

YAELE ECKSTEIN

FOREWORD BY DR. PAT ROBERTSON  
AND GORDON ROBERTSON

# GENERATION ~ TO ~ GENERATION

*Passing on a Legacy of Faith to Our Children*



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FOREWORD BY DR. PAT ROBERTSON  
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***Generation to Generation — Passing on a Legacy of Faith to Our Children***

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*With eternal gratitude to God for blessing me with the perfect parents  
who taught me the way I should go.*

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## FOREWORD

*When a young Orthodox Rabbi began his visionary work in 1983 building bridges of understanding between Christians and Jews, it was Dr. Pat Robertson, president of CBN and Regent University, who was one of the first Christian leaders to step forward to embrace Rabbi Yechiel Eckstein's work. Following Rabbi Eckstein's untimely death in 2019, his daughter Yael Eckstein stood at the helm of the organization the Rabbi founded, the International Fellowship of Christians and Jews, as its new president. And it was Dr. Robertson's son, Gordon Robertson, who stepped forward to offer his support. Father and son. Father and daughter. Each represents a link in the chain of faith that stretches from generation to generation, and extends that legacy of faith beyond the boundaries of time and space for generations to come.*



I was privileged to know and to support an extraordinary man, Yechiel Eckstein. Yechiel was an Orthodox Rabbi who realized that building bridges between Christians and Jews was a worthy center for a lifetime work.

After the horrors of the Holocaust and the refusal of some Christian groups to intervene, there arose in the Jewish community a profound aversion to Christians. Yet in the modern-day evangelical church, there

is a profound love of Israel and Jewish causes.

Yechiel Eckstein saw beyond the prejudices of his day to build a fellowship which has brought tens of millions of dollars in relief to beleaguered Holocaust survivors and needy Jews in Israel and around the world that springs forth from the love which evangelical Christians have for Israel.

The work of the *International Fellowship of Christians and Jews* is indeed profound, and I am delighted that Yechiel's daughter, Yael, is carrying on the work of her father. I know that good things are still to come in his memory and as his legacy.

*Pat Robertson*

*Founder/Chairman*

*The Christian Broadcasting Network, Inc.*



Have you ever wondered why God chose Abraham? Genesis 18:19 gives us the answer: “*For I have known him, in order that he may command his children and his household after him, that they keep the way of the LORD, to do righteousness and justice, that the LORD may bring to Abraham what He has spoken to him*” (NKJV). The “*keeping of the way of the LORD*” is not only the secret to Abraham being chosen; it is also the secret to the survival of Judaism. Even without dwelling in their homeland for more than 2,000 years, the Jewish people have survived. No other nation on earth has retained their culture and their faith for 4,000 years.

God is the God of generations, the God of Abraham, Isaac, and Jacob, and this pattern of generations has been repeated since Abraham to the present day. The faith of our fathers is a legacy that requires each generation to keep the way of the Lord. Within the Jewish family, each generation plays a role in observance in the home, from the youngest asking questions at the *seder*, to the mother lighting candles, to the grandfather and father giving the blessing over the children on the Sabbath. Judaism is not just observed in the synagogue, it is primarily observed in the home, and each member of the family is a participant.

In today's world, we live in a culture that is increasingly intolerant of belief, particularly belief in a Judeo-Christian worldview, and in commandments to obey. For years, I have longed for a book, a manual, that could be used by Christian families to transmit a living faith through the generations even while living in a hostile culture. Yael Eckstein has given us that book.

May you study it, may you adopt it, and more importantly, may you do what is written here. If you do, you will find that as we keep our faith, our faith will in turn keep us.

*Gordon Robertson*

*President and CEO*

*The Christian Broadcasting Network, Inc.*



# INTRODUCTION

*Let each generation tell its children of your mighty acts; let them proclaim your power. — PSALM 145:4, NLT*

On February 6, 2019, my life changed forever with one phone call. I had just returned from a family vacation when I received the news that my Abba, my father, Rabbi Yechiel Eckstein, had unexpectedly and tragically passed away at age 67. In the blink of an eye, I had lost my father, my mentor, and my role model.

Inspired by my father's work and vision in founding the *International Fellowship of Christians and Jews*, I had decided to follow in his footsteps, dedicating my life, as he had, to bringing Christians and Jews together and helping Jewish people in need in Israel and around the world. Just months earlier, *The Fellowship's* Board of Directors had named me President-elect to take up my father's mantle once he retired in three years. I had been blessed to work alongside my father since 2005, taking in his vision, his direction, and more recently, taking on more of the day-to-day duties of running the organization. However, the plan had always been for him to be by my side, guiding me through the transition. Now, bereft and devastated, I faced an unknown future on unfamiliar terrain.

Yet, in those difficult days following my father's passing, what became increasingly clear to me was that he had been preparing me for

this very moment my entire life. Not only had he begun training me for running the largest nonprofit humanitarian organization in Israel, more importantly, he had been instilling in me from my childhood the foundational values I would need to navigate this world and make it a better place. My father had left me a legacy of faith.

As renowned Christian preacher Billy Graham said, “The greatest legacy one can pass on to one’s children and grandchildren is not money or other material things accumulated in one’s life, but rather a legacy of character and faith.” In Judaism, we refer to this as *l’dor v’dor*, which literally means “from generation to generation.” We pass down our faith to the next generation not just through formal religious training, but through the holy observances, the rituals, and the traditions that happen within the life of the family. I learned the importance of setting priorities and putting God first through the weekly observance of *Shabbat*. I learned the value of asking questions and seeking wisdom as my family gathered around the *seder* table for Passover. Each holiday that we observed throughout the year, and each tradition that we followed — from the *tzedakah* (charity) box we kept in the kitchen to the reciting of blessings before and after every meal — were opportunities for my mother and father to reinforce the fundamental values of hope, gratitude, generosity, courage, faith, and forgiveness. It is these same values that my husband and I are now teaching and passing on to our four children. I know this brought great pride to my father as he watched his grandchildren being raised with those same values and with so much love for God.

When he founded *The Fellowship* in 1983, my father believed that it was this common ground, this commitment to faith and instilling these

fundamental values in our children, that both Christians and Jews shared. He dedicated his life to building bridges of understanding between Christians and Jews. As more and more Christians began exploring the Jewish roots of their faith, he shared with them how the apostle Paul in Romans 11 taught that Christians have been grafted onto the rich olive tree of Israel. It is with his vision in mind that I write this book and invite you to take this journey of faith with me.

In the pages of this book, we will explore holy observances of the Jewish year and the key value it reinforces, through the teachings I learned at my father's feet, and how my husband and I now incorporate those teachings into our own family. In addition, after each chapter, we have provided a section just for you with information on how the observance is mentioned in the Christian Bible, along with questions and Bible stories to discuss with your family, and a selection of Bible verses to memorize that emphasize a key value. My prayer is that you, too, will be inspired and encouraged as you pass on your faith and train your children for lives of godliness.

Finally, this book is a tribute to my father, in deep gratitude for his love and for his legacy. Shortly before he passed away, my father gave me his blessing in preparation for the day I would assume the duties as president. He said to me then, "This is the prayer I've recited over you every Friday night on *Shabbat* since you were born: May the Lord bless you like our mothers Sarah, Rebekah, Rachel, and Leah. May the Lord bless you and watch over you. May He let His light shine upon you and be gracious unto you. May He lift up His countenance unto you and grant you *shalom*, peace. This is my blessing to you, that your life with your family, with your children, and your calling be filled with love and

meaning.”

These are the words that I have carried in my heart since that darkest day, and which have enabled me to carry on my father’s legacy and pass it on to my own children. Thank you, *Abba*. I love you always.

A handwritten signature in brown ink that reads "Yael Eckstein". The script is cursive and fluid, with the first letter of each word being capitalized and prominent.

Yael Eckstein *Fellowship* President & CEO





# SUKKOT

## TEACHING OUR CHILDREN FAITH

*Trust in the LORD with all your heart and lean not on your own understanding;  
in all your ways submit to him, and he will make your paths straight. — PROVERBS 3:5–6*

*“But blessed is the one who trusts in the LORD, whose confidence is in him.” — JEREMIAH 17:7*

“Faith is not a series of theorems but a way of life.”

— *Samuel Hugo Bergman, (1883–1975), 19th-century Israeli Philosopher*

From God’s commandment to Abraham to leave his homeland for a land he did not know following a God that he could not see, to the nation of Israel standing on the shores of the Red Sea with the mighty Egyptian army at their heels, to the prophet Daniel facing certain death in the lion’s den, the *Torah* is filled with stories and lessons about faith in God. In fact one of the greatest Jewish sages, the 18th-century Rabbi Elijah of Vilna, taught that the entire purpose of the Bible is, “*So that your trust may be in the LORD*” (Proverbs 22:19). Indeed, what is the purpose of any faith community if not to inspire faith in our heavenly Father?

However, upon closer examination, it is clear that there are different levels of faith. There is a foundational belief in God, including the conviction that He is all-knowing, all-powerful, and all-loving. In Jewish tradition, we affirm 13 principles of faith each day, such as our belief that God created the world and the belief that the messiah will come. Every day, we declare that we believe in God’s existence and acknowledge His involvement in the world.

Yet, there is another type of faith, one which requires us to take what we believe in our head and unite it with our heart so that we live

out our faith. This type of faith requires that we not only *believe* in God, but that we also *trust* God — day in and day out, moment to moment. The great 19th-century *Torah* scholar Rabbi Israel Salanter said, “The longest distance between two points is the distance between the head and the heart.” These two levels of faith — between what we believe with our mind and know in our heart — are, indeed, often worlds apart. Bridging the two is part of our lifelong service to God. In the Christian Bible, the apostle Paul described it this way, “*For we live by faith, not by sight*” (2 Corinthians 5:7).

There is a wonderful story that illustrates this. Around the mid-1800s, a man known as the Great Blondin attempted to cross Niagara Falls on a tightrope. Five thousand people gathered to watch. In the middle of the walk, Blondin suddenly stopped, back-flipped into the air, landed on the rope, and then continued safely to the other side. Blondin would cross the Falls many more times — once blindfolded, once carrying a stove, once in chains, and once on a bicycle.

One time, however, he showed up with a wheelbarrow. Blondin turned to the crowd and shouted, “Who believes that I can cross pushing this wheelbarrow?” Every hand in the crowd went up. Blondin pointed at one man. “Do you believe that I can do it?” he asked. “Yes, I believe you can,” said the man. “Are you sure?” said Blondin. “Yes,” said the man. “Absolutely certain?” “Yes, absolutely certain.” “Thank you,” said Blondin. “Then, sir, get into the wheelbarrow.”

Anyone can have a belief, but how many of us are ready to stake our lives on what we believe? There will be times in our lives when our faith will be strong, but our fear will seem stronger. We will all have to decide if we are willing to step into the wheelbarrow and trust that God

will deliver us safely across the wire.

In Judaism, there are two words that roughly express the idea of faith. One is *emunah*, the other is *bitachon*, and there is a profound difference between the two. *Emunah* is believing in God and that He runs the world. *Bitachon* is acting in accordance with that belief. For example, a butcher who believes that his earnings all come from God has *emunah*. However, if he panics when a competitor opens up shop, then he is lacking *bitachon*. *Bitachon* means knowing that only God determines how our lives will unfold and that everything that happens is for the best.



In Judaism, faith is really a verb; it is something we *do*, not something we *have*. It means living our lives in a way that is congruent with our belief in God and our trust in Him. Every year the Jewish people practice this faith-living on the holiday of *Sukkot*, the Feast of Tabernacles. For seven days, we leave the comfort of our homes and go live outside in a rickety hut called a *sukkah* as a reminder of God's provision and protection for us year-round. Just as God had protected the Israelites while they wandered the harsh desert following the Exodus, God provides and protects us while we live in vulnerable conditions.

These days, there are many options when it comes to building a *sukkah*. There are pre-fab ones that are as easy to put together (and as fun) as LEGO® blocks and there are even “pop-up” versions. When I was growing up, our *sukkah* was made of wood, and I remember my sisters and I watching in awe as my father single-handedly constructed

it.

This was no easy feat. First, my father would lug the wooden panels from our shed to our patio, along with the wooden beams that would hold the structure together. Then he would carefully line up the pieces according to the numbers he had assigned them the very first time he built our *sukkah*, so that everything was in place and ready to be assembled. The first two pieces were always the most difficult. My father would follow his plan carefully and join two boards in order to form a corner, which once bolted together, could stand on its own as long as there were no strong winds that day! My father worked as quickly as he could to stabilize the structure while my sisters and I were there to help by handing him the next screw or getting him a glass of water.

It was always a celebrated accomplishment when the *sukkah* was finally complete and stable enough to be decorated. We would sit with my father long after the sun had set and marvel at the structure that once again stood in our Chicago backyard. Over the following days, as is the custom, my sisters and I would hang decorations from the thatched roof and on the walls so that by the time the holiday began, we took great pride in our combined efforts to produce such a magnificent structure — a veritable palace in our young eyes.

One year, there was a powerful storm on the first night of *Sukkot*. We had finished our meal in the *sukkah* as the first drops of rain began to fall. Sleeping in the *sukkah* as we usually did was out of the question, and our family went to bed inside our “regular” home for the night. In the morning, we were distraught to see that our beloved *sukkah*, which we had worked so hard to build, had been blown down by the storm. Our

decorations were ruined, and the *sukkah* was in pieces on the ground. My father sensed our sadness and said to us, “Girls, we will rebuild our *sukkah* and the rest of the holiday will be fine. But I want you to know that God just taught us a very important lesson about life. We can make plans and work hard, but in the end, only God decides what will happen. Even when we don’t like how things turn out, we trust God that everything is for the best.”

Looking back now, it’s clear to me that God allowing our *sukkah* to fall was one of the best life lessons I ever received because it was on that day that I learned to truly trust God — to put my faith (*emunah*) into practice (*bitachon*). I learned that when things do not go according to plan, it does not mean that God is not in control or that He does not love me. I learned that I do not have to understand God’s ways to know that He is always good. I learned the true meaning of the verse, “*For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD*” (Isaiah 55:8).

Every year after that when we built our *sukkah*, it was no more sturdy than the year it blew down, and many times the Chicago weather was just as bad or worse. Yet, it never blew down again. During those years, I learned that while God might have allowed our *sukkah* to fall apart once, He could also hold up the flimsy structure against all odds year after year. Even as our *sukkah* aged and the wood began to warp, it was not God’s will for it to fall, and so it stood for decades.



The holiday of *Sukkot* is a celebration of *bitachon*, that very faith-living

and trust in God. Also known as the Feast of Tabernacles or the Festival of Booths, the festival recalls the 40-year journey that the Israelites took across the desert after their Exodus from Egypt. During that time, God provided for His people in an environment where it is nearly impossible to survive. The Bible tells us that God provided a pillar of cloud during the day and a pillar of fire at night to guide His people (Exodus 13:21). In addition, God provided manna from the sky for them to eat, a traveling well of water for them to drink, and shelters to live in while they camped. On *Sukkot*, we remember all God's provisions for His children – as the psalmist reminds us, “*For in the day of trouble he will keep me safe in his dwelling; he will hide me in the shelter of his sacred tent and set me high upon a rock*” (Psalm 27:5).

In Leviticus 23:42–43, we are commanded to “*Live in temporary shelters for seven days: All native-born Israelites are to live in such shelters so your descendants will know that I had the Israelites live in temporary shelters when I brought them out of Egypt. I am the LORD your God.*” On *Sukkot*, we live in a temporary hut, a *sukkah*, for an entire week to remember how God cared for and protected our ancestors in the desert during those 40 years. When God took the Israelites out of Egypt, He didn't just leave them to fend for themselves. He provided them with all their needs on a daily basis on their journey to the Promised Land. On *Sukkot*, we are reminded that God will also provide for us and that we can trust Him in all circumstances — be they times of deprivation and harshness, or of abundance and joy.

*Sukkot* is celebrated in the fall, just a few days after the High Holy Days of *Rosh Hashanah* and *Yom Kippur*. The Jewish custom is to begin

building a *sukkah* immediately after *Yom Kippur* ends. The walls are usually constructed out of simple pieces of wood or from canvas, but the roof, called *schach*, must be created out of natural materials like bamboo or tree branches and must be sparse enough so that the stars can be seen from inside the structure. All year long, when we look up in our homes, we see the sturdy ceiling and roof as the source of our protection. But on *Sukkot*, within our *sukkah*, we look up and see the heavens, and know that our Savior and Protector is God.

During this holiday, we eat, sleep, and spend as much time as we can inside the holy *sukkah*. We try to make it resemble a home as much as possible, and we are encouraged to decorate it beautifully. Since *Sukkot* takes place during the harvest season — it originally marked the ingathering of the fall harvest as a thanksgiving festival — many people decorate the *sukkah* with hanging fruits (real or faux) of the seven species of the land of Israel, such as pomegranates, grapes, and figs.

Interestingly, although *Sukkot* is probably one of the lesser known of the Jewish holidays, it is described in the Bible as a holiday for all nations in the messianic era. The book of Zechariah tells us that “*the survivors from all the nations ... will go up year after year to worship the King, the LORD Almighty, and to celebrate the Festival of Tabernacles*” (14:16). *Sukkot* has universal and eternal significance for people of all faith; as we read in the book of Zechariah in synagogue, “*The LORD will be king over the whole earth. On that day there will be one LORD, and his name the only name*” (14:9).





When we understand that *Sukkot* commemorates God's providence in the desert following the Exodus from Egypt (recalled on Passover, which occurs in the spring), an important question arises: Why isn't *Sukkot* celebrated in the springtime, the same season when its events originally took place?

According to Jewish tradition, *Sukkot* is celebrated in autumn so that we can experience God's providence while exposed to the elements, just as the ancient Israelites experienced His shelter and protection while exposed to the dangers of the desert. Autumn ushers in the time when most people move from outdoors to inside. The weather gets cooler, and in Israel, the rainy season begins. However, instead of taking shelter inside our homes, under our sturdy roofs, it is precisely in this vulnerable environment that we move outside into our rickety, unstable *sukkah*. *Sukkot* tests our willingness to sacrifice our comfort and convenience for the sake of obedience and trust in God and His word.

The roof of a *sukkah* has to provide more shade than sun, but as mentioned previously, it must also be sparse enough to see the sky and let in rain. We want to be exposed. We want to have the experience of completely relying on God when we could perhaps more easily rely upon our manmade homes and ourselves. On *Sukkot*, we choose vulnerability. We relish the opportunity to live by the grace of God. And for this act of faith, the prophet Jeremiah declared, the Jewish people merited divine loving-kindness: "*I remember the devotion of your youth, you ... followed me through the wilderness, through a land not sown*" (2:2).

In truth, we always live by the grace of God. The difference is that all year long we create the illusion that we are in control of our destiny.

We live in our big strong homes protected by locks and alarms. Many of us enjoy climate-controlled houses that provide us with comfort in the heat and the cold, and immunity from the weather. However, once we step into the *sukkah*, we realize that we are no longer in control. Our *sukkah* is intended to be a metaphor for life, reminding us that in spite of all the scientific and technological success that God has allowed us, we never have been — nor ever will be — in charge of our destiny. Only God holds the reins of the world — we live or die by His will alone.

In the Jewish Oral Tradition, the *sukkah* is referred to as a “shelter of faith.” Houses rest upon strong physical foundations and rely upon human ability. A *sukkah*, in contrast, rests on faith alone and relies solely on God to protect the structure and the people within it. When we are in the *sukkah*, we are sitting in the “shadow of faith,” and the walls of the structure are considered a divine embrace.

*Sukkot* is also known as the “time of our joy,” based on the Bible verse that instructs us, “*Celebrate the Festival of Tabernacles ... Be joyful at your festival*” (Deuteronomy 16:13–14). There is no greater joy in life than having complete trust in God, knowing that everything was, is, and always will be exactly as it should be — divinely ordained, perfect, and for our very best.



*Sukkot* is definitely one of the most joyful weeks of the year for our family. The excitement begins the moment the sun sets on *Yom Kippur*. After breaking our fast at a family meal, we head into our yard and begin constructing our *sukkah*. The sound of nails being hammered into wood

fills the neighborhood, mixed with the sound of children's laughter.

Once our *sukkah* is standing, our children begin to decorate it, just as my sisters and I used to do. They bring home school projects to hang on the walls of the *sukkah* and make paper chains out of colorful strips of paper to drape from the ceiling. As the holiday gets closer, the *schach* goes up, which in Israel is usually comprised of large palm fronds that are conveniently delivered to our home.

Once *Sukkot* begins, our family moves into the *sukkah*. There we eat, entertain family and friends, play music, sing, and enjoy each other's company. At night, we drag out mattresses and lay out sleeping bags so that we can all sleep under the stars. We know it might rain, and sometimes it does. We know a cat may sneak in, and sometimes one does. We know we may get mosquito bites and that there is no alarm system attached to the *sukkah* door. Nevertheless, we know that God is watching over us, and we go to sleep feeling happy, loved, and secure.

Living in Israel is in many ways like living in a *sukkah* all year round. We know that we are surrounded by enemies on all sides. We know that the next terror attack can happen at any time, anywhere. My children have lived through wars, heard the piercing air raid sirens, and experienced running to a bomb shelter. We have had many talks about faith in God during these times.

At the same time, we are all very aware that we live in the land where, "*the eyes of the LORD your God are continually on it from the beginning of the year to its end*" (Deuteronomy 11:12). We know that He who guards Israel neither slumbers nor sleeps (Psalm 121:4). We have experienced God's providence and seen His miracles — we speak

about them to our children, reflect upon them, and make sure that nothing goes unnoticed.

From the very outset, the land of Israel has been a land that requires faith in order to live. Even in biblical times, it was evident that rain in the Holy Land was not a given, and consequently, sustenance was most obviously dependent upon God. It was something that had to be prayed for. Today, we joke that God gave the nation of Israel the only sliver of land in the entire Middle East without oil! And yet, God knew exactly what He was doing when He gifted us this land that is low in natural resources but overflowing in His spirit. In the Jewish tradition, Israel is known as the land of faith, because it is only through faith and trust in God that one can live in the land, build houses, and plan for the future.

Perhaps there is no greater training ground in faith than the land of Israel, and I am so grateful that my children experience that every day of their lives. They have learned to trust God for protection. They live everyday knowing that they are the culmination of God's promises and biblical prophecy. They witness prophecy come to fruition in the streets where they walk, the people they meet, the freedom they enjoy, and the produce of the land they feast upon.

Like the *sukkah*, sometimes the rain gets in — sometimes life doesn't go the way we would like. There are plenty of times when life in Israel is challenging and scary. Yet, just as the *sukkah* also lets in the sun and provides a magnificent view of the resplendent starry nights, it is here in the Holy Land that we can see God's majesty, experience His glory, and feel His unending love and protection.

King David, the master of trusting God, wrote, "*When I said, 'My*

*foot is slipping, ' your unfailing love, LORD, supported me. When anxiety was great within me, your consolation brought me joy" (Psalm 94:18–19). As Jesus taught his disciples in his great Sermon on the Mount, "Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes? Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they?" (Matthew 6:25–26). May we all learn to live out our faith in God each and every day, trusting Him with our very lives, knowing that He alone is "my rock, my fortress, and my deliverer" (Psalm 18:2).*

## ***SUKKOT IN THE NEW TESTAMENT***

As one of the three great pilgrimage festivals the Jewish people were commanded to observe, *Sukkot*, or the Festival of Tabernacles, certainly would have been observed by Jesus. In John 7, we read about Jesus going to the Festival of Tabernacles in secret because the religious leaders were already watching for him (v.11). During the weeklong festival, Jesus spent much time in the Temple, teaching the crowds and causing dissent among those who believed he was a prophet (v.40), those who believed he was the messiah (v.41), and those who believed he was a fraud (vv.44–52). It was on the final day of *Sukkot* that Jesus taught, “*Let anyone who is thirsty come to me and drink. Whoever believes in me, as Scripture has said, rivers of living water will flow from within them*” (John 7:37–38). The reference to “*living water*” echoes the very term used in Zechariah 14:8 that describes the culmination of the yearly pilgrimage of Gentiles to Jerusalem on *Sukkot* during messianic times.

## FAMILY TIME — TEACHING OUR CHILDREN FAITH

1. Discuss with your family what it means to have faith in someone or something. How is that kind of faith different (or similar) to having faith in God?
2. Read the story of the four men who brought their paralyzed friend to Jesus for healing in Mark 2:1–12. How did the four men demonstrate their faith? How did Jesus respond? What does this story tell us about the importance of faith?
3. The author of Hebrews wrote, “*Now faith is confidence in what we hope for and assurance about what we do not see*” (Hebrews 11:1). Read some of the examples of great faith described in Chapter 11; discuss how each demonstrated this definition of faith.

### *For Parents*

Yael wrote, “In the Jewish Oral Tradition, the *sukkah* is referred to as a ‘shelter of faith.’ Houses rest upon strong physical foundations and rely upon human ability. A *sukkah*, in contrast, rests on faith alone and relies solely on God to protect the structure and the people within it.” What can you do to help your family build their own “shelter of faith” and trust solely in God for guidance and protection?

## MEMORY VERSES

Select one of the verses below for you and your family to memorize on living with faith.

*Those who know your name trust in you, for you, LORD, have never forsaken those who seek you. — PSALM 9:10*

*Trust in the LORD with all your heart and lean not on your own understanding;  
in all your ways submit to him, and he will make your paths straight. — PROVERBS 3:5–6*

*“But blessed is the one who trusts in the LORD, whose confidence is in him.” — JEREMIAH 17:7*

*For we live by faith, not by sight. — 2 CORINTHIANS 5:7*

*And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him. — HEBREWS 11:6*



## ABOUT THE AUTHOR



Yael Eckstein is President and CEO of the *International Fellowship of Christians and Jews*, the largest charitable organization in Israel and the largest Christian-supported humanitarian organization helping Israel and the Jewish people. *The Fellowship* raises more than \$127 million annually, helping 1.5 million Jews in need in Israel and around the world.

Yael leads all ministry programs and serves as the international envoy and on-air advocate, giving her the rare distinction of being a

woman leading one of the world's largest religious charities. She recently was named by a leading Jewish publication as one of the "top 100 individuals who have positively influenced Jewish life" for her work as "the world's leading Jewish interfaith activist."

Prior to her present duties, Yael served as Global Executive Vice President, Senior Vice President, and Director of Program Development and Ministry Outreach. Yael was trained for leadership for over 16 years by her father, Rabbi Yechiel Eckstein, who founded *The Fellowship* in 1983 by reaching out to Christians and building bridges of trust and mutual effort based on their shared love of the Bible and support for Israel and the Jewish people.

Yael's writings have appeared in a variety of respected publications, including *The Jerusalem Post*, *Fox News*, *The Christian Post*, and *The Times of Israel*. She is the author of two books: *Holy Land Reflections: A Collection of Inspirational Insights from Israel*, and *Spiritual Cooking with Yael*. In addition, her insights into life in Israel, the Jewish faith, and Jewish-Christian relations can be heard on *The Fellowship's* radio program *Holy Land Moments*, which airs five times a week on nearly 1,000 stations in the U.S., Canada, and beyond.

Born in Chicago and now a proud citizen of Israel, Yael and her husband, Amichai, are the proud parents of Meyora, Liam, Sapir, and Shimmy, to whom they are imparting the legacy of faith.



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*“The greatest legacy one can pass on to one’s children and grandchildren is not money or other material things accumulated in one’s life, but rather a legacy of character and faith.” — Billy Graham*

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In Hebrew, the expression for this is *l’dor v’dor*, which literally means “from generation to generation.” In Judaism, faith is passed down from one generation to the next primarily through the holy observances, rituals, and traditions that happen within the life of the family.

Through the weekly observance of the Sabbath, Jewish children learn the importance of setting priorities and putting God first. As the family gathers around the *seder* table for Passover, children learn the value of asking questions and seeking wisdom.

Each holiday observed, and each tradition followed are opportunities to reinforce the fundamental values of faith. *Generation to Generation* unlocks these holy observances and traditions and reveals the key values they reinforce.

Each chapter also includes a special bonus section containing:

- Insight on how the observance is mentioned in the Christian Bible
- Questions and Bible stories to discuss with your family
- Bible verses to memorize that reinforce key values

These are the values and rituals that Yael Eckstein learned from her father, that she and her husband are now passing on to their four children, and that will allow you to pass on a strong and living faith to *your* children and grandchildren.