically.



2. Dissolve the $\frac{1}{2}$ tablespoon blue watercolor paint thoroughly in 2 cups water in a 5-6 qt. dutch oven or other pot (stainless steel recommended) approximately 10" wide.

3. Fold the fabric in half, half again, then in pie shapes from the center as shown.



• Indicates center of fabric

4. Carefully set the folded fabric into the watercolor and watch it soak up the paint. When it is all blue, gently lift it over a clothes hanger, still folded, and hook it over a place where it can drip back into the pot for about 1 hour and 15-30 minutes, until it no longer drips but is not dry. Squeeze the center point with the folds gently to see if it is ready. NOTE: a good place to do the dyeing and hanging is on the floor in front of your kitchen stove where you can hook it onto the oven door handle to drip. Be sure to wash your hands and wipe up spills as soon as possible.

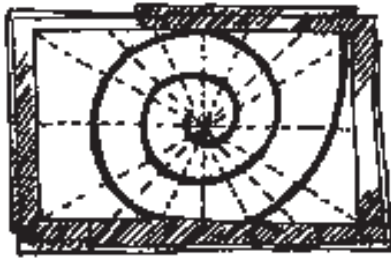


• Indicates center of fabric

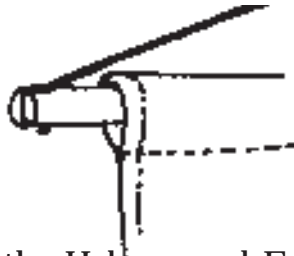




Spiral shows pattern of spray



banner spread over newspapers



the Hebrew and English words for JOY (we suggest the English word JOY and the DOVE pattern be enlarged approximately two times the size shown, while the Hebrew pattern may be used as it appears—see illustrations). Other choices appear in the Preliminary Activities section of this book. Remember to reverse the letters for use on the bonding material. Trace off, iron onto back side of letter fabric about 6 seconds, cut out, then peel backing off. Position on banner, then use a damp pressing cloth to iron on, about 10 seconds in each area, overlapping strokes. (See bonding manufacturer's directions.)

5. Spread a washable surface with 3 to 4 thicknesses of newspapers or put down a vinyl sheet under the papers. Spread the unfolded banner face down on them. With spray water bottle, spray a spiral design as shown and cover with more newspapers, pressing to blot design. The design will be a little more pronounced on the right side of the fabric (face down) than on the back which you see. Allow to dry. When completely dry, press with an iron on low setting.
6. Follow the manufacturer's instructions for bonding material. Patterns follow for using the Hebrew and English words for JOY (we suggest the English word JOY and the DOVE pattern be enlarged approximately two times the size shown, while the Hebrew pattern may be used as it appears—see illustrations). Other choices appear in the Preliminary Activities section of this book. Remember to reverse the letters for use on the bonding material. Trace off, iron onto back side of letter fabric about 6 seconds, cut out, then peel backing off. Position on banner, then use a damp pressing cloth to iron on, about 10 seconds in each area, overlapping strokes. (See bonding manufacturer's directions.)
7. Decorate with sequins. Fray-Check® or fabric paint letter edges as desired.
8. Stain or paint dowel ends which are visible (remove from banner for this). Have parent cut thin groove on each end with small saw or Exacto® knife. Make sure both grooves point the same way. Tie knot in each end of floss and slip into groove. Knot should be large enough to hold when banner is hung. Add tassels if desired.

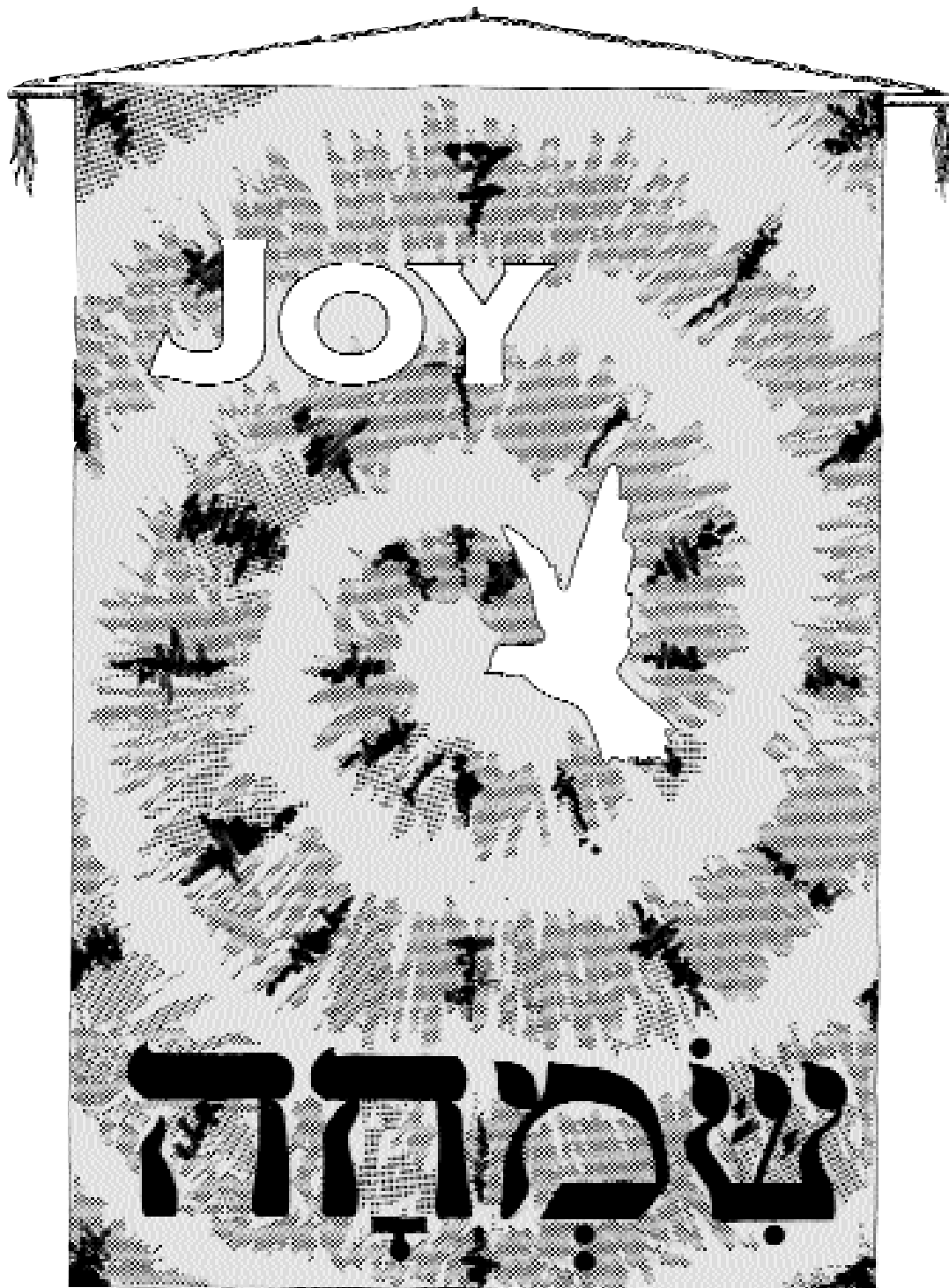
TRACING PATTERNS

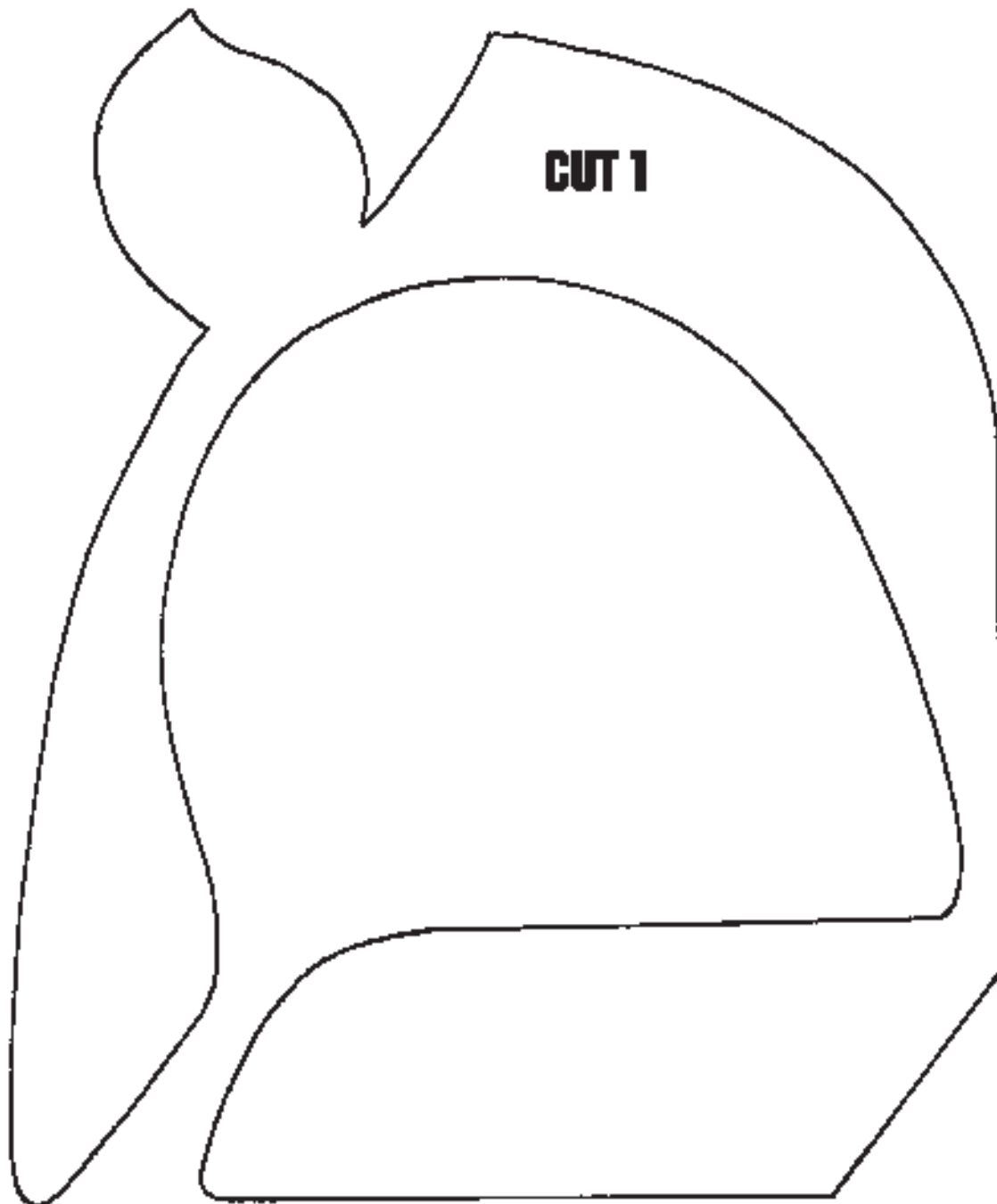
Below and on the next two printed pages are patterns for use on your water-color banner. See photo or "SIMCHA" below to construct Hebrew word. Use as shown (right side up) if you wish to paint the words. If, however, you are using the iron-on procedure described in the craft, remember to trace pattern

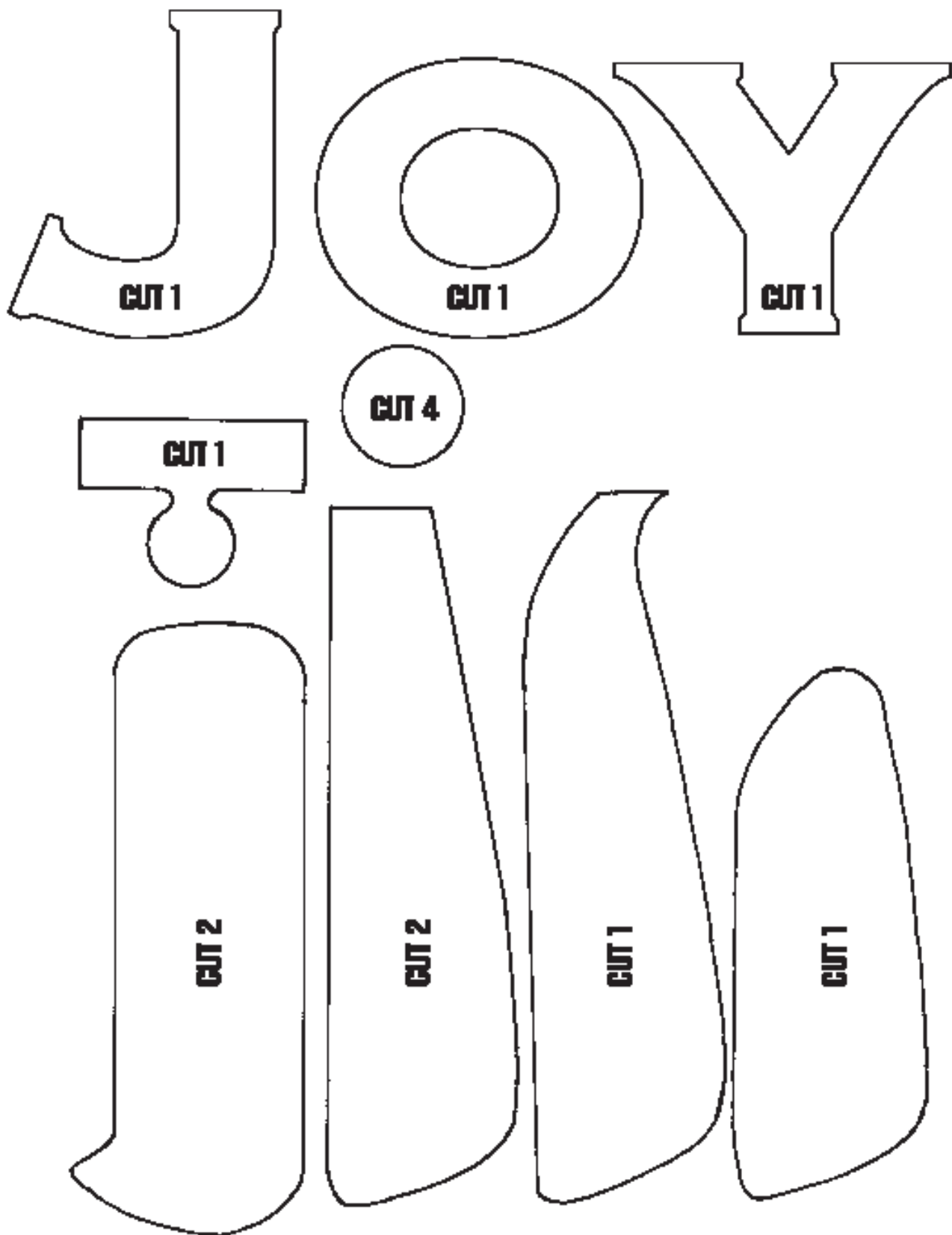


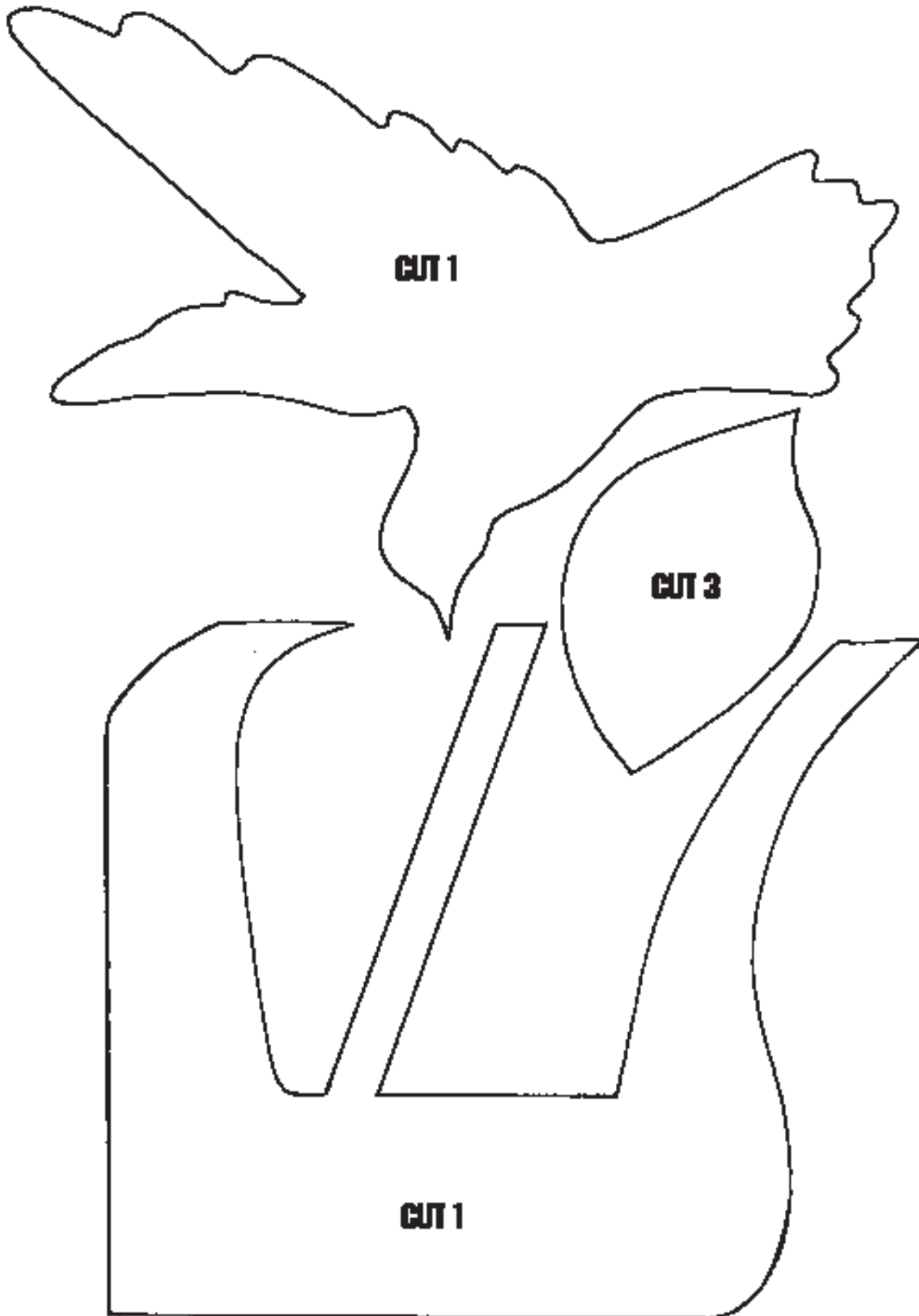
"Simcha" (Joy)

upside down onto WonderUnder® bonding material. Press (dry iron) for 5 to 8 seconds onto the reverse side of the fabric you are using for the letters. Peel off paper backing and position onto banner. Tack lightly with iron, then cover with damp pressing cloth and press each area for ten seconds.











Recipes

Since 1 Peter 2:2 refers to our need of the “milk of the Word,” Messianic Jews traditionally like to serve dishes with milk products such as blintzes and cheesecakes. Below is a recipe from American pioneer days which includes milk products and wheat harvested at this festival. All other ingredients were available in Bible times as well.



PATRIARCH PUDDING

We named this after the Patriarch Moses.

- 1 cup bulgar (cracked) wheat
- 1 quart water
- 1/8 tsp. salt
- 1/2 cup honey
- 3/4 cup milk
- 1/2 cup heavy cream
- 1/2 to 3/4 tsp. cinnamon
- 2 egg yolks

In 2-quart pot bring water to boil and add cracked wheat. Lower heat to above simmer, cover and cook for 30 minutes or until soft. Drain about 1/2 cup of water. Add all the rest EXCEPT yolks. Stir. Raise heat to bring back to near boil. Cover and reduce heat to near simmer again and cook for 30 more minutes. Beat yolks then add 1/2 cup of wheat mixture to them, stirring. Pour this mixture into the pot, stirring well. Cook another five minutes, stirring often. Serve drizzled with honey or maple syrup or top with whipped cream. Makes 5 cups.

During this festival you can heighten the awareness of wheat in your diet and boost your vitamin intake by using whole wheat in some of your favorite recipes. Below are some easy substitutions.

Pie Crust: 1 cup whole wheat, 1/2 cup white flour, 1/2 cup shortening, dash salt. Cut together with pastry blender until crumbs are pea size. Add enough cold water until crumbs begin to hold together. Roll out and use. Fills a nine inch deep pan, or makes great cinnamon/sugar-sprinkled “crust crackers.”

Biscuits: 1 cup white flour, 1/2 cup whole wheat, 1/2 cup wheat bran in recipe that uses 2 cups of flour; or all whole wheat plus 1 tbsp. gluten.



Pancakes: Half the amount of flour in the recipe can be whole wheat without affecting the lightness. For even more nutrition, substitute wheat bran or wheat germ for $\frac{1}{4}$ cup of white flour you plan to use. If you have barley flour on hand, you can use up to $\frac{1}{4}$ cup of it, plus two tsp. gluten.

CHEESE BLINTZES

Batter:

- 3 large eggs
- 1 cup milk
- 1 cup flour
- 1 Tbsp. sour cream
- $\frac{1}{4}$ cup sugar
- 1 package vanilla sugar
- pinch of salt

Filling:

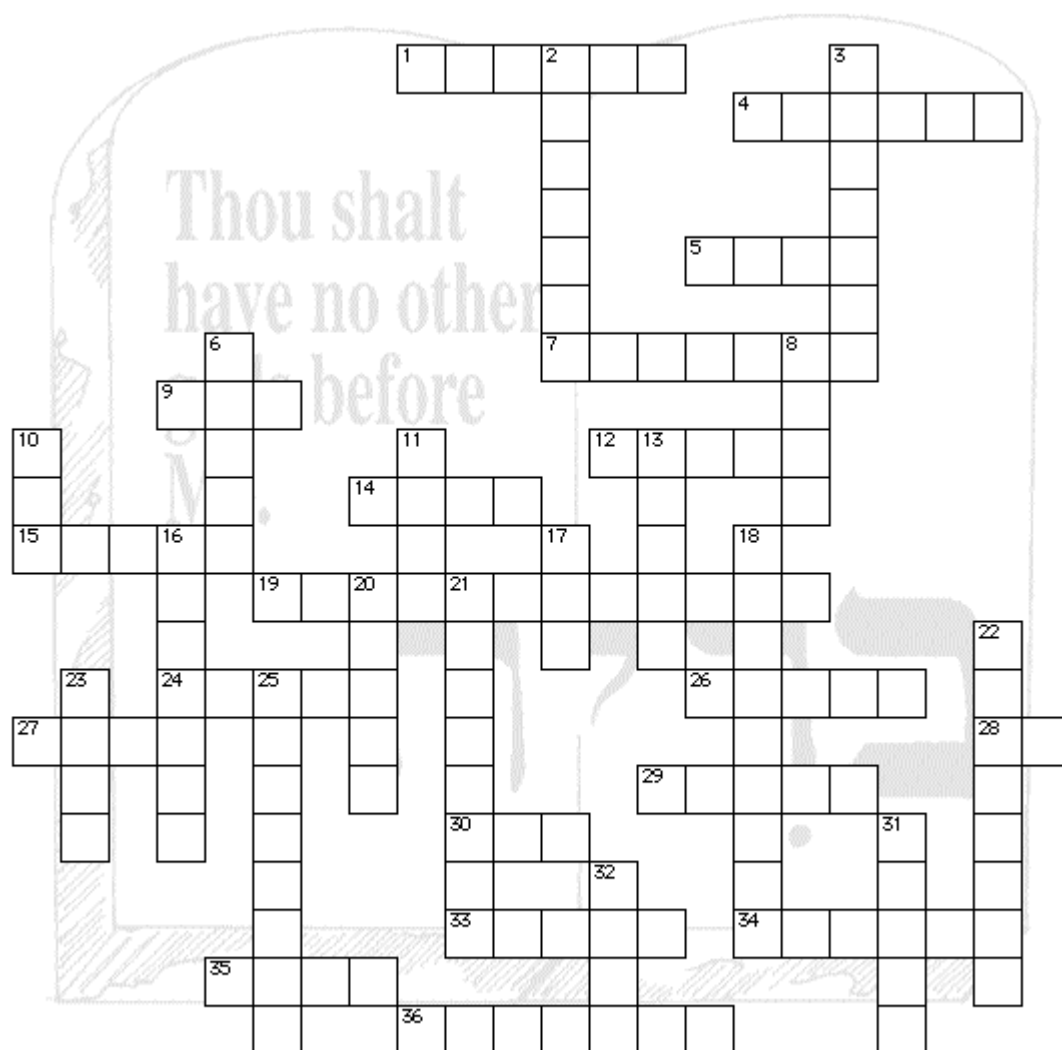
- 1 16-oz container cottage cheese
- 2 egg yolks
- 2 Tbsps. margarine or butter, melted
- 2 Tbsps. sugar
- 1 tsp. vanilla
- $\frac{1}{4}$ cup raisins (optional)

Mix eggs and milk, add sour cream and blend well. Add flour gradually. Mix until smooth. On a low flame, heat a small amount of oil in a small frying pan until hot. Scoop up a small amount of batter into pan, tipping pan in all directions until batter covers the entire surface of the pan. Fry on one side until golden, about 1 minute. Slip pancake out of pan and continue making very light, thin pancakes. Add oil to pan as required.

Filling: In another bowl mix ingredients below for filling. Fill each pancake on golden side with approximate 3 Tbsps. of filling. Fold in sides to center and roll blintz until completely closed. Replace rolled blintzes in pan and fry for 2 minutes, turning once.



Crossword Puzzle



Across

1. Rabbinic writings
4. A limb
5. Sixth month
7. One who furnishes evidence
9. Almighty
12. Rock
14. Start of a new day
15. The Feast of ____
19. A fruit with many seeds
24. Bestowed
26. Jubilee
27. Monetary standard
28. A bull

29. Days of the week

30. Principle
33. Peninsula in the Middle East
34. God is a ____
35. Gospel writer
36. Unit of weight

Down

2. Disciple
3. Thin slabs
6. Antlers
8. To sow
10. To propagate, strew, scatter

11. The physician

13. Scroll
16. A sovereign's realm
17. Fifth month
18. Those who have faith, confidence, trust
20. Raised by Pharaoh's daughter
21. Non-Jewish
22. Divinely inspired
23. The beloved
25. A commemoration
31. Four decades
32. At sunrise



Word Search



BELIEVERS
BRANCH
CHEESE
COMMANDMENT
DAWN
DUSK
EXODUS
FESTIVAL
FIFTY
FORTY
GENTILES
GIFTS
GOD
GOLD
HORNS

ISRAEL
JOHN
JUNE
KINGDOM
LAW
LEVITICUS
LUKE
MARK
MATTHEW
MAY
MISHNAH
MOSES
OX
PASSOVER
POMEGRANATES

PROPHETS
SEED
SEVEN
SHAVUOT
SINAI
SIVAN
SOW
SPIRIT
STONE
TABLETS
TALENTS
TALMUD
TORAH
WEEKS
WITNESS



Coloring Page





WEEKS: LAW UNIT STUDY

BIBLE

Read and Discuss: The law is a system of commands designed to allow a society to function. The Hebrew word *Torah*, literally “teaching, doctrine,” is rendered in the Bible by the Greek word *nomos*, which means “law.” Consequently, most Christians look upon the *law* as a negative thing. It has mistakenly come to be thought of by Christians as legalistic, or as a curse to the Jews. Judaism divides the Bible into the Law, the Prophets, and the Writings, “Law” reflecting the Greek understanding of the Hebrew word *torah*. But *torah* is more properly translated “instruction.” The Bible explains the law is a gift and a blessing—The Psalmist said, “Oh, how I love the law.” Read Psalm 119 aloud. The entire chapter is a collection of various prayers, praises, and professions of obedience of God’s law.

Define: In the Bible, the term *Torah* is used for law in general—the book of the law. In many cases, law is used for commandments in the vetitive (“you shall not do this”), the imperative (“do this”), and the jussive (“you shall do this”). It is a commandment from a person of higher authority to a person of lower authority. In the religious sphere, it is the Lord; in the legal sphere it might be the king, judge or elders; in the family sphere it might be the father or mother. Look up *law* in a Bible dictionary. Look up the different types of law: commandments; dietary laws; international law; slavery laws; civil and criminal law; Mosaic law; the Noahide laws, law of sin and death; etc.

Study: Read Bible verses about the law. The law is blessed (Ps. 1:1-3; 32:1, 2; 112:1; 128:1; Matt. 5:3-12; Luke 11:28; John 13:17; James 1:25; Rev. 22:14.). The law is undefiled, or, perfect, or sincere (2 Kings 20:3; 2 Chron. 31:20, 21; Job 1:1, 8; John 1:47; Acts 24:16; 2 Cor. 1:12; Titus 2:11, 12.). God’s law inscribed in a heart is reflected in actions, consciences, and thoughts.

Study: *The Heart of the King* explores the intense hunger which dwells in all of us, and our search for God. It is a commentary on each of the 176 verses in Psalm 119 that reveals the incredible longing King David had for God and God’s law (instruction). This is an excellent book to use as a short daily devotional for the entire family.

Study: Did Jesus or Paul teach against the law of God? *Harper’s Bible Dictionary* shows that there is no hint of contradiction between law and grace in the teachings of Jesus. Paul was not in opposition to *law* (e.g., Rom. 7:12); rather, he was in opposition to *observance* of the law as the means to divine redemption (e.g., Gal. 5:4). Paul’s audience, unlike that of Jesus, was mainly Gentile, and his mission to convert them was likely to be encumbered by insistence upon observance of the Mosaic Law.

Research: Jesus said that not so much as a jot or tittle would pass from the law. Look at the Hebrew alphabet to find out the meanings of *jot* and *tittle*.

Brainstorm and Discuss: Is it breaking the law of gravity if a man jumps off a twenty-story building? No, it is an illustration of the law of gravity. Jesus said “*Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.*” Jesus fulfilled the law in such a way as to perfect a foundation. Jesus is the law—the perfect life—our instruction, our example. God’s instruction to His children was that, each year, the Jewish people were to rejoice in God’s instructions (law) during Simchat Torah. The only negative thing about the law is the consequences of breaking it —receiving our deserved punishment—death!





Christ came and died as our replacement, receiving *Himself* our punishment. If we accept His free gift, then we are set free from the law of sin and death! Jesus did not come to kill, steal, or destroy. He came that we might have life more abundantly—an *extraordinary* life surrounded by His love.

Read and Discuss: Read Mark 2:25-26. Jesus shows the Pharisees that their narrow interpretation of the Law blurred God's intention in creating the law. The spirit of the Law in respect to human need took priority over its ceremonial regulations in the case of David. Read Luke 13:10-16 and James 2:5-25 also.

Read and Discuss: Jesus summed up all the laws in these two: Love the Lord your God with all your heart, soul, and mind, and love your neighbor as yourself. Make a list of ways we can show God that we love Him. Make a list of your neighbors; then read the story of the Good Samaritan. Read about the relationship between the Jews and Samaritans in John 4:9.

Read and Discuss: Paul taught against Judaizing (insisting that Jews and Gentiles alike obey the letter of the law). He taught that the *spirit* of the law is what is important, and he condemned those who put their trust in rituals instead of in God. Read Acts 21:14-26 and Romans 2:1-29.

Discuss: Talk about the following verse: *"Jesus said unto him, Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."*

Look Up and List: In the Bible times, the family was regarded as very important. The father was the head of the family. Find the verses related to the family, and list the laws of the family. Some examples include the rules of marriage and inheritance, laws against beating and cursing parents, and laws regarding the authority of the father, the submission of the wife, and the obedience of the children. Make another list of ways to follow the Bible's rules of instruction for the family.

SCIENCE



Research and Record: Find out about Newton's three laws of motion. Study them until you can give an example of each.

Watch a Video: Watch the [Facts of Faith](#) video (Moody) for fascinating demonstrations of the harmony of science and faith.

Study: Newton's theories of force and gravity.

Study: Learn about atoms, molecules and the Periodic Table using Usborne's *Atoms and Molecules*. Make a model of an atom using materials in your home.

Read a Biography: Read [Isaac Newton](#) and/or [Johannes Kepler](#) from the Sower Series.

Investigate: Kepler's laws explain planet orbits, planet speeds and distances from the sun. Do research to find out more about Kepler, his findings, and his spiritual beliefs. Make a chart showing his discoveries.

Enjoy a Story: Read *Voyage to the Planets* by Richard B. Bliss. This book present creation science-content material in an interesting story of young people in a fictional voyage into planetary space.



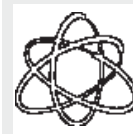
Write a Song: Johannes Kepler would become so excited about his scientific discoveries that he would write songs to praise God while recording his findings in his scientific journals. Write a song praising God for what you have learned about His creation during this unit.

Make a Display: Make a mobile of the nine planets orbiting around the sun.

Study: Study the solar system reading the text and doing the activities in *Considering God's Creation*. Complete lessons one through five.

Watch a Video: Discover how God wonderfully ordered the solar system often referred to as the Law of the Universe, by watching one or both of the videos in the Journey of God's Creation series: *Our Solar System* and *The Milky Way and Beyond* (Moody).

Investigate: Learn about astronomy using the book *Astronomy and the Bible* by DeYoung. Chapters include: The Earth and Moon; The Solar System; The Stars; Galaxies and the Universe; General Science; Technical Terms and Ideas.



AMERICAN HISTORY

Read and Discuss: Examine the rights guaranteed by the first ten Amendments to the Constitution. Create a list with three headings: (1) Rights of Children in Our Home, (2) Rights of Adults, and (3) Rights of Children at a Public School. Name ten rights for each column. The rights should include things such as music, Bible reading, coming and going, traveling distances, friends, prayer, etc. (Your home may have a different list compared with other homes. For example: we feel the right to own a pet, or to talk on the phone at home is *not* a right. It is a privilege). Discuss each of the items in the three lists and write the number of the amendment which corresponds to the right next to it. If there are any amendments not used, think of some rights for them also. Discuss which *one right* is most important.



Memorize: Commit to memory the titles or summary statements of the Bill of Rights.

Study: Use the Commandments as a springboard to study the Constitution of the United States. Read aloud the Constitution, stopping to explain it as you read. Have your child(ren) write down any questions or comments they might have. Using the Constitution as a guide, write up a home constitution or bill of responsibilities (emphasizing rights can produce rebellion). You may also want to attach a Bill of Rights. When a dispute begins over a rule, discuss it together using your constitution as a guide.

Dramatize: Act as if your family is the Congress. Make up laws (house rules) to be signed by the President (Dad). Make up some mock lawsuits that challenge these laws, for the Supreme Court (your family, again) to try. For instance, one of the laws passed (house rule) says no one can call anyone else names. If one of your children calls another child a name, have a mock trial, where Father is now the judge. The child at fault will claim that he was exercising freedom of speech. Try different cases with different rules and different children as the perpetrators. Appoint a prosecutor and a defense attorney for each court case. The defense attorney must show that the law violated his client's rights.

Watch a Video: Watch the *Story of America's Liberty*. This video is an inspirational documentary of America's Christian Heritage featuring accounts of God's miracles in the founding of America. Or watch *Faith and Freedom* a video that traces the pilgrim's voyage across the ocean to Plymouth Rock with little more than their Bibles.



Take A Field Trip. Attend an actual trial that is open to the public. Later, discuss the outcome of the trial and if everyone in your household agreed with the verdict.

Write a Summary: Explain the purpose of the law. In other words, why did God lay upon man any commands at all? Read Romans 3:20 and 21.

Research: In the thirteenth century, Saint Thomas Aquinas formulated a fourfold classification of types of law: 1. eternal law—God’s plan for the universe; 2. natural law—that part of the eternal law in which humans participate by their reason; 3. divine law—God’s direct revelation to humankind through the scriptures; and 4. human law—particular determinations of certain matters arrived at through the use of reason from the general precepts of the natural law. Brainstorm and list ten laws in each category.

Debate: In 1962 and again, in 1963, the U.S. Supreme Court ruled that permitting prayer in public schools was a violation of the First Amendment “establishment of religion” clause. Read the First Amendment. Discuss this with your parents. Does it make sense?

Investigate: The police are government agents charged with maintaining order and protecting persons from unlawful acts. Find out the requirements to become a police officer in your state.

Research: Most developed societies have had some kind of law enforcement agency. Do research and write a report about at least one of the following agencies: Royal Canadian Mounted Police, The French Police Nationale, Texas Rangers, International Criminal Police Organization.

Discuss: Would your parents home school if it were against the law? Discuss why or why not with your parents. Brainstorm and discuss other scenarios concerning the law. The Chinese government reinforced its restriction of one child per family with laws that make birth control compulsory for newlyweds. If you lived in China, would you obey that law? Discuss this with your parents.

Brainstorm and Discuss: Read Matthew 5:25, Luke 12:58, and 1 Corinthians 6:1-8. How should a Christian handle litigation? By the time of the establishment of the Roman Republic (509 b.c.), a considerable amount of customary law existed. It was not written but oral law. Brainstorm and make a list of problems we would have today if laws were not written. Read these instances of arbitration: the two harlots before Solomon (1 Kings 3:16-28), and the manner urged by Paul, as a mode of action for Christians (1 Cor. 6:1-8). Think of a circumstance when you would use arbitration today.

Research: Call your local pro-life organization. Find out how many babies are killed daily in America since the *Roe vs. Wade* decision. Ask how many O.B./GYN. doctors are in your area that *do not* perform abortions.

LANGUAGE ARTS

Write a Paragraph: Write a persuasive essay about the necessity of passing laws eliminating adult book stores and nude dancing in your town. Include all the benefits your town would receive.

Write A Summary: Read about obeying God’s law using the following passages: Psalm 19:7-9; Psalm 119:1-8; and Proverbs 28:4 and 5. Older children should write a summary of their findings.





Resources to Study Hebrew Roots

Click on book or title to go to supplier.

The Rod of An Almond Tree in God's Master Plan

By Peter Michas

Scripture records the existence of a miraculous rod that budded, producing blossoms and ripe almonds (Numbers 17:8). This same rod was used by Moses to part the Red Sea and by David in battle against Goliath. Hebraic sources link this miraculous rod to the Tree of Life in the Garden of Eden!

This book explains a fascinating theory that the rod of God was a branch from the tree of life in the garden of Eden and traces its history until finally the rod is replanted on the Mount of Olives and becomes the crucifixion tree! Restoring Scripture to its Hebraic roots is the key to unlocking a deeper dimension and reveals ...

- Jerusalem—site of the original Garden of Eden
- Aaron's Rod—a branch from the Tree of Life
- The Biblical Holy Days—God's prophetic pattern and timetable
- The Ineffable Name of God—encoded in Pilate's inscription
- The true timetable and location of the crucifixion and resurrection



How the Cross Became a Sword

By Richard Booker

The events that separated Christianity from its Jewish roots in the first three centuries; A clear survey of the tragic history of Christian anti-Semitism showing where the church went wrong; What Christians and Jews should do in light of current events



Islam, Christianity and Israel

By Richard Booker

Shocking information about the life of Mohammed. Startling facts about the background, teachings, and practices of Islam. How Islam differs from Christianity. How the Arab-Israeli conflict will end.



The Tabernacle, The Priesthood, and The Offerings

By Henry W. Soltau

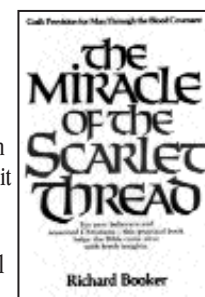
An exhaustive and richly suggestive treatment of the Tabernacle, the priesthood, and the offerings is a classic in its field!



The Miracle of the Scarlet Thread

By Richard Booker

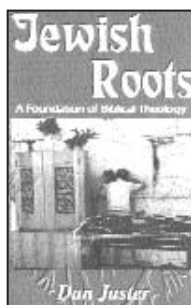
The scarlet thread is woven through every book in the Bible. The fabric it forms is God's blood covenant provided for man. This book explains how the Old and New Testament tell the same story—the entire Old Testament is a picture of Jesus! This is one of the most profound books on the blood of Christ ever written! Considered standard reading for believers. A classic.



Jewish Roots

By Dan Juster

This book is a wealth of understanding and insight through the unique historical and academic perspective of an anointed Messianic Jewish scholar. Includes: The Biblical Meaning of Israel, Israel's Call in the New Testament, History of Judaism and Christianity, Biblical Worship, and much more. 316 pp.



Our Hands are Stained With Blood

By Michael Brown

From the first "Christian" persecutions of the Jews in the fourth century to the unspeakable horrors of the Holocaust, from Israel-bashing in today's press to anti-Semitism in today's pulpits, this shocking painful book tells the tragic story of the "Church" and the Jewish people. It is a story every Christian must hear! It will leave you pained, provoked, and tear-stained, but with a new love for all God's people. "No one can be the same towards the Jewish people after reading this book"—Don Wilkerson. 241 pp.





Resources to Study Hebrew Roots-Continued

Jesus Rabbi and Lord: The Hebrew Story of Jesus Behind Our Gospels

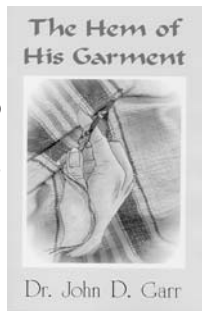
By Robert L. Lindsey

Lindsey tells here the warm, personal account of how he and David Flusser struggled over many years to discover the earliest form of Jesus' words and narratives of His life. They believe that the records, when properly analyzed and studied, show us an authentic picture of Jesus interacting with the people of Jerusalem and Galilee. Jesus clearly heads a movement, the "Kingdom of Heaven," and is a Divine Figure whose actions and words are fully Messianic. (Oak Creek, WI: Cornerstone, 1990) 227 pages. Read about HaKeshet Inc - Founded by Ken and Lenore Mullican (daughter of the late Dr. Robert L. Lindsey) on page 555 in this book or at <http://www.hakesher.org/hakesher2/>

The Hem of His Garment

By Dr. John Garr

The Hem of His Garment explains so much about the prayer shawl. What did it mean to "touch the hem of his garment," or, "healing in His Wings"? Is there more to the story? What have we missed? Come read this very simple but thorough explanation of His important teaching, all under one cover! This book presents vivid images of a rich Biblically-Hebraic traditional piece of clothing. Only by stepping back and touching His Time, customs, manners, and seeing HIM as He really was—wearing a prayer shawl—can you hope to understand why this most precious of garment, tells us MORE than we have seen in our traditional readings of the Bible. As you read this volume, you'll be amazed at just how Jewish Jesus really was! You'll also be enriched by a comprehensive understanding of spiritual lessons found in biblically Hebraic dress. Grab the corners of His prayer shawl for yourself, and see HIM as never before! Published by the Restoration Foundation. Website: <http://www.restorationfoundation.org>



Seven Feasts of Israel (Video)

Did you know that: The miracles during Christ's three and a half year ministry, fall in line with the 7 Feasts and the Torah readings on the Sabbath? The name of God (the Tetragrammaton) is hidden in the Hebrew inscription of the cross? Perry Stone teaches about the seven Feasts in detail and how Christ fulfilled three; the church has fulfilled one, and the church of Israel will fulfill the final three. Very educational, excellent video! Highly recommended.



Our Lost Legacy: Christianity's Hebrew Heritage

By Dr. John Garr

"We've been robbed!" These words of a Methodist bishop in Brazil, an Anglican leader in India, and a Pentecostal overseer in Africa expressed the sentiments of thousands of Christians around the world when they discovered through a challenging teaching of Dr. John Garr the extent to which they have been deprived of the Hebraic heritage of their Christian faith. For the past nineteen centuries, millions of believers have been denied their biblical legacy, the riches of the Hebrew foundation of their faith. Christian Judeophobia, anti-Judaism, and anti-Semitism have considered to rob them of the treasures of their inheritance.

This volume presents selected essays and lectures in which Dr. Garr urges the church to recover its Hebrew heritage, its connection with the Jewish matrix from which it was produced. These pages call Christians back to the Bible, to the roots of the faith that enrich lives and equip believers to achieve greater maturity through a complete knowledge of Jesus, our Jewish Lord. 239 pages .

Published by the Restoration Foundation.

Website: <http://www.restorationfoundation.org>

Restoring the Jewishness of the Gospel

This book is intended to introduce Christians to the Jewish roots of their faith, challenging some conventional ideas, raising some neglected questions. Answers the questions: How both the church and the Jews are God's people? Does the law of Moses remain in force today? Will God fulfill the promises to the Jews?



Jesus in the Feasts of Israel

By Richard Booker

God reveals Himself through His carefully ordained system of worship evident in the feasts detailed in Leviticus 23: Passover, Unleavened Bread, First Fruits, Pentecost, Trumpets, Atonement, and Tabernacles. This book not only presents these feasts as a foreshadowing of Christ and His redemptive work, but also explains how the seven feasts represent seven stages of spiritual growth. Straightforward and easy to follow.

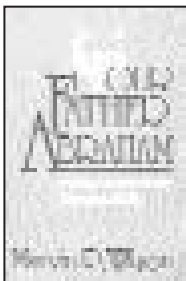




Our Father Abraham

By Marvin R. Wilson

This is a stunning achievement as well as a life-changing book! Although the roots of Christianity run deep into Hebrew soil, many Christians are regrettably uninformed about the rich Hebrew heritage of the church. This volume delineates the link between Judaism and Christianity, between the Old and New Testaments, and calls Christians to examine their Hebrew roots.



Upon completion of this course you will be able to:

- ◆ Understand the importance of reading and interpreting Scripture from the context in which it was written.
- ◆ See the 66 books of the Bible telling the same story, not 39 books (Old Testament) telling one story and 27 books (New Testament) telling another.
- ◆ Have a general understanding of the first century believers and how Christianity became separate from Judaism.

Chapters include: "Abraham's Children," "Jewish Heritage," "The Earliest Church and Judaism," "Theological Conflict and Persecution," "Heretics and the Synagogue," "The Jewish Revolts," "Anti-Semitism and the Church," "Understanding Hebrew Thought," "Hebraic Foundation of the Church," "Christianity is Jewish," and much more.

The Spirit of the Law

By Dr. Ron Mosley

Many Christians appear to choke when they hear the word "law"; to them it essentially represents some type of dead legalistic bondage of another age. That is a distorted view of the precious teachings of Jesus in the early church. This book explains the underlying idea of the law in the Bible—teaching and instructing. Law is instruction, that if followed, will enrich ones life, if ignored will diminish it. Mosley explains that Luther, Wesley, Spurgeon, Finney, Moody and other Christian leaders never taught against the law.



Author, Ron Mosley, founder of Arkansas Holy Land Studies (see page 555), and excellent teacher, presents a straightforward and insightful approach to a sometimes perplexing subject. Includes: The nine fold purpose of the law, explanation of different types of law, and who should be keeping the law. A must for every Christian. See the excerpt *The Nine-Fold Purpose of the Law of God* from *The Spirit of the Law* on page 547. [Read this book online!](#)

UnPromised Land

By Gary and Shirley Beresford

A story of the incredible struggle of Messianic Jews Gary and Shirley. Because of their faith in Yeshua they were betrayed by their family, rejected by Israel immigration, tormented by court trials, and more. Their battle to claim their rightful inheritance in the promised land was waged not only for themselves but for all Messianic Jews who wish to return to their homeland. A true and fascinating saga.

Our Father Abraham Study Guide

A Study Guide Outline developed to accompany the book OUR FATHER ABRAHAM. Developed by Bob Edwards, and revised by Eric and Lori Swim, James Coots, MG, and Margaret Todd. You may print out an older copy of this study guide from HaY'Did (The Friend) Ministries, Inc. website at <http://www.haydid.orgsite>. Order the new revised version in spiral book form from HaY'Did.

HaY'Did Ministries, Inc.
10737 Meadow Crest Drive
Broken Arrow, OK 74014
shalom@haydid.org
<http://www.haydid.org>
1-316-331-7712

Yeshua

A Guide To The Real Jesus
And The Original Church

By Dr. Ron Moseley

This is a well researched and fascinating study of the Jewishness of the historical Jesus. The author explores the structure and mission of the original church in the Jewish culture of the first century. The book combines scholarship with an understandable writing style resulting in a book that can be easily read but challenging to the reader. This book is a must for every serious student of the Bible in enlightening us as to our Jewish heritage. With forwards by Brad Young, Ph.D., Dr. Marvin Wilson, and Dwight Prior.



Chapters include:

- ◆ Jewish Background of the Early Church
- ◆ Jewish Customs of the Early Church
- ◆ Jewish Idioms and the Teachings of Jesus
- ◆ Misconceptions that have Hindered Our Understandings
- ◆ Torah and Grace
- ◆ Purpose of the Law
- ◆ Noachide Laws
- ◆ Delivered from the Bondage of the Law
- ◆ Pharisees
- ◆ The Puritans
- ◆ And much, much more.

I can promise that this remarkably impacting book will help you understand difficult Hebraic phrases and theological dilemmas by investigating the original Jewish roots of the early church. If you only get one book to learn about our Hebrew roots—get this one!



Resources to Study Hebrew Roots-Continued

The Jews in the Time of Jesus: A History

By Peter Connolly

This book was also published under the name *Living in the Time of Jesus of Nazareth*. This book is a reconstruction of life in Judea and Galilee at the time of the Second Temple. The political background during the reign of Herod the Great is explained in depth. It also discusses the uprising against the Romans, to the crushing of the Jewish resistance of Masada. Every day life, the complexity of religion, the geography of the land, military, domestic and religious architecture and the role of the archaeologist are its themes. Beautifully illustrated!

The Life and Times of Jesus the Messiah

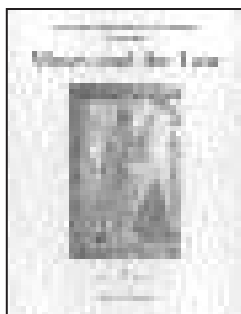
By Alfred Edersheim

Alfred Edersheim's heritage as a Messianic Jew gives the description of Jewish culture in "The Life and Times of Jesus the Messiah" an authenticity that a non-Jew would be hard-pressed to duplicate. The culture of Israel during the Roman occupation comes alive in Edersheim's writing in a way that goes beyond scholastic study by blending his own Jewish heritage, archaeological fact, and keen spiritual insight. Any serious student of the Gospels or the Epistles would benefit from the insight of Mr. Edersheim because so much of the imagery in the account of Jesus is steeped in the culture of Israel as it progressed from Abraham to Herod. Used as a reference, "The Life and Times" is indexed according to verses and events and gives Bible studies the context for the illustrations of Jesus. Read as a book, Edersheim is ponderous, however, a contiguous reading would give a person a consistent Hebrew framework which the New Testament fit into 2000 years ago. [Read this book online!](#)

Moses and the Law

By Kathryn L. Merrill
and Kristy L. Christian

Before you dive into Ancient Greece and Rome, look at Ancient Israel! Every home schooler should start with this book! It teaches what God commands us to teach our children in Deut. 6—the Commandments, and much more. This book will give your family a real grasp of Bible history during the time of Moses. Designed to teach children of all ages the Bible in a fun way. This compilation of ideas and projects is totally non-denominational and includes: maps, diagrams, time charts, reproducible activity sheets, flash cards, and teacher's notes. Chapters include: "How to Read the Book of Exodus," "Origin of the Torah," "Geography in Moses' Times," "People in Moses' Times," "Bible Time Line (Egyptian and Hebrew History)," "Life of Moses," "The Ten Commandments," "The Tabernacle," and "Moses and the New Testament".



The Young Reader's Encyclopedia of Jewish History

Here is thoroughly researched information about main events, eras, and important figures in Jewish history. Over three hundred black-and-white and full color photographs; eighteen political, physical, and thematic maps, fifteen diagrams, glossary, timeline, and complete index. Will greatly enhance a study of early Bible times and understanding of Jewish history.



That the World May Know

By Ray Vander Laan

A power video series exploring ancient Israel and its stunning relevance to our modern day faith. Dr. James Dobson's visit to Israel changed his life.

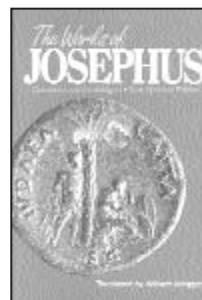


His guide and teacher, Ray Vander Laan, provided a rich combination of ancient history with modern lessons that brought the Scriptures to life as never before. In Dobson's own words, "Nothing has opened and illuminated the Scriptures for me quite like this presentation." A fascinating journey through landmarks of the Old and New Testaments. Highly recommended!

The Works of Josephus

Translated by William Whiston

The writings of Josephus—the first century Jewish Historian—are indispensable to a proper understanding of Jewish thought, background and history up to and around the time of Christ. This volume is the best and most popular edition because it is the easiest to read version (set in modern type), all citations and references have been updated, and Greek words have been transliterated. Includes: Antiquity of the Jews, Wars of the Jews and other writings.



Here Comes the Bride

By Richard Booker

One of the most beautiful pictures of God's love is the ancient Jewish wedding. God has called both Jews and Gentiles to a marriage relationship with Him through our Heavenly Bridegroom, the Messiah. God has only one bride, and He has sent the matchmaker from Heaven to make us one with Him. Here the author will warm your heart and give you hope for the future.





Ancient Israel

By Frank Schaffer
Publications

Finally, a workbook for children about Ancient Israel. Many home schoolers enjoy teaching history chronologically: Creation, Ancient Egypt, Ancient Greece, Ancient Rome, etc. sometimes leaving out *the* most important study—Ancient Israel!



The story of ancient Israel is one of a people whose ideas of law, religion, and justice center around God. This book looks at the historical roots of these ideas and provides you with hands-on activities and information for helping students learn about this important period in the past.

Throughout the book, students are encouraged to see the events in this historical period through the objective eye of a reporter. At the end of the study of Ancient Israel, each student will have the opportunity to put together his or her own newspaper containing investigative reporting, and editorial, and writing about the social aspects of this period.

Bible Times Crafts for Kids

Step back in time. You and your children are invited to step back in time to experience the fascinating cultures of the Bible with these exciting and fun-to-make crafts. Simple, economical, and educational, these craft ideas will teach kids what life was like in Bible times. And each craft has an accompanying Bible verse, so you can use them to help teach Bible stories.



Bible Maps for Children

A colorful resource that enhances class activities and provides background material for Bible stories. Large oversized book will make it easy for your children to follow the places where Bible stories took place.



Blow the Trumpet in Zion

By Richard Booker

One of the most complete books on the Jewish people available. This book tells the dramatic story of God's covenant plan for Israel as it is recorded in the Bible and revealed in history. A fascinating survey of the history of the Jewish people, their past glory and suffering, present crisis and future hope.



The Bible Visual Resource Book

People love to see things for themselves. And it's easier to learn visually than any other way. That's why this book is packed with reproducible illustrations of important places, people and events of the Bible, and charts and graphs to explain Bible facts. From very simple visuals to detailed drawings, these graphics will enhance understanding of the Bible—not only for yourself, but for the people you're teaching as well. Every picture is reproducible, so you can use them as overheads, visual learning aids and handouts in a Bible study or Sunday School class.



The Big Picture Bible Time Line

Dozens of reproducible pages that show the sequence of events in the Bible. Large illustrations can be kept in book or pulled out and used on walls as timeline. Highly recommended.

Celebrate the Feasts

By Martha Zimmerman

The great religious feasts as described in the Old Testament and Jewish tradition are full of spiritual truth presented in the New Testament. When those festivals are re-enacted in the Christian home, children have a living picture of Bible principles. They learn far better by experiencing than by only hearing.





Resources to Study Hebrew Roots-Continued

Jesus the Jewish Theologian

By Dr. Brad Young

Establishing Jesus firmly within the context of first-century Judaism, *Jesus the Jewish Theologian* shows how understanding Jesus' Jewishness is crucial for interpreting the New Testament and for understanding the nature of Christian faith. Insights from Jewish literature, archeology, and tradition help modern readers place Jesus within his original context. Particular attention is given to the Jewish roots of Jesus' teaching concerning the kingdom of God. (Hendrickson, Peabody, Massachusetts, 1995. 308 p., pb).

Paul the Jewish Theologian

By Dr. Brad Young

Paul the Jewish Theologian reveals Saul of Tarsus as a man who, though rejected in the synagogue, never truly left Judaism. Author Young contends with long held notions that Hellenism was the context which most influenced Paul's communication of the Gospel. This skewed notion has led to widely divergent interpretations of Paul's writings. Only in rightly aligning Paul as rooted in his Jewishness and training as a Pharisee can he be correctly interpreted. Young asserts that Paul's view of the Torah was always positive and he separates Jesus' mission among the Jews from Paul's call to the Gentiles.

Jewish New Testament

The New Testament is a Jewish book, written by Jews, initially for Jews. Its central figure was a Jew. His followers were all Jews; yet no translation—except this one—really communicates its original, essential Jewishness. Uses neutral terms and Hebrew names. Highlights Jewish features and Jewish references. Corrects mistranslations from anti-Jewish theological basis. Freshly rendered into English using the Greek texts, this is a must for learning about first-century faith. 436 pages.

Jewish New Testament Commentary

By David Stern.

This companion volume to the Jewish New Testament enhances Bible study. Passages and expressions are explained in their original cultural context, the way 1st century Jewish writers meant for them to be understood! Over fifteen years of research and study went into the JNTC to make the New Testament more meaningful! 960 pages.

Jewish New Testament and Jewish New Testament Commentary CD Rom

For Windows from LOGOS. Excellent value—both books on CD for \$39.95! Do word searches and studies and much more! And, because this is part of the LOGOS Bible Research systems, you will have the “engine” to access one of the top Bible research systems. You'll be able to obtain and cross reference to the *Mishnah*, *Josephus*, Bible Dictionaries, and much, much more! Windows 3.1 or greater.

Jewish New Testament on Audio Cassette

All the richness of the Jewish New Testament beautifully narrated in English by professional narrator/singer Jonathan Settel, a Jewish believer living in Israel. Thrilling to hear, you will enjoy listening to the Hebrew names, expressions and locations as spoken by Messiah. 16 Cassettes.

Lesson Maker

NavPress Software, Computer Bible Study Tools, WebMaster@WORDsearchBible.com
System Requirements: MS Windows 95 or Windows 3.1 with an appropriate computer. CD-ROM drive, double speed or higher. (Parallel-port CD-ROM drives not recommended.) Minimum of 8MB RAM, 10 MB free hard drive space.





To find out more about Hebrew Roots: Organizations

Arkansas Institute of Holy Land Studies - Homeschool parents, learn about our Hebrew roots as your child attends college via video tapes! The exact courses that are taught in class can also be offered on video for satellite school programs. Professors include some of the best specialists in Hebrew language, culture, history, and archaeology such as Ron Mosley, Brad Young, Marvin Wilson, Dwight Prior, and Douglas Wheeler. 9700 Hwy 107 Sherwood, AR Phone 1-800-617-6205. Website <http://www.HayDid.org/Ark.htm>.

(ATOM) Association of Torah-Observant Messianics - The purpose of The Association of Torah-Observant Messianics is to help Messianic Jews and non-Jews live a Torah-observant lifestyle and to help them communicate with others of like belief. P.O. Box 578 - Bowie, Maryland 20715 - (301) 464-5809 - e-mail reb@teshuvah.com.

Awareness Ministry - A broad-based Bible teaching ministry encompassing the basic concepts of historic Judeo-Christian teaching. They declare the necessity of returning to the Old Testament for the purposes of establishing New Testament truth concerning moral and ethical standards, as well as Biblical church orders. Robert Somerville is director of Awareness Ministries and also shares pastoral responsibilities at Covenant of Peace Church. P.O. Box 364 - Huntsville, AL 35804 - (256) 776-2732 - Web Site: <http://www.awareness.org>

Bridges for Peace - A Jerusalem-based, multi-faceted, Christian, non-profit organization dedicated to the building of sincere relationships between the Christian and Jewish communities while encouraging greater concern for the land and people of Israel. It is our desire to see Christians and Jews working side by side for better understanding and a more secure Israel. "Dispatch from Jerusalem" Box 33145, Tulsa, OK 74153 - (800)-566-1998 - Web Site: <http://www.bridgesforpeace.com/>.

Center for Judaic-Christian Studies - The Center for Judaic-Christian Studies is a research and development organization headquartered in Dayton, Ohio, with extensive work in Israel. Focusing on studies of the Jewish backgrounds of Christian faith, the Center promotes various books and other educational materials which document Christianity's Jewish roots including excellent teaching tapes by Dwight Pryor and Marvin Wilson. Write or call for a free catalog. PO Box 293040 - Dayton, OHIO 45429. (800)-308-6506 or (937)-434-4550.

Christian Friends of Israel stands with Israel at a time when their friends are few in the international arena of nations. God has forever promised that blessings will follow obedience to His commands and curses will follow disobedience (Deut. 6,7). Individuals and groups can rise above their government's responses and actions in showing compassion and courage by taking a stand by not bowing to anti-Semitism. PO Box 1813 - Jerusalem 91015, ISRAEL - 972.2.894172, 894187.

Firstfruits of Zion - This magazine is dedicated to discovering and living a Biblically-observant Torah lifestyle as believers in Messiah Yeshua. P.O. Box 280827 - Lakewood, CO 80228-0827 - (303) 697- (800) 775-4807.

Friends of Israel was born out of the fires of the Holocaust. Over half a century later, their love and concern for the people so near to the heart of God continues. FOI has home Bible studies, camps, medical clinics, special events, and other activities to share Messiah's love with Jewish people worldwide. PO Box 908 Bellmawr - NJ 08099.

Gospel Research Foundation - dedicated to the scholarly exploration and spiritual restoration of the Jewish roots of Christian faith. GRF seeks to interpret properly the teachings of Jesus in their authentic context giving fresh vitality to Christian experience. The Judaism of Jesus is the root which nourishes the branch. Dr. Brad H. Young is the founder and President of the Gospel Research Foundation. PO Box 703101 - Tulsa, OK 74170 U.S.A. E-mail - bryoung@oru.edu Web Site <http://www.gospelresearch.org/>

HaKesher - Founded by Ken and Lenore Mullican (daughter of former Jerusalem pastor, the late Dr. Robert L. Lindsey) in 1986 in Tulsa, Oklahoma. HaKesher's main objectives is to promote an awareness of the Judaic heritage of the Christian faith and combat anti-Judaism through mutual understanding and respect. They offer books, audio- and video-cassettes, other study materials, and gifts by mail order, including self-study Hebrew language courses. 9939 South 71st East Ave. - Tulsa, OK 74133-5338 - (918) 298-8816. E-mail hakesher@aol.com Web <http://www.hakesher.org/hakesher2/>

HaYDid (The Friend) Ministries, Inc. is a neutral clearing educational house dedicated to train, educate and equip for study both the Jew and the non-Jew in the rich Biblical/Hebraic Heritage. In addition to providing their subscribers with educational materials, HaYDid gives support to the associate member ministries through an ever growing network of volunteers. HaYDid also helps the associate ministries with conference information and release of information around the world at various levels of learning. The Statement of Faith and Statement of Tolerance are available on the website. PO Box 804 - Independence, KS 67301 - 1-316-331-7712. E-mail shalom@haydid.org Web Site: <http://www.haydid.org>

Heart of Wisdom - publishers of this book and a variety of homeschool materials to help Christian families bring up children with a hearts desire for true wisdom and knowledge from the Lord. Heart of Wisdom materials include an emphasis on studying the Bible in light of understanding our Hebrew roots. Dozens of book excerpts and articles are on HOW's website. 13503 Minion St - Woodbridge, VA 22192. Phone 703-897-8890. E-mail HrtoWisdm@aol.com. <http://www.HeartofWisdom.com>.



Find out more about Hebrew Roots-Continued

Hebraic Heritage Ministries International -

A ministry dedicated to restoring the Hebraic roots of Christianity. Dedicated to standing with the Jewish people, fighting Anti-Semitism, and believing that the God of Israel made an eternal covenant with Abraham promising the Jewish people the land of Israel. Web Site:

<http://www.geocities.com/Heartland/2175/index.html>

Institute for Hebraic-Christian Studies- Sounds of the Trumpet, Inc. was established in 1979 as a non-profit Christian organization by Richard Booker as the means for providing Bible study materials that would meet the above criteria of depth, with simplicity and practicality. The ministry has functioned with integrity and excellence out of a servant's heart. The vision of the ministry is: 1. To provide foundational Bible Study materials for the purpose of helping believers grow in their faith and 2. To provide teaching materials on the Jewish roots of Christianity in order to help Christians and Jews understand the Hebraic background of the New Testament and Christianity. 8230 Birchglenn Lane - Houston Texas 77070 - (281) 469-1045
E-Mail: shofarprb@aol.com
Home Page: www.rbooker.com <http://www.rbooker.com/>

Jewish Jewels - Neil and Jamie are Bible teachers who host Jewish Jewels, an award winning, nationally syndicated, weekly television program devoted to revealing hidden treasures from the Bible in their original Jewish context. Neil is Jewish by birth, Jamie is Jewish by rebirth, and God has made them "One" in the Messiah. Web Site: <http://www.jewishjewels.org/index.html>.

Jubilee Christian College - designed to offer classes and programs dedicated to Bible study by providing both classroom and distance study programs. 1200 N. Morrill St. - Morrilton, AR 72110. (870)-741-2551 or (501)-354-21997 or (918)-330-0493.
E-mail: Jgirjr@AOL.com.
Web Site <http://www.HayDid/Jubilee.htm>.

Lion and Lamb Ministries - non-profit organization with an end-time, prophetic message in a Messianic-Jewish context. "YAVOH - He is coming," their monthly newsletter, will supply the answers to many of the questions you may have concerning end-time prophecy. It's scripturally-based and written in an easy-to-understand format. Just e-mail or write today for a free subscription. The Ministry Newsletter is now available for you to read online.
P. O. Box 720968 Norman - Oklahoma 73070.
E-mail 74454.1075@compuserve.com. Web Site: <http://www.telepath.com/rhaddkins/yavoh/home.htm>

Menorah Ministries - A Messianic resource and referral ministry about the Messiah, helping others to know Him, the Bible, Biblical Jewish roots of Christianity, Israel, Jesus (Yeshua), and God's plan of eternal redemption. P.O. Box 100931 - Denver, CO 80250-0931 U.S.A. (303)-722-0944.
Web Site: <http://www.rmii.com/~menorah>

Messengers of Messiah -

Messengers of Messiah is a Hebraic Roots ministry focused on the interpretation of Scripture within the context of Hebraic culture and language at the time of Jesus. Headquarters is located in Troy, Illinois, with affiliate ministries and individuals in the U.S., England, and Israel. Peter A. Michas is the founder and senior pastor of Messengers of Messiah International Ministries. His unique ministry stimulates greater understanding and appreciation of the richness and beauty of God's Word, as can only be fully revealed by in-depth study of its Hebraic roots. Hundreds of audio and video teaching tapes available. Request a free catalog or visit the Web Site. P.O. Box 125 - Troy, IL 62294, 618-667-1022, fax 618-667-8952, e-mail: Web Site: <http://www.ezl.com/~>

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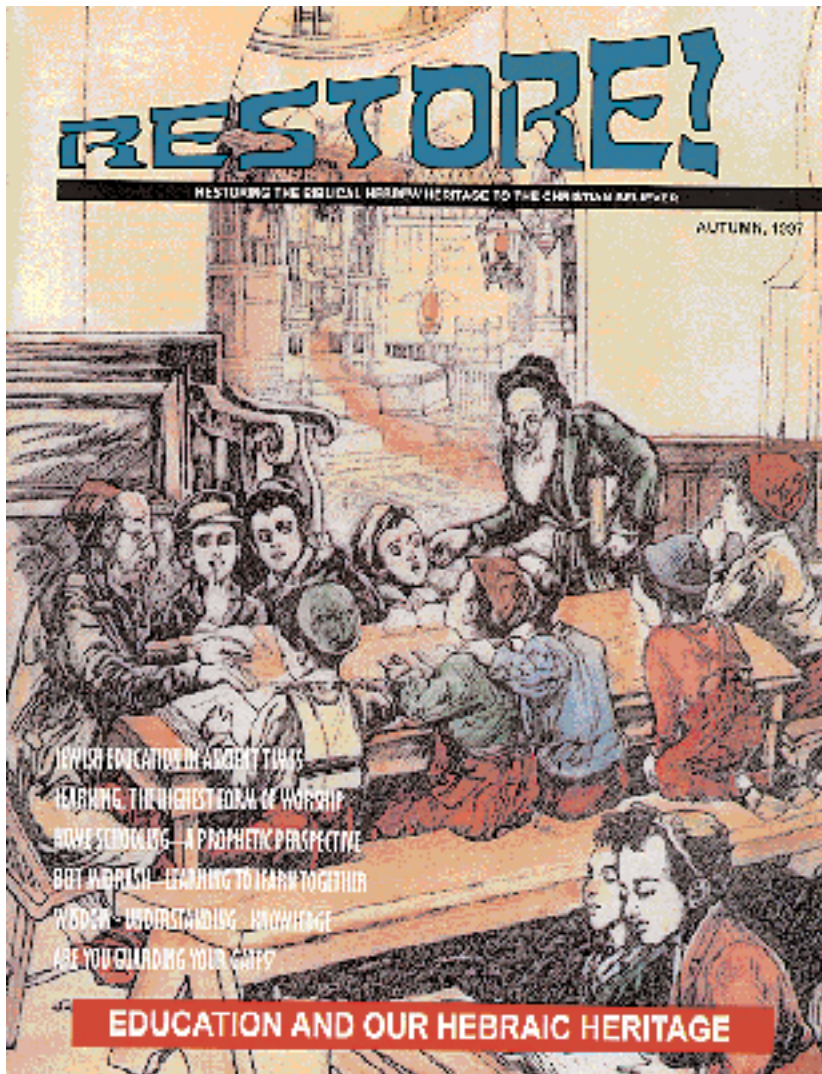
a quarterly published newspaper. The primary mandate is to exalt Yeshua as Lord and the true Messiah of all, both Jew and Gentile, *The Messianic Times* seeks to be a voice for the Messianic movement and those with a love for Israel. Subscriptions: 1 Year - free upon request. Suggested donation \$20.00. U.S.A.: P.O. Box 42700 - Washington, DC 20015 - (703)-503-5303.

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Home Educators Family Times - P.O. Box 1056, Gray, Maine 04039, (207) 657-2800.

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Home Schooling Today is a magazine published six times per year and is filled with practical help for Christian families. Back Issues for \$4.00 each... buy 3 / Get 1 Free! P.O. Box 1425, Melrose, FL 32666.

Homeschool Legal Defense Association, P.O. Box 159, Paeonian Springs, VA 22129, (703) 478-8585.

National Homeschool Association exists to advocate individual choice and freedom in education, to serve those families who choose to homeschool, and to inform the general public about home education. Post Office Box 157290, Cincinnati, OH 45215, (513)772-9580.

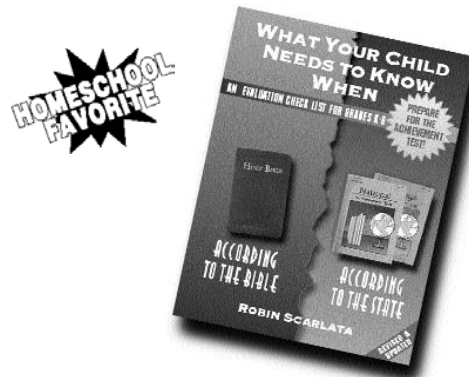


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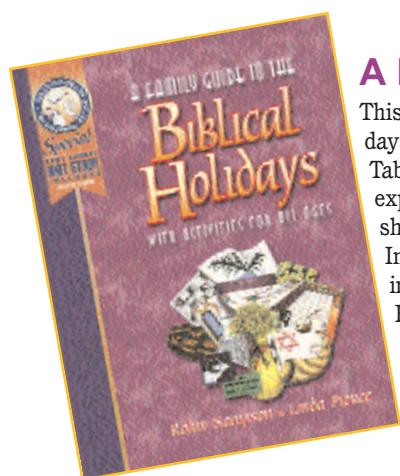
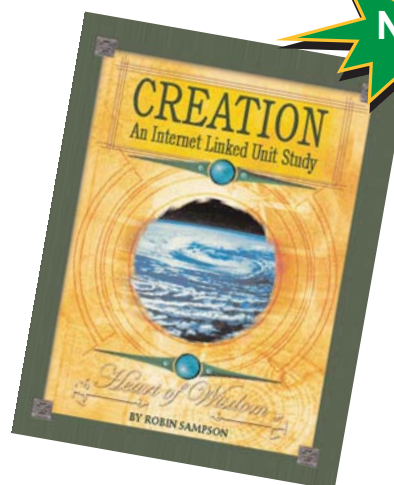
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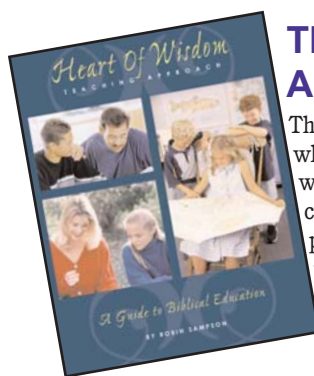
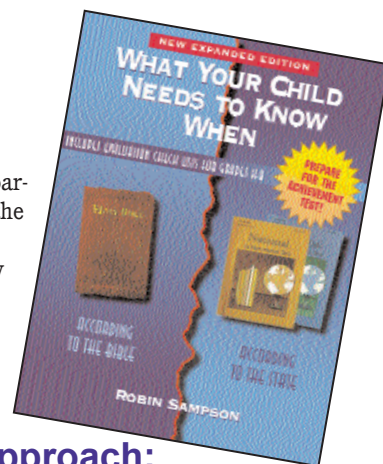


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