

YEAR LEVEL	1 & 2
TITLE	Daily Life in Jesus' Time
STRAND	TRINITY
SUGGESTED DURATION	4-6 weeks
ENDURING QUESTIONS	How do we know Jesus? Where do I find Jesus in my life?



Unit Focus

In this unit students will learn about Jesus. They will discover what life in Nazareth was like at the time of Jesus and where possible make links with their own life experience.

Achievement Standards

By the end of **Year 2**:

Students describe what life was like for Jesus growing up in Nazareth. They identify and compare aspects of Jesus' life with their life as a child.

Unit Outcomes

By the end of this unit students should be able to:

1. Understand more about what life was like in Jesus' time.
2. Compare aspects of life in the time of Jesus with life today.

Key Understandings for Students

- Jesus grew up in Nazareth.
- Jesus was the son of Mary, who was married to Joseph, a carpenter. Jesus grew up in this family.
- Life for Jesus was very different to life for us today.

Student Context

Students in Years 1 and 2 are beginning to develop their independence while still needing the security of ritual and routine.

They are ready to explore other types of ritual and routine and compare it to their own situation. They are able to use their imagination to develop personal images of the people they encounter in their religious traditions. It is important to understand that these may well become life-long images. Therefore, we need to present accurate and realistic images of life in Nazareth at the time of Jesus. We need to acknowledge the implications of this when

reflecting upon Jesus' life and actions. This will help the students to relate their ensuing life experiences to Jesus in a meaningful and productive way.

Theological Background for Teachers

The Birth of Jesus

The Gospels of Matthew and Luke record the events of Jesus' birth. The stories of the birth of Jesus draw on texts from the Hebrew Scriptures. Both evangelists highlight the significance of Jesus' birth. Both the evangelists wish to emphasise that the birth of this child was no ordinary birth. In Matthew Jesus is seen as the new Moses, liberator of the people of God. The flight into Egypt and the return of Jesus, Mary and Joseph to the land of Israel (Mt 2: 13–21) echo the story of Joseph and his brothers (Gen 37) and the liberation of the Hebrew slaves in the Exodus. Matthew's genealogy (Mt 1:1–17) emphasises, for his Jewish audience, the continuity between Jesus and the great liberators of Jewish tradition. Luke sets Jesus' birth in the context of a Roman census. The Romans were the rulers of the known world. Luke sees Jesus' birth in the context of world events. Both Gospel narratives are rich in symbolism and hidden meaning. Jesus is linked to Bethlehem and David. This hints at Jesus' kingly and messianic status. The Magi from the east (Mt 2:1–12) symbolise the nations of the world come to pay homage. The virginal conception of Jesus is linked to the mysterious sign spoken of by Isaiah (Mt 1:23 cf. Isaiah 7:14).

Jesus' Parents

Jesus belonged to a family. Jesus had a mother whom Christian tradition names as Mary. Matthew's Gospel states that Mary's husband was Joseph, 'a man of honour'. Luke's gospel says that at the time of Jesus' conception, Mary was betrothed to a man named Joseph of the House of David. Luke's Gospel relates that Jesus' parents had him circumcised and presented in the Temple as required by Jewish law. The family of Jesus lived at Nazareth. Jesus' family went to Jerusalem for the feast of the Passover before returning once more to Nazareth. This part of Jesus' earthly life is sometimes referred to as his 'hidden life'. Luke refers to it as a period in which Jesus increased in wisdom, maturity and favour with God (Lk 2:39–40). All four Gospels illustrate the importance of relationships to Jesus. Jesus' understanding and practice of relationship grew out of his family experiences. One of the contributing factors must have been Jesus' good and wholesome home life. His was a normal family, knowing the pleasures and pain of everyday life. We do not hear in the Gospels anything of Joseph's involvement in the life of Jesus beyond the 'hidden years'. Mary is mentioned at significant moments throughout the public ministry of Jesus. Mary is also mentioned as being among the group which prayed continuously after Jesus' ascension and before Pentecost (Acts 1:14).

The Bible tells Jesus' story

The story of Jesus is recounted in the Gospels. The four Evangelists were primarily theologians. Their major concern was to communicate the religious significance of the life, death and resurrection of Jesus. They understood and interpreted the significance of Jesus in the light of the story of the People of Israel. The Evangelists understood and interpreted Jesus in the light of the post-resurrection experience of Jesus' followers who were forming Christian communities or churches throughout the Graeco-Roman world. Christians understand and interpret the Jesus story by looking to both the Hebrew and Christian Scriptures and to the ongoing Christian experience of the Church.

Jesus' childhood, teenage years and adulthood

All four Gospels have the public ministry of Jesus as their major focus. It seems that Jesus was about thirty years of age when he began his public ministry. The Gospels pass over Jesus' childhood and early adulthood in relative silence. Mark and John say nothing about Jesus' childhood, teenage years and early adulthood. Matthew briefly records Jesus' ancestry, virginal conception, the visit of the Magi and the flight into Egypt and return. Luke has most detail on the years prior to Jesus' public ministry. From Luke alone we learn of the twelve year old Jesus among the doctors of the Law in the Temple. From Luke we may assume that Jesus lived the normal life of a first century Jew

in a small village. Jesus grew as other young Jews of his time. As Luke puts it 'And Jesus increased in wisdom, stature, and in favour with God and men.' (Lk 2:52)

Jesus' mission

In their accounts of the years before Jesus' public ministry Matthew and Luke give their readers hints of Jesus' mission. The account of the visit of the Magi is Matthew's way of indicating Jesus' universal mission to the Gentiles (Mt 2:1–12). Matthew's genealogy places Jesus firmly in the line of Abraham and David. Abraham was the father of Israel and David the messianic king of Israel (Mt.1:1). Luke links the mission of Jesus to that of John the Baptist through the pregnancies of Mary and her cousin Elizabeth and the births of John and Jesus (Lk.1:2– 2:38). All four Gospels make strong links between the public mission and ministry of Jesus and the mission and ministry of John the Baptist. Early followers of Jesus saw the ministry of John the Baptist as a preparation for the ministry of Jesus. In the four Gospels the direction and implications of Jesus' mission and ministry emerge gradually. Jesus preaches the Word of God drawing on the ordinary everyday experience of his listeners. Jesus speaks with authority. Jesus' message challenges injustice and oppression, bringing him into conflict with the authorities. Jesus goes about healing and doing good. His mission and ministry, at first to the People of Israel, soon extend to the Gentiles. Jesus heals and forgives sin. The mission and ministry of Jesus are summed up in the idea of the Kingdom of God. This Kingdom or Reign of God is a vision of a restored humanity in which justice and love have done away with all injustice and oppression.

Characteristics of Jesus as a person through story

The stories that Jesus told reflect his own humanity and his relationship with God and others. Jesus was able to relate to both the poor and lowly and the rich and well connected. The parables of Jesus are meant to jolt his listeners out of their customary ways of thinking about God and the world. The parable of the Good Samaritan confronted Jewish prejudices about the hated Samaritans. Jesus' story about the labourers who come at the eleventh hour receiving the same wages as those who laboured all day indicates that God's justice is different from human justice. Jesus' parables show that he was a man of intelligence and insight. Jesus is a person in touch with the details and realities of life around him. As the Gospel narratives about Jesus unfold his human qualities are revealed. Jesus is patient with his disciples who are so slow to learn. Jesus weeps at the death of a friend. He feels compassion for a widow deprived, through death, of her only son. Jesus is courageous in confronting those who misuse power. He stands up to a self-righteous mob ready to stone to death a woman taken in adultery. Confronted with the horror of his own death Jesus sweats blood. In the stories Jesus told and the narratives about Jesus numerous personal characteristics of Jesus are depicted.

Scripture

Godly Play Jesus Family Part 2 – Jesus Lost in the Temple (Sydney)

Major Assessment Task

Students build up a profile of facts to compare their life now with Jesus' life. Students illustrate/use photos and write their information in a book titled "My Story, My Life" and "Jesus' Story, Jesus' Life. Headings include housing, food, clothing, occupations, education, games for children.

Suggested Teaching & Learning Experiences

Focusing Activity:

Prepare a tasting table of Judaic foods: unleavened bread, dates, cottage cheese, honey and melon (other foods as available), for student sampling. Invite children to suggest why you have prepared this food? Where do they think it comes from? Do you eat any of these foods at home? What do they remind you of at home?

- Jesus grew up in a village called Nazareth. Locate Nazareth on the map of Palestine at the time of Jesus and show students pictures of the village.
- Godly Play Jesus Family Part 2. Students respond with wonderings. (**Appendix 1**)
- Using the websites, the teacher assists students to gather information about life in the time of Jesus – and allows time for them to work on their books. You may like to organise the focus using headings such as, games, jobs people did, clothes, mode of transport, houses.
- Create Palestinian houses using clay/mud or in the sandpit, or out of construction within the learning space.
- At the completion of the unit, students could dress up as people from Jesus' time and have an experience of life in that time. They could play some games that Jesus may have played, eat some of the food again and share their completed books with parents or another class.

<https://www.youtube.com/watch?v=Ax-VoayzdyA>

<https://dailylifeinthetimeofjesus.weebly.com/daily-life-at-the-time-of-jesus.html>

<https://www.christianitytoday.com/history/issues/issue-59/life-times-of-jesus-of-nazareth-did-you-know.html>

Appendices

Appendix 1: Godly Play- Jesus Family Part 2 (Sydney)