# A Family Guide to the Biblical Holidays

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# *What others are saying about...*

# A Family Guide to the Biblical Holidays

I enthusiastically endorse this exceedingly creative project. This family guide is a Christian exploration of Biblical Holidays adaptable for all ages. This impressive work is visually attractive and scripturally anchored. Here is a delightful educational tool serious students will appreciate, for it will provide them with a detailed understanding of one of the foundational instructional pillars of the earliest Jewish church. Explore wonderful basic foundational truths that are found in the only Bible the earliest church knew. The glossary is a real asset.

*–Dr. Marvin Wilson, Professor and Chairman of Biblical and Theological Studies at Gordon College, Wenham, MA and author of Our Father Abraham: Jewish Roots of the Christian Faith.*

Many books about the Holy Days have crossed my desk, most with only an explanation of the New Testament view. I was delighted to see that *A Family Guide to The Biblical Holidays* includes the historical purpose and meaning of each holiday as well as the foreshadows of Christ. The authors have done an excellent job explaining each holiday to the fullest in an easy-to-understand text. These often overlooked teachings reveal significant insights to the predominantly Jewish early church.

*–Ron Mosley, Founder of the Arkansas Institute of Holy Land Studies, author of The Spirit of the Law and Yeshua: A Guide to the Real Jesus and the Original Church.*

The feasts of the Lord have been the "curriculum of faith" over 3,000 years. This comprehensive volume will enable you to effectively add this curriculum to your family's education.

*–Neil Lash, Director of Education, Sar Shalom Hebrew Academy, Host of "Jewish Jewels," nationally syndicated television program.*

I like how you have handled the tough issues of "do we have to celebrate the holidays?" along with the issue of grace and law. I also like your format and the simplicity with which it reads. The content is easy to follow and to comprehend… I recommend this material for your audience.

*–Pastor Peter A. Michas, Messengers of Messiah International Ministries and author of God's Master Plan.*

I so appreciate the work you are doing regarding the Biblical Jewish roots of Christianity. Believers will see the light of Messiah and their lives will be magnified and enriched. The work is excellent in appearance, well written and a blessing to behold.

*–Pastor Rick Drebenstedt, Menorah Ministries*

# Important Notice

Many Christians know very little of the Old Testament, except for a few Bible stories, they and tend to think of the Old Testament as having been 'done away with'. The Bible is *one* book telling *one* main story. The Old and New Testament tell us about the New Covenant that God's has for us. The Old Testament is relevant to an understanding of God and a deeper discipleship walk with the Lord. The New Testament without the "Old" restricts our full appreciation and understanding of the Word of God. Without the "old," the "new" looses much of its meaning, and it is often misinterpreted. Each of us should read God's Word carefully and become well equipped teachers of truth. Remember the believers in the early church did not have a New Testament, and they certainly grew in their walk with the Lord and they also celebrated God's Holy Days.

The Biblical Holidays are an excellent introductory tool for teaching Christians about their Hebraic roots. Studying the logical sequence of the holidays is a useful key which may unlock some of the mysteries of God's Word and open our understanding to God's wonderful plan for mankind. A study or observance (hands-on study) of these days do give you a deeper understanding the redemption process, the glorious plan of salvation, the life of Christ, the early church, God's miraculous0 timing, and much more general insight of God's Word. However, it is not a religious requirement for salvation. Keeping these Holidays will in no way earn one's salvation.

# Salvation

Every person who is born is in the spiritual bondage of sin. The Bible tells us in Romans 3:23 *For all have sinned, and come short of the glory of God*. And in Romans 3:10 *There is none righteous, no, not one*. The punishment for sin is death. Romans 6:23 *says, For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

To receive salvation from this bondage of sin, one must heed Christ's call. It is God's will that all receive this salvation. Salvation only comes from active faith in Christ, believing that God sent His son, to earth in human form to save us from the sin bondage by dying for us. Romans 5:8 says, *But God commandeth his love toward us, in that, while we were yet sinners, Christ died for us.*

Jesus sacrificed Himself for us by death on a tree. Three days later, He overcame sin and death through His miraculous resurrection. By faith given by God, we can turn from our wicked ways and turn to Christ to make Him Lord of our lives, His Holy Spirit will come to live in us and through His grace we receive the gift of eternal life. 1 Pet 3:18 *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.*

Two things are necessary as conditions of salvation: 1.) Believing in the heart that God raised Christ from the dead. It is with the heart that man believeth; which implies more than an assent of the understanding, this belief results in an inward, sincere, and strong change of the will. Romans 6:6-7 *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.* 2.) Confessing the Lord Jesus—openly professing relation to him and dependence on him, as Lord and Savior Matt 10:32 [Jesus said,] *Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.*

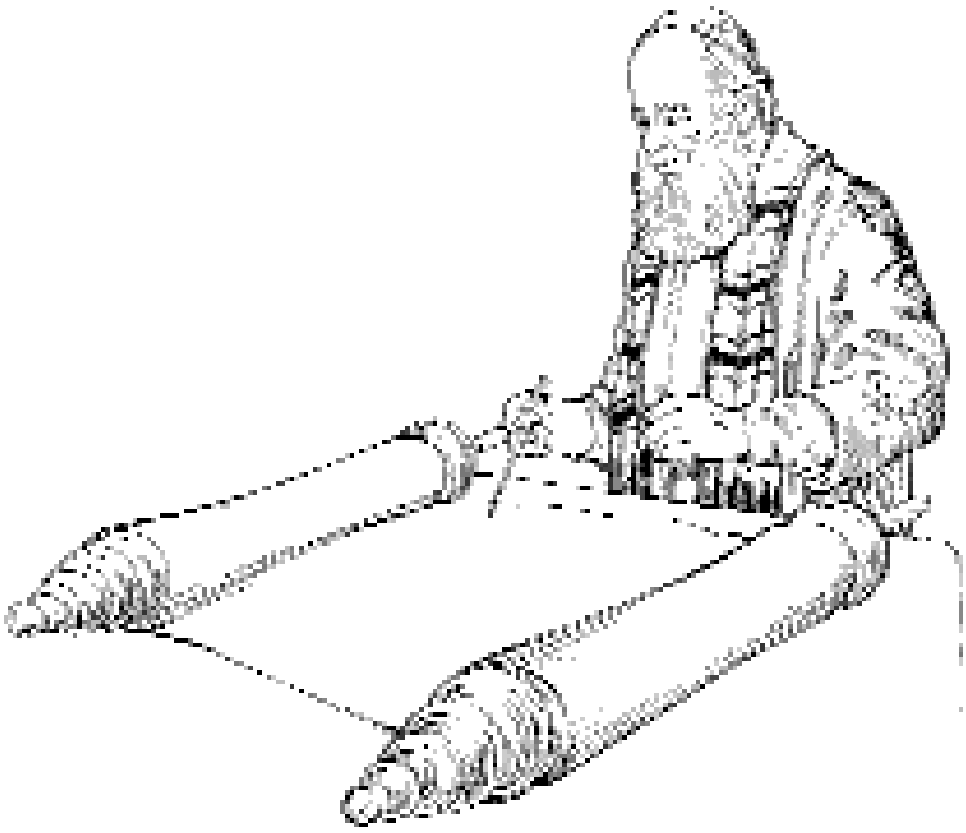
Once we are part of God's family through salvation, God's desire is that we learn of Him through His Word , that we should find out how He would have us live, here on earth, in a manner pleasing to Him—His ways, His paths and His commands. But His salvation is a free gift we could never earn through any works.

*For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*
*Not of works, lest any man should boast.*
*For we are his workmanship, created in Christ Jesus unto good works,*
*which God hath before ordained that we should walk in them. Eph 2:8-10*

## God's Holy Days Teach us How We are Saved Through Grace.

# A Family Guide to the Biblical Holidays

## With Activities for All Ages



Robin Sampson
Linda Pierce

# About the Authors

## Robin Scarlata Sampson

Robin Scarlata Sampson is the author of *What Your Child Needs to Know When*, *Far Above Rubies Lesson Plans*, and the *Heart of Wisdom Unit Study Series*. Robin mother of eight, has home educated her four oldest children to graduation and continues to teach her younger children as well. You can view Robin's articles about homeschooling and Messianic studies on the Internet at WWW.HeartofWisdom.com Robin and her family reside in Northern Virginia.

## Linda Pierce

Linda began home schooling her two youngest children in 1989. Originally a public school teacher of English and Science, she has worked as an art director and commercial artist for an advertising agency, and as editor of the Owen County News-Herald. Linda holds a B.S. degree in Home Economics and Biology from Georgetown College, KY. She now enjoys writing Christian-based curriculum for home educated children and creating free-lance artwork. Linda is a proud grandmother of three,

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By Robin Scarlata Sampson and Linda Pierce
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Unless otherwise stated, all Bible verses are from the KJV and are used by permission–Eph. 6:17.

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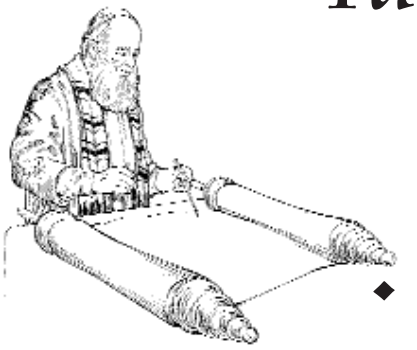
# Dedication:

To the
Glory
of
God

# A Family Guide to the Biblical Holidays

## With Activities for All Ages

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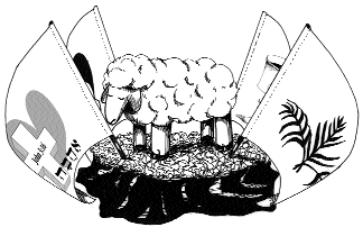



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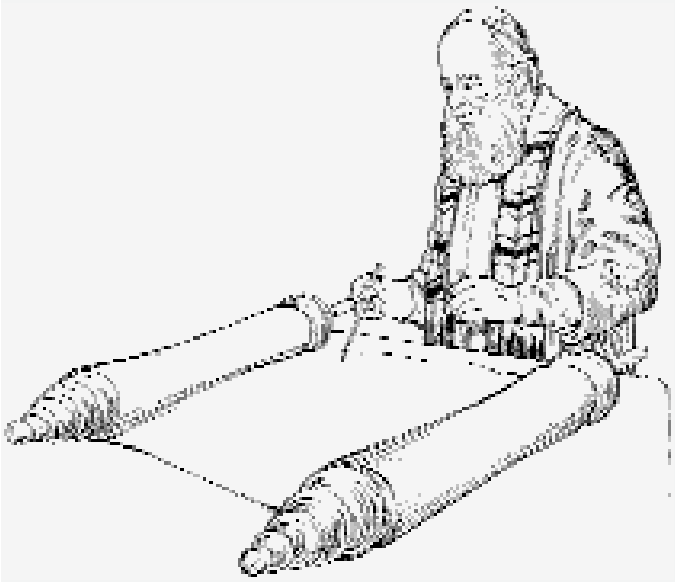




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# Introduction

# Introduction

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# Preface

## WE DECIDED TO CELEBRATE THE BIBLICAL HOLIDAYS

During Bible study, our family discovered something that we had heard very little about from church. We found out God had set apart special days to worship and honor Him. By learning about the practices of these special days, we could learn about and worship God. We spent some time studying the holidays from Scripture and decided it'd be fun to teach to our children. So our family started celebrating the Biblical Holidays. What a joy! These celebrations are wonderful! Not only was the celebration itself fun and informativez, but even the preparation was full of lessons and prompted us into deeper Bible study. The children enjoyed these great "interactive" celebrations more than any man-made holidays (more than even gift-giving days). I was very excited about all we had learned and anxious to tell my Christian friends.

My enthusiasm was soon crushed. I was eagerly sharing with a friend how we celebrated a feast day and how much we had learned. I expected my friend to catch the enthusiasm. Instead I was met with a fierce frown and raised eyebrows. I was told the feast days have been done away with, are no longer necessary, and such nonsense was legalistic. "But, but, …we didn't do anything wrong...it's just…it can't be wrong… we were just studying the Bible," I stammered. My friend explained, "You cannot keep the holidays. It is legalistic."

Celebrating the feasts was only a surface learning experience? Down deep, was I trying to earn my way to heaven? Whoa, I know salvation only comes through God's Son. This conversation led to many questions. What is legalism? Is the Old Testament relevant today? How can obeying Deuteronomy 6—teaching our children God's ways—be legalistic? How can righteousness be wrong? Time for another Bible study.

## LEGALISM OR DESIRING TO PLEASE GOD?

Legalism is when a person does works stemming from prideful self-sufficiency that ignores trust and regards performing good deeds as doing God a favor. It is when one gets so involved in seeking to fulfill every minor detail



of God's law or man-made laws that the heart of God is missed. If someone is under a yoke of legalism he is probably trying to meet some fence laws--extra rules tacked on to God's ways-- prescribed by men (see Fence Laws page 38). The yoke of legalism is unbearable. This "earned righteousness mentality" is a nasty pride. The end result of legalism is a proud confidence in one's own righteousness and missing God's will.

A sample of legalism is in Acts 15:5. The Pharisees laid down the position that unless the Gentiles who turned Christians were circumcised after the manner of Moses, and thereby bound themselves to all the observances of the ceremonial law, they could not be saved. This is foolish, as if being circumcised could earn salvation. Jesus spoke firmly against legalism (see Matthew 23:2–4, Mark 7:5–13).

So what is the difference between trying to please God and legalism? A measuring stick that only measures the end result will identify anything pleasing to God as *legalism*. As with most things Jesus taught about, the difference between doing something to please God, and legalism, is found in the heart.

To have faith in Christ's saving grace one must have the knowledge that we are completely unrighteous without the atonement of Jesus, unworthy of receiving the gift of life Christ laid down for us. Responding to God in worship and obedience to His Word is evidence of our gratefulness for His gift to us.

- Legalism is focused on a system.
- Desiring to please God is focused on a relationship.
- Legalism is focused on what is required.
- Desiring to please God is focused on love from within.
- Legalism asks "How can I meet the requirements?"
- Desiring to please God asks, "What is the Lord telling me about His desires through His instruction?"
- Legalism is horrid, for if it were possible to earn a relationship with God, in and of ourselves, Christ's death was pointless.
- Desiring to please God is obeying His command—to love Him with all out hearts, minds, and souls. Loving God can *never* be legalistic!



## A FRUIT TEST

Celebrating the holidays can become legalistic. So can going to church, wearing certain clothing, helping the poor, etc. Anything to earn righteousness or done for the outward appearances is legalism. Celebrating the feast days can become legalistic if your heart is not right. If you feel you *have to* do the holidays and you're in a frenzy trying to make everything just perfect, your house is a shambles, children crying, and everyone in a foul mood, you are defeating the point. Time to check your motives. The woman who decided to wear a head covering to show she was submissive—who wore it against her husband's wishes—was not right in her heart. Are you are being controlled by legalism—or a desire to please God? It is easy to find out if something is legalistic—examine the fruit produced. If it is from God the fruit will be patience, joy, peace, love, kindness, gentleness and self-control. The fruit of legalism is easily recognized—arguments, selfish ambition, unreasonable behavior, deceitfulness, and envy.

## UNDER LAW OF GRACE?

*The Jewish New Testament Commentary* explains, the word *under*, in Greek *upo,* means "controlled by" or "in subjection to." If one is under legalism he is controlled by legalism. Being "under grace" is a subjection which, because of the nature of grace itself, does not have the usual oppressive characteristics of subjection. God's people, the people who are in a trust relationship with him, are and always have been under grace and under *Torah* (a gracious subjection) but never under legalism (a harsh subjection).

We are not in bondage, we are free, free in Christ—free enough to enjoy a cycle of annual celebrations that reminds us that God has done a wonderful work of redemption for us through Christ. Celebrating the biblical holidays is a privileged set apart time of Bible study or family devotions. Do you *have* to have Bible study or family devotions? No, but will you learn more about God, His ways and His paths if you do?

We can celebrate the Biblical holidays if we do it to learn about God or to worship God. If we celebrate the holidays to earn righteousness there is no reason to observe them. By celebrating the biblical holidays I am no better than my friend who chooses not to observe these days. Both of our righteousness is as filthy rags. We are only saved by Christ.



The purpose of this book is not to tell you whether or not you should celebrate the biblical holidays. The purpose of this book is help you make a special memory with your children, to give you options of different ways to have a fun celebration while teaching you God's Word.



# What this Book is About

This Book is devoted to helping you teach your family (or Bible study class) how the Lord's festival celebrations were a beautiful foreshadow of Jesus the Messiah! What a wonderful way to learn the Bible–by means of these powerful teachings using visual aids! We can celebrate the fulfillment of these holidays in Christ, pay tribute to what God felt was so important to remember, make long-lasting, warmhearted memories for our families, as well as learn glorious secrets hidden in God's word!

God's people are realizing how important it is to understand our Hebraic roots–our spiritual heritage. There is a revival in the land! Believers all over the world are returning to worshipping God in the same manner as in times of the original church of believers. We are seeing new praises by singing the Psalms, displaying banners, Hebrew dances, family-centered worship in homes, and worship by means of the Biblical holidays.

These holidays are a picture–more than any other subject in the Bible–to teach us historical, spiritual, and prophetic lessons! It is amazing that most Christians do not know about the "Holy Days" of the Bible, in spite of the fact that these days were celebrated by Jesus, by the apostles (long after His death and resurrection), and by the early New Testament Church–including the Gentile congregations.

There is so much about God we need to teach our children. Studying these holidays is such a special way to learn. It is the way God taught His people to remember His concern, love, mercy, and protective care for us. Studying these holidays will teach our children about:

1. historical events of the Bible.
2. prophetic events yet to come.
3. our Christian walk.
4. God's plan of salvation.
5. the life and ministry of Jesus Christ, our Lord and Savior.



# How this Book is Organized

**Introduction**

**Section One:**
**God's Holidays**

**Section Two:**
**Preliminary Activities & Crafts**

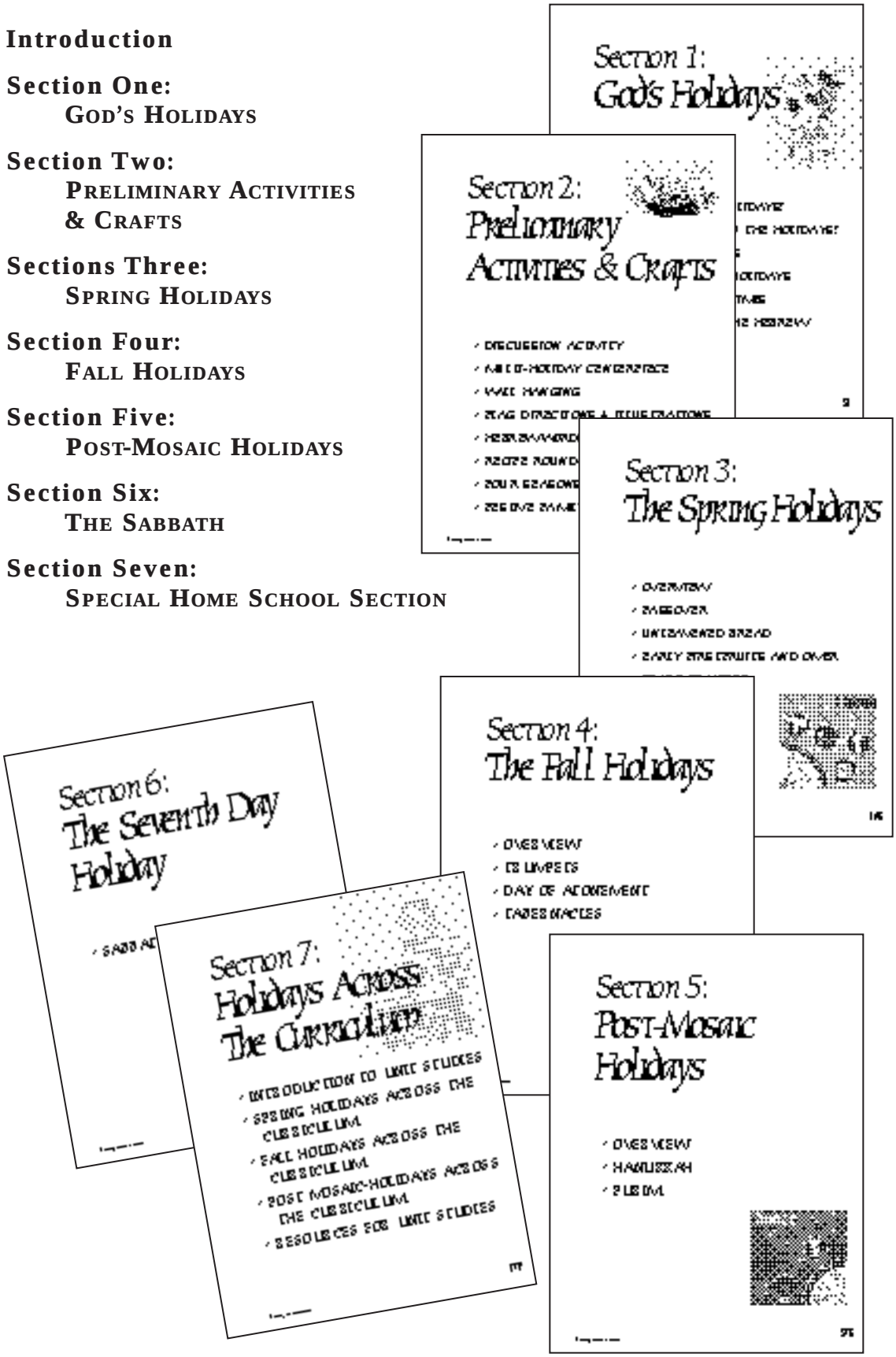
**Sections Three:**
**Spring Holidays**

**Section Four:**
**Fall Holidays**

**Section Five:**
**Post-Mosaic Holidays**

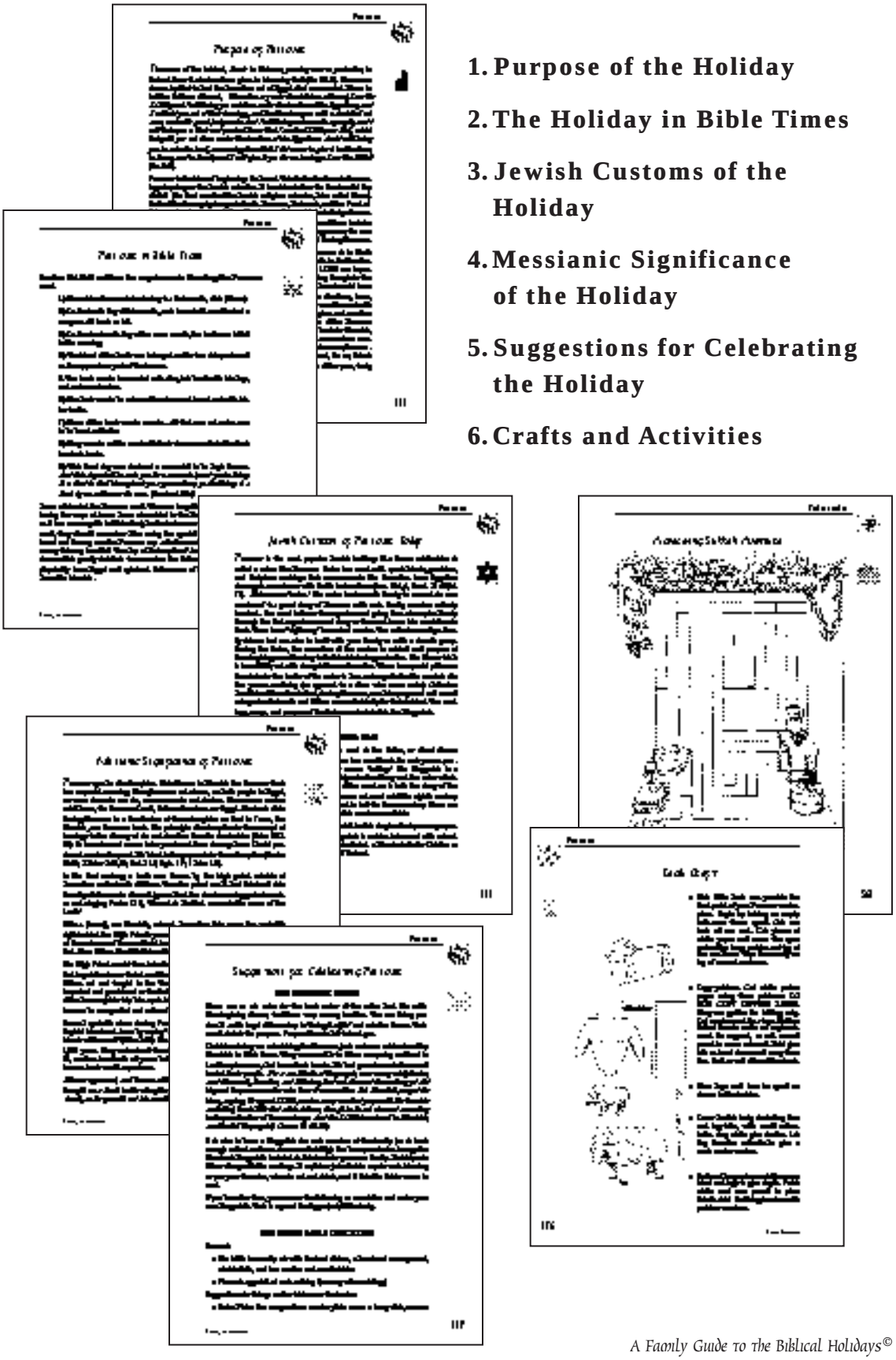
**Section Six:**
**The Sabbath**

**Section Seven:**
**Special Home School Section**



## How this Book is Organized-cont.

**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**



# How to Use this Book

This book is set up for parents and/or teachers to use as a study guide a few weeks before each holiday or as a thematic unit study for an entire year. Each section includes activities, crafts, recipes, and puzzles for you to choose from. You can use this book in several ways.

## CELEBRATE THE HOLIDAYS

Make the holidays part of your family's tradition! Read through the Introduction section and Section One of this book first. The Preliminary Activities and Crafts section contain items including instructions for making a centerpiece, a recipe folder, a wall hanging, and other activities which can be used for each of the holidays. The holiday chapters start with the annual spring, fall, then post-mosaic holidays (winter) and finally, the weekly Sabbath holiday.

You need not wait for spring to start the holidays. You can start at any festival, but it would be helpful to read through the previous chapters, as the holidays do tell chronological events about Christ. The spring holidays tell of His first coming and the fall holidays describe His second coming.

This book includes a variety of suggestions, activities, and crafts for you to enjoy each holiday. Decide which activities will work well for your family and age group.

## SMALL GROUP BIBLE STUDY

The renewed interest in the Hebraic roots of Christianity has caused an eager desire among churches as groups to study the holidays. This book can also be used to study fascinating topic at times other than the festival dates, as a small group Bible study.

### Sample Eighteen Week Study

One example of a group study to get a quick overview of all the holidays would be to study one holiday for the duration of two two-hour classes (eighteen week study).

| | |
|---|---|
| Week 1 | Overview |
| Week 2 | Purpose of Passover/Passover in Bible Times. |
| Week 3 | Jewish Customs of Passover Today/Messianic Significance of Passover. |



| | |
|---|---|
| Week 4 | Purpose of Unleavened Bread/Unleavened Bread in Bible Times. |
| Week 5 | Jewish Customs of Unleavened Bread Today/ Messianic Significance of Unleavened Bread. |

Decide on the format for your study. For example, a two-hour format may include: ten minutes prayer and overview, forty-five minutes leader guidance through Bible verses and information in this book, twenty minutes break, thirty minutes discussion, ten minute wrap-up and a closing prayer.

### CHILDREN'S CHURCH SCHOOL

Plan on celebrating the holiday with a children's one-hour class by choosing very simple activities. The teacher should read through the Introduction and Section One. Start planning at least two to three weeks before the time of the holiday. Lesson Plan pages are included in the Preliminary Activities and Crafts section (page 68) for your convenience. The following is an example of a one-hour Bible or co-op class held each week for three weeks some time before Passover (or a class held each day for three days before Passover):

**First Lesson:** Read what the Bible says about Passover and the purpose of Passover. Make the Lamb craft or Lamb Centerpiece.

**Second Lesson**: Read the sections "Passover in Bible Times" and "Messianic Significance of Passover." Explain a seder. Play one of the suggested games, puzzles, or worksheets. Decorate the classroom for next week's seder.

**Third Lesson**: Have a mini seder. You won't have time for a full meal; however, you can have: matzo, bitter herbs, green vegetables, and cups of grape juice and go through most of the Haggadah.

### HOME SCHOOLERS

There are also several ways to use this book while home schooling. You can incorporate the holidays into your regular studies or even make the holidays the central focus of study for an entire year. See the instructions and Lesson Plan sheets in the "Holidays Across the Curriculum" on page 481.



# Special Explanations

Special explanations and details have been included in the Appendixes for your convenience. Click on blue text to go to the page.

**Appendix A: Controversies or Why All The Fuss?** **Page 529**
The mention of the biblical holidays can be a controversial subject among some Christians, as noted in the preface and first chapter. This appendix lists a few notes explaining why, and how to handle differences in a Christian manner.

**Appendix B: The Festival Dates** **Page 533**
The festival dates from 1996 to 2005 according to the Jewish calendar are listed in this section. Once you have read the chapter "Understanding the Hebrew Calendar," and have studied God's word, you can decide if these may be the dates on which you would like your family to celebrate or study the holidays.

**Appendix C: The New Moon** **Page 536**
The Biblical months begin on the sighting of the new moon. The new moon is a fairly detailed and somewhat debated subject. It is briefly discussed in the chapter "Understanding the Hebrew Calendar." To keep the "Calendar" section easy to understand, the "New Moon" details are listed in this appendix.

**Appendix D: God's and Jesus' Names** **Page 537**
Throughout this book, several authors are quoted. Occasionally you will see God's and Jesus' Hebrew names, YHWH and Y'shua (Yehowshuwa, Yah Shua, or other spellings). Since this subject has come up often in relationship to returning to Hebraic roots, we have addressed this subject in detail in the Appendix. Don't miss this Appendix, as we have included exciting, up-to-date information about how Jesus' (Y'shua's) name is encoded in the Old Testament!

**Appendix E: Symbolism in Numbers** **Page 545**
The dates, number of sacrifices, number of times certain actions are performed, etc., are significant. This appendix includes a brief list of symbolic meanings of some of the numbers in Scripture.



**Appendix F: Law** **Page 547**

The celebration of the biblical holidays tend to lead people into a study of God's law. Appendix F explains that spirit of the law is good, just, holy and natural and usually misunderstood. This section includes where to get further details of where and how so many misunderstandings about God's law. The Home School Section includes a thematic study on law (see page 499).

**Appendix G: Resources to Study Hebrew Roots** **Page 549**

There is a brief section about our fascinating Hebrew roots in the first chapter (page 47). If you feel the excitement of this subject and would like to learn more about our Hebrew roots or the church's history, we have an extensive list of illuminating materials in this appendix as well as a list of magazines dedicated to the study of Hebrew roots. **Click here for FREE online Books!**

**Appendix H: Home School Resources** **Page 557**

The authors, editors, publisher, and design artists involved in this book are teaching their children at home, and are very active in the home schooling community. Education in the public system is headed in a direction deeply influenced by Greek, Roman, Freudian, or New Age philosophies. If you are considering protecting your children from these influences (and much peer pressure, violence, or other problems your community school may face), see this appendix for more information about home schooling.

**Glossary** **Page 567**

To make this book as simple as possible, we usually use the English translations of the Hebrew names of each holiday (Passover instead of Pesach, etc.). Occasionally, the Hebrew name will occur in parentheses after the English name. There are many variations of spellings of the holiday names because they are transliterations of the Hebrew word. We have chosen what we felt were the easiest. If you run into any words unfamiliar to you, see the Glossary. If you cannot find Hebrew words that sound as if they start with an *h* try looking under *ch*.



# Chapter Symbols



**Purpose of the Holiday**

Agricultural and historical significance of each holiday.



**The Holiday in Bible Times**

How each feast was celebrated before the destruction of the temple (Old and New Testaments). This section usually includes sacrificial rituals which the Jews no longer do because there is no Temple. Believers in Jesus no longer need sacrifices because Jesus was the ultimate sacrifice.



**Jewish Customs of the Holiday Today**

Each chapter of this book includes a section describing the *Jewish Customs of the Holiday Today*. The Rabbis added some traditions to keep the holidays. Some of them are good and help explain the tradition, some are "fence rules" (see page 24), and some are borrowed from pagan rituals. We included this section so you can learn how the holidays are observed and decide for yourself whether or not you want to include parts of their ceremonies in your family traditions. The general guideline for observing any traditions that are not commanded in God's Word is that we must look at each tradition on its own. We must weigh it against scripture, to determine if there is any conflict, and we must guard ourselves against bondage to that tradition.



**Messianic Significance of the Holiday**

How Jesus celebrated the holiday and how the holiday points to the first or second coming of Jesus, and other symbolic meanings.



**Suggestions For Celebrating the Holiday**

A few favorite ideas the authors have used in their homes to help spark your imagination so you can teach your children about the holidays in your home.



# Subject Symbols

Puzzles, crafts and art projects are found in each chapter. Academic subjects are found in the special Home School section to help home schoolers incorporate the study of the holiday into their curriculum.

**Bible Study**



**Recipe**



**Art / Craft**



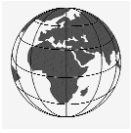
**Puzzle**



**History**



**Geography**



**Language Arts**



**Music**



**Health**



**Science**



**Math**



**Game**



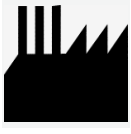
**Field Trips**



**Agriculture**



**Industry**





# God's Holidays

# God's Holidays

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# Holiday Parable

Once upon a time there was a wonderful King that ruled a Kingdom. The King was always doing fine and wonderful things for His people. The people desired in their hearts to worship and glorify the King and His wonderful deeds. So the King planned appointed times each year: special times for celebrations to tell the stories of His deeds to the people's children and to glorify the King. The King wrote the instructions of how to observe the celebrations in a book called the Book of Wisdom. For many years the people enjoyed these celebrations. Each year they would learn more about their King and feel closer to Him. They realized the King's celebrations were not only to tell stories of the things the King had done for His people in the past, but also foreshadows of more fine things the King was planning to do for them in the future.

There was another kingdom that did not worship the King. They worshiped objects such as statues, animals, trees, and the sun. In this other kingdom, the people practiced several different annual parties that glorified the people and the objects instead of the King. Each party had a different theme. In some they dressed up like animals and other beings. In some they decorated their homes and gave gifts to each other.

Then a man from this other kingdom visited the King's kingdom and told the people the annual parties were much more fun than the King's celebrations. Some of the people wanted to continue celebrating the ceremonies that worshiped the King. Other people wanted to replace the special celebrations with the new celebrations. Through the years people started to combine both sets of celebrations. They would practice the annual parties, meant to worship objects such as statues, animals, trees, and the sun, but they would say that they were worshipping the King, not the object, so everyone would be happy. They changed the appointed times of the King's celebrations to new times that coincided with the annual parties. The people of both kingdoms were combining so many traditions that no one could tell that there were two kingdoms. The kingdoms blended into each other. This continued for many years until the most recent generations forgot the celebrations that the King planned that glorified the King and His wonderful deeds for the people.

One day a man was reading the Book of Wisdom. He came across a little known chapter that told about the King's appointed times each year: special times for celebrations to tell the stories of His deeds to the people's children and to glorify the King. He was *so excited*! He went to tell the people about the wonderful celebrations.



This made the people very angry. They felt that the man was condemning them for traditions that they had innocently done all their lives. They did not understand.

The man was sad, but he decided to keep the King's celebrations in his own family. The man's family learned much about the King. In fact, each year the man and his family grew closer and closer to the King because of the wonderful stories they learned about during the celebrations. The man and his family learned that the King had special secrets that revealed foreshadows of more fine things the King was planning to do for them. That man wanted so much to share these stories with others. Even though the man was continually rejected, he continued to tell about the King's celebrations. After a while, a few other families (who had always felt uncomfortable about the annual parties they kept) listened to the man. They read the chapter in the Book of Wisdom and also got excited. Soon many people returned to celebrating the King's appointed times, worshipping and telling stories about the King. This made the King very happy!





# Why Study the Biblical Holidays

*"To every thing there is a season, and a time to every purpose under the heaven."* (Eccl. 3:1).

How much would you know about the Pilgrims without the celebration of Thanksgiving? Think about it. Would you remember Plymouth Rock, the Indians, the Mayflower? God gave us instructions to learn about His Story (History) through fun celebrations!

Paul wrote to the Gentile believers in Colossians 2:16-17 that the holidays *"are a shadow of things to come."* Each of the spring holidays is a picture of Christ's first coming. Jesus was sacrificed for our sins on Passover, buried on Unleavened Bread, and arose on Firstfruits. The fall holidays are a picture of His second coming and the beginning of the Messianic reign.

## BLUEPRINTS

The Festivals of God are blueprints for the plan of God. When you look at a set of blueprints for a house that is to be built, it is difficult to visualize what the house will look like when it is finished. It is hard to imagine all the details as a whole. But if you look at the blueprints for a house you are familiar with, perhaps the house you live in, then you can relate those plans to your own experience. You can fully visualize the whole of its completion, and the blueprints will help you see where the foundation is laid, where the pipes and cables run, and how the structure supports itself. It is the same with the Holidays of God. When we look at the spring festivals, we can look back at the first century and see how the prophetic elements of those festivals were fulfilled. We can see how the plan of God was carried out in perfection (Lancaster 1995).

Each of the biblical Jewish holidays teaches us about our wonderful relationship with God. His whole redemption story is portrayed for us in these festivals. Passover pictures salvation or deliverance from Egypt (flesh or sin). Unleavened Bread shows us that God saved us in order that we may be holy and set apart for Him by putting off the "old sin nature." Firstfruits teaches us the purpose of salvation: fruitfulness in the Kingdom of God (John 15:1-5) and putting on the "new man," the nature of God (Eph. 4:24). The Feast of Weeks instructs us further concerning the kind of fruit we must bear–spiritual fruit (Gal. 5:22-23) through the power of the Holy Spirit.



SPRING HOLIDAYS

FALL HOLIDAYS

# Quick Overview of the Biblical Holidays

| Festival | Purpose | Messianic Significance |
|---|---|---|
| **Passover**<br>Pesach<br>Nisan 14<br>❖ | Remembering the deliverance from Egyptian bondage. An unblemished firstborn male lamb was sacrificed and its blood poured on the altar. A lamb was selected for each family, and four days before the lamb was to be slain it was brought into the home for a four-day examination period. | Jesus is the sacrificial lamb who died for our sins. On Nisan 15 at the exact time the lamb was to be slain, Jesus was slain. Jesus also had a four-day examination period before the religious leaders—and was found without blemish. |
| **Unleavened Bread**<br>Nisan 15 | Leaven symbolizes sin. Unleavened Bread speaks of sanctification. God told the Jews to cleanse all leaven from their homes and eat only unleavened bread, matzah, for seven days, symbolizing a holy walk with Him. | Jesus is the "Bread of Life" without sin. Born in Bethlehem. In Hebrew, Bethlehem means "house of bread." Just as matzah is striped and pierced, so was the Messiah. This Feast falls on the day Jesus was buried. |
| **Day of Firstfruits**<br>Nisan 17 | The first of the barley harvest was brought as an offering to the priest in the Tabernacle/Temple. The priest would present the first of the harvest unto the Lord by waving them back and forth. This reminded the Hebrews that God gave them the land, and the harvest belonged to Him. | Jesus is the Firstfruits (1 Cor. 15:20-23). Jesus' resurrection marked the beginning of the harvest of souls. John 12:23-24,32 shows Jesus was likened to a grain of wheat falling to the ground and dying to produce a great harvest. Jesus arose on Firstfruits. |
| **Feast of Weeks**<br>Shavuot/Pentecost<br>50 Days after Firstfruits<br>❖ | Fifty days after the Feast of Firstfruits, a rememberence of the giving of the Torah (law) to Moses on Sinai took place this day. Two loaves of leavened bread are presented to God. Also a reminder that the Jews were slaves to Egypt (Deut. 16:9-17). Three thousand were killed that day. | Fifty days after Jesus arose, a group of Messianic Jews received the Holy Spirit. Jesus said "Unless I go, the Holy Spirit will not come. But when I go (Firstfruits-His resurrection) I will send the Holy Spirit unto you." God wrote the law (Torah) on the hearts of the believers. Three thousand souls were saved. |
| **Feast of Trumpets**<br>Rosh Hashanah<br>Tishri 1 | The Jewish New Year begins the high Holy Days in the Jewish month of Tishri (corresponding to September or October.) A celebration of the spiritual birthday of the world or creation. Blowing of the trumpets and coronation of the King. | Possibly depicts the rapture of the church, a regathering of believers at the sound of the trumpet (1 Thess. 4:16-18; Rev. 19) and judgment of the wicked, or possibility is that this is the day of the second coming. Jesus will be King of earth. |
| **Day of Atonement**<br>Yom Kippur<br>Tishri 10 | The holiest day in the Jewish year is spent in fasting, prayer, and confession. This was one gracious day a year given by God that each individual could receive forgiveness. The high priest entered the holy of holies to make atonement for the nation by sacrificing animals including two goats. | Christ our Messiah was displayed as our sacrifice. We can use this as a time of self-searching, repentance, and recommitment to God. The goats represent Jews and Gentiles. Possibly points to the day of the Messiah's physically returning to earth. Or it is possible this is the Judgment Day. |
| **Feast of Tabernacles**<br>Sukkoth<br>Tishri 15<br>❖ | God told the people they should live in booths for seven days so that the generations would know that His people lived in booths when He brought them out of Egypt. Each Sukkoth, the Jews build and dwell or eat in booths or temporary dwellings for seven days. A joyful celebration! | Christ is our tabernacle or dwelling place (John 14:14). May represent the 1000-year reign of Christ on earth. Many believe Jesus was born during this Feast because He was born in the late fall in a "booth." Or this is possibly when we tabernacle (dwell) with God in heaven. |



The Biblical holidays were instituted by God (all but Hanukkah and Purim instituted by God's people) as an integral part of the divine worship system of the church (Old and New Testament). They are not a matter of salvation or approval before God. They are, as He intended, a remembrance and memorial in honor of what God has done for His people. The holidays presented in this book have a deep abiding meaning for the Christian since their completeness is found in Jesus.

The Hebrew term for *feast* or *festival* is *mo'ed*: it means set time or appointed time. Studying the holidays will help you:

- better understand the Bible.
- rediscover the Jewish roots of Christianity.
- more fully comprehend God's plan of redemption.
- more deeply understand the revelation of Jesus.
- get greater insights into God's prophetic seasons.
- get clearer and more powerful teachings through visual aids.
- discover the Biblical Church calendar.
- learn hand's-on object lessons to communicate God's love and care to your children.
- make wonderful memories that your children will cherish.

The Bible is full of symbols. A symbol is a picture of a more complex "idea" or reality. It is true that a picture is worth a thousand words. Those who take the time to study the Holy Days and the "pictures" therein can fully understand the significance of Christ and God's original system of worship.

The whole basis of our teaching in Christian academics should be based on a knowledge of not only Old Testament, but a greater understanding of culture (Bean 1995). This in no way takes away from our basic belief in Jesus. It gives us a much deeper perspective of Christianity and the words of Jesus.

## THE APOSTLES KEPT THE BIBLICAL HOLIDAYS

The Apostle Paul directed the church in Corinth, which was predominately Gentile, to keep the Feast of Passover (1 Cor. 5:7,8). Roughly thirty years after the death of Jesus (when most Christians believe the celebrations had ended), the Apostle Paul was still highly motivated with Christian zeal to return to Jerusalem and to celebrate The Day of Feast of Weeks (Pentecost). Obviously, Paul valued celebrating the biblical holidays.



Paul encourages the church of Corinth to keep Passover with a right spirit–with a focus on the New Covenant.

*Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed: Therefore let us keep the feasts, not with old leaven, neither with leaven of malice and wickedness; but with the unleavened bread of sincerity and truth* (I Cor. 5:7-8).

## FENCE RULES

The early New Testament church tried to de-Judaize the church because of a fear of legalism. The church was right to get rid of what Jesus condemned— the "*fence rules*" the rabbis added to God's word. Jewish religious leaders added greatly to the details of the holiday requirements and to other laws. They sought to insure proper and careful observance by making certain that people did not even come close to violating any requirement. This substitution of human law for divine law (Matt. 15:9), made God's instruction a burden rather than a rest and delight (Luke 11:46).

The Pharisees were very devoted to God's Torah and prided themselves in denying everything impure and ungodly. They lived in total physical separation from the rest of the world. Their whole lives were spent in protecting and propagating the laws of God. But they did not stop there. In their zeal for God's law, they started adding to it. For example, God says not to work on the Sabbath, the Rabbis added to the command forty types of labor that were to be forbidden, such as untying a knot, lighting a fire, sewing, etc. These extra laws were called *seyag* which literally means ***fence***. They would build fence laws around the scriptures. This stemmed from insecurity and not having a relationship with the living God. After a time, these laws became confused with the Bible itself. They also contradicted themselves continuously (Leaver, 1996).

Matt. 15:7-9, *Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.*

Jesus had no problem with them obeying the scriptures. In fact, he encouraged people to do what the Pharisees said to do if it was scriptural, Matthew 5:20, *For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.* What the Lord objected to was the *seyag*—the fence laws! The adding to the Word of God.



# What Happened to the Biblical Holidays?

The holidays contain more divine information of spiritual and prophetic value than any subject of scripture. Why aren't we taught these marvelous lessons in church? The answer is found during the first through the fourth centuries.

## FIRST CENTURY CHURCH

In the first century there were literally hundreds of thousands of believing Jews (Acts 2:41, 47, 4:4, 6:7, 9:31, 21:20). Scripture tells us the apostles and the early church continued to celebrate the holidays with the new realization of the symbolism of Christ. Very few Gentiles converted before Peter and Paul were sent out. When God miraculously showed the believing Jews that Jesus was the Messiah for both Jew and Gentile alike, then Gentiles from every nation began to pour into this Jewish faith. The followers of Christ, whether Jewish or Gentile, were seen as one family. Both considered themselves part of Israel. The Gentiles saw themselves as grafted *into* Israel (Romans 11), not replacing Israel. The word *Christian* was not used until A.D. 42 in Antioch (Acts 11:26). Later it was adopted to set apart Jews believing in Jesus and unbelieving Jews. Ultimately it became an identity for the entire Church.

Paul makes it clear that Gentiles who trust in Jesus become children of God, are equal partners with believing Jews in the Body of the Messiah, and are declared righteous by God without their having to adopt any further Jewish distinctives (Rom. 3:22–23, 29–30; 4:9–12; 10:12; 11:32; 1 Cor. 12:13; Eph. 2:11–22; 3:6; Col. 3:11) (Stern, 1992).

## SECOND CENTURY CHURCH

By the second century the Gentiles had taken control of the church, and there started the process of removing Jewish influences referred to as de-Judaizing. There was a growing spirit of resentment of the non-believing Jews and all Jewish customs. The first seeds of anti-Semitism were sown. As the church grew, it became increasingly Hellenized (Greek) and Latinized (Roman). The Gentile-dominated Church celebrated the Lord's resurrection, but to distance Christianity from Judaism they changed the resurrection date from the Jewish calendar from the third day of *Passover*, to Sunday—this is how Easter became separated from Passover.



## FOURTH CENTURY

By the time of the Council of Nicea (325 A.D.), Constantine, Emperor of Rome, claimed conversion to Christianity and considered himself the leader in the Christian church. Things changed drastically for the Gentile believers. Gentile believers were no longer persecuted. It became an economic advantage to be a Christian. Constantine also supported paganism with Christianity. In 314 he placed the symbol of the cross on his coins with the marks of Sol Invictus and Mars Conservator. Constantine retained the title of chief priest of the state cult until he died.

Under Constantine things got better for the believing gentiles; however, now the Christians persecuted the Jews. The Jews who accepted Jesus as the Messiah were forced to give up all ties with Judaism, Jewish practices, Jewish friends and anything Jewish. Constantine issued laws forbidding Jewish believers to keep Saturday as Sabbath, circumcise their children, celebrate Passover, etc. The punishments included imprisonment and even death. Constantine replaced the Biblical Holidays with alternative forms of celebrations adopted from other religions.

*The Jewish New Testament Commentary* reports that the Jewish believers were told to ignore the way commanded by Moses or they could not be saved! "You Messianic Jews should not separate yourselves from us Gentile Christians by having Messianic synagogues! Don't you know that 'in Christ there is neither Jew nor Greek?' So be like us, give up your Jewish distinctives, stop observing the *Torah* and the Jewish holidays, put all that behind you; and worship with us in our Gentile-oriented congregations, living our Gentile lifestyle." The misuse is in concluding that because there is no distinction in God's sight between the forensic righteousness of believing Gentiles and of believing Jews, therefore Jews are prohibited from observing God-given commandments. Such a conclusion defies both logic and the practice of the early believers.

The anti-semitic attitude toward the Jews flourished. During the Middle Ages, bands of Crusaders destroyed many Jewish communities. The raiders demanded the Jews convert but the majority preferred to die for their faith. In the late thirteenth century half of the world's Jewish population were living in Western Europe, over five hundred thousand. By 1500 there were no more than 150,000 Jews in this region due to riots, plagues and expulsions.



## TWO PEOPLES, ONE CHURCH

Galatians 3:28 says, *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus*. This isolated verse has been misinterpreted to say a Jew must give up his heritage. It really explains that Jewish and Gentile believers must treat each other as equals before God, of equal worth as human beings. Notice how Paul ends the chapter. *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise* (v. 29).

[The sentence in the verse above] contains three parallel pairs: Jew … Gentile, slave … freeman, male … female. Obviously there are still observable physical, psychological and social distinctions between male and female and between slave and freeman (even today there remains in the world tens of millions of slaves), even though in union with the Messiah Yeshua they are all one, so far as their acceptability before God is concerned. The same is true of Jews and Gentiles: the distinction remains; the verse does not obliterate it (Stern 1992).

The Bible does teach differences between Jews and Gentiles and between other groups. There are different commands for men and women, husbands and wives, parents and children, slaves and masters, leaders and followers, widows and other women as well as special requirements for offices such as pastors, elders, deacons, and evangelists (1 Cor. 11:2–16, 14:34–36; Eph. 5:22–6:9; Col. 3:18–4:1; Titus 3:1–13, 5:3–16; 1 Peter 3:1–7).

Much of the Church continues to insist on this view that once a Jew is saved he is no longer a Jew. Christians can be a better witness to a Jew once they understand how a religious, non-believing Jew thinks. For example, an invitation to Sunday church or to a ham dinner for Christmas would not be the best way to win Jewish converts.

## THROWING OUT THE BABY

Unfortunately, while trying to separate from the non-believing Jews the Church threw out the baby (Biblical holidays) with the bath water (un-Biblical customs)! There was no reason to stop the Holidays. These days did not bring bondage—they brought people closer to God. Jesus and Paul both celebrated the holidays. The holidays should be analyzed according to the Bible — not whether or not they are Jewish.



A non-Jew may choose voluntarily to conform to certain observances, celebrations, or customs which are both Jewish and rooted in Scripture. Such practice is not Judaizing. Following a Biblical custom is far different from being bound by a required practice (Wilson 1989, 26). Jesus' ministry, death, and resurrection, has made it possible for all believers, Gentiles and Jews, to maintain the righteous principles of the law without being encumbered with all the cultural baggage of Talmudic Judaism (Judaizing).

## THE PURITANS

When the Puritans came to America they were deeply immersed in their Hebrew heritage. Marvin Wilson explains in his book, *Our Father Abraham* (pp. 127-128):

> The Reformers put great stress on *sola scriptura* (Scripture as the soul and final authority of the Christian). The consequent de-emphasis on tradition brought with it a return to the biblical roots. Accordingly, during the two centuries following the Reformation, several groups recognized the importance of once again emphasizing the Hebraic heritage of the Church. Among these people were the Puritans who founded Pilgrim America.
>
> The Puritans came to America deeply rooted in the Hebraic tradition. Most bore Hebrew names. The Pilgrim fathers considered themselves as the children of Israel fleeing "Egypt" (England), crossing the "Red Sea" (the Atlantic Ocean), and emerging from this "Exodus" to their own "promised land" (New England). The Pilgrims thought of themselves as "all the children of Abraham" and thus under the covenant of Abraham (Feingold n.d., 46).
>
> Thus, the seeds of religious liberty for the American Church did not come from New England leaders like Roger Williams and Anne Hutchinson—as noble as they and others were. Rather, it came from the Hebrews themselves, whose sacred Writings inspired the Puritans.

*The Jewish New Testament Commentary* says, "The Puritans, who took the Old Testament more seriously than most Christians, modeled the American holiday of Thanksgiving after *Sukkoth*" (Stern 1992).

The Puritans wanted to abolish pagan religious ceremonies that had crept into the Roman Catholic church from Babylonianism. To rid the church of all pagan superstitions, the Puritans did away with *all* the calendar days.



Christmas was outlawed in England in 1644 by an act of Parliament, for it was a lingering pagan element of the papal calendar, and they considered it disobedient to God's Word (Deut. 12:30, 31; 1 John 5:18-21; 2 Cor. 6-14-7:1). By 1659, Massachusetts had passed a law fining anybody who celebrated Christmas. Under the influence of puritanical thought, America suppressed the celebration of Christmas well into the nineteenth century.

By doing away with *all* the calendar days, the Puritans also threw out the baby (the Biblical holidays) with the bath water (pagan festivals such as Halloween, which is the ancient Samhain Festival of Death).

## TODAY, GOD IS DOING A MARVELOUS THING

Richard Booker said it so well in *Celebrating the Lord's Holidays in the Church:*

> But in these last days, God is doing a marvelous thing. He is breaking down the walls of… misunderstanding that have divided the Jew and Gentile *believers*. [Just as He is tearing down the walls between black and white and other discriminations.] He is sovereignty pouring out His Spirit on thousands of Jews to prepare them for the coming of the Messiah. At the same time, God is stirring in the hearts of Christians a holy love for the Jewish people and awakening them to the Jewish roots of their Christian faith. Many Christians are realizing that the origin of our faith is Jerusalem, not Athens, Rome, Geneva, Wittenberg, Aldersgate, Azusa Street, Springfield, Nashville, Tulsa, etc. As a result, Christian Churches around the world are reaching out to the Jewish people in their communities, singing songs from the Old Testament, rediscovering their Jewish roots and celebrating the Jewish Holidays as fulfilled in Jesus. It is clearly God's appointed time to reconcile Jew and Gentile, binding us together by His Spirit in the Messiah (Booker 1987).

## THE BIBLE IS ONE BOOK

The Bible is not a composite of two books nor sixty-six books with conflicting concepts and teaching. It is, rather, one book recording the acts of God under two primary covenants (Old and New Testaments). Doctrinally there is no



conflict between the two. They are altogether compatible and in mutual agreement. We believe literally that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17) (Somerville).

The themes in the Old and New Testaments are the same: God's holiness, righteousness and mercy; and man's alienation and estrangement from God through disobedience. It might surprise you to know that the Jewish people do not rely on works for salvation—they know the only way to salvation is through the Messiah. The basic significance of the New Testament is uniquely a Jewish one: the fulfillment of the messianic hope. The New Testament writers, with perhaps the exception of Luke, are all Jews. The early Apostles and followers of Jesus are also Jewish. There is nothing in the New Testament that is non-Jewish or anti-Jewish. Quite the contrary, Jesus' entire message taught that:

> Only the merciful were to receive mercy, only the forgiving could expect forgiveness and that *love* would be the sign of His true disciples.

### LET NO MAN JUDGE YOU

> *Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ* Col. 2:16-17.

This passage refers to God's Holy Days as "shadows." When Jesus came the first time He fulfilled the first three holidays. This does not mean the days are now irrelevant, unnecessary, and should not be kept. Wedding anniversaries are not irrelevant, unnecessary. They are set times to remember a special day. We don't mistake the anniversary as the reality of marriage. The anniversary is a symbol of the marriage. It can be a special time set aside to focus on the meaning of the marriage and maybe to speak of memories over the years. The anniversary is not a substitute for the marriage.

The Holidays days are set apart special times to remember, to look ahead, and to look at our spiritual walk. The Holy Days and their observance, incorporating all five of our senses, give us a better understanding of God. Just as



God asked His people to remember the Exodus by observing Passover. Jesus, on the night He was betrayed (during Passover), asked us to remember Passover. 1 Corinthains 11:23-26 *For I received from the Lord...that He took bread and blessed it and said 'take and eat, this is my body which is broken for you. Do this in remembrance of me.' Also the cup after supper saying 'this cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of me. For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes*.' The taking of the bread (His body) and drinking of the wine (His blood) is a special set apart time to remember just like an anniversary.

But what about this verse? *Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain"* (Gal. 4:10-11).

Here is a classic example of faulty interpretation of scripture. This reference has nothing to do with Biblical memorial days. Paul's statement to the Galatians is concerning their returning to former pagan or heathen practices. Clearly he is not speaking of Biblical celebrations, which is borne out in the very structure of the letter itself. Notice that this was something they were reinstituting which they had been practicing when they worshiped false gods (see verse nine). The Galatians had never celebrated Biblical (Jewish) holy days, because they were Gentiles (Somerville 1995).

## BIBLICAL WORSHIP

There is a revival in the land! Many are turning away from man-conceived concepts of worship to Biblical patterns. The motive for celebrating the holidays should be as God originally intended; a memorial, a remembrance and honor for what He has done. We don't need to be concerned with ancient ritualism customs, but we should focus on the basic principle of the holidays' prophetic and spiritual meanings as is revealed under the New Covenant (Rom. 7:6).

Anyone can celebrate the holidays if they do it for the right reasons. *But it is good to be zealously affected always in a good thing, and not only when I am present with you* (Gal. 4:18).



## Web Sites to Learn More About Our Hebrew Roots

Arkansas Institute of Holy Land Studies
http://www.haydid.org/aihs1.htm

Awareness Ministries
http://www.awareness.org

Bridges for Peace
http://www.bridgesforpeace.com/

Chosen People Ministries
http://www.chosen-people.com

Christian Friends of Israel (CFI)
http://www.yashanet.com/CFI.htm

Christian Jew Foundation (CJF)
http://www.cjf.org http://www.cjf.org

Christnet Global Resources
http://www.christnet.org

Christian Renewal Ministries International
http://www.shalom-crmi.org/html/books.htm

Crosstalk
http://www.crosstalk.org/

Echad
http://www.echad.com

First Fruits of Zion
http://www.teshuvah.com/ffoz

Friends of Israel (FOI)
http://www.foigm.org

Gospel Research Foundation
http://www.gospelresearch.org/

Hakesher Inc (Messianic Resources)
http://www.hakesher.org/hakesher2/

HaY'Did Ministries, Inc.
http://www.haydid.org

Hear Oh Israel
http://www.hoim.com

Hebrew Roots Journal
http://www.geocities.com/~hebrew_roots/

Hebrew Calendar
http://messianic.com/heb-cal.htm

Heart of Wisdom (publisher of this book)
http://www.heartofwisdom.com

Integrity Music's Messianic Praise!
http://messianic.com/integrty

International Christian Embassy Jerusalem
http://www.intournet.co.il/icej

International Messianic Directory
http://www.messianic.com/pchome.htm

Institute Jerusalem Post
http://www.jpost.co.il

Jerusalem Perspective
http://www.jerusalemperspective.com

Jewish Jewels
http://www.jewishjewels.org/

Jews for Jesus
http://www.jewsforjesus.org/

Koinonia
http://www.khouse.org/index.html

Lion and Lamb Ministeries
http://www.telepath.com/rhadkins/yavoh/home.htm

Messianic Events Calendar
http://messianic.com/announce.htm

Messianic Jewish Allience of America
http://www.mjaa.org/

Messianic Messages
http://www.messianicmessages.com/

Messianic Vision
http://www.sidroth.org/

Menorah Ministries
http://www.rmii.com/~menorah

Messianic Gathering Place
http://home.att.net/~tmgp/

Olive Tree (listing over 600 Messianic sites)
http://www.saltshakers.com/home.htm

Petah Tikvah
http://www.etz-chayim.org/petah1.htm

Restore Magazine
http://www.restorationfoundation.org.

Return to G-d
http://www.iclnet.org/pub/resources/text/rtg/rtg-home.html

Shofar International
http://www.shofar.org/index.htm

Sounds of the Trumpet
www.rbooker.com

Union of Messianic Jewish Congregations
http://www.umjc.org/

Virtual Jerusalem
http://www.virtual.co.il/vjindex.htm

Word of Messiah Ministries
http://www.wordofmessiah.org/

Yashanet
Yashanet.com/index.htm

Zola Levitt
http://www.levitt.com/