

# Feast of Tabernacles / Sukkot

UNIT  
2  
LESSON  
5

UNIT 2

## Bible Reference

Exodus 23:16b; Leviticus 23:33–43;  
Nehemiah 8:15

## To the Teacher

Students will prepare booths for this lesson. If you wish to make this activity more elaborate, plan for extra space and material.

## Preparation/Materials

- \* 4–6 yardsticks or measuring tapes
- \* Activity sheet, one per student
- \* Journals
- \* Unit organizer

## Lesson Highlights

- \* The Feast of Tabernacles, or Sukkot, is the third pilgrim festival.
- \* Sukkot joyfully celebrates the end of the harvest season.
- \* Sukkot requires that the people build booths in which to live, eat, and sleep for seven days, remembering all the while God's provisions for his people in the wilderness.

## Background

The Feast of Sukkot (pronounced soo-KOHT) is the third pilgrim festival, celebrated in the fall. Leviticus 23:33 tells us that this celebration begins on the 15th day of the seventh month, Tishri. The Feast of Sukkot (plural for the Hebrew word *sukkah* [pronounced SOOK-uh], which means “booth” or “tabernacle”) is a weeklong feast of thanksgiving and rejoicing for the harvest of fruit, grapes for wine, and olives for olive oil. In Exodus 23:16b, the Feast of Sukkot is referred to as the Feast of Ingathering, celebrating the end of the agricultural year, when all the crops were gathered in.

This feast also reminds the Jews that their ancestors had lived in tents in the wilderness after being delivered from Egypt. Even though this was the end of an extremely busy harvest season, during which everyone had labored long and hard, God's people came to God to acknowledge their total dependence upon him. He alone had taken care of his people when they had lived in tents during their wilderness years. Throughout nearly four decades, their feet hadn't even swelled, nor had their clothing and sandals worn out.

In anticipation of the festival, thousands of pilgrims streamed into the city of Jerusalem, carrying the branches and materials necessary to build their shelters. Each shelter was constructed from olive, palm, and myrtle branches (Nehemiah 8:15) and was called a *sukkah*. Still today, the *sukkah* is often decorated with hanging fruits and vegetables and reminds the people of God's abundant blessings throughout the year. The three-sided booths are flimsy and temporary, a reminder to the people that their lives are also fragile, in need of God's continuous protection. For one week, the Jews, including those who lived in Jerusalem year around, would live, eat their meals, and sleep in their shelters along the crowded streets. As the days of the feast progressed, the Jewish celebrations, including the waving of branches and singing, also increased in fervor.

On the final day of the festival, the people would make their way to the temple for the afternoon (3:00) sacrifice and the special ceremony of prayers for rain. Sukkot took place at the end of the dry season in Israel. Unless the rains would begin soon, there would be no harvest for the following year. Fervent prayers for rain, as well as cries for God's

living water, were included in the Feast of Sukkot's final afternoon ceremony. The Jewish people depended upon rain for water to provide for their crops and to sustain all living things. On the final day of Sukkot, the priests would gather and march en masse to

the Pool of Siloam. One priest would collect a golden pitcher full of the water, and together the priests would return in a procession to the temple. As they entered the temple, the shofar would blow, and the priest carrying the golden pitcher of water would step around the altar and pour the water into a bowl.

## Lesson Steps



### Bridge

1. Tell students: "Five days after the Day of Atonement, on the 15th day of the month, Sukkot begins! The Feast of Sukkot is a weeklong feast of thanksgiving and rejoicing for the harvest of fruit, grapes, and olives."
2. Have students turn to "Feast of Tabernacles / Sukkot" in the student text on page 75 and read it together.

#### FEAST OF TABERNACLES / SUKKOT

The Feast of Sukkot (pronounced soo-KOHT) is the third pilgrim festival, celebrated in the fall. Leviticus 23:33 tells us that this celebration begins on the 15th day of the seventh month, Tishri. The Feast of Sukkot (plural for the word *sukkah* [pronounced SOOK-uh], which means "booth" or "tabernacle") is a weeklong feast of thanksgiving and rejoicing for the harvest of fruit, grapes for wine, and olives for olive oil. In Exodus 23:16b, the Feast of Sukkot is referred to as the Feast of Ingathering, celebrating the end of the agricultural year, when all of the crops were gathered in. Still today, this feast reminds Jews that their ancestors had lived in tents in the wilderness after being delivered from Egypt.

Even though this feast came at the end of an extremely busy harvest season, in which everyone had labored long and hard, God's people came to God to acknowledge their total dependence upon him. He alone had taken care of his people while they had lived in tents during their years in the wilderness. During those decades, their feet hadn't even swelled, and their clothes and sandals hadn't worn out.

At the beginning of the festival, thousands of pilgrims streamed into the city of Jerusalem, carrying the branches and other materials necessary for building their shelters. Each shelter, or *sukkah*, was constructed from olive, palm, and myrtle branches (Nehemiah 8:15). Still today, the *sukkah* is often decorated with hanging fruits and vegetables, reminding the people of God's abundant blessings throughout the year. The three-sided booths are flimsy and temporary, a reminder to the people that their lives, too, are fragile, needing God's continuous protection. For one week, the Jews, including those who lived year around in Jerusalem, would live, eat their meals, and sleep in their shelters along the crowded streets. As the days of the feast progressed, the Jewish celebrations, including the waving of branches and singing, increased in fervor.



## Scripture Link

1. Distribute the activity sheet, and assign groups of five or six students each.

NAME \_\_\_\_\_

1. Read Leviticus 23:33–43 and together as a class discuss the focus or main points of this feast. Verse 43 answers the question of why the people were to live in booths for seven days: “So your descendants will know that I had the Israelites live in booths when I brought them out of Egypt. I am the LORD your God.” **The people were to bring choice fruits from the trees, as well as palm fronds and branches. They were to rejoice for seven days. The first and eighth days were for sacred assemblies and offerings, with no work being done.**

2. The Jewish mind-set is multisensory. What do you think Jerusalem may have looked, smelled, and sounded like during Sukkot? How do you think the food in the booths tasted? How did the experience feel? Numbers 29:12–40 may help you answer these questions, and Leviticus 23 provides details on the materials used to make each booth. **Answers will vary but may include crowded streets, noisy booths, a great deal of food, milling crowds, people eating in their booths, noisy and smelly animals of many types, blood, the smell of sacrifices, joyful people, and the smells of cooking fires.**

3. In Exodus 23:16b, the Feast of Sukkot is referred to as the Feast of Ingathering, celebrating the end of the agricultural year, when all of the crops were gathered in. Why is “Feast of Ingathering” also a fitting name for this celebration? **“Ingathering” makes one think about the crops that were gathered in: olives, grapes, wheat, and fruit—the same crops that were hanging from the booths!**

4. In Nehemiah 8:14–17, the Jewish people were reminded of this Festival of Booths, which God had commanded them to celebrate. Read the passage and write down some of the phrases that stand out in your mind about this particular celebration of Sukkot. **Answers will vary but may include that the people had to bring their own branches from a variety of trees for making the booths; that they built the booths all over Jerusalem—on rooftops, in courtyards, in the temple courts, and by the city gates; that all of the people participated in the celebration; that they had not celebrated like this since Joshua’s time, making their joy particularly great; and that they read the Book of the Law day after day during the feast.**

what I COMMAND you today”  
(Exodus 34:11a)

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2. Tell students, “You are going to work with a group in a unique setting that helps you think more realistically about Sukkot. Each group of five or six students is to measure an area that is about 6–8 feet wide and 10–12 feet long in which to work as a group. Tape measures and yardsticks are available for you to use. You may move around your desks and chairs to make this sukkah or booth for yourselves, but you must work only in your designated area. Feel free to sit on the floor to complete the activity sheet.”
3. Allow time for students to make their booth and complete the questions.
4. Students should remain in their “booths” to report their group’s answers to the class.
5. Have students move the desks back into the regular classroom arrangement and find their own seats. Then explain, “There is one more thing involved in the Feast of Sukkot that we don’t usually include in our celebrations of Thanksgiving or other harvest festivals. The Jewish people included prayers for rain at the end of each Sukkot festival.”
6. Have students turn to “Sukkot Prayers for Rain” in the student text on page 76 and read it together.

## SUKKOT PRAYERS FOR RAIN

On the final day of the festival, the people would make their way to the temple for the afternoon (3:00) sacrifice and the special ceremony of prayers for rain. Sukkot took place at the end of the dry season in Israel. Unless rain began soon, there would be no harvest for the following year. Fervent prayers for rain, as well as cries for God's living water, were included in the Feast of Sukkot's final afternoon ceremony. The Jewish people depended upon rain to provide for their crops and to sustain the life of all living things. On the final day of Sukkot, the priests would gather and march to the Pool of Siloam. One priest would collect a golden pitcher full of the water, and together the people would return in a procession to the temple. As they entered the temple, the shofar would blow, and the priest carrying the golden pitcher of water would go around the altar and pour the water into a bowl.



### Student Activities

1. Have students take out their journals and respond to the following questions.
  - What did you notice today about this feast that was meaningful for you?
  - How does the Bible memory work tie in with this feast?
  - Is there anything you are wondering about today?
2. Have students add Sukkot to their unit organizer. (List this as well as on the classroom calendar.)

## Enrichment

- \* **Biology.** Have students research the types of trees mentioned in the directions for making the booths. Do any of them grow in your general area? Have students research the crops grown by the Jewish people, how they might have stored their fruits and grains, and how they processed their olive oil.
- \* **Construction project.** Construct an actual three-sided sukkah, making it as authentic as possible.
- \* **Mathematics.** Compute, by reading Numbers 29:12–40, the number of sacrifices offered during Sukkot and the number of animals of each type brought before God. Make a chart or graph representing the different sacrifices.
- \* **Writing.** Have students write a series of creative postcards to “send” from Jerusalem on each day of the Feast of Sukkot. Describe everything from the eyes of a Jewish boy or girl who is 10–12 years old.

# Job: The Prologue

UNIT  
3  
LESSON  
1

UNIT 3

## Bible Reference

Job 1–2

## To the Teacher

Students may not have had much exposure to the Book of Job, which too often tends to be glossed over or oversimplified. Verses are occasionally pulled out of context to justify or to comfort us in our own suffering or pain. But the message that the Book of Job teaches is important and relevant still today: We are to trust in God’s sovereign power and to worship him, even in times of adversity or when God’s ways just don’t seem to make sense to us.

The Book of Job is divided into three sections: Job’s dilemma (covered in this lesson), the debates or discussions, and Job’s deliverance. The literary structure of the Book of Job is symmetrical. The first section is a prose prologue in which Job is introduced, God shows his confidence in him, and the tragedies he experiences are recounted. Following this is a series of poetic debates between Job, several of his friends who have come to comfort him, and God. The Book of Job wraps up with an epilogue, also written in prose. In this first lesson, the emphasis is on the storytelling of chapters 1–2. Some preparation may be beneficial in terms of setting up the classroom to be conducive to understanding the literary technique the author uses to provide the background details unknown to the main character, Job. Perhaps setting up a special spot in which to tell the story may be helpful. If you are using the “playwright” option, a makeshift stage area could be plotted out. For additional help with exploring literary aspects of the Book of Job, see the *Literary Study Bible*.

The Bridge activity will provide a picture of many of the blessings in students’ lives. It might be wise to adjust the questions to suit

the physical and/or emotional needs or concerns of your particular students. The questions given are suggestions; feel free to add to them or skip over any that might not be favorable for your classroom setting or for your students’ backgrounds.

## Preparation/Materials

- \* Activity sheet, one per student
- \* Crayons, markers, or colored pencils (red, yellow, blue, and black)
- \* Copies of the Bible, preferably one per student or one per student pair

## Lesson Highlights

- \* God and Satan take part in a cosmic contest: Satan claims that God’s people follow him only because of the blessings he pours out upon them.
- \* God allows Satan to strike all that his servant Job possesses and to afflict Job’s body with painful sores.
- \* In all that happens to him, Job does not sin by charging God with wrongdoing.

## Background

The Book of Job tells the story of a man who loses everything he has: wealth, children, and health. Without cursing God, Job asks the proverbial question “Why?”

Job 1:1–5 introduces us to the “blameless and upright” Job, who “feared God and shunned evil.” He was a wealthy man, as counted by an abundance of animals, numerous servants, and a burgeoning family. The opening verse tells us that Job dwelled in the land of Uz (in northern Arabia), and the narrative appears to be set at around the same time as the patriarchs (ca. 2000 B.C.). Evidently Job alternated between moving around with his cattle and spending his time

in the city. Like the Hebrew patriarchs, Job's life spanned more than 100 (perhaps 140) years (42:16), his wealth was measured by livestock (1:3), and he served as a priest for his own family (1:5). The first verse of Job indicates that Job was the most renowned man of his time.

According to traditional Hebrew thought, Job had been blessed because he feared God. The Old Testament teaches that God blesses those who love him and curses those who choose not to obey his commands. This same traditional thought pattern defines the perspectives of Job and his friends.

The first two chapters of Job reveal conversations between God and Satan. These are conversations to which Job, his family, and his friends are not privy. Readers are given this information to set the stage for the events that are about to unfold—or, in this case, unravel. The angels, along with Satan, enter into the presence of the Lord. They look upon Job, who is wealthy and upright and who loves the Lord. Satan purports that humans are positively reinforced to fear God—that we love God in direct proportion to the blessings he showers upon us. Satan proposes that if God were to stretch out his hand against all Job

has, Job would surely curse God. And God, while not following through on Satan's suggestion himself, allows Satan to do just that. Job loses all that has made him a rich man, including his wealth (measured in cattle and animals) and his family. Job mourns his losses, but he does not sin; Job still finds it within himself to praise the name of the Lord (1:21).

Again Satan challenges God, this time alleging that humans love God because of his protection from harm and ill health. This time, the devil proposes that if God would stretch out his hand against Job's body, Job would surely curse God. Once again, it is significant that God himself does not afflict Job, but he does allow Satan to do so. Even in all of Job's pain and anguish, and despite his wife's promptings, however, Job refuses to curse God.

Chapter 2 of the prologue closes with a description of Job's three friends, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, coming to visit him, ostensibly to sympathize with and comfort him. Even from a distance the three can barely recognize their friend in his altered state. As was customary, the three friends sit with Job in silence for seven days and nights.

## Lesson Steps



### Bridge

1. Brainstorm with students things in their lives that are of particular value to them. Ask, "What are some of the things you need in your life right now? What are some things that you value most highly?" Write their answers on the board. (Answers might include clothing, food, health, friends, family, shelter, etc.)
2. Distribute the activity sheet and have students take out red, blue, and yellow crayons, markers, or colored pencils. Tell students, "I will be asking you questions about the things you need in your life. The questions cover three categories. Each category is assigned a color: Family and Friends (blue), Possessions (red), and Health (yellow). When I ask you a question, you will decide on the number of spaces that need to be filled in."



- How many adults other than family members do you consider a friend? (If more than four, fill in four spaces.)
  - How many neighbors do you know with whom you or your family members regularly associate? (If more than four, fill in four spaces.)
- 4.** Ask students the following questions for the topic Possessions (red).
- How many computers does your family own?
  - If you have your own bedroom, fill in two spaces. If you share a bedroom, fill in one space.
  - If you own a bicycle, fill in a space.
  - Fill in a space for every car and/or truck your family owns.
  - Fill in a space for every recreational vehicle your family owns (e.g., snowmobile, motor home, all-terrain vehicle, go-cart, boat, etc.).
  - How many pair of shoes do you have? (If more than four, fill in four spaces.)
  - If you own 1 to 10 books, fill in one space. If you own more than 10 books, fill in two spaces.
  - How many CDs do you own? (If more than four, fill in four spaces.)
  - If you own a digital music player, fill in a space.
  - If you have your own cell phone, fill in a space.
  - If you live in an apartment, fill in one space. If you live in a house, mobile home, or condo, fill in two spaces.
  - If your family owns a cottage, fill in two spaces.
  - How many pets do you or your family have? (If more than four, fill in four spaces.)
- 5.** Ask students the following questions for the topic Health (yellow).
- Fill in a space for each doctor you visit regularly (e.g., pediatrician, dentist, orthodontist, or other specialist).
  - If you have been to any of these doctors within the past month, fill in a space.
  - If you brush your teeth twice a day, fill in a space.
  - If you engage in some form of exercise three times a week, fill in a space.
  - Fill in a square for each section of the food pyramid from which you have eaten today: (1) bread, cereal, rice, and pasta; (2) fruits and vegetables; (3) milk, yogurt, and cheese; (4) meat, poultry, fish, dry beans, eggs, and nuts; (5) fats, oils, and sweets.
  - Have you ever spent time in the hospital (other than at your birth)? If the answer is no, fill in a space.
  - If you have not missed any school so far this year, fill in a space.
  - If you have a first-aid kit at home, fill in a space.
  - If you have never broken a bone, fill in a space.
  - If you have never had stitches, fill in a space.
- 6.** Ask students to observe their grid and share what they have discovered about their lives. They could share their observations, first with a partner and later with the class.
- 7.** Have students set aside their activity sheet for use later on in the lesson.



## Scripture Link

1. Have students find the Book of Job in their Bibles. Ask, “Which books surround Job?” (Esther and Psalms.)
2. Explain that Job is placed first among the Bible’s books of wisdom literature, a section of the Old Testament Scriptures or Hebrew Bible featuring poetry and wisdom sayings. Ask, “What might you expect to read about in this book?” (Answers may include wise sayings, such as those in the Book of Proverbs; poems [particularly difficult-to-understand poems]; or information about a man named Job.)
3. Tell students that the introduction to Job is written in a literary form called prose, the form of a story or narrative. This story is similar to many they have studied in English or literature classes. Tell students that they will be introduced in this section to the plot, setting, characters, and the problem around which the rest of the book is centered.
4. Read aloud Job 1–2, using some dramatic interpretation. You may want all of the students to gather around as you sit on a stool, or you may consider dimming the lights slightly in the same way you might when you read aloud the words of a picture book to younger children. Alternatively, you could assign roles (narrators, Satan, the Lord, Job, messengers 1–4, Job’s wife). Then read the story together with students in the form of a play, emphasizing a dramatic situation in which the audience has a vantage point that the actors (not including God and Satan’s conversations) do not have.



## Student Activities

1. Review the plot, setting, and characters, along with the problem in the story. Write this information on the board for the students.
2. Ask students the following questions:
  - What is your initial response to the beginning of the story?
  - What were your thoughts as you heard the story?
  - What do you think about the reaction of Job? of Job’s wife? of Job’s friends?
  - If you had one sentence to say to Job, what would it be?
  - If you had one sentence to say to Job’s wife, what would it be?
  - If you had one sentence to say to Job’s friends, what would it be?
  - If you had one sentence to say to God, what would it be?
3. Have students turn to their activity sheets. Explain that all of the colored marks on their pages represent blessings in their life right now. Their family and friends, possessions, and health are all good things God has poured down upon them. Read aloud Job 1:2–3, and explain that this chart is a way to relate all that we have received from God to all that Job had. When God allowed Job to fall into Satan’s hands, all of his blessings (with the exceptions of his wife, his life, and some not-too-helpful friends) were suddenly taken away. Have students look at how many colored spaces they have and then imagine each of them being taken away, too—one by one. Have students cross them out, one at a time, in black. This is an image of what happened to Job.

4. Reread aloud Job 1:20–22 and 2:8–10. Then, for emphasis, repeat, “In all he said, Job did not sin by charging God with wrongdoing. . . . In all this, Job did not sin in what he said.”
5. Have students take out their journals and respond to the following questions. Note: It is preferable to reserve five minutes at the end of each class period for the journal reflections, but if that is impossible, assign the journaling as homework. Another option: You may have students email their journal entries to you each day.
  - If you were to unexpectedly lose important people or things in your life, would you react like Job or more like his wife? Explain your answer, including at least two supporting ideas.
  - If your friend were suddenly to suffer terrible losses, would you react like Job’s friends? Explain your answer, including at least two supporting ideas.
  - What might Job’s friends have been thinking during this time of silence?
  - Why do you think we are studying the story of Job? What difference could this make in your life?
  - Do you have reflections or questions about Job’s undeserved suffering? Write down something you are wondering about or something in the story that surprises you.
6. Introduce the memory work, and have students begin to memorize it (Job 2:3). Explain that this first Bible memory verse provides the second of two such statements God makes to Satan, which Job never hears. God’s words underscore the integrity of Job’s character, which remains strong despite the losses of his family and wealth during this first round of calamities.

## Enrichment

- \* **Drama.** Assign students to groups, asking each group to write out the story of Job 1–2 in the form of a play or a readers theater. Instruct them not to write out portions of the narrative word-for-word from the Bible but to highlight the important sections or parts of the prologue and write them out in their own words. Have them present their work to the class.
- \* **Language arts.** Have students use a friendly letter format to write a letter to God about how they feel after reading Job 1–2. Be sure to comment on specific details of what has happened to Job. What questions might they have for God?
- \* **Service.** Help students recognize the extent of God’s blessings in their lives. What can they do to bless someone else today by being a friend? Ideas may include sending a card of encouragement, offering to babysit free of charge, or picking up litter around the school grounds. They could offer to eat lunch with someone who is not a close friend or to study with someone who is struggling in math class (or some other class in which the serving student is proficient). Sometimes a hurting person just needs someone else to sit quietly with him or her. A caring person’s presence can sometimes say far more than words. The possibilities are endless!

# Prayer Parables

UNIT  
6  
LESSON  
13

## Bible Reference

Matthew 6:5; Luke 11

## To the Teacher

In this lesson we will look at three parables Jesus used to teach his disciples something about prayer. Students will be asked to draw a cartoon strip to illustrate the message or story of each of the parables. You may choose to use another means to review the story, such as acting it out or retelling the account in your own words. Jesus used stories or word pictures to help his “students” learn, and you can follow suit by incorporating narratives and metaphoric language into your students’ learning as well.

## Preparation/Materials

- \* An interesting picture
- \* Activity sheets 1 and 2, one each per student
- \* Praying hands from unit organizer teacher resource sheet

## Lesson Highlights

- \* Jesus used parables to teach about prayer.
- \* God wants to supply our needs.
- \* God wants us to ask him for whatever we need.

## Background

Parables were one technique Jesus used frequently to convey truth to the people around him. These teachings came as a direct response to the request of Jesus’ disciples to “teach us to pray, just as John taught the disciples.” Jesus at first responded with the words of the Lord’s Prayer, the subject of the next lesson. But he didn’t leave the disciples with a mere word formula for prayer; instead, he showed them something of the heart of prayer. God wants us to make requests of him, and he wants us to be persistent in our prayers. He also assures us that he will give us whatever it is we ask—if we will truly seek him. Jesus concluded with a reminder that God as our Father wants to give us good things, not things that could harm us, like snakes or stones. If God wants to supply our needs in good ways, we may conclude, then any unmet requests may not have been in our own best interest or in the best interest of others around us.

The story of the hypocrite’s prayer is found in Matthew 6. The disciples were familiar with certain Pharisees who liked to put on a public show of piety. Jesus tried to demonstrate to his disciples the difference between following the letter of the law, which might include praying in public for all to see, and adhering to the heart of the law, which is to pray sincerely and humbly, recognizing our place before God.

## Lesson Steps



### Bridge

1. Show students an interesting picture.
2. Invite a few volunteers to describe it. Continue asking for more detail.
3. Point out how many words it takes to describe something we can see at a glance.

4. Ask students, “Have you ever heard the phrase, ‘A picture is worth a thousand words’? This can refer not only to an actual painting or photograph but also to a word picture or story that helps us understand something more clearly. Jesus understood the spirit of this phrase very well. He knew that his disciples wouldn’t always understand or retain his truth completely unless he presented it to them in the form of a story—a word picture—to illustrate his meaning and make it memorable.

“Today, we are going to look at three word pictures, or parables, that Jesus used to teach his disciples, and us, something about prayer.”



## Scripture Link

1. Distribute activity sheet 1, and divide the class into four groups. Have each group read and respond to one of the stories.

Word Pictures	Describe the word picture. (What is happening in the passage?)	What does it teach us about prayer?
Matthew 6:5	Do not pray like the hypocrites who pray loudly in public.	Prayer is between a person and God and should not be used to show off.
Luke 11:5-8	A man goes to a friend's house at midnight and asks for some bread.	Be bold.
Luke 11:9-10	Ask, seek, and knock.	Ask and then go looking for what you ask for.
Luke 11:11-13	If a child asks his father for food, the father will give it and not taunt him with other things.	God wants to give his children the good things that they ask for.

will **SEEK** me and **FIND** me when you seek me **WITH ALL YOUR HEART**  
(Jeremiah 29:13).

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2. When the groups are finished, discuss the answers as a class, making certain that these concepts about prayer are clearly understood by all:
- Effective prayer is persistent.
  - If we want to receive, we should ask.
  - Our Father in heaven will give us good things if we will only ask him; he won't, however, give in to our requests if the outcome will be harmful to us or others.

- Prayer should not be a prideful act done for the purpose of bringing glory to ourselves; if we are tempted to pray in order to gain approval from others, we should pray in private.
3. Tell students, “These prayer parables were offered as a response to one of the disciples, who wanted Jesus to teach him and his companions to pray, just as John had taught his own disciples (Luke 11:1). This request came either shortly before or shortly after Jesus’ teaching of the Lord’s Prayer, which is recorded for us both in Matthew 6 and in Luke 11. Not only would Jesus give the disciples the words to use, but he wanted them to understand more of the purpose and the heart of prayer.”



## Student Activities

1. Distribute activity sheet 2.
2. Ask students to create a comic strip to illustrate the word picture they have read in their group. Instruct them to write a sentence or two on the bottom of the picture to explain what they have learned about prayer from the parable.

Illustrate the parable you read in your group in the cartoon strip below. You may choose to use all the boxes, and you may add boxes on the back if you need more.

Title: \_\_\_\_\_

Passage: \_\_\_\_\_


Parable summary: Parable lesson: \_\_\_\_\_

What is this parable trying to say or teach us about prayer? \_\_\_\_\_

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CARTOON STRIP PARABLES

3. Have students write a prayer that is an acrostic of the words *ask*, *seek*, and *knock*. Have students in each group write down any prayer requests any member of the group may have for each of these letters. Have students add these prayers to their prayer booklet.
4. Add the words *Asking* and *Receiving* to the prayer wall.

## Enrichment

- \* **Drama.** Have students act out the parables they have studied in this lesson.
- \* **Drama.** Have students act out other biblical events or stories that can teach us something about prayer.