

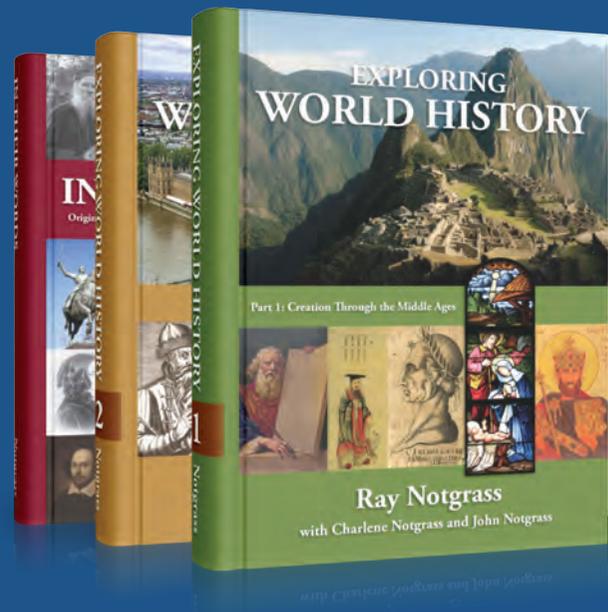
Exploring World History Curriculum Package

From Creation to the 21st century, *Exploring World History* presents ancient, medieval, and modern history from the perspective of faith in God and respect for His Word. In addition to reading the history narrative about events, issues, and people from around the world and across the centuries, students read the words of people who made history in original documents, speeches, poems, and stories. The course offers a thorough survey of Western civilization with significant coverage of Latin America, Africa, and Asia. The lessons feature hundreds of full-color photographs and illustrations.

Exploring World History is designed to be easy-to-use for parent and student. Each of the 30 weekly units has an introduction that features a summary of the unit with the Bible memory work, books used, and suggested writing assignments and hands-on projects. Each of the 150 daily lessons (five lessons per week) includes the history text and the reading assignments for that day. A focused student can direct his own study, and the parent can offer assistance as needed.

The full curriculum package includes:

- *Exploring World History Part 1*
- *Exploring World History Part 2*
- *In Their Words*



Completing the full course provides your child with a year's high school credit in three subjects: World History, English, and Bible. The curriculum includes the instructions, lessons, and assignments for completing the course over one school year. As part of the English credit, the course also assigns twelve literature titles that go along with the history lessons (see page xvi of *Part 1*).



The *Exploring World History Student Review Pack* is an optional additional resource. This pack includes three additional resources. The *Student Review Book* includes lesson review questions, literature review questions, literary analysis, and Bible commentary. The *Quiz & Exam Book* has weekly quizzes and six exams. The *Answer Key* has all of the answers for the parent to use in grading.

For more information, visit notgrass.com or call 1-800-211-8793.

*For all those who have in any way shared the sacred and imperishable gospel
with those from every tribe and tongue and people and nation (Revelation 5:9).
You have helped to fulfill God's plan for mankind and have offered hope where there was none.*

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Previous Page: Noah's Ark (English, 15th Century)

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Iguazu Falls on the Border of Brazil and Argentina

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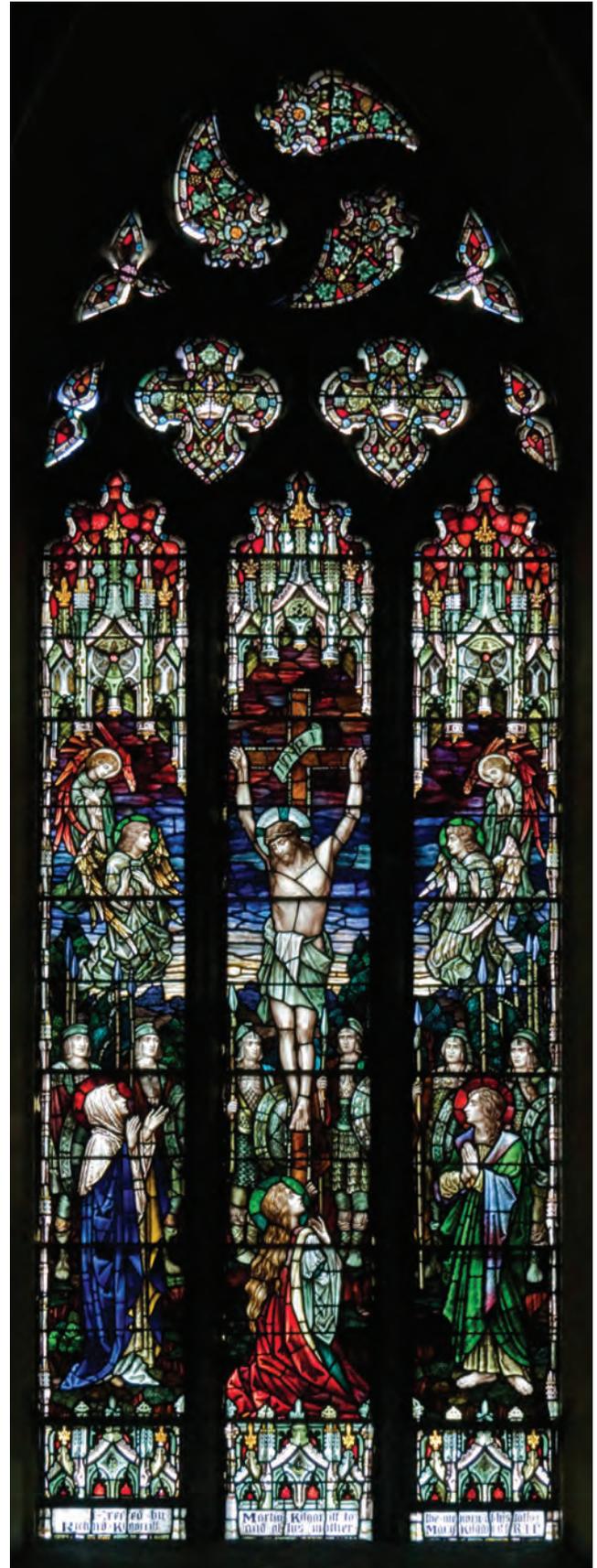
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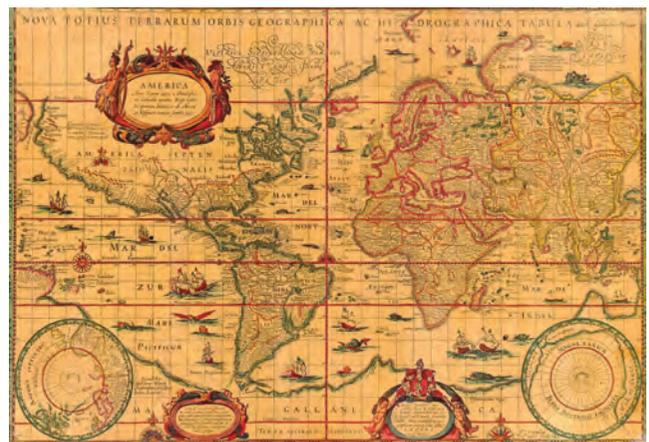
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Church in Budir, Iceland

How to Use This Curriculum

You are about to embark upon an exciting journey. You will go to fascinating places and meet amazing people. You will hear stories of faith, courage, endurance, and victory over seemingly impossible odds. You will wrestle with challenging ideas that could change your life. You are about to begin a study of the story of mankind.

Our Goals

We have several goals for this curriculum. First, we want to honor God. To Him be all praise.

Second, we want to help you understand world history. The story of our world is the story of what God has done and what people made in His image have done. To tell the story we have provided 150 lessons. Part 1 has 75 lessons to be completed in the first semester. Part 2 has 75 lessons to be completed in the second semester. You will also learn the history of the world from the words of people who lived it when you read the assignments in *In Their Words*.

Third, we want to open your heart to good books and to help you enjoy reading. The twelve full-length works of literature we have chosen to go along with this course are uplifting and worth reading.

Fourth, we want to help you understand the Bible better. We have placed a great emphasis on

the story of the Bible, from Old Testament times through the period of the early church. The Bible studies included with the units are intended to help you see how relevant the Bible is to the study of history and to our lives today. The more you get into the Word, the more God will change your life.

Fifth, our prayer is that you will be a better person and a better Christian for having invested your time in this material. You will only get out of it what you put into it, so give it your best and you will receive great blessings from it.

How It Works

This curriculum provides credit in three high school subjects: world history, English, and Bible. The 150 lessons are divided into thirty units of five lessons each. Since a typical school year has thirty-six weeks, you have some flexibility in completing the course. You can take two weeks to complete a unit when you find a topic particularly interesting or when your schedule is especially busy. Families are free to choose how they want to schedule the course, but many families choose to begin a unit on Monday and finish it on Friday.

On the first day of a unit, you and a parent should read the unit introduction. Here you will

find a brief overview of the unit; a list of lessons for that unit; a Bible passage to memorize; a list of books used with that unit; choices for a project for that unit; and, when a literature title is begun, an introduction to that book.

After reading the introduction, choose a project to complete by the end of the unit and make a schedule for how to complete it. Find the memory work for the week in the Bible translation of your choice.

Complete the following each day:

- Read the lesson for the day.
- Complete each of the Bible, *In Their Words*, and Literature assignments for the lesson.
- If you are using the optional *Student Review*, complete the assignment(s) for that lesson.
- Work on your Bible memorization and on your chosen project.

On the last day of each unit, you will recite or write your memory work and complete your project for the unit.

An assignment checklist is available as a free download on our website (notgrass.com/ewlinks).

Student Review

We offer an optional *Student Review* pack with daily review questions; a quiz for each unit; and comprehensive exams in history, English, and Bible every five units. Reminders to do these are included in the list of daily assignments. The *Student Review* also has Bible commentary for many Bible readings and literary analysis for the twelve full-length works of literature.

Tips on Memorization

Each unit of *Exploring World History* gives a Bible passage to memorize. Here are some tips on memorization. Pay attention and internalize what the verses mean. It will be much easier to memorize thoughts that you understand than a string of words

that have no meaning to you. Write the verses on an index card or divide them between several index cards. Keep these handy to use when you have a spare moment. Copying out the verses is a good exercise, especially if you learn visually.

Draw pictures illustrating the verses. Ask another person to read the verses to you. Ask another person to listen to you and correct your recitation. Working on memorization consistently in small chunks of time over several days works much better than last-minute cramming.

Unit Projects

Each unit has three choices for a project. Your choices always include a writing assignment. Discuss with a parent how many writing assignments you need to complete to fulfill the English requirement as you study *Exploring World History*. We recommend that you choose the writing assignment as your project a minimum of six times throughout the course. The other project choices include a wide variety of activities: building models, cooking, field trips, volunteer opportunities, and more, all of which will enhance and expand what you are learning in the course.

The projects relate to the material in the unit. Where applicable, the lesson from which the project is drawn is noted. You should choose your project at the beginning of the unit and work on it throughout the unit. Don't wait until the end of the unit or until you reach the lesson noted. You may need to look ahead at the relevant section of the lesson to get started on your project.

As you choose your project unit by unit, take the opportunity to try new things and expand your skills. If you have never made a model out of STYROFOAM™, or seldom do any cooking, or don't know how to make a video, this is your chance!

You are expected to complete each project at a high school level. Some of these assignments could be given to an elementary school student and the

results would be on an elementary school level. Your work should be performed with care and research and with attention to accuracy, creativity, and excellence. Throwing something together in a haphazard fashion is not appropriate. Whether you spend your time writing an essay or building a model, use your mind and hands to create something you can be proud of.

Lesson Illustrations

We have carefully chosen historic illustrations and modern photographs to help you get a glimpse of the people and places you read about in this curriculum. Many of the illustrations are works of fine art from around the world. You will notice that artists often represented scenes from the Bible using clothing and buildings that were contemporary to the artist. We included some of these paintings for their artistic value, even though they are not accurate from an historical perspective.

How We Present Scripture

The most important material in this course are the studies from God's Word. Understanding world history and literature is important, but how we live before God is the most important issue before each one of us. We want to help you as you do that.

We emphasize the Bible a great deal, especially in the first half of the course. The events of the Bible took place in history, so we should look at the historical context of the Bible. At the same time, the Bible, Old Testament Israel, and Christianity have had a huge influence on world history, and we would not do justice to world history if we downplayed this influence. The Bible is central to our understanding of world history.

We believe in the inspiration and authority of the Bible, and our desire is to present the Bible in all of its truth, wisdom, and power. We strive in all we do simply to be Christians. We are on a quest to understand the truth that God has provided in His

Word. We believe that eternal truth does exist, but we do not claim to know it all.

In this curriculum we have sought to present a fair analysis of church history, highlighting various people, viewpoints, and denominations. If you read something in this curriculum that differs from what your family believes, take the opportunity to discuss the issue and search the Scriptures together. We welcome your feedback. If you believe that we have written something in error, please e-mail us so that we can learn together the truth that will set us free.

Thanks

This has been a family project for us. I wrote most of the lessons and guided the overall project. My wife, Charlene, and our son, John, each contributed several lessons. John did a fantastic job developing this new edition with a new format, color pictures, and many new documents in *In Their Words*. Our daughter Bethany and I developed the unit activities and the assignments at the end of the lessons. Our daughter Mary Evelyn designed the beautiful covers. All of us along with our son-in-law Nate did the proofreading.

As we have worked on this curriculum, time and again we have seen God's wisdom, power, and love displayed in the story of mankind. We are convinced anew that Jesus really is the answer for every individual and for human society. We see this curriculum as an opportunity for us to help and encourage other homeschooling families and to explore together the wonderful story of world history. May God bless you.

*Ray Notgrass
Gainesboro, Tennessee
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January 2014*



Students in the Early 20th Century

Advice on Writing

Composition is part of most high school English courses. It usually involves learning how to express ideas, write themes, and do research papers. Practicing writing helps you to develop your style and skill, just as practicing any activity will help you to be better at it. I make my living by writing, so I appreciate the importance of this skill.

One goal of high school composition is to prepare you for college composition. I have taught college students who never learned to construct a good sentence, let alone a good paragraph. However, learning to write just for high school and college composition assignments is a limited goal. Life does exist beyond school.

You will probably have many occasions to engage in research and to prepare your thoughts on a vital subject such as abortion or capital punishment. You will have numerous opportunities to write: letters to friends and family, journals, letters to the editor, advertisements for your business, and reviews and articles for periodicals, to mention just a few. The Internet has created new possibilities for sharing your ideas in written form. Desktop publishing has made getting a book published within the reach of many people who might not get a contract from a big-name publisher.

Writing helps you express what you understand about a subject. If you can't explain something to another person, you probably don't understand it well yourself. The writing assignments in this course will help you learn to pull your thoughts together.

Good writing style is important in getting your ideas across to other people. Writing skills will be helpful in your job or in conducting your own business. You will bless your spouse and children if you write thoughtful letters to them often. You can help others by expressing yourself well in writing.

Three ways to improve your writing are to read good writing, to write often yourself, and to receive criticism of your writing with humility and a desire to do better. Reading and applying the guidance in good books on writing will also help you refine your technique. I recommend *The Elements of Style* by William Strunk Jr. and E. B. White.

Writing Assignments in This Course

Each week you do a writing assignment (instead of one of the other suggested projects), you will have two or three possible topics from which to choose. Some of the assignments ask you to imagine you were living at the time and write a journal entry, speech, or article to express your

perspective on something related to that unit. The other assignments ask you to write an essay about a particular person, idea, or other topic.

A basic way to compose an essay is to write five paragraphs: an opening paragraph that states your purpose, three paragraphs that develop three different points or arguments, and a closing paragraph that summarizes your position or topic. If you are floundering on a particular assignment, using this outline can get you started.

The usual target length of your writing projects for this course is 300 to 500 words, which is about two or three typed, double-spaced pages.

Writing Tips to Implement

Here are some tips I have learned that have helped my writing.

Write with passion. Believe in what you are saying. People have plenty to read, so give them something that will grip them. If you don't believe deeply in what you are saying, you give others no reason to do so either. This raises an issue that is related to many writing assignments. Assigned writing is like assigned reading: we often approach it as a chore. Deep emotion and a passion for convincing others are difficult to express in a theme on "The American Interstate System" or "How I Spent My Summer Vacation."

If a writing assignment in this curriculum does not excite you, change it or select one about which you can write passionately. If you ever do write about the American Interstate system, approach it in a way that makes it personal and compelling.

Writing with passion means that you should not soft-pedal what you say. Phrases such as "It seems to me," "I think that it would be good if," or "My personal opinion, for what it is worth," take the fire out of your message. It is your piece, so we know it is your opinion. Just state it. Related to this is the common use of quotation marks to highlight a word. Save quotation marks for when you are actually quoting something.

Develop your paper in an orderly and logical way. Using an outline helps me to structure what I am writing. Identify the major points you want to make, the order in which you need to make them, and what secondary points you want to include to support your major points. Be sure that each paragraph has one main point, expressed in a topic sentence, with the other sentences supporting that point. In a narrative, tell what happened first before you tell what happened later. In an essay, make your points in the order of their importance to your overall theme.

Don't try to put everything you believe into one piece. Trust that you will have the opportunity to write again, and stay focused on your topic. Your challenge is to narrow your topic sufficiently to be able to cover it completely.

Use short, simple sentences. Longer sentences do not necessarily show greater intelligence or convey ideas more effectively. You are trying to teach or convince a reader who perhaps has not been thinking about the topic the way you have. He or she will need to see your ideas expressed simply and clearly. Shorter sentences generally stay with people longer: "These are the times that try men's souls." "The only thing we have to fear is fear itself."

Writing Habits to Avoid

Avoid these habits that weaken your writing.

Do not begin sentences with "There is" or "There are." Find a more forceful way to cast the sentence. Compare "Four score and seven years ago our fathers brought forth upon this continent a new nation" to "There was a country begun by our ancestors 87 years ago."

Do not habitually begin sentences with "and" or "but." This practice has become a trendy habit in informal writing, but the grammar books tell you never to do this.

Avoid the word "would." Such usage is an attempt to soft-pedal, to indicate customary behavior, or to describe something that is not a reality. "That would

be a good idea” is less powerful than “That is a good idea.” “Americans would often violate the terms of treaties made with Native Americans” is not as sharp as “Americans often violated the terms of the treaties.”

Don't imitate someone else's style. That person didn't become a good writer by copying someone else's style; he or she developed his or her own style. You might become enamored with the writing of a favorite author and want to write the way he or she does. Learn from that author, but be yourself.

Additional Suggestions

C. S. Lewis had good suggestions about writing (*Letters of C. S. Lewis*, edited by W. H. Lewis, first published in 1966; this edition New York: Harcourt Brace, revised edition 1988; pp. 468-9, 485):

- Write with the ear. Each sentence should read well aloud.
- Don't say something is exciting or important. Prove that it is by how you describe it.
- Turn off the radio (in our day, he might say the iPod and television).
- Read good books and avoid nearly all magazines.

A key to good writing is rewriting. Writing is hard work, and you shouldn't let anyone tell you

otherwise. You will not get every word and phrase just right the first time you put them down on paper or type them on the computer. Great, famous, well-paid writers have to rewrite their work and often have editors who revise and critique what they write. Don't be impatient, and don't wait until the last minute. Write something; then go back and rewrite it; then go back a day or two later to consider it again. This is where another pair of loving and honest eyes is helpful. People who have read my writing and who were willing to point out the faults in it have often helped me (although I admit that I have winced inside when I heard their criticism).

Find someone who is willing to take a red pen to your work; a favorite uncle or grandparent might not be that person. You might know exactly what you mean by a particular statement, but someone else might not understand what you said at all. I have often found that when someone doesn't understand a statement I have written, it is because I have tried to say something without really saying it. In other words, I have muddied what should have been a clear statement; and that fuzzy lack of commitment showed through.

Your writing will improve with practice, experience, and exposure to good writing. I hope that in ten years you will not write the same way you do now. The only way you can get to that point is to keep writing, keep learning, and keep reading. I hope that this course helps you on your journey.

Writing a Research Paper

We recommend that you write a research paper of eight to ten typed double-spaced pages (about 2,000-2,500 words) over a four-week period of your choice while you are studying *Exploring World History*. Waiting until the second semester would give you time to prepare and to practice writing shorter papers for your weekly special projects.

This section guides you step-by-step through the process. You and your parents should discuss whether you think a research paper assignment is appropriate for you. Also discuss with your parents whether you should reduce or eliminate the special projects for each unit during the time you are working on your research paper.

When you are ready to begin, refer to this section. If you feel a need for more detailed guidance, we recommend the section on research papers in *Writer's Inc.* by Great Source. You can also find sample research papers online. The Purdue University Online Writing Lab (OWL) has a sample. (Visit notgrass.com/ewlinks for more details.)

Research Paper Basics

A research paper combines the work of investigation with the task of writing. Choosing your topic is the first step. When you write a research paper, you must define your topic as clearly as possible. You might have to do some general research before you can define your topic. Topics such as “The British Empire” or “The Impact of Roman Civilization” are too broad for a research paper. “Commerce within the British Empire” or “The Architecture of Rome” are more defined and manageable.

Next comes research. Research involves finding legitimate, authoritative sources on the subject and gathering information from those sources. The modern researcher has a wealth of material available to him, some good and some worthless. Sources include books, periodicals, encyclopedias, scholarly articles, and original sources. Original or primary sources are materials written or developed at the time of history you are investigating. A diary written by a sailor on a trading vessel during the Victorian Era is an example of an original source. You probably will not be able to hold the actual document in your hands, but many transcriptions of original source materials can be found in print and online. Secondary sources are materials written later about the subject in question.

Use caution with online sources, as many are not authoritative. A comment by a reader on a blog about the Roman Empire is not necessarily based on fact, and you cannot use information gathered from such a source in a research paper. It might give you an idea about something to research yourself, but just because someone posted it online doesn't

make it accurate or relevant. Wikipedia is the classic example of a non-authoritative source for research. A great deal of the material found on Wikipedia is accurate; but because of the way in which the articles are created and edited, Wikipedia cannot be relied upon as an authoritative source. Websites maintained by universities, government entities, and reputable publishers of reference materials are good sources for online research. Google Books and Project Gutenberg have many historic books available in their entirety online.

Do not neglect print resources for information. A good old-fashioned one-hour visit to the library might provide much more valuable material than hours of sifting through material online. However, you need to be sure that your print sources are reliable also. Encyclopedias and books published by large publishers are your best sources.

The researcher must give proper credit to her sources. Plagiarism is using someone else's words or ideas without giving proper credit to that source. The Internet contains information that you could simply copy and paste into your paper. Though this might be tempting, it is absolutely wrong. Plagiarism is at once lying, stealing, and cheating. You do not have to cite a source for basic information, such as the fact that Columbus sailed across the Atlantic in 1492. However, you do need to cite sources for detailed information and for unique perspectives about a topic. As you take notes while doing research, indicate clearly what is a direct quote and what is your paraphrase of another person's writing. Do not copy another person's exact words into your paper without showing that you are quoting and giving credit to the source.

A research paper is a big project that can seem overwhelming. Divide the project into manageable steps. We have provided a schedule that will help you do this. You might need extra time on some steps while you breeze quickly through others. You must stay on track to meet your deadline. Look ahead to the finished product and take it step-by-step.

Your paper should be based on historical fact and should not primarily be an opinion piece. Sometimes differentiating between the two is difficult. A simple list of facts that can be found elsewhere is not interesting. Your paper should have a point, and you should bring your own thoughts to bear on the facts you gather in your research. Your paper will be dull if you do not draw interesting conclusions.

Noting how Roman architecture expressed Roman ideals and impacted the concept of beauty and form centuries later is excellent; on the other hand, listing reasons why you like Roman architecture is irrelevant to this paper. Your task for your research paper is to provide information, make observations, and draw conclusions on the topic in an interesting, readable format that is worth someone's time to read.

Four-Week Schedule (see further explanation for each day below)				
Day 1	Day 2	Day 3	Day 4	Day 5
Investigate possible topics.	Choose a topic and write a purpose sentence.	Research sources, make preliminary outline.	Learn how to give credit.	Make a research plan.
Day 6	Day 7	Day 8	Day 9	Day 10
Begin research.	Continue research.	Continue research.	Finish research.	Finalize outline.
Day 11	Day 12	Day 13	Day 14	Day 15
Begin writing.	Work on first draft.	Work on first draft.	Work on first draft.	Finish first draft.
Day 16	Day 17	Day 18	Day 19	Day 20
Work on final draft.	Work on final draft.	Work on final draft.	Finish final draft.	Polish and turn it in!

Day 1: Read “Research Paper Basics” (on the previous two pages) and all daily assignments below. Make a list of at least seven ideas for topics. Discuss ideas for topics with a parent. Select topics that you would like to spend the next few weeks studying and writing about. The index of this curriculum is a source for possible topics.

Day 2: Investigate possible sources for your top three topic ideas to make sure you will be able to find enough material. Choose your topic and write a one-sentence summary of your purpose for the paper. Don't say, “This paper is about how the British Empire transformed international relations.” Instead, state the substance of your paper: “The

British Empire transformed international relations in trade, politics, economics, and science.”

Day 3: Gather possible sources for research. Make a list of places to look. You can bookmark websites, visit the library, and look through relevant periodicals. Develop a preliminary outline for your paper.

Day 4: Learn how to cite your sources properly. Your research paper should follow MLA (Modern Language Association) guidelines for source citations. Your paper needs to have footnotes or in-text citations for your sources of information and a separate Works Cited page at the end of your paper. Look online for the most up-to-date MLA

guidelines. We recommend Purdue University's Online Writing Lab (OWL).

Practice some example citations. Whether you use note cards, copy and paste to a computer document, or a combination of these approaches, be consistent and accurate in your in-text and bibliography citations. Look over the guidelines and your examples with a parent to make sure you are on the right track.

Day 5: Make a general outline for your paper to help guide your research. Make some notes about what you want to say in your paper, questions you hope to answer in your research, and ideas for the main point of your paper. This plan will enable you to make the most of your research time. You want to immerse yourself in the topic you will be writing about. Your final paper will not include every bit of information you read, but you want to write from a position of overflow instead of scraping together just enough facts to fill up your paper.

Day 6: Begin your research. Develop a system to stay organized, keeping track of the source for every quote or fact. For example, if you are using the book, *Tea for the Queen*, note which facts and quotations come from that specific work and the relevant page numbers. You need to know clearly where every item of information came from: book, website, article, etc. Use a minimum of six different sources for your paper.

Day 7: Continue your research.

Day 8: Continue your research.

Day 9: Finish your research. Where do you want this paper to go? What do you want to say? Decide what information you gathered in your research is relevant and what isn't. Highlight key findings in your research. Set aside (but don't throw away) information that does not seem relevant to what you want to say. Talk about your general ideas for your paper with a parent.

Day 10: Work on the final outline for your paper. Jot down the points you want to make in the introduction, the main sections of your paper, what you want to include in each section, and what you

want to emphasize in the conclusion. Organize these into an outline. Your research might have shown you that you need to emphasize a point that you had not previously realized was important, or you might not be able to find much information about what you thought was a main idea.

Look through the information you gathered in your research to make sure you didn't leave anything important out of your outline. Finalize your outline and talk about it with a parent. A good, detailed outline will ease your writing process significantly.

Day 11: Re-read "Advice on Writing" on pages x-xii of this book. Begin writing your paper, starting with your introduction and conclusion. Your introduction should give a general idea of what your paper is about and the main points you will make. Your conclusion will re-emphasize your main points. Include proper citations as you go, both in-text and on your Works Cited page.

Day 12: Continue work on your first draft.

Day 13: Continue work on your first draft.

Day 14: Continue work on your first draft.

Day 15: Finish the first draft of your paper. Check your in-text source citations and Works Cited page against your research notes and make sure your formatting is correct. Proofread your paper and make corrections. Give your paper a title. Ask a parent to read and correct your paper and make suggestions for improvement.

Day 16: Discuss the paper with your parent. Think about improvements that you can make. Begin working on the final draft of your paper. Fix mistakes and polish your style.

Day 17: Continue working on your final draft.

Day 18: Continue working on your final draft.

Day 19: Finish writing your final draft. Read your paper carefully for spelling and grammatical errors.

Day 20: Read your paper aloud. Make any final corrections. Save it, print it off, and turn it in. Good work!



Detail from Interior with Poppies and Reading Woman (Lizzy Hohlenberg), Anna Ancher (Danish, 1905)

Assigned Literature

Units 3-5	<i>The Cat of Bubastes</i>	G. A. Henty
Unit 8	<i>The Art of War</i>	Sun Tzu
Unit 10	<i>Julius Caesar</i>	William Shakespeare
Units 13-14	<i>The Imitation of Christ</i>	Thomas à Kempis
Units 16-18	<i>Here I Stand</i>	Roland Bainton
Units 19-20	<i>A Tale of Two Cities</i>	Charles Dickens
Units 21-22	<i>North and South</i>	Elizabeth Gaskell
Units 23-24	<i>The Hiding Place</i>	Corrie ten Boom
Unit 25	<i>Animal Farm</i>	George Orwell
Units 26-27	<i>Bridge to the Sun</i>	Gwen Terasaki
Units 28-29	<i>Cry, the Beloved Country</i>	Alan Paton
Unit 30	<i>The Abolition of Man</i>	C. S. Lewis



1

Introduction to World History

Summary

A study of the world begins with God, its Maker. The history of mankind helps us to understand our world today because every person has a place in the world and is affected by the strands of world history. We cannot understand world history accurately without a grasp of how religion has played a crucial role in it. The story of God extends even before the creation of the world, into all eternity.

Lessons

- 1 - It Begins With God
- 2 - Understanding Our World
- 3 - Your Place in the World
- 4 - Religion in History
- 5 - Bible Study: Eternity Before Creation

View of Earth from Space

Memory Work

Learn Deuteronomy 10:12-14 by the end of the unit. The first two units have daily reminders to work on your memory work. After those units, you will need to remember to do this each day. You will be reminded to recite or write your memory work on the last day of the unit.

Books Used

The Bible

Project (choose one)

The first two units have daily reminders to work on your project. After those units, you will need to remember to do this each day. You will be reminded to complete your project on the last day of the unit.

1) Write 300 to 500 words on one of the following topics:

- What is your connection to the world? Maybe one of your parents was born in another country, you know a missionary, or you have traveled internationally. What everyday things do you use that come from other countries? You might think of other connections to the world that you would like to discuss. Write an essay about your connection to the world. See Lesson 3.
- Write an essay about how one of the following events might have been seen differently in another country from the way it was seen in the United States: (1) the September 11, 2001, terrorist attacks on the United States, (2) a U.S. presidential campaign and election, (3) a Super Bowl football game. See Lesson 2.

2) Create a large poster on poster board that illustrates visually the influence of other cultures on America culture and the influence of American culture on other cultures. Include a minimum of twenty-five cultural influences (incoming and outgoing combined).

3) Memorize John 1:1-18 (in addition to the memory work for the unit).

Lesson 1

It Begins With God

The story of our world must begin with God, its Maker. God is eternal. He has always existed and will always exist. God is spirit, so He is not limited by space and time. In His love and by His creative power, God made the finite, material universe in which we live. Within this physical universe, God created humans on the planet Earth. The story of mankind, which covers the span of a few thousand years within the context of eternity, is what we call world history.

Our Spiritual Quest

The most important part of human history is mankind's relationship with God. Humanity began when God created man in His own image. Man had fellowship with God in the Garden of Eden. Soon, however, man rebelled in sin and was separated from God; and the great quest for reconciliation began. As mankind scattered over the face of the earth, some people continued to worship God, while others believed in various substitutes for God. Then God reached out to mankind in love by sending Jesus Christ to be our Redeemer and Reconciler. The Bible is the story of God's work to bring people back into a relationship with Him.

God is our Creator and Sustainer. However, most of the people who have lived in the past and most of the people who are alive today have not known the one true God nor had a relationship with Him. Mankind has by and large resisted knowing and submitting to God. Many cultures have developed alternative religious systems. Some people (a relatively small number of those who have ever existed) have refused to believe in any supernatural being at all. Jesus Christ—King of Kings, Lord of Lords, Savior of the World, and the One by whom the world was created—is not known or believed in by most people in the world today; so the spiritual quest continues.

Why The Spiritual Quest Is Central

The quest to know God is mankind's most important task because God defines who we are as human beings. Since we are created by God in His image, we have a responsibility to fulfill His purposes for us.

More important than the story of wars, conquerors, politics, and technology, then, is the fact that Jesus Christ came and died for you and me. People have a fundamental need to live in a right relationship with God through Jesus Christ. This is

the one way that a person can live his or her life on the basis of what is true. This right relationship with God will enable a person to live in God's will now and live with God forever.

Without a grasp of this fundamental need to know God, the study of world history, though wonderful and fascinating, is ultimately a meaningless and pointless exercise. To be sure, the story of mankind even apart from this spiritual quest deserves our best intellectual abilities and engages all of our emotions. We learn of heroes who saved lives (sometimes at the cost of their own) and of villains who caused the death of millions. We read of inventors and thinkers who have changed the way human life is lived. We are amazed that, out of the billions of people who have ever lived, some individuals are remembered even thousands of years after they walked this earth. We are overwhelmed to think about the billions of people who have lived here. The story of human history helps us to understand how today's world got to be the way it

Market in Can Cau, Vietnam



is. We can be inspired to try to make a difference for good in our own lives, and perhaps we can learn enough about yesterday's mistakes to keep from making them again tomorrow.

However, fifty years from now it will make little difference whether you knew anything about Mesopotamia or the Holy Roman Empire or Communist Russia if you do not have a right relationship with God and seek to honor Him with your life. It will make all the difference, both here and for eternity, if you do know the Lord, live for Him, learn how to serve Him better by knowing human history, and pass this knowledge on to the next generation. This puts the study of world history into perspective.

World History and Your Purpose

We have many good spiritual reasons for studying world history. First, human history sheds light on our identity and purpose. The building of the Pyramids in Egypt, the conquests of Genghis Khan, tribal wars in Africa, the accomplishments of the Scientific Revolution, the spread of the British Empire, and recent advances in computer technology all contribute in some way to defining who we are and where we are going. The development of different cultures, the exploration of this world and of outer space, and the lives of people who lived in the past all have an impact on how and where you live, what you believe, and why you believe it.

Second, we can learn lessons from world history. Ancient China, medieval Africa, and 19th century Australia might not appear at first glance to have much to do with us today; and, admittedly, not all the strands of world history affect us equally. However, humans have always had to deal with issues of spiritual identity and purpose, power and control in society and politics, relationships in communities and in families, and how best to use our lives. None of the basic issues human beings face today—war, poverty, the environment, marriage and family, and so forth—are new. Today's problems, such as how



The Palace of the Parliament in Bucharest, Romania, is the largest civilian administrative building in the world, second in size only to the Pentagon, the military headquarters of the United States. The building is 282 feet tall above ground and extends 302 feet underground. Construction began in 1980 under Nicolae Ceaușescu, the last Socialist dictator of the country. It is now home to both houses of the Romanian Parliament.

much of the world can be blown up at one time, how many innocent people a terrorist can kill at once, and how much information we can know about the world and how fast we can know it, are only current manifestations of age-old questions.

Third, world history helps us understand the world in which we live and in which we seek to honor God. The story of mankind is made up of strands that are interwoven throughout the tapestry of history. Today's Islamic terrorism and the situation in the former Communist countries of Europe, for instance, are directly influenced by events of the mid-20th century. Events of the mid-20th century were influenced by what happened earlier in the century. What happened in the early 20th century was the result of events of the 19th century. What happened in the 19th century was influenced by the events of the 18th century, and so forth. What took place a long time ago in one country can have an impact on events in another country today. For example, the Protestant-Catholic conflict over three hundred years ago in England has an influence on

what happens in Northern Ireland today. You will probably not hear an historical analysis of current events on the evening news, but you will not fully understand the world in which you live unless you learn these strands of history and how they are related to each other.

Conclusion

World history begins with God. It will ultimately end with God when we all appear before His judgment seat. Between those two points, each of us lives his or her life on the same planet where every other human being has lived. We are connected to other people because we share the same human condition and because we have been given life for the same purpose—to honor God. By knowing something about the story of human life on this planet, we can live our lives in a way that will make a difference now and into eternity.

This is why we study world history.

*The earth is the Lord's, and all it contains,
The world, and those who dwell in it.
Psalm 24:1*

Assignments for Lesson 1

A checklist of assignments is available on our website (www.notgrass.com/ewlinks).

Bible Read John 1:1-18. Commentary available in *Student Review*.

Start memorizing Deuteronomy 10:12-14.

Project Choose your project for this unit and start working on it.

Student Review Optional: Answer the questions for Lesson 1.



Tegucigalpa, Honduras

Lesson 2

Understanding Our World

Pedro is a boy of eleven. He lives in a small village in the country of Honduras in Central America. No one in his village has running water or indoor plumbing. Pedro attends a school in the village, but they have few books or other resources. School is sometimes interrupted by heavy rains and is dismissed for the harvest season.

Pedro might go to the capital city of Tegucigalpa once or twice in his life, but he will rarely travel more than a few miles from his home and almost certainly will never leave his country during his entire lifetime. His father barely makes enough to support his family by farming and by selling wood crafts in the village marketplace. When Pedro is older, he will work the same ground and probably make wood crafts to support his family.

As insignificant and distant as all of this might seem, Pedro's life reflects several of the strands that make up the tapestry of world history.

Pedro speaks Spanish because Spanish explorers came to Central America hundreds of years ago. Pedro's ancestors are both Spanish and Central American Indian because people from these two groups intermarried.

Pedro is Roman Catholic; the conquering Spanish were Catholic, and that became the dominant religion in Honduras. But Pedro's beliefs are also strongly influenced by native traditions. His name, the Spanish form of Peter, shows Spanish and Catholic influence. Catholic dominance in Spain is the result of the spread of the Roman Catholic Church in the centuries after Christ. Peter was one of the apostles of Christ in the first century AD. The poverty in Honduras today stems in part from the Honduran government's history of mismanagement and inconsistent relations with other countries.

Village in Honduras



Pedro's story, with local variations, can be told billions of times over about boys and girls and men and women around the world, from Nels in Norway to Ashok in India to Nguyen in Vietnam. For instance, the reasons why many people in Canada are of French ancestry, why many people in Germany are (or used to be) Lutheran, why millions of people in India and Africa live in poverty, and why the Italian and Spanish languages are related to each other all have to do with world history. To understand today's world, we have to understand how life came to be the way it is for the people who live and work and marry and believe and fight and love and die in today's world.

Magazine Rack in Tokyo, Japan



The Complexity of Our World

Humans have developed many types of communities that are vastly different from each other. They range from villages made up of grass huts in Africa to high-rise apartment and office buildings in Singapore and Tokyo. People spend their days in many kinds of work, from farmers working the soil in order to feed their families to global investment specialists who use the latest computer technology to finance a wide range of business activities around the world. How cultures, forms of work, musical styles, political systems, and other realms of human interaction have developed are part of world history.

The various cultures of the world influence each other. The culture of Great Britain influences the culture of the United States, for instance, and the culture of the United States influences the culture of Great Britain (although most Brits probably won't admit it). The histories and cultures of European nations influence each other. Western culture was influenced by the culture of India in the 1960s when, of all things, George Harrison and the Beatles became enamored with Indian beliefs and practices (ask your grandparents about transcendental meditation, the sitar, and Nehru jackets). Japan fought against America in World War II; but after the war, Japan absorbed American business techniques and became better at them in some ways than Americans were.

This kind of influence has always taken place in history. Because ancient Israel's neighbors had kings, the people of Israel decided that they wanted a king, too. Wealthy medieval Europeans wanted silks and spices from the Orient. Many African peoples have been influenced by European culture even as they fought against it. The histories and cultures of the various nations of the world are distinct in some ways and have blended together in other ways. This is what makes the study of world history fascinating and at times complex.

The World Is Not America

One of the most difficult things for Americans to do as we study world history is to keep from looking at it through American lenses. World history is not defined by American history.

Just because people in another country do something differently from the way it is done in the United States does not mean that they are wrong. People in almost every nation believe that their way of doing things is right and best. Swedes think that the ways of Sweden are best. Egyptians think that Egypt is the heart of the world. The Chinese have long thought of themselves as the Middle Kingdom, the center of the world; to them, everybody else is “off-center” to some degree. As Americans, however, we need to be especially aware of our tendency to think of our country as the norm to which other countries should measure up.

The United States did not exist as a country until 1776 AD. It was not until the Spanish-American War of 1898 that the United States became a major player on the world stage. Only after World War II did America come to be seen as a world superpower. This means that human history had been taking place for thousands of years before our nation began, and much human history has taken place apart from us since our country has existed. Jews in first-century Israel, for instance, were not people who thought like Americans do and just happened to live in a different time and place. People in the nations of Africa do not have the same expectations of life that Americans have. The issues that mankind faces today are the same issues that mankind faced two and three thousand years ago, but various cultures have different perspectives on those issues.

Americans have often tried to impose their culture on other people. Americans might see our government’s foreign policy as benevolent and helpful, while people in other countries might see us as a bully. Christian missionaries have sometimes wanted churches in other lands to look like American churches, which didn’t always make sense



BBC Broadcasting House, London

to the people of those lands. Church gatherings and buildings in other parts of the world do not have to follow American traditions.

Many major events and trends in world history, such as the international trade routes of the Phoenicians, the rise of Islam, and the development of the European Renaissance, had nothing to do with America at the time. Even today, events often take place in other countries that make major headlines there but which we never hear about in the United States. If you listen to the BBC World Service for a few days, you will see that not everything newsworthy happens in the United States or involves the U.S.

This does not deny the fact that America is a major world power and that our country is involved with many things that happen outside of this country. The mixing of American interests and world interests is illustrated by one statistic from September 11, 2001. When terrorists brought down the World Trade Center on American soil, people from some sixty-two foreign countries died.

Stepping Outside of Ourselves

In this course, we will try to step outside of ourselves and our country to understand and appreciate the bigger picture of world history. We will try to look through the lenses of God's Word,

not through the lenses of our cultural norms, to see what is right and wrong. We will try to be fair in describing what has been helpful and what has been harmful in our world's past. Above all, we will try to see what God has been doing as the human drama has unfolded.

*But you, why do you judge your brother? Or you again,
why do you regard your brother with contempt?
For we will all stand before the judgment seat of God.
Romans 14:10*

Assignments for Lesson 2

Bible Read John 3:1-21. Commentary available in *Student Review*.

Work on memorizing Deuteronomy 10:12-14.

Project Work on your project.

Student Review Optional: Answer the questions for Lesson 2.

Lesson 3

Your Place in the World

It might seem like a huge step to go from your one individual life to an understanding of the whole world and its history. However, that huge step is actually made up of many smaller steps. You are connected to the world in many ways every day. To help you understand that connection, we'll start with you as an individual and move outward.

Who You Are

You are a distinct, individual person. You live within your own body. You think, you move, and you have responsibility for yourself.

However, you do not live by yourself. You are a member of a family. Your family members have relationships with each other. Members of your family share the responsibility for jobs that your family needs to have done: some provide income for the family, some cook, some do laundry, some clean the house, and some buy groceries or work in the garden. Your family might hire people to do other jobs such as mowing the lawn, repairing the plumbing, or providing you with Internet access.

You are part of an extended family whose members might live in several different places. To a significant degree, you are who you are as an individual because of your immediate family and

your extended family. Someone in your family decided to live where you are now living, which probably involved a decision to move from where they had been living. You are who you are in great measure because of decisions that your parents made: how to train you, what to teach you, how they demonstrate God's significance in your family's life, and so forth. Your family might have been Christian for many generations, or someone might have recently gone through a dramatic conversion and started your family on God's path.

Where You Live

Think about where you live. It might be a house with a yard, an apartment, or a farm. The things in your life come from various sources. You might make or grow some of them, but you probably buy most of them at a store. Your home might contain heirlooms that have been handed down for generations and that hold an honored place in your family's life.

You live in or near a town or city, and you have connections to that city. The city and county maintain the streets and roads that you use. The government uses tax dollars to maintain a library. You shop, buy license plates for your car, and

transact other business in the city. You get water and electricity from utility companies that are operated or overseen by local governments. Your parents vote for elected representatives.

The geography where you live is significant. Your weather is affected by such factors as how close you are to an ocean or to mountains, your elevation above sea level, and your latitude. You might live in a place where you see many people from other countries, such as a seaport or a university city, or you might live in a small town to which people from other countries seldom come.

In the United States, you live in a state. The state was formed decades or centuries ago as the result of people moving there from other places. A constitution was written, a government was formed, and the identity of statehood began for the people there.

You live in a country. The United States became a country when thirteen British colonies declared their independence as the United States of America

in 1776. The Americans, with assistance from France, used military force to defeat the British attempt to end the revolution. The United States can be divided into several regions and sub-cultures. These sub-cultures have been influenced by millions of people who came to America from other countries. Whether your family is Native American, European, African, Hispanic, Asian, or Pacific Islander, people in a previous generation moved from where they were to live in this land. Your country, like yourself, is distinct but is also influenced by other countries.

Your World

Finally, you live in the world and you are affected by the world. The English language developed on the island of Britain. It was influenced by invasions of other peoples, such as the Saxons and the Normans. Today English is the most commonly used language in the world. One hundred years ago, French was the accepted language of international diplomacy.

A Polish migrant farm family in Maryland, 1909





McDonald's Restaurant in Beijing, China

Today, even though more people speak a dialect of Chinese as their native tongue than English, English is the language of the world. People in other countries learn English much more commonly than people in the United States learn a foreign language.

You might wear clothes made in Mexico, eat food processed in South America, drive a car built in Japan and powered by fuel from Saudi Arabia, use electronic devices made in Korea, and own other consumer goods that were made in China. When you go to the doctor, he or she might be from India. When your family goes out to eat, you might choose from among restaurants that specialize in food from Mexico, Italy, Thailand, Australia, Japan, Germany, or some other country.

Most houses in the United States have a sloping roof. English colonists brought this style with them from their homeland, where the sloping thatch roofs (often a foot or more thick) allowed the frequent rainfall to run off. Flat roofs are cheaper, but they are more practical in arid lands with little rainfall. Flat roofs in America frequently develop leaks from all the rain that is not able to run off.

The influence of culture has not all been imported into this country. Americans have gone to other parts of the world for various reasons and taken our culture with them. Someone in your extended family might be a missionary. Americans have gone as soldiers to fight wars in far-flung places

or as workers in humanitarian causes. Increasingly, Americans work in other countries as experts in agriculture, finance, architecture, engineering, or computer technology. American products and culture have been exported to many other countries. You can find McDonald's restaurants in major cities all over the world, and an ever-growing number of citizens of the world dress the way Americans do.

Not a Western Civ World

The United States stands in the cultural tradition that is known as Western Civilization. The roots of our culture extend back into the ancient Greek and Roman civilizations, with significant influence from Old Testament Israel. Our culture also draws on western Europe and the culture that has existed there since the Middle Ages. The cultural tradition of Western Civilization influences us more than traditions in Africa or in Asia (which is known as the East). Western Civilization emphasizes such features as belief in the God of Israel, the rule of law (as opposed to the rule of individual men and their whims), the value of the individual, the importance of education, the pursuit of technological progress, and the belief that the world is headed toward a final day of reckoning (as opposed to the world passing through a cycle that repeats endlessly).

However, the cultures of Africa, the Middle East, and Asia have had an increasing worldwide influence in the last century. Conflicts between Arabs and Jews in Israel demand that we try to understand their cultures for our peace as well as for theirs. Japan has been a major player on the world scene since the early 1900s. China has significant and growing influence in world politics and economics. Christianity has experienced tremendous growth on the continent of Africa in the last few generations. The influence of Islam in the West has grown as Muslims live in greater numbers in Western nations.

We cannot completely know and understand every culture of the world. Starting with a foundational knowledge of our own cultural heritage is important. But we will be better equipped world citizens and world Christians when we have some grasp of the major trends in history that affect our world today. Many of those trends do not come from Western Civ. We focus on Western Civilization in this study, but we explore other world cultures as well. Understanding the cultural heritage of others will help us as we live in this world together and as we attempt to reach out to those who do not know the Creator we serve.

*Holy, holy, holy is the Lord of hosts,
The whole earth is full of His glory.
Isaiah 6:3*

Assignments for Lesson 3

Bible Read John 17 and 19:17-20. Commentary available in *Student Review*.
Work on memorizing Deuteronomy 10:12-14.

Project Work on your project.

Student Review Optional: Answer the questions for Lesson 3.



Mosque in Mali, West Africa

Lesson 4

Religion in History

Hordes of warriors advance toward enemy lines.

Huge pyramids rise from the sands of Egypt.

The pope calls upon Europeans to mount a crusade to Jerusalem.

People in India starve while cows are considered sacred.

A boatload of pilgrims approaches the shore of the New World.

Volunteers distribute medical supplies in the Philippines after a natural disaster.

Mobs attack and burn churches in Nigeria.

One thread that runs through all of these events is that each one has a religious motivation. Understanding world history means understanding the importance that religion has played and continues to play in world events. In the United States and other Western nations today, many political leaders and special interest groups try to keep religion out of the public forum and especially out of government. However, this separation between religion and government has not always been the case, nor is it the case in much of the world today.

Religious Motivations

Religion has dominated world cultures because religion has dominated the thinking of people. The vast majority of people who have ever lived has seen life in spiritual terms.

Most ancient peoples believed that their nation was formed by some divine cause. Ancient Egyptians, for example, believed in an elaborate system of spiritual powers. This belief system provided an explanation of why the Nile flooded, guided their governmental policies, and gave them motivation to go to war.

The people of Israel saw no separation between their religion and their government. To them the state was part of their religion and their religion gave them their identity as a state. The Law of Moses outlined religious duties but also regulated personal behavior and civic life.

Israel was a nation not because the people voted on it or because their representatives signed a Declaration of Independence from Egypt, but because God called them to Himself and made them His chosen people. Their national identity had a spiritual basis.

We are spiritual beings, and most people have religious beliefs of one form or another. Government action cannot eradicate deeply held religious beliefs. Communist governments are officially atheist and have tried to stamp out religious practice. However, when Communism fell in the Soviet Union and Eastern Europe around 1990, a huge outpouring of religious interest emerged.

Religion, especially Christianity, has been the motivation for much good. Christians build hospitals and distribute food and medical supplies around the world. Missionaries meet the physical needs of the people among whom they live. Government-sponsored programs such as the Peace Corps seek to do good without a spiritual motivation; but the impact of such programs pales in comparison to what religiously-motivated people have done.

Religious motivation has not always been good. Warriors have brutally and mercilessly killed their enemies for the glory of their god. The Japanese who invaded Manchuria and later attacked Pearl Harbor wanted to honor their emperor—whom they believed to be divine—by their actions. Muslim terrorists kill themselves and innocent people out of a deeply felt religious motivation.

Religion has at times been a thin veil to hide the ambitions of a king or a nation. When the Spanish sought to conquer the Western Hemisphere, they claimed to do so in the name of God; but national pride and the desire for economic gain lay just below the surface. In the Old Testament, when Assyria invaded Judah to expand its empire, the Assyrian king saw it as a contest between the god of Assyria and the God of Judah. In the eyes of the king, the outcome would reveal which god was stronger.

The Thirty Years' War (1618-1648) began with conflict between Catholics and Protestants in the Holy Roman Empire. Other countries became involved, and the fighting caused extreme devastation in Central Europe.



Lesson 4 - Religion in History

It was probably difficult for both ancient Assyrians and medieval Spaniards to distinguish between religious motivation and political motivation because to them these motivations were not separate. Both political and religious motivations were part of who they were as a people.

On the other hand, religion has sometimes been conveniently overlooked when political or economic motivations seemed more urgent. So-called Christian nations were busily engaged in the slave trade for well over two hundred years. England was callous toward the plight of the Irish in the early 1800s. Anglican religious prejudice toward Catholics prevented a humanitarian response to the needs of the Irish. In these cases, the people's professed religion did not influence them enough.

Religious Faith in America

Religion played an important role in America's founding. Many of the colonies were founded to provide religious freedom. Religion even influenced this country's move toward representative government. The divine right of kings, a common idea in the 1600s and 1700s, held that kings were put in place by God and that therefore their authority was not to be challenged. However, their authority was challenged by philosophers such as John Locke, who described the unwritten but very real social contract that exists when people agree among themselves to live together and to govern themselves in a certain way. God does raise up leaders, but he can do that through the expression of the will of the people.

The founding document of the United States, the Declaration of Independence, states that all men "are endowed by their Creator with certain unalienable rights" and that people have the right to alter or abolish government that becomes destructive of the proper purposes of government. Thus, the divine right of kings was replaced in American thinking by the divine right of the people. Based on the Declaration of Independence, the official foundation of government in America is God.



These meals in Haiti were provided by Christians who want to demonstrate God's love.

The accepted norm in our country today is that religion is to be kept separate from government activities. This is based on an interpretation of the First Amendment to the United States Constitution and on a statement in a letter by Thomas Jefferson regarding what he called a "wall of separation" between church and state. The First Amendment says, "Congress shall make no law respecting an establishment of religion." This means that the American government must not establish one church or one religion as the official religion of the country, the way that the Church of England is the official religion of Great Britain or that Islam is the official religion of Saudi Arabia. An established or state religion might receive revenue from the government and have other privileges as a result of this official recognition.

The concept of not having an established religion arose during the Enlightenment period in Europe and America during the 1700s. Philosophers and political leaders looked at the religious wars that had taken place in Europe (often Catholics versus Protestants), the religiously-motivated Crusades of the Middle Ages (when Catholics took up arms to drive the Muslims from the Holy Land), and the position of power and privilege that established churches enjoyed; and they wanted no part of it. People should be free to worship as they choose, Enlightenment thinkers said, without coercion by the government and without special advantages given to any one expression of faith. Faith is good, they admitted; but religion that gains political and economic power can become a hindrance to

freedom. When people are forced to accept a certain religious faith, they might not truly believe it at all; thus faith can become a meaningless outward ritual instead of an inner, life-changing reality.

We have come to accept the wisdom of some degree of separation between church and state. Few Americans want the Baptist Church or the Episcopal Church to receive money from the government or want clergymen from only one denomination always officiating at government functions. We like the freedom to worship how, where, and with whom we choose. Most Western nations today do not claim to have religion as a basis for their policies.

The Soviet Union was officially an atheist country that discouraged and often persecuted religious activity. Bezbozhnik was a monthly Soviet magazine published from 1922 to 1941 by the League of Militant Atheists. This 1929 cover image shows industrial workers dumping an icon of Jesus out with the trash.

However, even in our country, where this official separation exists, our spiritual nature shows through. The First Amendment also forbids laws “prohibiting the free exercise” of religion, and this includes expressions of religion by government officials. Our national motto, printed on our money, is “In God We Trust.” Both Houses of Congress employ chaplains who open every session with prayer. The government gives tax exemptions to religious bodies and groups.

The exact nature of this separation between religion and government is the subject of an ongoing debate in the United States, but at least the presence of religion in public life is still accepted to some degree.

Religion and Government

History has shown that a healthy respect for religion by government is good. When government sees religion as the enemy, the results have been bad. Governments that have actively opposed religion include the revolutionary government in 18th century France, Nazi Germany, and Communist states. When government officials do not submit to the moral limits that Christianity places on people, they tend to do bad things with the power they hold. Without a moral foundation for life based on the truths that God exists and that He matters, a secularized people are liable to support what is evil and take innocent lives as official policy—which is precisely what has happened and continues to happen in places around the world.

Even in officially secular countries religion plays a significant role because secularism is a religion: a system of beliefs that influences the actions of a people. Secularism holds that divinity does not exist or that it does not or should not influence public policy. The result is that the state is considered the ultimate authority. This is a belief system that accepts certain ideas as true without evidence. We simply cannot escape the fact that beliefs influence people’s lives and world events.



As you study world history, keep in mind the religious motivations that were behind what you read about. Do not try to separate political and military events from the religion of the people because more than likely they were not separated at the time.

We can examine whether the people so motivated did right or whether their religion was true; but we cannot do justice to the story of mankind by separating the faith that people have had from what they did.

Now, Israel, what does the Lord your God require from you, but to fear the Lord your God, to walk in all His ways and love Him, and to serve the Lord your God with all your heart and with all your soul, and to keep the Lord's commandments and His statutes which I am commanding you today for your good? Behold, to the Lord your God belong heaven and the highest heavens, the earth and all that is in it.

Deuteronomy 10:12-14

Assignments for Lesson 4

Bible Read Genesis 1-4. Commentary available in *Student Review*.

Work on memorizing Deuteronomy 10:12-14.

Project Work on your project.

Student Review Optional: Answer the questions for Lesson 4.

Lesson 5 - Bible Study

Eternity Before Creation

As we discussed in Lesson 1, the history of the world is just one part of God’s eternal story. What occurred before the world was created had a major impact on the story of our world.

God Has Always Existed

God is eternal and has always existed (Psalm 90:2). We understand that everything has to have a cause that brings it into existence: the hen lays an egg, an inventor builds a bicycle, an author writes a book. The egg, bicycle, and book did not just happen; they were caused. When we trace back the story of the world, we get to a First Cause, behind which we cannot go. We understand this First Cause to be God. If God had been created, that creator would be superior to Him, which would only beg the question another step. We believe that the eternal God lies behind everything else that exists.

The Bible says that Jesus was equal to God and was with God in the beginning (John 1:1-2). Genesis 1:2 tells us that the Spirit of God was moving before the world was created. Thus we have the three manifestations of God—Father, Son, and Spirit—described as being eternal and present at Creation.

We must try to remember that eternity has no measurement of time. Time is only a measurement

used in this Creation. It is not that eternity is so long that we cannot grasp the amount of time it covers; it is that time is not a factor in eternity at all. We are wrapped up with time measurements in our world, but eternity is so different from our world that it does not involve time. We say that eternity has always existed and always will, which is true; but perhaps a more accurate statement is simply to say that eternity is.

God’s Plan for the World

God had a purpose for the world before He created it, a purpose that included redemption. God knew Jesus to be the unblemished Lamb “before the foundation of the world” (1 Peter 1:19-20). God knew beforehand that mankind would need redemption, and He provided for it in Jesus before the first human was created.

A second part of God’s plan was that those who were redeemed in Christ would become a people, God’s children. God wanted His people to live holy and blameless lives before Him. The plan that God had for His people was to result in “the praise of the glory of His grace” (Ephesians 1:6; see similar phrases in Ephesians 1:12, 14). In other words, the plan that God had in mind,

even before the world began, for people to be redeemed in Christ and for those people to live holy and blameless lives was intended to result in praise to God for His glorious grace. We can praise God for His will and for the grace He had in mind for us even before we were born.

Third, Ephesians 3:10-11 speaks of God's manifold wisdom being made known through the church to the heavenly realms, in keeping with "the eternal purpose which He carried out in Christ Jesus our Lord." God wanted to prove something to the spiritual world. He wanted to show that sinful human beings who were different from each other and who had once been enemies (namely Jews and Gentiles) can get along together in the church. This is possible when Christians realize that the grace they have received from Christ gives them life from the dead (Ephesians 2:1-16).



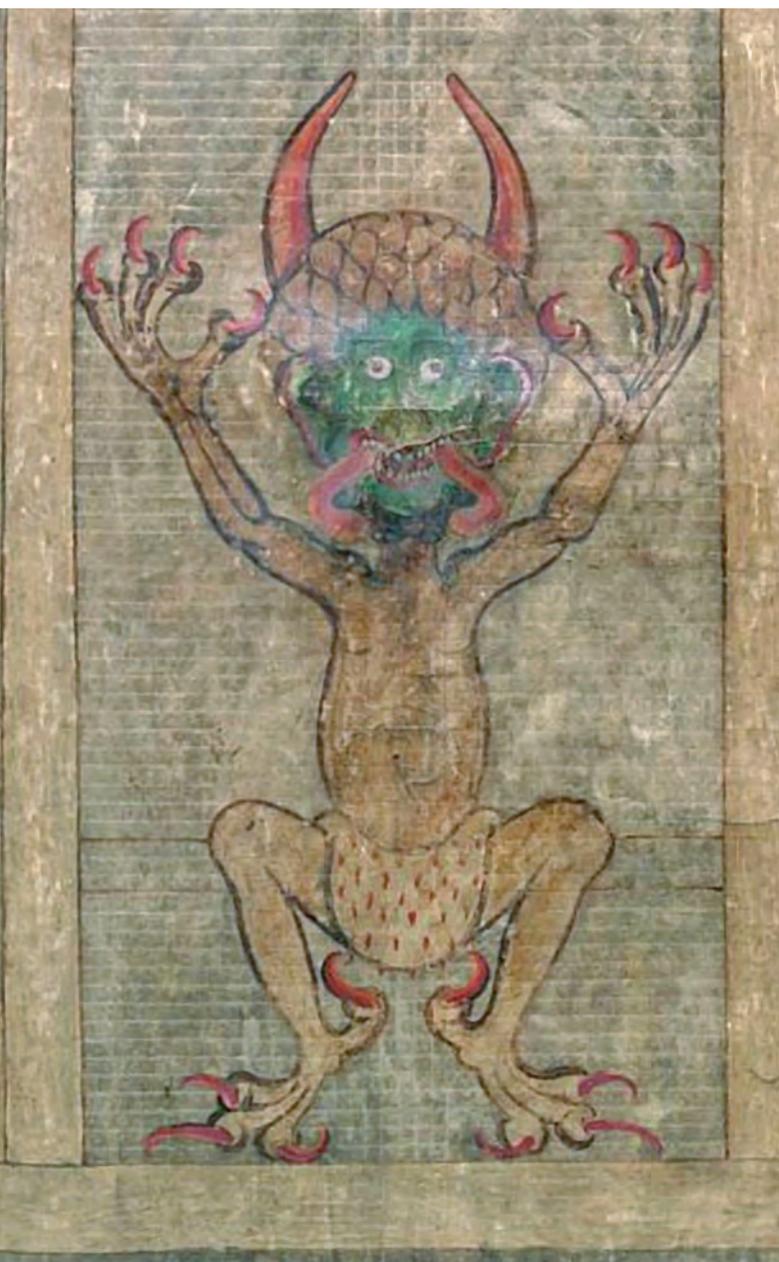
This sarcophagus from about 350 AD has one of the earliest known representations of (from left to right) the Holy Spirit, the Father, and the Son together.

This representation of Christ as the Lamb of God is from the Euphrasian Basilica in Croatia.



Revelation 13:8 speaks of something that was planned before the foundation of the world, but interpreters differ on what it is. The grammar of the verse indicates that Jesus was the Lamb slain from the creation of the world and that He has a book of life in which are written the names of the saved. An alternate reading is that the names have been written in the book of life from the foundation of the world. Regardless of how Revelation 13:8 is understood, Revelation 17:8 does clearly speak of names written

This illustration of the devil is from the Codex Gigas, a 13th-century Latin manuscript that contains the Bible plus a collection of other documents.



in the book of life from the foundation of the world. Even though this is the case, we still have to decide whether we are going to follow Jesus. The way a person knows that his or her name is written in the book of life is by becoming a Christian.

Jesus/Wisdom as the Agent of Creation

John 1:3 says that everything came into being through Jesus, or the Word (the Greek word is *logos*) as He is called in this passage. Colossians 1:16 says that everything was created by Jesus: “all things have been created through Him and for Him.” These verses teach that Jesus was in some way the agent for God’s creative work. We can understand this to mean that the entire universe has one purpose: to give glory to Jesus. Everything that exists came into being through the glory of Christ, and the accurate way for us to understand and appreciate everything in our world is by seeing it in this light. Christ is the purpose for the world. Thus all of world history, before and after the cross, should be seen in the light of this reality.

Proverbs 8:22-31 says that wisdom was God’s agent of creation. The passage is saying that wisdom is so important it is bound up in the very creation of the world. This does not contradict what we said above about Jesus as the agent of creation. The Greek word *logos* can be understood to mean wisdom. Jesus as God’s *logos* is the ultimate expression of God’s wisdom. In this sense, wisdom (in the person of Jesus) was the handmaiden of God’s creative work.

The Presence of Satan

The Bible is not explicit about where Satan came from. We understand that he was created. He is not co-equal and co-eternal with God. If he were, then both good and bad would have the same eternal

value and following one would be just as valid a choice as following the other. Satan is portrayed in Scripture as clearly a lesser power, who is allowed by God to have a limited realm of operation.

The most common understanding about Satan is that he is a fallen angel who rebelled against God and was cast out of heaven. First Timothy 3:6 might indicate that the devil became conceited and was condemned by God. Jude 6 mentions angels who did not remain in their proper abode and whom God has kept in eternal bonds under darkness. These are the most explicit statements in Scripture about Satan's past. Some people believe that Isaiah 14:12-15 and Ezekiel 28:12-19 describe the downfall of Satan. However, in their contexts these passages refer to the kings of Babylon and Tyre, respectively (Isaiah 14:4, Ezekiel 28:12). Perhaps the downfall of these kings was similar to what happened to Satan. The portrayal of Satan as a fallen angel might have been made most clearly in John Milton's epic poem *Paradise Lost*, but we must guard against letting human literature form our understanding of eternal truth.

Jesus said that Satan was a murderer from the beginning and that he is the father of lies (John 8:44). The devil has been sinning from the beginning (1 John 3:8). We believe that Satan is capable of choosing what to do and that he developed an evil nature because of his choices to do wrong. Apparently some other angelic beings rebelled against God also (see Jude 6 and possibly Revelation 12:4). Jesus said that an eternal fire had been prepared for the devil and his angels (Matthew 25:41).

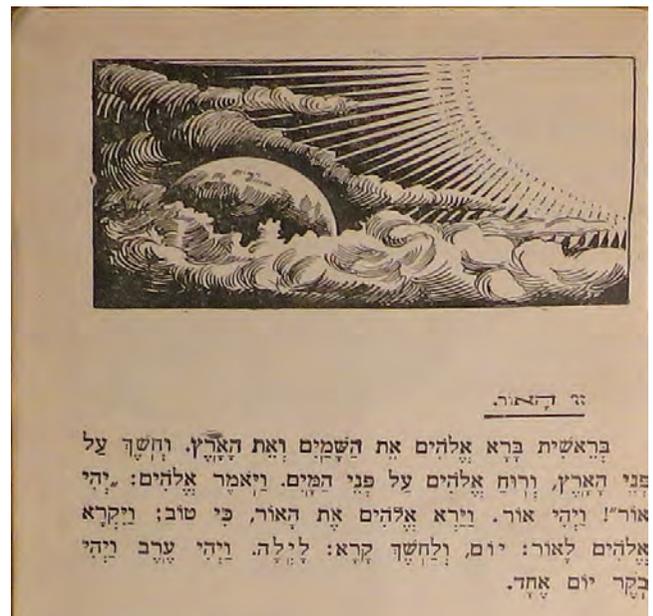
Satan has taken opposing God as his purpose. We can see this in the events described in Genesis 3 and in Job 1-2. First Peter 5:8 describes the devil as the adversary, always seeking whom he may devour. As God is light, Satan is darkness; as God is truth, Satan is a liar; as God is love, Satan engenders hatred. God influences us to choose to do good; Satan tempts us to choose to do evil.

A Creation Before Creation?

As the description of Creation in Genesis 1 begins, it describes the earth as being formless and void and the Spirit of God moving over the face of the darkened deep. This seems to say that something was present before the creative activity described in the rest of the chapter took place. Some have speculated about a previous creation that descended into chaos before God created the world that we know. However, this injects a great deal of speculation into the space between verse 1 and verse 2. Genesis 1:2 is saying that whatever was present (which God created) was empty and without identity or significance before God spoke the Creation into existence.

With these thoughts about what existed before Creation, the stage is set for the beginning of world history. It is a story that is overseen by God and has as its purpose the honoring of Christ. The story of world history involves everyone who lives, has lived, and ever will live on the face of this planet.

*The First Sentence of Genesis from a
1932 Illustrated Polish Torah*



*This was in accordance with the eternal purpose
which He carried out in Christ Jesus our Lord.
Ephesians 3:11*

Assignments for Lesson 5

Bible Read Genesis 5-7. Commentary available in *Student Review*.
Recite or write Deuteronomy 10:12-14 from memory.

Project Complete your project for the unit.

Student Review Optional: Answer the questions for Lesson 5 and take the quiz for Unit 1.

A photograph of a sunrise over the Atlantic Ocean. The sun is low on the horizon, partially obscured by dark, heavy clouds. Bright rays of light break through the clouds, illuminating the sky and the water. The sky transitions from a deep blue at the top to a bright yellow near the horizon. The ocean is dark with white-capped waves breaking in the distance.

2

Summary

The Bible says that God made the world in six days. Soon after His creative work was over, Satan influenced Adam and Eve to sin. The rest of the story of the Bible deals primarily with God's plan for redeeming man from sin. Mankind divided into language and ethnic groups and spread out across the face of the earth. The last two lessons in this unit address some common questions that arise from studying Genesis and present logical proofs for the existence of God.

Lessons

- 6 - Creation
- 7 - Sin
- 8 - Early People Groups
- 9 - Questions from Genesis
- 10 - Bible Study: The Existence of God

The Beginning

Sunrise Over the Atlantic Ocean

Memory Work

Learn Genesis 1:26-27 by the end of the unit. This unit has daily reminders to work on your memory work. After this unit, you will need to remember to do this each day. You will be reminded to recite or write your memory work on the last day of the unit.

Books Used

The Bible
In Their Words

Project (choose one)

This unit has daily reminders to work on your project. After this unit, you will need to remember to work on your project each day. You will be reminded to complete your project on the last day of the unit.

1) Write 300 to 500 words on one of the following topics:

- Each person must choose to believe that human beings were created by God or that they evolved by chance. Discuss the difference this choice makes in how we live our lives. See Lesson 6.
- Explain one of the questions about Genesis discussed in Lesson 9 (or another common question about Genesis) in your own words.

2) Interview someone who is learned in theology (such as a minister, evangelist, or elder) about his belief in the existence of God. Compose at least ten questions ahead of time. You can conduct your interview by phone or in person. Be respectful of your interviewee's time and keep the interview within an hour. If possible, make an audio recording of the interview. See Lesson 10.

3) Write a song or poem of at least sixteen lines about sin and redemption. See Lesson 7.

Lesson 6

Creation

The story of mankind begins with the creative act of God. This momentous beginning prepares the way for the rest of the Biblical narrative. The creation of man as described in Genesis sets important patterns for how God interacts with people. When people have followed God's pattern, good has resulted. When they have not, problems have occurred.

Man: A Spiritual Being

God made man in His image as the culmination of His Creation (Genesis 1:26). Being made in God's image means that man is a spiritual being, distinct from the earth, the firmament, the plants, and the animals, none of which has a spiritual nature. When people have denied their spiritual nature, they have treated each other as mere material objects. On the other hand, when people have believed that the physical world has a spiritual nature, they have gone into religious error.

Genesis 1:26 says that God created man "in Our image," the plural pronoun probably referring to Christ as His agent of creation. We understand this image or likeness to be God's spiritual nature, not any physical characteristics. As a spiritual being, God does not have literal physical characteristics.

Genesis 2:7 says that God formed man from the dust of the ground and breathed into him the breath of life. This describes the two physical aspects of man. Man has a physical body, and he also has the "breath of life" or physical life (breath, mental activity, heart function, etc., that end at death).

The common phrase "body and soul" describes the physical and the spiritual natures of man. First Thessalonians 5:23 refers to the "spirit and soul and body," but this three-part division merely separates the physical body from the physical life. In this verse, spirit is *pneuma*, the eternal, God-like part of man; soul is *psuche*, physical life; and body is *soma*, the tangible aspects of a person's body.

God gave man the authority to rule over the rest of creation (Genesis 1:28). When people have taken care of the physical world as a responsibility given to them by God, they have enjoyed health and abundance. When people have abused the physical world, they have caused pollution and scarcity.

Mankind began with one man and one woman. This means that all humans are related and share common ancestors. The divisions that people have created based on skin color are sinful; they ignore our common ancestry.

The creation of man is described twice, in Genesis 1 and in Genesis 2. It is the same story, but the two versions have different purposes. The account in Genesis 1 leads up to man as the high point of Creation. Genesis 2 describes the creation of man, then of the animals, and finally of woman. The second account emphasizes the garden that God created for man, which shows God's love and provision for man, as well as the husband-wife relationship that began with Adam and Eve. God gave the woman to the man to make man complete and so that they could create a family. Genesis 2:18-25 describes the process God followed to impress upon man the significance of His making woman for man. As woman was taken out of man, man and woman are joined together in marriage to be one. This tells us that God intended the family to be the cornerstone of human life and society.

Life in the Garden of Eden

Genesis 2:10-14 describes the Garden of Eden as having a river flowing out of it that separated into four rivers. We do not know the identity or location

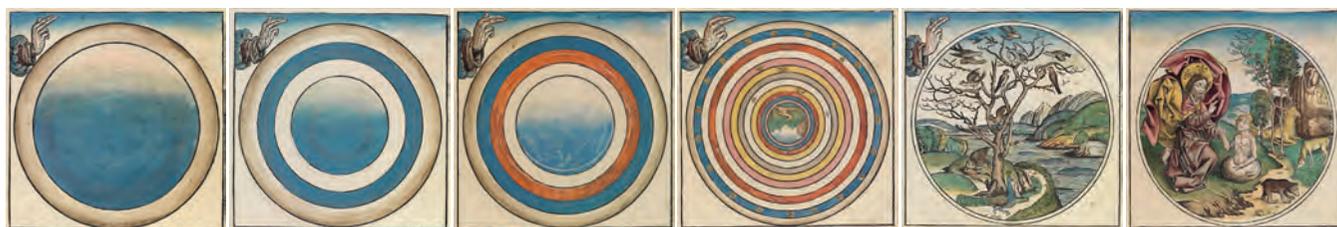
of the Pishon and Gihon Rivers; but since the Tigris and Euphrates are known today, some conclude that the Garden of Eden was in the area of Babylon (modern Iraq). The Tigris and Euphrates region is called the Cradle of Civilization. This is also the general area from which Abraham's family emigrated much later.

In the Garden of Eden, God provided everything that man needed. However, He did impose some limits on man. God forbade man from eating from the tree of the knowledge of good and evil (Genesis 2:17). This is another essential teaching from the Creation account, that man is subject to God. When people have remembered this, their lives have been blessed. When they have not, problems have arisen.

Genesis: Literal or Poetic?

Some see the account of Creation in Genesis as a broad, non-literal sketch that portrays Creation in poetic form. The six days of Genesis 1 do have a beautiful pattern, as indicated below (adapted from *Genesis* by John T. Willis, Austin, Texas: Sweet Publishing Company, 1979, page 78):

Day 1 - Light (1:3-5)	➤	Day 4 - Lights in the expanse (1:14-19)
Day 2 - Sky, separation of waters (1:6-8)	➤	Day 5 - Birds and fish (that live in the sky and waters; 1:20-23)
Day 3 - Dry land and vegetation (1:9-13)	➤	Day 6 - Animals and man (that live on dry land; 1:24-31)



The Nuremberg Chronicle, published in 1493, is an illustrated paraphrase of the Bible and history of the world. These images depict the first six days of Creation.



The Garden of Eden by Thomas Cole (1828)

However, this pattern does not mean that the Creation account is not literal. Major problems result from seeing Genesis 1 as merely poetic and not literal. If Genesis 1 is not to be taken literally, when does the Genesis narrative become literally true? Is the account of sin also not to be taken literally? Is the flood story only figurative? How do we decide at what point to take Genesis as history? It is best to take Genesis as a literary whole and to understand it all to be literal.

Other Creation Accounts

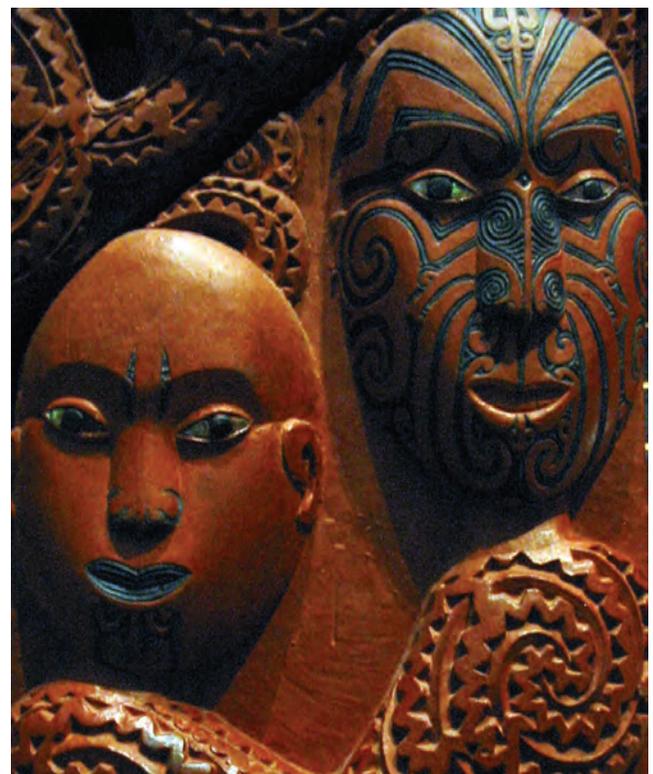
Most cultures of the world have stories that attempt to describe the creation of the world. None of these are like the account in the Bible, which tells of the one God simply speaking the world into existence from nothing. The other stories are much more fanciful and sound like something that people would make up.

One of the better-known ancient creation stories is the *Enuma Elish* account from ancient Babylon. In *Enuma Elish* (the first two words of the Babylonian text), many gods fight one another, and elements of the physical universe come into existence as the by-products of these battles. Man is created to serve the gods. People care for the gods by providing sacrifices for them to eat.

Enuma Elish combines myths, polytheism, and nature religion to create a fantasy story. It has some similarities in form to the account in Genesis 1, in that light pierces the primordial darkness, various elements of the world come into being, man is created, and then the gods rest and celebrate. However, this does not mean that Genesis 1 and *Enuma Elish* are simply two roughly equivalent attempts to describe Creation. The Genesis 1 account clearly shows an inspired understanding of the truth about the world, while *Enuma Elish* comes across as a corruption of the original story.

With Creation, the story of man begins. God created man as the culmination of His creative work. However, man is not God. In the next lesson we see what happens when mankind transgresses those limits and succumbs to the temptation to want to be like God.

In one Maori creation story, Rangi is the sky father and Papa is the earth mother. Their children live in darkness until one of them pries Rangi and Papa apart. This carving was made around 1870 on a food storehouse in New Zealand.



*Then God said, “Let Us make man in Our image,
according to Our likeness; and let them rule
over the fish of the sea and over the birds of the sky
and over the cattle and over all the earth,
and over every creeping thing that creeps on the earth.”*
Genesis 1:26

Assignments for Lesson 6

Bible Read Genesis 8:1-11:10. Commentary available in *Student Review*.
Start memorizing Genesis 1:26-27.

In Their Words Read the excerpt from “Ko Nga Tama a Rangi” (pages 1-2).

Project Choose your project for this unit and start working on it.

Student Review Optional: Answer the questions for Lesson 6.



Lesson 7

Sin

A friend of the author once summarized the story of the Old Testament as, “Creation, sin, and trouble, trouble, trouble!” That quick phrase does a pretty fair job of describing what happens in the Biblical narrative.

Genesis tells us that the world had its origin with God, who created it. Man is the pinnacle of Creation, since he is created in the image of God and rules over the physical world. Man is a spiritual being and is intended to have communion with his Maker, who is Spirit. However, the first humans chose to break that fellowship and committed spiritual failure, which we call sin. Through their misdeeds, sin entered the world and has plagued mankind ever since. We cannot adequately understand world

history unless we have a grasp of the role that sin has played in it.

Sin is real. It is not merely what is considered to be socially unacceptable at a given time and place. Sin is real because evil is real. Since evil exists, men do evil deeds, which are sin. Sometimes sin involves the actions of only one person, such as lying or stealing. At other times, sin consumes an entire people, as when racial discrimination is practiced throughout a society.

Sin has consequences. Those who do wrong will be punished, whether in this life or in the next or both. Sin has consequences for the other people who are affected by one person’s sin. When a person in a position of power sins, millions of people can be affected.



Genesis does not say that the fruit which Adam and Eve ate was an apple. This idea developed in medieval art and has come to be a common part of the telling of the story. Eve took the fruit of the forbidden tree; no further description is given. For centuries artists have attempted to portray Biblical stories such as these four of Adam and Eve. The image at the top of the page is a detail from Adam and Eve in Paradise (The Fall) by Lucas Cranach the Elder (German, 1533) The top image at left is from a Persian medical manuscript called The Benefits of Animals, written about 1300. The center image is from a stained-glass window in the Saint-Julien cathedral in France, restored in the 19th century. The bottom image is from a church in Ethiopia, carved out of the rock around 1000. This and other paintings were added around 1700.

Trouble in the Garden

Despite God's abundant blessing and provision, Adam and Eve rebelled against God's authority. Satan (embodied in the serpent on this occasion) suggested to Eve that the limits God had placed on the humans were not good. Eve gave in to the serpent's temptation and then led Adam into sin. Adam failed in his role as male leader since he did not protect Eve from evil influences.

The cycle of sin and its aftermath plays out in Genesis 2-3 the way it has played out countless times since. Man and woman rebelled against God's authority, wanting to decide for themselves what to do or not do. Sin is a selfish desire that shows a lack

of trust in God. Sin thus originates in the heart, and this leads to wrong actions.

The sins of Adam and Eve caused their loss of innocence. After their sin, Adam and Eve were stricken with guilt and wanted to hide from God. When God confronted them, they tried to shirk the responsibility for their actions. God pronounced curses (consequences) upon Adam, Eve, and the serpent. Even with all of this, God showed His mercy and blessing to the sinners. He did not destroy them, and He even provided clothes for them to wear.

Further Accounts of Sin

The first people continued to face troubles by giving in to sin. Cain killed his brother Abel out of jealousy. When God confronted Cain, he made excuses. God meted out consequences on Cain but also showed him mercy.

As mankind spread out over the face of the earth, people continued to sin. God was grieved at the situation and resolved to start over. He commanded Noah to build an ark (probably a huge rectangular box, not a small, rounded ship as is often imagined) to preserve his family and pairs of animals through a flood. The flood lasted for over a year, and all humans and animals on the earth were destroyed except for those that were preserved on the ark. God then promised never again to destroy the earth by a flood. He set the rainbow in the sky as a sign of that covenant.

Stories of a massive flood in which a few people are saved are found in cultures around the world. The *Epic of Gilgamesh*, a Mesopotamian poem compiled around 1800 BC, contains one such example.

The serpent became a common symbol in many religious systems throughout history and around the world. The 17th-century image at left illustrates the Hindu god Krishna dancing on the head of his enemy Kaliya Naga, a poisonous snake.





ابن عباس میگوید در کشتی هشتاد مرد بودند یکی از ایشان و سمد از اولاد شبث بود و دو قواده میگویند نوح بود باز و نوح
 و سه نبت ستم و حام و بافت باز ناه خود اهل نوح این هشت نفر بود ند باقی کسانی که نوح ایمان آورده بودند و اعمش میگوید
 هفت تیر بود ند و روحه نوح را ذکر می کنند و بر وفق فرمان از انواع سباع و بهائم و طیور که **احمد فیما زکل نوح اشیر**
 جفت جفت از انواع حیوان در آورد ند یکی از فرزندان نوح که او را کنعان نام بود از غایت عقوق نزلک متعابعت و نبت
 بدر بگفت نوح را مهر بدبازان بران داشت که شرط نصیحت **بانی زک معناه اولان کن مع الکافین** بجای آورد چون لوح ضمیر
 فرزندش محفل حروف و کلمات کفر کشید بود بای در کشتی نهاد و از قوت صاعد و حبیبسا عد خود حکایت کرد که
ساروی جید بعینی من السماء دست در کتیر کوه زنه که کلاه جاه او با مثال این لوفان تر خواهد شد با قبای بهت
 بر من نگاه دارد نوح گفت **قولی فانی لا اعلم الا انی امرت بالاسلام** گفت این فرمان خداست و از فرمان او کسی را باز
 نتوان داشت مگر آنکه هم او رحمت کند کنعان قول خود را دران تنها با مضار رسانید و از حنصیر کوه بر قلله وی رفت
 و کونید او را فرزند بی صغیر بود برد و ش کرفه چون آسیب حرکت آب بدبهاش رسید فرزند را در زیر بای نهاد و دل
 از جاز شیرینی بدان تلخی برداشت نوح علیه السلام بسیر قصد نجات باز آمد و گفت **رب انی من اممک و انی من عرک الخور**
احکم الحاکمین ای خداوندی که سرای برده شتم کون سموات را ما و ای با جگان نیی زلت و مصعد انفاش نیی علت کرد ایندی
 چه شود که در صدف صدق نیاز این پیر را متفق حسین اجانه سفینه کردانی فرمان آمد **رب انی من اممک و انی من عرک الخور**
 مخدول بدسیرت و مذموم طریقت مرا کدم بیکانگی میزند بنیکلیف و تکلف با اخلاق مرضیه آشنا نتوان کرد نوح دل از فرزند
 بد عهد بر کند و در مقام استغفار و اعتذار آمد و گفت **رب انی اعزبت انک و انک اعزبت علی** خداوند ملاذ و مکیاء بندگان
 کنده کار جزا فانت رحمت و اشاحت را فلت نیست اگر مملطنه التماس که ملایم عرفی قول بود ازین بند بیارگاه جلا گت

A history of the world written about 1425 in what is now Afghanistan included this illustration of Noah and the ark.

Unfortunately, one of Noah's sons, Ham, saw Noah naked after his father had become drunk; and the cycle of sin began again. Noah's three sons became the fathers of many nations as their descendants spread out upon the earth.

Another account of man's sin follows in the narrative of the Tower of Babel. People settled on

the plain of Shinar, another name for Babylon, and pridefully started to build a tower to make a name for themselves. The Lord saw that the skill and intellect of mankind, which of course He had given to them, would lead them to stop at nothing in trying to make themselves great. As a result, the Lord multiplied their common language into several languages to make their working together more difficult. (The words Babel and Babylon are similar to the Hebrew word for *confuse*.) This stopped the construction of the tower and led to the various language groups spreading out over the earth.



Pyramid of Djoser, Egypt

The Tower of Babel might have been a ziggurat or step pyramid. This type of structure became common in the Middle East after the flood, and cultures all over the world have built similar types of buildings. Here are some examples.



Tikal, Guatemala



Candi Sukuh, Indonesia



Cairn of Barnenez, France



Chogha Zanbil, Iran

The story of world history shows how sin and its consequences have been major issues in the interactions among humans. Time and again we see:

- wrong actions based on wrong thinking
- prideful desires and a lack of trust in God
- attempts to justify wrong actions
- many other people being affected by the sin of one or a few
- people trying to make a name for themselves

In the opening chapters of Genesis, we learn the first essential truths of our world: how it was created, how marriage was created, how sin entered the world, and the effect of sin in human relationships. The first part of Genesis provides a background of foundational stories for human life in general and for the topics that take up most of the book. These topics are God's calling of Abraham, Abraham's descendants down to Joseph, and the arrival of the sons of Israel in Egypt.

*If you do well, will not your countenance be lifted up?
And if you do not do well, sin is crouching at the door;
and its desire is for you, but you must master it.
Genesis 4:7*

Assignments for Lesson 7

Bible Read Genesis 11:11-15:21. Commentary available in *Student Review*.

Work on memorizing Genesis 1:26-27.

In Their Words Read the Australian Aboriginal Flood Story (pages 3-5).

Project Work on your project.

Student Review Optional: Answer the questions for Lesson 7.



Lesson 8

Early People Groups

As the population of the earth grew, mankind spread out from the place of its beginning. People lived as tribes or nations, each of which had a notable ancestor. Genesis tells us about some of the more significant developments in human culture.

Civilized Life

People developed cities early in history. Cain built a city and named it after his son, Enoch (Genesis 4:17). Several generations later, three sons of Lamech contributed to the further development of civilization. Jabal was the first of the nomads, who lived in tents and kept livestock. Jubal was the originator of musical instruments. Tubal-cain

Several caves in southern France feature wall paintings. In 1940 a group of teenagers discovered the Lascaux cave, which brought worldwide attention to the paintings. Lascaux has hundreds of images of animals, people, and abstract designs. To protect the original artwork, the cave has been closed to the public since 1963. However, portions of the artwork have been reproduced in a nearby cave called Lascaux II, as shown in the photo above.

began the practice of working with bronze and iron (Genesis 4:20-22).

The developments mentioned in this part of Genesis reveal two major contrasts which characterize human civilization. First, settled community life developed at the same time as the nomadic lifestyle. Later historical evidence supports this. Among the early tribes in North and South America, large cities developed in some places while other groups followed herds of wild game. A second contrast is portrayed with Jubal and Tubal-cain. They show us the development of the creative talents of man and the industrial pursuits of man. Both are essential parts of human civilization.

Notice what is not present in these accounts. Genesis makes no mention of early man evolving through various stages of ever-greater mental and physical capabilities. Instead, human beings, specially created by God, had significant abilities and employed them early on. Only the eyes of evolutionists see mankind as slowly developing civilization after evolving from lower forms of life. The evolutionary view is a theory fabricated to support certain presuppositions about man, while God inspired the account in Genesis to teach us what really happened.

Spiritual Developments

Eve bore another son, Seth. She recognized that God had given Seth to her and Adam because Abel had been killed. To Seth was born Enosh. Then Genesis tells us that people began to call upon the name of the Lord (Genesis 4:26).

This statement marks a spiritual turning of at least some of mankind, although scholars debate its exact significance. Some believe that it notes the beginning of a widespread worship of God. Now, apparently, people remembered their Maker and began giving Him honor. On the other hand, some Bible scholars see the significance in the particular use here of the name of the Lord, YHWH, the covenant name by which God revealed Himself to Moses (Exodus 3:14). It could be that Moses is noting that at this point in human history, people began to recognize God for who He really is and began worshiping Him on that basis.

Either way (and the significance of the statement might involve both factors), the worship of God at this time was significant. Some scholars note that the descendants of Cain were involved in the development of worldly pursuits while the descendants of Seth practiced the worship of God.



Ancestors do set patterns that are followed for many generations.

In the listing of the descendants of Adam through Seth in Genesis 5, Moses makes particular mention of Enoch, the father of Methuselah. Whereas the other people listed “lived,” Enoch “walked with God” (Genesis 5:22, 24). Whereas the others in the list are said to have “died,” Enoch “was not, for God took him” (Genesis 5:24). Apparently God took Enoch from this world in a way that might have been similar to the way in which Elijah was taken many years later (2 Kings 2:11). It is sad to note how quickly human beings left off walking closely with their Maker. The ways of the world and the rise of false religions took their toll on the souls of men.

The Descendants of Shem, Ham, and Japheth

After the flood, Noah’s sons became the originators of nations that spread over the face of the earth. Generally speaking, the descendants of Japheth moved out to the north and west of what we know as the Middle East. As best we can determine, these gave rise to the European ethnic groups. The sons of Ham moved southward and are associated mostly with Africa. The offspring of Shem became the Middle Eastern people we call Semites, a term which uses a variation of the name Shem. The Semites are not mentioned last because Shem was the youngest son. Rather this order leads most naturally into the account of one family of Semites

Isidore (c.560-636 AD) was a Church leader and scholar in Spain. He compiled the Etymologiae, a massive twenty-volume encyclopedia of science, law, agriculture, household goods, geography, and theology. This map, published in a 1472 edition of Isidore’s work, divides the world known to Europeans into three sections: Asia, settled by Shem’s descendants; Europe, by Japheth’s; and Africa, by Ham’s.

that begins in the next chapter, namely Terah and his son, Abram (later called Abraham).

The geographical areas in which the descendants of Shem, Ham, and Japheth lived are not clear-cut, since descendants of more than one son are described as living in the same regions. Also, the different languages of these groups are mentioned in Genesis 10, even though the account of the Tower of Babel, which comes later (Genesis 11:1-9), states that until that time all men spoke the same language. This is not a contradiction in the Biblical narrative. Moses simply noted that the languages of the ethnic groups were different, and then related the story of how they became different.

Differences Among People

At some point, physical differences among people began to emerge. However, mankind has placed much greater emphasis on these than God does in His Word. One might wonder how such variation developed from one family, but in many families different children have lighter or darker features when compared to each other. As descendants of either Shem, Ham, or Japheth lived together and intermarried, those variations could have easily become more pronounced.

For many years, Caucasians divided humans into three racial groups: white (Caucasian), black (Negro), and yellow (Oriental). However, this is a

Ota Benga

The belief that some people are superior to others has led to tragic results throughout history. The 1904 Louisiana Purchase Exposition (World's Fair) in St. Louis, Missouri, featured exhibits showing the supposed progress of humans from primitive to advanced. The poster at right, used at the fair, illustrates the assumption that different people groups represented different stages on an evolutionary journey clockwise from "prehistoric man" at bottom right to the Caucasian at top right. In addition to collections of artifacts, members of tribes from around the world were put on display in their native dress and home environments.

One man brought to the fair was Ota Benga, a member of the Mbuti people from the Congo. Samuel Verner, a representative of the Exposition, had purchased him from a slave trader in Africa. For a few months in 1906, Benga was featured as an attraction at the Bronx Zoo (as shown below).



An African-American clergyman, James Gordon, led a protest against Benga's treatment, and Gordon found a place for Benga to live. Benga eventually moved to Virginia, where he attended school and got a job in a tobacco factory. As the years went by, his desire grew to return to Africa. However, the outbreak of World War I prevented him from traveling to the Congo. Benga took his own life in 1916 at age 32.



serious and erroneous oversimplification of skin color. It makes no provision for Hispanics and southern Europeans, for instance, whose skin is darker than that of northern Europeans but lighter than sub-Saharan Africans. It is much more accurate to understand that humans have a continuum of skin shades and other features. It is also important to understand that such external characteristics are of no consequence to God, who loves all people regardless of their physical appearance. Differences in appearance have been used by people (including but not limited to Caucasians) as an excuse to treat others as inferior, but such racism and prejudice

are not from God. In Christ all ethnic divisions are insignificant (Galatians 3:28, Ephesians 2:11-16, Colossians 3:11).

The accounts in the first eleven chapters of Genesis give us a sweeping overview of about 2,000 years of history. These narratives and genealogical lists provided the people of Israel with the background information they needed to understand their identity as a nation specially chosen by God. From Genesis 12 on, Moses focuses on Abraham and his descendants. Other nations are mentioned in detail only as they come in contact with Abraham and later with the nation of Israel.

*This is the book of the generations of Adam.
In the day when God created man, He made him in the likeness of God.
He created them male and female,
and He blessed them and named them Man
in the day when they were created.
Genesis 5:1-2*

Assignments for Lesson 8

Bible Read Acts 17:24-28 and Genesis 16-18. Commentary available in *Student Review*.

Work on memorizing Genesis 1:26-27.

In Their Words Read the excerpt from *Antiquities of the Jews* (pages 6-7).

Project Work on your project.

Student Review Optional: Answer the questions for Lesson 8.



Grand Canyon National Park: View from Hermits Rest

Lesson 9

Questions from Genesis

Since the inspired account of Genesis does not contain a complete record of everything that happened in the early years of the world, we do not have conclusive answers to all of the questions about that period that people commonly raise today. What Moses wrote is accurate, and we assume that the first readers of Genesis understood the significance of what was written there. However, we do not have their same knowledge base, so we must do some detective work and draw the best conclusions we can about some of the matters discussed in the first part of Genesis.

When Did Creation Take Place?

The Bible describes the Creation as taking place in six days, accomplished by the word of God (Gen. 1; Ex. 20:11, 31:17). The Lord spoke, and it was so. The Genesis account gives no indication of the passage of any significant length of time.

One theory that appears to challenge the idea of a relatively young earth is uniformitarianism. This holds that the processes we see in the physical world today (such as the formation of minerals) have always taken place at roughly the same rate. If uniformitarianism is true, the earth would have

to be very old for it to have developed to its current state.

However, uniformitarianism is an assumption, not an established fact. Geological features such as the Grand Canyon in the United States provide evidence for catastrophic changes during earth's history rather than consistently uniform development. Also, the quick recovery of the area around Mount St. Helens in Washington State after the 1980 volcanic eruption there suggests that we do not fully understand how the physical world reacts to catastrophes.

If we dismiss a strict uniformitarianism and admit that catastrophic events such as the flood of Noah's time have caused major changes to the earth's surface, then no geological evidence necessitates the idea that the earth was formed millions or billions of years ago. Since we believe God made the world, it is within reason to believe that He could make it in six days.

Archbishop James Ussher of the Church of England published an extensive study of world history between 1650 and 1654. He concluded that the earth was created in 4004 BC and assigned other dates to subsequent events in the Bible. Because of Ussher's influence, his dating calculations were printed in the margins of many editions of the King

James Version of the Bible. However, the Hebrew manuscripts from which the Old Testament is translated do not include such marginal dates.

Ussher's name has been most prominent, but he was not the only one to study the age of the earth. According to historians, some people in the ancient cultures of Persia, Babylon, Egypt, China, India, and Axum dated Creation between 6204 and 5369 BC. The traditional Jewish date for Creation is 3761 BC. Alphonso X of Spain went as far back as 6984 BC. Josephus proposed 5481 and 5402. Bede said 5199. Martin Luther suggested 3961. Astronomer Johannes Kepler calculated 3993.

These dates reflect variations, but they are nothing like the millions or billions of years proposed by modern scientists. Some ancient people believed that the universe had always existed or that it went through long cycles, but historical calculations and records suggest a young earth of a few thousand years. We might not be able to determine a precise date for Creation, but we can be confident that the Biblical record is accurate. The geological evidence supports the historical evidence for a young earth.

Whom Did Cain Marry?

Cain is described in Genesis 4:17 as having a wife, but no explanation is given of where she came from. She was evidently his sister, or perhaps his niece. When God gave the Law to Moses hundreds of years later, he prohibited marriage between close relatives (Leviticus 18). This might have been in part because genetic deterioration made such marriages more likely to produce children with genetic problems. Soon after Creation, however, this would not have been an issue.

Why Did People Live So Long Then?

We are amazed when we read in Genesis 5 of people living for hundreds of years. Methuselah, the oldest person on record, lived 969 years! (According to the years of the list in Genesis 5, Methuselah died

in the year in which the flood occurred.) Plausible explanations have been offered for this longevity.

God might have given these people long lives to enable them to have many children and so increase the population of the earth rapidly. Another possibility is that the earth was purer and not as harmful to human life then. Fossil evidence indicates that some plants and animals grew larger in the past than they do now. The theory of evolution holds that plants and animals become more fit over time, but evidence indicates that at least some growing things have become smaller and less fit over the years.

This idea of a purer earth might also help explain the dinosaur species that existed long ago. They might have grown large because they lived many years in a better environment than exists on earth today. Scientists take fossil evidence, add assumptions and presuppositions, and create theories. Too often these theories are presented as established facts.

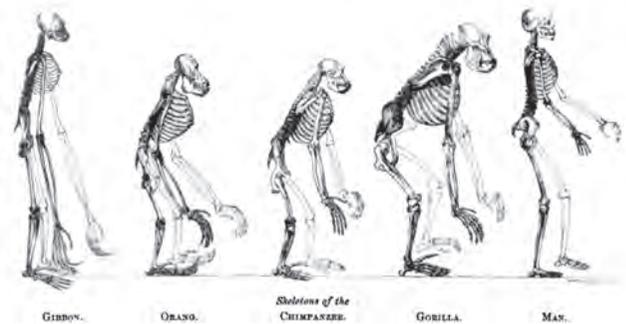
The Indroda Dinosaur and Fossil Park in Gujarat, India, features fossilized dinosaur eggs.



The Myth of Human Evolution

The Bible teaches that all human beings are descended from Adam and Eve. The idea that different groups of humans or human-like creatures developed independently does not fit the Biblical account.

Archaeologists have unearthed various fossils (often a single bone or tooth) and given them different scientific names in an effort to create an evolutionary link between apes and humans. Thomas Huxley was a strong proponent of Charles Darwin's theory of evolution. He used the illustration below in his book Evidence as to Man's Place in Nature (1863) to show how apes and humans share similar skeletal structures. However, similarities in skeletal structure do not require the conclusion that apes and humans descended from a common ancestor. Since the same Creator designed all living creatures, we should not be surprised to find similarities among them.



What Were the Sins of Lamech?

Lamech, a descendant of Cain, took two wives (Genesis 4:19). This is the first recorded instance of polygamy in the Bible. Several men in the Biblical record had more than one wife, including Jacob, David, and Solomon. We understand these occurrences to be in violation of God's plan of one man and one woman for life. The fact that the Bible records these instances of polygamy does not mean that God endorses them. The Bible tells of many events that are in violation of God's will.

Lamech is also quoted as telling his wives that he has killed a man in revenge for striking him and that he would kill many times again to avenge himself (Genesis 4:23-24). His violent nature is similar to that of Cain, his ancestor. This shows the extent of sin in the world. It reminds us of the consequences of the example of sin entering into the life of mankind in general and of a particular family.

Who Were the "Sons of God"?

This common question about Genesis 6:1-4 requires careful analysis and thinking. First, the tenor of the passage indicates that the sons of God taking daughters of men was not a good thing. Verse 2 suggests that the sons of God were selfish and arrogant for taking the daughters of men. God says that He was striving against the ways of man (verse 3). Verse 5 summarizes man's wickedness.

Second, we understand that the offspring of these unions were the mighty men of old that Moses' audience had heard about (verse 4). The Nephilim were on the earth at that time, and verse 4 might be saying that the Nephilim were the offspring being described. When the spies who went into Canaan reported back to the people of Israel, they said that some of the people living in the land were Nephilim and suggested that they were giants (Numbers 13:33).

Bible scholars have suggested four possible identities for the sons of God:

- angels, based on the use of the phrase in Job 1:6 and Psalm 29:1;
- children from aristocratic families, based on the use of the phrase for a king in 2 Samuel 7:14, Psalm 2:7, and elsewhere;
- godly men who walked with the Lord, based on the use of the phrase in such passages as Proverbs 3:12 and Isaiah 1:2; and
- the descendants of Seth, with the daughters of men being the descendants of Cain, based on the genealogies immediately preceding this paragraph.

The idea of the “sons of God” being angels has the least basis in Scripture. Angels having sexual

relations with humans is foreign to all of the rest of Scripture. God’s wrath is described as being directed against the sins of humans, not angels.

The identity of the sons of God as aristocratic children is possible, but Genesis does not make distinctions between royalty and commoners in this section. It is also unclear why such marriages would corrupt mankind.

It seems best to understand the “sons of God” as humans, probably men who had been godly (and perhaps who were the descendants of Seth) who wrongly wanted to take materially-minded women as their wives. Their children, the mighty men, might have devoted their efforts to increasing their own power and prestige instead of honoring the Lord. Marriages that are wrongly begun and have worldly purposes often leave a bad legacy for future generations.

*The Lord was sorry that He had made man on the earth,
and He was grieved in His heart.
But Noah found favor in the eyes of the Lord.
Genesis 6:6, 8*

Assignments for Lesson 9

Bible Read 2 Peter 3:1-9 and Genesis 19-21. Commentary available in *Student Review*.

Work on memorizing Genesis 1:26-27.

In Their Words Read the excerpt from *The Annals of the World* (pages 8-10).

Project Work on your project.

Student Review Optional: Answer the questions for Lesson 9.



Detail from The Creation of Adam, Michelangelo (Italian, c. 1511)

Lesson 10 - Bible Study

The Existence of God

The existence of God is a fundamental question that we must consider. If God does not exist, the world and our lives are the product of merely materialistic forces, and our existence has no purpose. If God does not exist, right and wrong are simply human concepts, and we have no destiny beyond the grave. If God does not exist, a faithful Christian and a mass murderer share the same end.

Since God does exist, we need to understand how He works in the world. We want to know His nature and His expectations for us. We want to know the right way to approach and worship Him. We want to know which of the beliefs about divinity are correct, incorrect, or partially correct. We want

to know the Bible, His inspired Word. In short, we want and need to know all we can about Him.

The Bible assumes that God exists. Many modern scientists and others assume that God does not exist (or at least does not really matter); they try to explain everything that happens as having purely natural causes.

Over the centuries people have developed logical arguments that attempt to prove God's existence. We will examine three of the most common classical arguments. Remember that a relationship with God does not just involve knowledge. It requires faith, or trust. No amount of evidence (even someone rising from the dead) will force someone to believe if he does not want to. Each of us must decide to take a step of faith, as we read in Hebrews 11:3, 6:

By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible. . . . And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.



16th-Century Woodcut Illustrations of the First Four Days of Creation

The Argument from First Cause

Thomas Aquinas is perhaps the best-known advocate of the argument from first cause. Everything in our world has a cause: a chicken lays an egg, which hatches a chick; atmospheric winds and temperature changes cause storms; water erodes soil, and so forth. Everything that is in motion has been set in motion by something else.

The fact that everything in our physical world has been caused means that everything is in some way dependent on something else. One can trace these causes back through time and space. An oak tree, for instance, is the result of an acorn being planted and nourished. However, at some point one comes to the first cause for everything else, that which is not itself caused, that which is not dependent on anything else. This first cause, Thomas said, is God. God was not caused. He is not the product of some other force or motion.

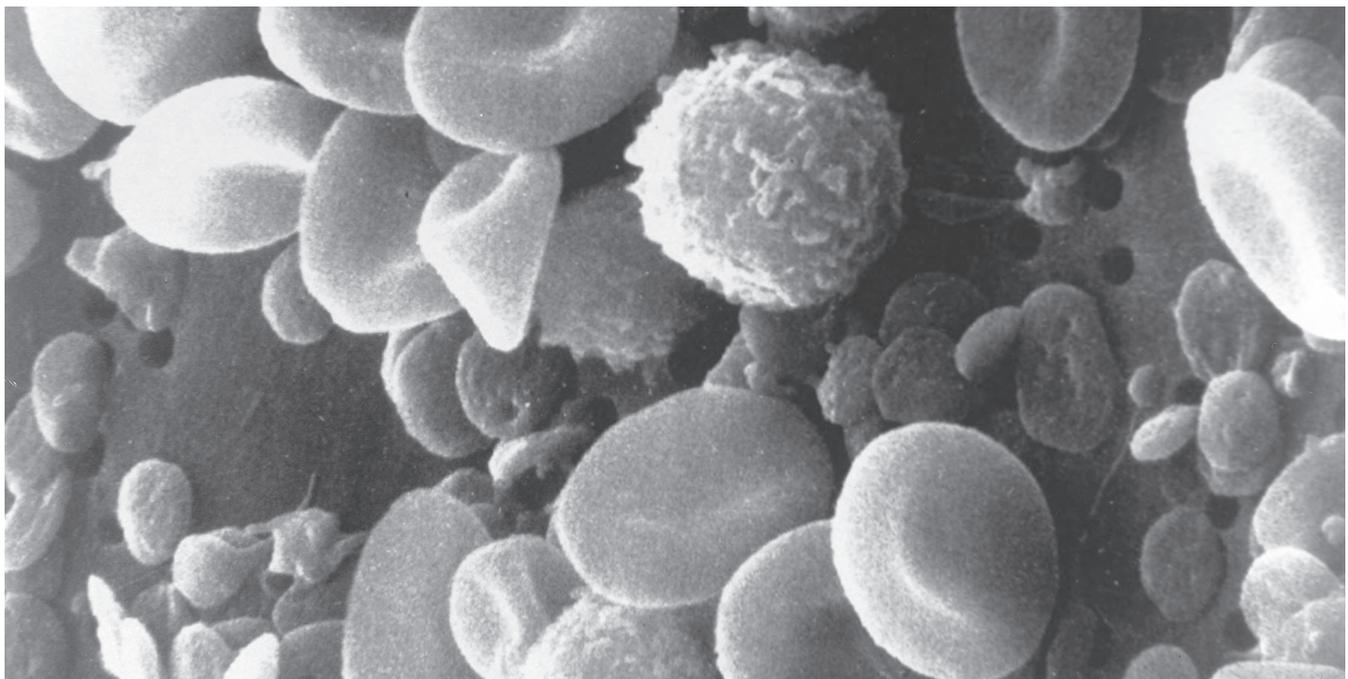
Genesis 1:1 gives a statement of First Cause: "In the beginning God created the heavens and the earth." God is the beginning point, the force or cause



Thomas Aquinas (1225-1274) was an Italian priest. His writings have had a profound influence on modern theology and philosophy.

for everything else. He is the explanation for how everything came about and for all of the processes of causation in the universe.

This scanning electron microscope image shows red blood cells, different types of white blood cells, and platelets.



The Argument from Design

A second logical proof of God is based on the fact that design exists in the world. Spring always comes, corn seed always produces corn, the moon orbits the earth and the earth orbits the sun, and the water cycle (precipitation-evaporation-condensation) always works. The human body is filled with intricate design. Did all of this order and design just happen by chance, or does some intelligence lie behind the order we see in the universe?

The classic statement of this proof uses a watch as an example. If you take the back off of an old-fashioned watch and see all of the parts moving and working to keep time, you logically assume that the watch had a maker. A watch implies a watchmaker. Design implies a designer. The designer of the universe must be an intelligence outside of the universe itself. That designer is God.

C. S. Lewis presents the case for design in his book *Miracles*. How, he asks, could our rational world and our rational minds be the product of an

irrational process? He concludes that they cannot. It takes more “faith” (trusting in the unseen and unproven) to believe that our world just happened than to believe that an Intelligence lies behind it and guides it all.

Psalm 19:1 states, “The heavens are telling of the glory of God; and their expanse is declaring the work of his hands.” To the ear of faith, the psalmist is saying, the created world speaks of God. After looking outward in Psalm 19, David looks inward in Psalm 139 and concludes, “I am fearfully and wonderfully made” (Psalm 139:14).

The Moral Argument

Lewis makes the moral argument for God in the first part of *Mere Christianity*. All people have a moral oughtness within them, Lewis notes; but he adds another important factor. Although everyone has this standard (we usually call it a conscience), nobody lives up to it. This moral standard does not come from society or from individuals themselves. It comes from outside of society and outside of

This image of two galaxies was created using the Hubble Space Telescope.



Lesson 10 - Bible Study: The Existence of God

individuals. The only logical source from which such a standard could come is God.

Paul speaks of this moral oughtness in Romans 1:18-21. Mankind should have known better than the way they have behaved. They have rejected what they should have known about God; and as a result God gave them over to sin, and His wrath awaits them.

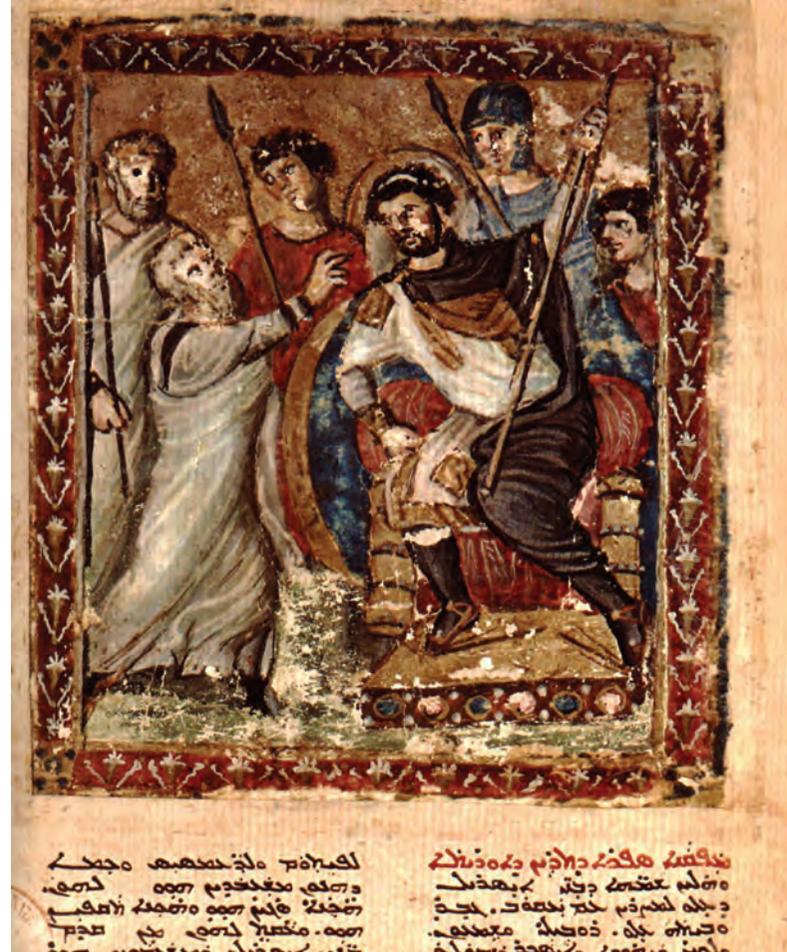
Psalms 14:1 says, "The fool has said in his heart, 'There is no God.'" The word fool in the Bible does not refer to a court jester or someone who embarrasses himself. A fool is a moral failure, one who has rejected God and who has therefore thrown away his life morally. It is not only foolish intellectually to say that there is no God; it is also morally destructive to reject God and His standards for human living.

A Needed Statement of Truth

We might think that Moses' description of Creation in Genesis 1 was an unnecessary reminder to his original audience. After all, God had freed Israel from bondage in Egypt; He was guiding them through the wilderness; and He was going to give them the land that He had promised their ancestors. Surely Israel, of all people, would have known that God was the Creator of the heavens and the earth.

However, what Moses wrote was an important statement of fact that the Israelites needed to remember. The Israelites were coming out of Egypt where many false gods were worshiped. They showed a lack of faith in God many times during the wilderness years. They needed to understand at the very beginning of God's revelation to them that it was the one true God, *YHWH*, who created the heavens and the earth. They needed to know this in order to have truth as the basis for their lives.

The need for the statement made in Genesis still exists today. We hear many religious notions discussed. The theory of evolution has carried the



This illustration of Moses and Aaron before Pharaoh is from a Syriac version of the Bible probably produced in the 600s.

day in scientific circles and in the media. Our world had its origin in the spoken, creative word of the one true living God; this declaration needs to be made loudly and clearly today. It was not a random, mindless Big Bang; it was God. It was not a process of evolutionary change over millions and millions of years; God spoke the universe into existence.

The fact that God exists and that He created us should make a difference in how we see ourselves and in how we live. Since we are God's creation and are made in His image, since we will one day face the alternatives of eternal life with God or eternal punishment apart from Him, then what we do and how we treat others matters tremendously. If the peoples and governments of the world worked from the assumption that every person is valued by God and is His handiwork, then world history, current events, and our future on this earth would be quite different.

*For we must all appear before the judgment seat of Christ,
so that each one may be recompensed for his deeds in the body,
according to what he has done, whether good or bad.*

2 Corinthians 5:10

Assignments for Lesson 10

Bible Read Romans 1:16-31 and Genesis 22-24. Commentary available in *Student Review*.

Recite or write Genesis 1:26-27 from memory.

In Their Words Read the excerpt from *Summa Theologica* (pages 11-13).

Project Complete your project for the unit.

Student Review Optional: Answer the questions for Lesson 10 and take the quiz for Unit 2.

3



Early Civilizations

Summary

Archaeology tells us about some remarkable and highly-advanced civilizations that emerged thousands of years ago. Mankind did not crawl out of a cave or descend from monkeys. Instead, people have used their God-given abilities to create amazing things, even though their thought-world had become pagan. We highlight early scientific discoveries and the code of laws that Hammurabi developed. Finally, we look at the land between the Tigris and Euphrates from ancient times until today.

Lessons

- 11 - Sumer
- 12 - Egypt
- 13 - Key Concepts: Ancient Science and Mathematics
- 14 - Key Person: Hammurabi and His Code of Laws
- 15 - Bible Study: The Land Between the Rivers

Wall Painting from a Tomb in the Valley of the Kings, Egypt

Memory Work

Learn Job 42:1-6 by the end of the unit. Remember to work on it each day.

Books Used

The Bible

In Their Words

The Cat of Bubastes

Project (choose one)

- 1) Write 300 to 500 words on one of the following topics (work on it each day):
 - Explain the physics and geometry the Egyptians used in building the pyramids. See Lesson 13.
 - Write a speech directed at common people explaining how the people of Babylonia will benefit from having the Code of Hammurabi, as if you were living at the time. See Lesson 14.
- 2) Create a collection of photos showing the influence of ancient mathematicians on our world today. Compose your photos intentionally and artistically. Your finished project should be in the form of a slideshow on an electronic device or prints of the photographs displayed on a poster or in book form, with a minimum of fifteen photos. See Lesson 13.
- 3) Find an authoritative chart with ancient Egyptian hieroglyphs. Make a clay tablet from homemade or purchased clay. With a sharp tool, copy a few symbols onto the tablet and let it harden. See Lesson 12.

Literature

The Cat of Bubastes by G. A. Henty was published in 1888. This historical novel tells the story of Amuba, prince of the nation of Rebu beside the Caspian Sea. The story takes place when the Israelites were slaves in Egypt, which Henty places during the reign of Pharaoh Thotmes III. In the book, an Egyptian army conquers Rebu and Amuba is taken prisoner. He and his servant Jethro are taken to serve in the household of Ameres, the high priest of Osiris. There Amuba becomes friends with Chebron, the son of Ameres. In the story Amuba meets a Hebrew girl, Ruth. The plot centers on the accidental killing of a sacred cat and what this means for the main characters.

Through the book we learn a great deal about life in ancient Egypt, including its religious practices and beliefs and the way society was structured. Henty suggests in the book that paganism mistakenly attributes qualities of the one true God to various deities. The plot demonstrates how evil leaders can capitalize on fear and ignorance to manipulate people.

G. A. Henty's life (1832-1902) closely paralleled the Victorian Era in Great Britain, where Queen Victoria reigned from 1837 to 1901. Henty was a foreign correspondent for British publications in many places around the world. He began telling stories to his children that utilized the knowledge he gained in his travels. A friend suggested that he write the stories down for publication. Henty eventually published 144 novels in addition to numerous magazine articles. He had assistance in doing research for his books, and he often dictated his novels to stenographers. The typical plot line in his books involves a boy hero in a particular period in history. The boy often meets a famous historical person during the story. In *The Cat of Bubastes*, Amuba has an encounter with Moses, who was serving Pharaoh at the time.



Ruins of a Home in Ur

Lesson 11

Sumer

Row upon row of employees record the business transactions of the day.

International trade is a key part of the economy.

Single-family dwellings that look very much alike fill the areas outside of the central city.

Children learn the elementary lessons of reading and writing in school.

A father writes in a letter that he is frustrated with his son's laziness.

A bride writes a poem that celebrates her love for her new husband.

All of these statements describe life in ancient Sumer. Despite the many ways in which we are different from the Sumerians, in some ways thousands of years and thousands of miles do not separate us much at all from one of the earliest known civilizations.

The Emergence of Civilizations

What is civilization? The idea of civilization includes cultural and technological development, written language and the keeping of written records, specialized skills and occupations, social classes, and complex government and religious practices.

Civilization flourished in the Middle East before the flood. After the flood, Noah's descendants began to rebuild civilization, and following their attempt to build a tower to the heavens, they began to spread out across the world.

What might be surprising, given the common assumptions of many people today, is the way in which the Sumerian civilization emerges in history. First, we have no evidence of cave dwellings giving way to constructed housing. Second, we have no evidence that the Sumerians moved there from another location or that they were nomads at first who then settled into and organized cities. Third, the Sumerians appear in recorded history with an advanced culture already in place. Fourth, we know that civilizations emerged in other places in the world during the same time, such as those in China and India.

Archaeology supports what the Bible says: the people of the Tigris and Euphrates region began to build large structures (and, we can assume, developed other traits of human progress as well), then God scattered them to various regions of the world. In those other regions, they continued to create social, governmental, and economic systems.

Many people think that prehistoric man was much more primitive in his abilities and knowledge than modern man. However, this makes certain assumptions that are not supported by logic or evidence. First, people commonly assume that prehistoric man had a limited understanding of his world; but prehistoric man, by definition, did not leave a history of his life, so we cannot know what he understood or did not understand. Second, the term prehistoric man, while common, is something of a misnomer. We have a history of man from his origins in the Garden of Eden; so in one sense there is no prehistoric man. It is just that some groups did not record their history in a way that we can know it today. Third, the theory of evolution assumes long periods of slow development from pre-human or humanoid forms to what we call modern man. This is guesswork by scientists who have already decided what they want the evidence to show.

This is what we do know. Historic and archaeological records indicate that nomad and settled populations existed at the same time (as they do today). Human beings displayed remarkable skills and knowledge from the earliest recorded times. They could express deep sensitivity and profound consideration toward others. At the same time, those people were capable of maintaining

slaves and committing terrible atrocities in war. This should not surprise us. Slavery was practiced in what some would call the most advanced nation of the world—the United States—until the 1860s. The 20th century saw many atrocities committed by one group upon another. In other words, if what the ancients did could be barbaric, people today can be barbaric also. In terms of art, the sculptures of ancient Sumer show much more skill (to this observer) than some expressions of what is called modern art today.

It is too easy—and too easily disproved—to say that the skills of early man were clumsy and primitive at first and more adept later. It is more accurate to say that people throughout history have demonstrated great ability to think, plan, and create because they are created in the image of God.

The Sumerians

The area around the lower Tigris and Euphrates Rivers (what is now southern Iraq) was once known as Sumer. The Greeks called the general region Mesopotamia, a name made from words that mean “between the rivers.” The arc of land from the Persian Gulf across modern Iraq to Syria, Jordan, and Israel has also been called the Fertile Crescent. The land is relatively moist and fertile compared to the surrounding desert. This area has also been



These mosaics of shell, red limestone, and lapis lazuli were discovered in a royal cemetery in the ancient city of Ur. The wooden backing of the mosaics had decayed, so they were carefully removed from the ground and reconstructed.

The top panel shows a Sumerian king with his army of foot soldiers and chariots along with captured prisoners. The bottom panel shows the king presiding over a banquet with people leading animals and bringing bags, perhaps providing food for the banquet.



This cuneiform tablet is a letter from a Sumerian priest to a king. It tells the king that his son has been killed in battle.

culturally fertile for thousands of years as settlers, warriors, and traders have moved across it.

Sumerians lived in city-states. This means that each city functioned as its own country, with its own king, nobility, and army. City-states and local kings were common in that region and period. This is why Genesis 14:1-2 mentions several kings who ruled in a relatively small area. Most people in Sumer probably thought of themselves as citizens of a particular city and not as Sumerians. The largest and most important city-state in Sumer was Ur.

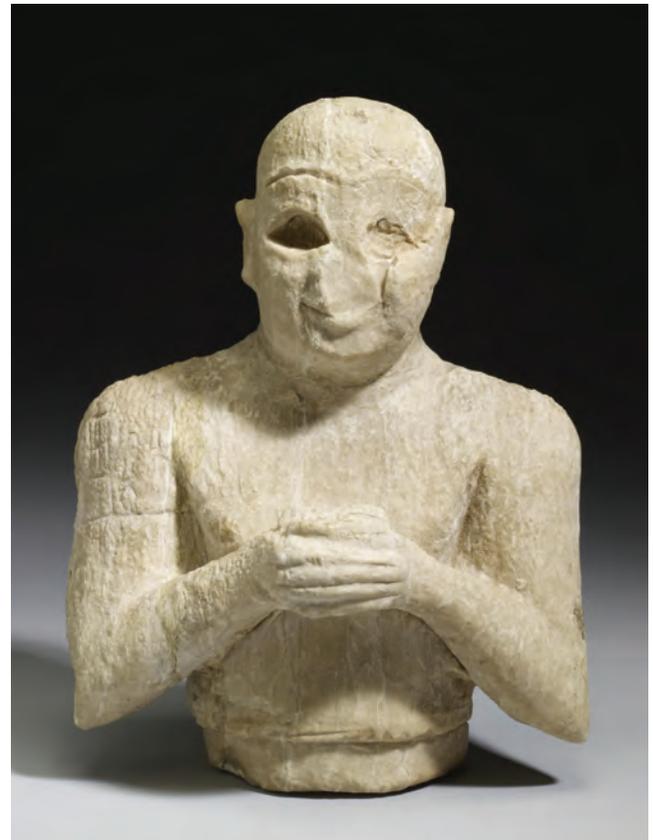
Most people in Sumer were farmers. Some were skilled workers and businessmen. Sumerians used the wheel, which made their work easier. They also had a yoke that allowed two oxen to pull a plow, thus enabling more effective farming. Sumerians dug canals and irrigation ditches to bring water to their fields of crops. Sumerian farmers grew a variety of vegetables and raised animals such as goats, pigs, and sheep. They also grew flax, which produced the fibers that were woven into linen cloth.

As a coastal people, the Sumerians developed a large sea trade. Their ships traveled to places such as Egypt and India. The raw materials that traders

brought back, including wood and precious stones (both of which were rare in Mesopotamia), were used by Sumerian craftsmen and artisans to make jewelry, dishes, and other items. Craftsmen also made pottery and colorful fabrics to sell.

The Sumerians were a religious people. They believed in many gods, but the citizens of each city had special loyalty to the god that they believed ruled them. The god of Ur was the moon god Nanna. Their worship involved the use of temples elevated toward heaven on flattened pyramid-like bases called ziggurats. Ziggurats were commonly several stories high. The Sumerians offered prayers, sacrifices, and rituals to their gods in the hope of having good crops and good results in business. Priests were highly respected and exerted much influence in Sumerian society.

This Sumerian figurine depicts a man praying. His shaven head might indicate that he is a priest.



A Written Language

We know as much as we do about the Sumerians because they developed a written language to record information. They wrote by pressing a pointed stick or stylus into soft clay tablets or cylinders to make characters. The clay could then be hardened and preserved. We call this written language cuneiform, from the Latin word *cuneus* meaning wedge. Most of the characters were combinations of wedge-shaped indentions into the clay. Written Sumerian had hundreds of characters, some of which stood for words and some for syllables. Schools taught a relatively few young men how to read and write so that they could become scribes.

A written language is a great help to a society. For instance, it enables the keeping of business and government records. Large numbers of clay tablets found in the area of Sumer were devoted to these purposes. In addition, writing also enables the recording of laws so that life is not subject to the

whims and faulty memories of judges and rulers. The Sumerians were also able to record their thoughts and reflections on life in letters, diaries, and other literature. Written records enable later researchers to know what life in Sumerian cities was like.

Later History of Mesopotamia

The city-states of Sumer eventually declined in power while the city of Akkad to the north, situated on the Tigris River, grew in power. Sargon was a military leader who rose from humble origins to lead the Akkadian army. He established the first known empire that controlled several people groups. Sargon's empire stretched from the eastern Mediterranean to Sumer.

The people known as the Amorites built the city of Babylon on the Euphrates (south of modern Baghdad), and the early Babylonian Empire developed. We will say more about one ruler of Babylon, Hammurabi, in a later lesson.

Naram-Sin was the grandson of Sargon. This inscription from his reign describes the construction of a temple.



The Babylonian Empire weakened through rebellion, poor leadership, and invasions from without. The Kassites invaded from the east, and a few years later, the Hittites moved in from present-day Turkey and took control of Mesopotamia. The Hittites were fierce warriors who developed the use of iron weapons. Later, the Assyrians invaded the Mesopotamian region as part of their designs for world conquest. The Assyrians were fierce and cruel warriors. These developments indicate that military commanders sometimes took the place of religious priests as leaders of society.

Conclusion

The Sumerian civilization was similar to our own in some ways but vastly different in other ways. Understanding Sumer helps us to see the accuracy of the Bible and gives us information about early developments in the story of mankind. Knowledge of Sumer also reminds us of the great potential with which God created mankind and the great tragedy of lives that are lived without faith in God.

And Terah took Abram his son, and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife; and they went out together from Ur of the Chaldeans in order to enter the land of Canaan; and they went as far as Haran, and settled there.
Genesis 11:31

Assignments for Lesson 11

Bible Read Genesis 25-27. Commentary available in *Student Review*.

In Their Words Read the excerpt from *The Chronology of Ancient Kingdoms Amended* (pages 14-15).

Literature Begin reading *The Cat of Bubastes*. Plan to finish it by the end of Unit 5.

Student Review Optional: Answer the questions for Lesson 11.



Cattle in the Nile River

Lesson 12

Egypt

The central reality of Egypt is the Nile River. It runs like a silver thread surrounded by a narrow green ribbon down the length of the country. Within its watershed, Egypt is rich and productive. Beyond the reach of the Nile, Egypt is mostly desert.

The Nile is the longest river in the world (though the Amazon basin is twice as large and carries much more water). This lifeline of Egypt starts in the region of Lake Victoria in Central Africa and flows for about 4,132 miles to the Mediterranean—roughly the distance between Chicago, Illinois and Paris, France. The Nile is unusual in that it flows from south to north.

Egypt has two distinct sections, each identified in terms of the Nile. Upper Egypt (further south, closer to the river's origin) is a valley, while Lower Egypt (nearer the Mediterranean) is more flat. About a hundred miles before it reaches the coast, the Nile fans out into the delta, formed by the silt that the river carries with it.

The land surrounding the Nile is rich farm land. Before the completion of Aswan High Dam in 1970, the Nile flooded Egypt every summer as a result of rains and mountain snows farther south. The floods are now controlled, but the water still enriches the fields and helps produce more abundant crops. The

floods on the Nile were more regular and predictable than those on the Tigris and Euphrates.

The Nile provides water and food (fish and irrigated crops) and enables trade and transportation. The ancient Egyptians believed that the god Osiris ruled the Nile, so he was an important deity in the minds of the people. It is significant that the plagues sent by God on the Egyptians showed that He, not Osiris, controlled the Nile.

Religious Beliefs

The Egyptians were a deeply religious people. Worship was central to their lives. They believed in many gods, but some were more important to them than others. The Egyptians saw many powerful forces working around them, such as the river and the sun. Sometimes these forces came into conflict. The people identified these forces as manifestations of individual gods instead of creations of the one true God (G. A. Henty's book *The Cat of Bubastes* tells how some Egyptians came to understand the reality of one God). The pharaoh was seen as a god himself.

At times the worship of gods became a political battle. Around 1375 BC, Pharaoh Akhnaten and Queen Nefertiti established the monotheistic

worship of the sun god Aten (sometimes called Re or Ra). However, during the reign of Tutankhamen a few years later, the young pharaoh's advisers re-instituted polytheistic worship. As with the plagues that involved the Nile, God showed in the ninth plague that brought darkness on the land that He ruled even the sun.

The Egyptians had a well-developed belief system about life after death. They spent a great deal of time preparing for it. They believed that, after death, each individual was judged by Osiris according to their good or bad deeds. The condemned were eaten by a monster, but the righteous entered into a happy existence. People believed that they needed provisions for the after-life, so Egyptians were buried with food, furniture, and other items from this life. Wealthier people got to take more with them, but even poor Egyptians were buried with some supplies.

They also believed that the soul of a person needed a body in the after-life. This is why the Egyptians developed the practice of embalming or mummification to such an advanced degree. They wanted to be sure that the bodies of the deceased were prepared for the life after this life.

The Power of the Pharaoh

Because he was seen as a god, the pharaoh's power was absolute. The government of Egypt closely regulated the lives of the people. No law code was needed since the word of the pharaoh was law. The Egyptian people generally accepted this, and as a result Egypt endured relatively few upheavals in its government. All land was seen as belonging to the pharaoh as a gift from the gods. Genesis 47:20 says that Joseph bought all the land of the Egyptians for Pharaoh. We don't know exactly how this transaction was carried out, but it does reflect the idea that the pharaoh owned all of the land. The pharaoh's vizier, or second in command, carried out the pharaoh's will and oversaw the day-to-day administration of the country. Joseph probably held this position (Genesis 41:37-44).

In Egypt's earliest period, the villages along the Nile functioned as city-states much as the communities of Sumer did. Menes of Upper Egypt conquered the lower Nile Delta and unified Egypt under one government. Menes established his capital at Memphis near the delta, where it remained for nine hundred years. This period is called the Old Kingdom.

Menes introduced the first of some thirty dynasties that ruled Egypt until about 332 BC. Although the country had some periods of instability, the Egyptian system of government under a single pharaoh or king endured for almost two thousand years, longer than any other system of government in history. It makes the United States' existence of just over 200 years seem brief by comparison.

Many years after Menes, a series of weak pharaohs plunged the country into turmoil. Then a new dynasty re-established order. These rulers moved the capital up the Nile to Thebes and began the Middle Kingdom. Internal dissension and foreign threats brought another period of instability until another dynasty ushered in the New Kingdom.

Amenemhat III, a Pharaoh of the Middle Kingdom



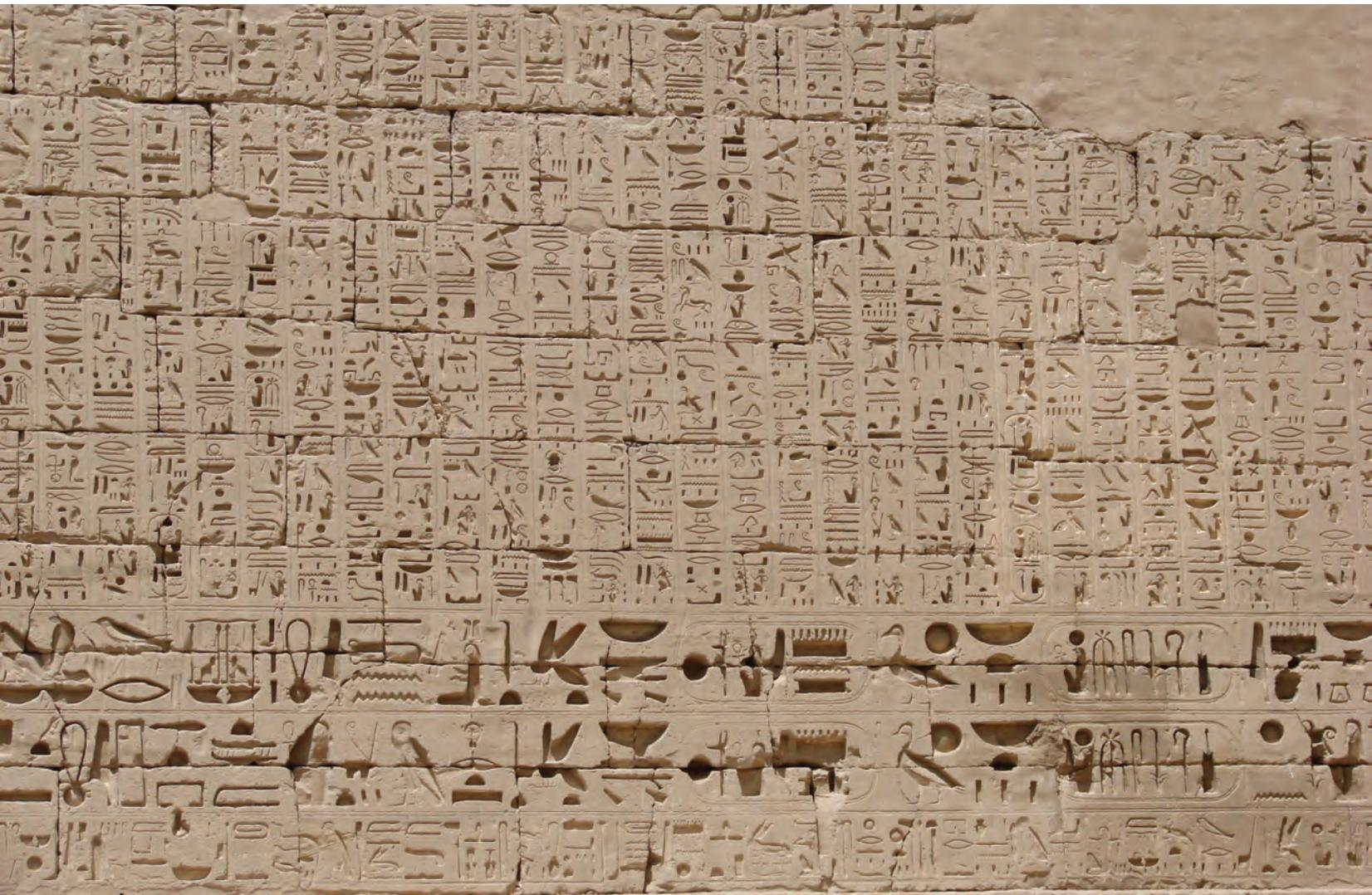
Dating Ancient Civilizations

Assigning specific dates to events before 2000 BC is difficult because the records are unclear and contradictory. Isaac Newton, in his Chronology of Ancient Kingdoms Amended, points out that ancient civilizations tended to exaggerate their early history. Modern scholars often give credence to the historical records from Egypt, Assyria, and Babylon, while denying the reliability of the Jewish records maintained in the Bible. Instead of changing the Bible to fit data from other sources, we should start with the Bible and use that as a basis for interpreting other data.

According to the Bible, everyone on earth except Noah and his family was destroyed by the flood (1 Peter 3:20). This probably took place about 2500 years before Christ (2348 BC according to Ussher's chronology). Some small artifacts might have survived the flood, but large structures would have been destroyed. Therefore the pyramids and other existing structures must have been built after the flood.

Mizraim was a son of Ham and grandson of Noah. Mizraim is to this day the Hebrew name for the land of Egypt; the Arabic name for Egypt is Misr. Evidently Mizraim or his descendants settled in Egypt fairly soon after the flood. Historical sources also place the founding of Babylon, Greece, and China in the early 2000s BC.

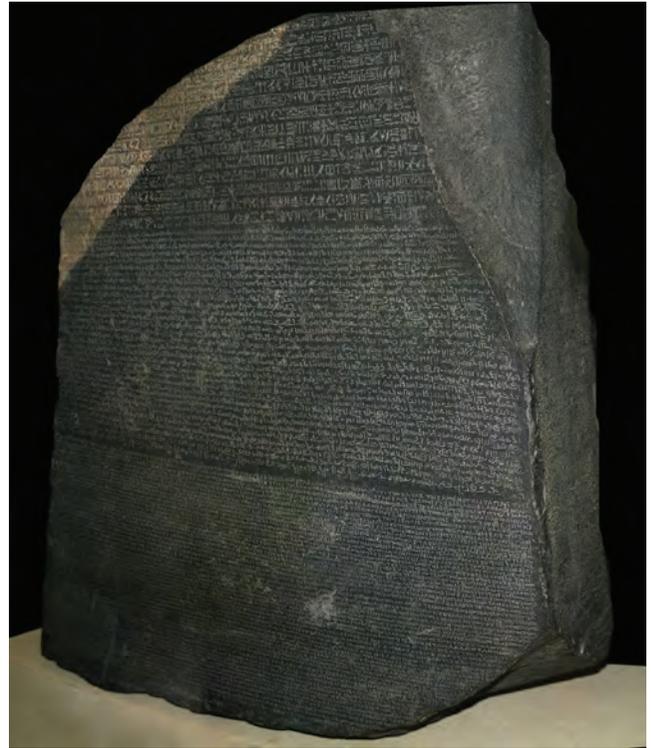
Hieroglyphics Carved on a Wall at Luxor, Egypt



Advances in Writing

As a complex and busy civilization, Egypt developed a way to communicate and to record information in written form. At first they wrote pictures to represent objects, but this did not allow for the expression of ideas and abstract nouns. Egyptians later began using pictures or symbols to represent sounds. This form of writing is called hieroglyphics, which means sacred carvings. Two forms of hieroglyphics developed. The earlier form is known as hieratic and was used primarily by priests. The simpler form that developed later and was used more widely is called demotic.

The meaning of hieroglyphic symbols was lost around the fourth century AD and not rediscovered for about 1500 years. Napoleon's troops found a large rock slab in 1799 while working on a building project near the Egyptian city known to Westerners as Rosetta. The slab had on it an official decree dating from about 200 BC. It was written in three forms: Greek, hieratic, and demotic. Scholars worked for twenty years using the known Greek to translate the unknown hieroglyphic scripts. The Rosetta



The Rosetta stone has ancient hieroglyphic text at the top, demotic script in the middle, and Greek at the bottom.

Stone (now on display in the British Museum) was the breakthrough that enabled modern experts to understand hieroglyphic writing.

Egyptians also made a contribution to writing materials. The papyrus plant grew along the Nile. From this plant, the Egyptians cut long strips about one inch wide. The strips were laid side by side to make sheets, then dried and smoothed into scrolls for writing. Such documents could be carried and stored more easily than clay tablets. Papyrus sheets do decay over time; but they last longer in hot, dry climates such as Egypt's. With a written language and the availability of inexpensive writing materials, the Egyptians produced a large body of literature.

Writing materials eventually came to be made from wood products, but the papyrus sheets gave us the name we still use: paper.



The Book of the Dead is a collection of Egyptian religious writings related to their understanding of the afterlife. This papyrus page is from around 1050 BC.

Two Famous Pharaohs

A few women held positions of power in Egyptian history, but Hatshepsut (right) was the only female pharaoh to have a long and prosperous reign.



After her husband, Thutmose II, died, Hatshepsut assumed power for herself. She re-established trade routes with other countries and initiated large-scale construction projects. Hatshepsut ruled for about 22 years in the 1400s BC.



Tutankhamen became pharaoh at the age of nine in the 1300s BC. He died when he was nineteen. His main significance lies in the fact that his elaborate tomb filled with riches was discovered largely intact in 1922. The artifacts from “King Tut’s Tomb” have been put on display around the world. His burial mask is shown at left.

So Pharaoh said to Joseph, “Since God has informed you of all this, there is no one so discerning and wise as you are.

You shall be over my house, and according to your command all my people shall do homage; only in the throne I will be greater than you.”

Genesis 41:39-40

Assignments for Lesson 12

Bible Read Genesis 28-30. Commentary available in *Student Review*.

In Their Words Read “The Autobiography of Aahmes” (pages 16-18).

Literature Continue reading *The Cat of Bubastes*.

Student Review Optional: Answer the questions for Lesson 12.



Sphinx and Pyramids at Giza, Egypt

Lesson 13 - Key Concepts

Ancient Science and Mathematics

Discovery is a great experience. To realize something that no one has realized before brings a unique feeling. This is a major difference between mankind and the animal world. We have no indication that deer or dogs understand a circle or a computer, or that they even know that they know anything. Human beings understand, discover, and know that they do both.

The Sumerian and Egyptian civilizations achieved significant scientific breakthroughs which we still admire and use today. God equipped them with minds and with the powers of observation and analysis. People in those ancient societies used their abilities to understand and affect the world in which they lived. History is more than just dynasties and wars. The history of science is one fascinating part of the story of mankind.

Sumerian Contributions

The old saying that necessity is the mother of invention is true. The challenges and opportunities of life present us with the motivation to advance and invent. So it was in Sumer. The opportunities of trade and business and the need for improved farming techniques, coupled with a curiosity about

the world in which they lived, encouraged the innovations that the Sumerians developed.

The Sumerians are credited with developing the sailing ship for travel by sea. This was a great advance over rowing. As an agricultural people, Sumerians developed the yoke and the wheeled cart. They displayed considerable engineering prowess with the system of irrigation they developed using the Tigris and Euphrates Rivers to water their fields.

Sumer also saw the use of metal tools and weapons, particularly those made of bronze. Copper had been in use for some time, but around 1600 BC Sumerians discovered that blending tin with copper to make bronze created a much more durable material. The prominence of bronze continued until the development of iron implements beginning about 1200 BC. Perhaps Tubal-cain's developments in the use of metals had been lost after the flood and had to be rediscovered by the Sumerians (see Genesis 4:22).

Sumerians were interested in numbers and time. They used a base-10 counting system, but they also used a base-60 system which influences us even today. You can see the practicality of a base-60 system by considering how many numbers divide into sixty evenly: 1, 2, 3, 4, 5, 6, 10, 12, 15, 20, and 30. The scholars of Sumer divided the hour into

sixty minutes and the minute into sixty seconds. The basic measure of weight was the shekel. Sixty shekels made one mina (about one pound), and sixty minas made one talent.

Mathematicians in Sumer divided the circle into 360 degrees and learned how to calculate the area of a rectangle (an important skill for building ziggurats with rectangular bases). They determined how to find the length of the hypotenuse of a right triangle and developed the concepts of the square root and the cube root. Multiplication tables also existed in ancient Mesopotamia.

The Sumerians and their successors took note of the starry firmament above them. They followed a lunar calendar that had seven-day weeks. Sumerian astronomers learned how to predict eclipses accurately. Observers in Hammurabi's time charted the movement of prominent heavenly bodies.

Sumerian and later Mesopotamian architecture was good, but builders were limited to some degree

This Mesopotamian tablet (c. 1700 BC) shows a calculation for the square root of 2. The solution written on the tablet is expressed as a fraction. Rounded to eight decimal places, it is 1.41421296. The modern calculation rounded to eight decimal places is 1.41421356.



by the lack of stone in the region. They used the arch, the vault, and the dome in their construction; but mud bricks did not work as well in these features as the stone used much later in Roman buildings.

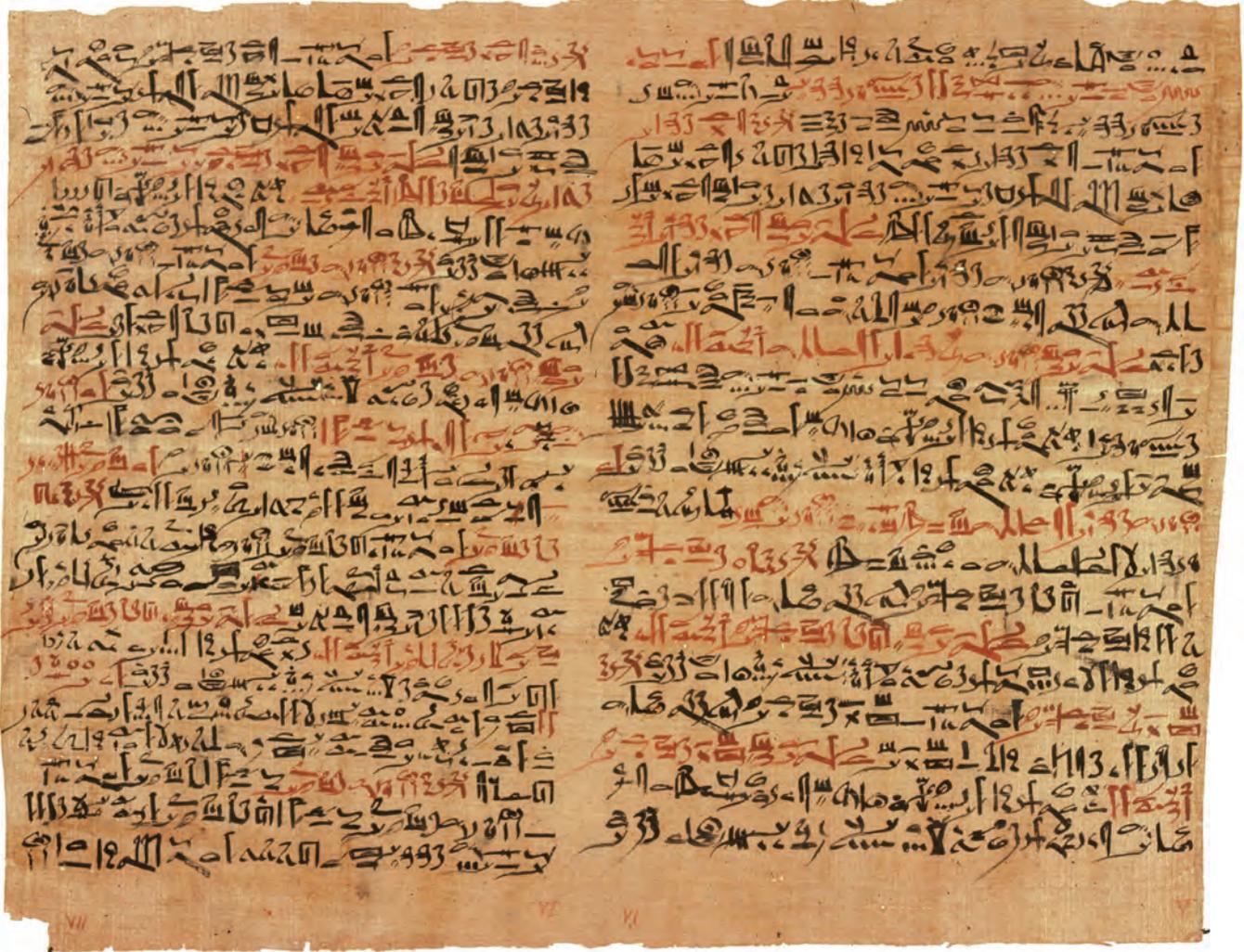
Contributions of Egypt

The Egyptians also took note of the skies. They developed a calendar with 365 days: twelve months with 30 days each and five extra days at the end of the year, but with no provision for a leap year. Each month had three cycles of ten days each, and the days were 24 hours long. Egyptians also developed the sundial to be able to tell the passage of time from the movement of the sun's shadow. They are credited with using water clocks by the time of the Exodus.

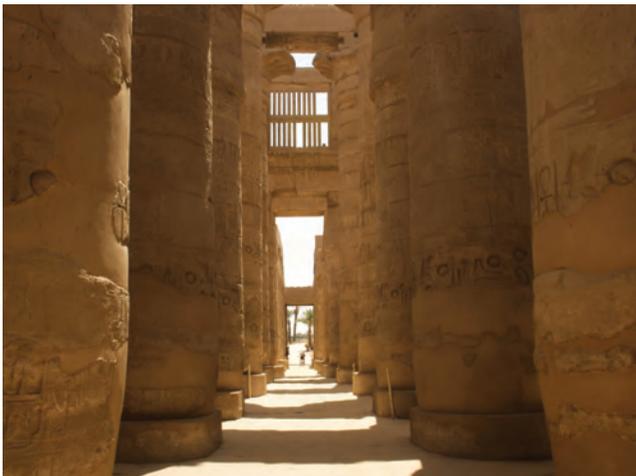
Residents of the Nile had a great interest in medicine. Their practice of embalming the dead led to their investigation of the human body. The frequent illnesses caused by parasites in the Nile River led to attempts to find cures. Egyptians had a great concern about cleanliness. Joseph observed that shepherds, whose occupation was not clean, were loathsome to the Egyptians (Genesis 46:34).

No doubt the best known scientific advance in Egypt was the building of the pyramids. These burial vaults were intended to be permanent, and the four-sided shape was recognized as the most durable. Stone was plentiful in Egypt, and the huge blocks were cut at the quarries and apparently rolled over log roads to the work site. Earthen ramps provided the scaffolding to raise the stones into place as the pyramids were built.

The largest pyramid, at Giza, is 476 feet high. Each side at the base is 760 feet long. By comparison, the Statue of Liberty is 151 feet high, with the base adding another 154 feet in height. The Giza pyramid is made of 2.3 million blocks, each weighing 2.5 tons. The sides were once covered with marble, but this material was stripped away by thieves long ago.



This page is from a document known as the Edwin Smith Papyrus. It provides diagnosis and treatment methods for 48 types of physical injury such as wounds to the skull, nose, neck, chest, and arm. The text shows a deep understanding of anatomy and medical care.



Ruins at Karnak

Another Egyptian contribution to architecture is the obelisk, a four-sided shaft sometimes made from a single stone. Obelisks were used to honor gods and rulers. The Washington Monument has the shape of an obelisk.

The temple of Amon at Karnak, constructed over a period of several hundred years, is the largest ancient religious site in the world. The temple is 1220 feet long and 340 feet wide, covering ten acres. It could contain four Gothic cathedrals from medieval Europe. The Great Hypostyle Hall has 134 huge columns, and the central worship area reaches seventy feet in height.

Conclusion

This lesson lists just a few of the many accomplishments and contributions of the Sumerian and Egyptian civilizations. Scientists, engineers, and mathematicians today benefit from the work of previous generations; but their counterparts in ancient Sumer and Egypt had fewer shoulders to stand on and fewer tools to use. The accomplishments

of those ancient scientists are therefore even more remarkable and show what human beings can do.

As great as these works are, they are not as important in God's eyes as knowing Him. The pharaohs were laid to rest in impressive pyramids. By contrast, Moses as a child was laid in a simple basket covered with tar and pitch. We know whom God held in higher esteem. The pyramids are not even mentioned in Scripture.

*[The children of Israel] built for Pharaoh
storage cities, Pithom and Raamses.
Exodus 1:11*

Assignments for Lesson 13

Bible Read Genesis 31-33. Commentary available in *Student Review*.

Literature Continue reading *The Cat of Bubastes*.

Student Review Optional: Answer the questions for Lesson 13.

Lesson 14 - Key Person

Hammurabi and His Code of Laws

When Anu the Sublime, King of the Anunaki, and Bel, the lord of heaven and earth, who decreed the fate of the land, assigned to Marduk, the over-ruling son of Ea, god of righteousness, dominion over earthly man, and made him great among the Igigi, they called Babylon by its illustrious name, made it great on earth, and founded an everlasting kingdom in it, whose foundations are laid so solidly as those of heaven and earth; then Anu and Bel called by name me, Hammurabi, the exalted prince, who feared god, to bring about the rule of righteousness in the land, to destroy the wicked and the evil-doers; so that the strong should not harm the weak; so that I should rule over the black-headed people like Shamash, and enlighten the land, to further the well-being of mankind.

Hammurabi, the prince, called of Bel am I, making riches and increase, enriching Nippur and Dur-ilu beyond compare, sublime patron of E-kur; who reestablished Eridu and purified the worship of E-apsu; who conquered the four quarters of the world, made great the name of Babylon, rejoiced the heart of Marduk, his lord who daily pays his devotions in Saggil. . . . When Marduk sent me to rule over men, to give the protection of right to the land, I did right and righteousness . . . and brought about the well-being of the oppressed.

So begins the most famous legal document of ancient times outside of the Bible, the Law Code of Hammurabi, king of Babylon.

Hammurabi was king around 1790-1750 BC. His military exploits allowed him to gain control over the entire Mesopotamian region. The extensive records that his administration kept reveal him to have been an adept leader and successful warrior. Hammurabi established an effective civil service system that enabled him to administer a large area.

The law code that was published during Hammurabi's reign is an example of his administrative skills.

In an absolute monarchy such as ancient Babylon, the word of the king was the ultimate law. This was especially true when the king was seen as having been sent by the gods or seen as being a god himself. Since Hammurabi did not want to handle each legal case himself, he established a code for his kingdom that gave judges guidance in how to decide cases that came before them.



This is the top portion of the stele containing the Code of Hammurabi on display at The Louvre in Paris.

We know the Code of Hammurabi well because a seven-foot high column was discovered in 1901 on which the code was inscribed. A relief sculpture at the top of the column pictures Hammurabi and the Babylonian god of justice, Shamash. Apparently Shamash is dictating the law to Hammurabi, which indicates the king's belief that the law was divinely inspired.

The Code of Hammurabi includes 282 specific provisions that cover matters related to social classes, property rights, trade, personal assaults, and marriage and family issues as well as justice and equity. Most are presented as case law; that is, if something happens, this is what should be done.

The code was not the earliest system of laws in ancient times. Laws had been developed and followed for centuries before his day. Hammurabi's code is significant for several reasons. First, it is the

"The Seven Laws of Noah"

Through Moses, God gave the Israelites 613 laws regulating their relationship with God and with each other. According to Jewish tradition, God had previously given seven laws that applied to all the descendants of Noah, Jews and Gentiles alike.

1. *Prohibition of Idolatry*
2. *Prohibition of Murder*
3. *Prohibition of Theft*
4. *Prohibition of Sexual Immorality*
5. *Prohibition of Blasphemy*
6. *Prohibition of Eating Flesh with Blood*
7. *Requirement to Maintain Courts*

The collection of Jewish commentaries known as the Talmud indicates that Gentiles who follow these laws will be considered righteous by God. Comparing this list to the conclusions of the Jerusalem council described in Acts 15 is interesting. The church leaders agreed that Gentiles did not need to follow the entire law. But they were instructed to abstain from food sacrificed to idols, from blood and things strangled, and from sexual immorality. Murder, theft, and blasphemy understandably violate the commands to love God and our neighbor.

All law codes recognize that there is a standard of behavior to which we should aspire. Paul talks about Gentiles who do by nature the things of the Law; they show that the work of the Law is written in their hearts (Romans 2). Since each person commits sin, no one can stand before God justified by his own behavior. Jesus provided a way for both Jews and Gentiles to find salvation through Him.

earliest and most complete law code that we know, even though portions of it are missing. Second, it provided a uniform system of justice for his entire kingdom. Third, the code was inscribed on a black

stone pillar in a public place for all to see and to be warned. Fourth, the code created a society of laws and not of men, so that justice could be administered fairly.

*For the Lord is our judge, the Lord is our lawgiver,
the Lord is our king; He will save us.
Isaiah 33:22*

Assignments for Lesson 14

Bible Read Genesis 34-36. Commentary available in *Student Review*.

In Their Words Read the excerpts from the Code of Hammurabi (pages 19-21).

Literature Continue reading *The Cat of Bubastes*.

Student Review Optional: Answer the questions for Lesson 14.



Ruins of Dura Europos on the Euphrates River, Near Al-Salibiyah, Syria

Lesson 15 - Bible Study

The Land Between the Rivers

The land known in ancient times as Sumer, Mesopotamia, and Babylon, and now known as Iraq, has played a significant role in world history, Biblical history, and modern history. Both the Old and New Testaments give deep significance to the area. The land figures prominently in the first book of the Bible; and the name Babylon is used in the last book of the Bible.

As we study the Biblical record, we need to remember that Sumer, Babylon, Mesopotamia, and

Iraq are not all the same exact land. They have not all had the same borders, although they have covered some of the same land area. In addition, other kingdoms, such as Assyria and Persia, once controlled parts of what is now Iraq; but again the borders of those kingdoms were not the same as those of Sumer, Babylon, Mesopotamia, or Iraq.

We should also remember that ethnic Arabs, who make up the majority of the population there today, are not the same people group that inhabited Sumer and Babylon in ancient times. The region has seen many people movements over the centuries.

To understand how such a change can happen, consider the changes in the ethnicity of the people who live in the area that is now the United States. Once all the people who lived here were Native Americans; but now, because of wars with European settlers, disease, migration, and other factors, only a small percentage of the people who live in the U.S. today are Native Americans.



The Tigris and Euphrates Rivers flow into the Persian Gulf (lower right on map). The yellow area shows the watershed area of the rivers. The map shows modern political boundaries, and the countries that are part of the watershed area are labeled.

Old Testament

The Tower of Babel, man's attempt to reach heaven by his own will and skill, was in the plain of Shinar (Genesis 11:2), which became Babylon. Abraham and his family moved from Ur of the Chaldees, the area that now includes southern Iraq. They settled for a time at Haran (Genesis 11:31-32), a city located in what is now Turkey. Abraham sent his servant to Nahor in Mesopotamia to find a wife for Isaac (Genesis 24:10). Isaac sent Jacob to get a wife in Paddan-Aram, which was also in Mesopotamia but is now in modern Turkey (Genesis 28:2).

During the time that Israel was in the wilderness following the Exodus, Balak king of Moab sent for the prophet Balaam at Pethor, which was "near the river" (that is, the Euphrates; Numbers 22:5). Balak wanted Balaam to prophesy against Israel. Balaam was willing to do so for a price, but the Lord inspired him instead to prophesy praise for Israel and doom for Balak (Numbers 23:1-24:25). Balaam is referred to several times in the Bible as an example of evil and error (for example, Nehemiah 13:2 and Revelation 2:14). Israelites killed Balaam during the conquest of Canaan (Joshua 13:22).



In the period of the Judges, one of the defeats Israel suffered because of her sin was at the hands of Cushan-rishathaim, king of Mesopotamia. Israel served him for eight years until the Lord raised up the judge Othniel, who defeated the Mesopotamians (Judges 3:8, 10).

Jonah preached against the city of Nineveh, capital of the Assyrian empire. Nineveh is located in what is now Iraq. Nineveh repented at the preaching of Jonah, but apparently their repentance did not stick. Later, Nahum preached against the sins of the city and predicted its downfall. The Assyrians defeated the Northern Kingdom of Israel and carried many of its people into captivity (2 Kings 17:6-26).

Assyria fell to the Babylonian Empire. The Babylonian king Nebuchadnezzar defeated the Southern Kingdom of Judah, and many from Judah were carried into exile (2 Kings 25:1-12). The prophet Habakkuk agonized over the sins of Judah, but he also agonized over the idolatry of the Babylonians (also called the Chaldeans).

During the time of the exile, Daniel showed great faith in God as an exile in Babylon. The book of Daniel is set in Babylon and also tells of the faith of the exiles Shadrach, Meshach, and Abednego. Ezekiel prophesied to the exiles in Babylon. Psalm 137 is a lament by an exile who longs to see Jerusalem again and who prays for God's revenge against Babylon.

The Persian Empire arose and defeated Babylon. The book of Esther describes events that took place during the Persian Empire in its capital of Susa. Susa (or Shushan) is in modern Iran, but much earlier it was ruled by Hammurabi. The stone column on which is inscribed the law code of Hammurabi was found in Susa.

The lamassu was an Assyrian deity represented by the body of a bull or lion with a human head and the wings of an eagle. This one was found in the palace of Dur Sharrukin in modern Khorsabad, Iraq.

The New Testament

The New Testament has fewer references to Mesopotamia, since the dominant power in that day was the Roman Empire. “Residents of Mesopotamia” were present on the Day of Pentecost when the Holy Spirit was poured out and the Lord’s church began (Acts 2:9). These Mesopotamian Jews were apparently descendants of exiles who had continued to live in Mesopotamia even after the Jews had been allowed to return to Judah following the exile.

The two main references to Babylon in the New Testament occur in Revelation and 1 Peter. John had a vision of a woman on a scarlet beast, clothed as royalty but bearing a cup of abominations and immorality. On her forehead was written, “Babylon the Great, the mother of harlots and of the abominations of the earth” (Revelation 17:3-5). A clue to the woman’s identity is given in verse 9, where she is described as sitting on seven hills or mountains. The city of Rome sits on seven hills. This image was apparently portraying the pagan Roman Empire as the great, immoral enemy of the church at that time. It was called Babylon because, to people of Jewish background, Babylon was the great pagan enemy that had carried their forefathers into

Mongol forces under the command of Hulagu Khan laid siege to the city of Bagdad in 1258 and captured it. This illustration is from a 14th-century Mongol history of the world.



This is a 19th-century Russian illustration of Babylon as described in Revelation.

captivity centuries earlier. Peter also apparently uses this term to describe Rome when he says in 1 Peter 5:13, “She who is in Babylon, chosen together with you, sends you greetings.” This was probably a veiled reference to the fellowship of believers in Rome.

Later History of the Area

According to tradition, the apostles Thomas and Thaddeus brought the gospel to Mesopotamia in the first century AD. Persian empires controlled the area for several hundred years, with a brief period of control by the Romans.

Arab believers of Islam conquered the region in the seventh century, then the Mongols took control in the 13th century. The Ottoman Empire, based in what is now Turkey, ruled the region beginning in 1638. Following the period of British control during and after World War I, the country of Iraq endured a long period of instability. A coup in 1968 gave power to the Baath political party. The original Baath leader was succeeded in 1979 by Saddam Hussein.

Under Saddam Iraq fought a long and indecisive war with Iran (1980-1988) and crushed an attempted rebellion by the Kurds in northern Iraq. Saddam invaded the tiny but wealthy country of Kuwait, south of Iraq, in 1990. A coalition of forces led by the United States pushed the Iraqis out of

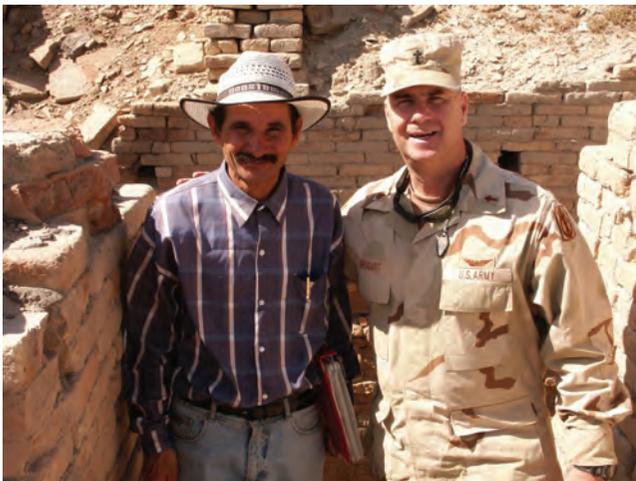
Lesson 15 - Bible Study: The Land Between the Rivers

This image shows American, British, and Australian planes during Operation Iraqi Freedom. Poland sent soldiers during the initial invasion, and local Kurdish forces also participated. After the initial invasion, thirty-six other countries sent military personnel to help.

Kuwait the next year. For the next decade, Iraq and the United Nations waged a continuing diplomatic battle over Iraq's development of atomic, biological, and chemical weapons (together called weapons of mass destruction). Iraq denied having such weapons but refused to let UN inspectors have full access.

Following the September 11, 2001, terrorist attacks on the United States, President George W. Bush identified Iraq as a main supporter of world terrorism. After Iraq continued to refuse to change its policies, a coalition of forces led by the United States invaded Iraq in early 2003 and toppled Saddam's regime in Operation Iraqi Freedom. Saddam himself was later captured and executed.

Elections for a new parliament in Iraq were held in March of 2010, and all coalition combat troops left the country by the end of 2011.



Conclusion

The number of Christians in Iraq has been relatively small (less than 3%) for many years. After the American invasion, perhaps as many as half of the Christians fled to Syria, Jordan, and Lebanon because of sectarian violence and persecution.

The land which saw early developments of civilization has often been led by aggressive and ungodly leaders. God's people have frequently suffered at the hands of those in power in Mesopotamia. God loves the people of Iraq, and we can pray that the gospel of Christ will make a difference in the hearts and lives of the people and leaders in the land between the rivers.

Dhief Muhsen (left), a guide and caretaker at the site of ancient Ur in Iraq, met with American soldiers from the South Carolina National Guard in 2009. Here he poses with Chaplain (Major) Steve Shugart.

*By the rivers of Babylon,
There we sat down and wept,
When we remembered Zion.
Psalm 137:1*



Dair Mar Elia was established around 600 AD. Known in English as Saint Elijah's Monastery, it flourished for centuries as a religious center. The existing buildings date from the 1500s. A Persian leader ordered the destruction of the monastery in 1743.

Assignments for Lesson 15

Bible Read Genesis 37-39. Commentary available in *Student Review*.
Recite or write Job 42:1-6 from memory.

Literature Continue reading *The Cat of Bubastes*.

Project Complete your project for the unit.

Student Review Optional: Answer the questions for Lesson 15 and take the quiz for Unit 3.



Autumn Colors on the Qiao and Hua Mountains, *Zhao Mengfu (Chinese, c. 1295)*

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Detail from Tahitian Women on the Beach, Paul Gauguin (French, 1891)

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This one-semester course provides a half-year credit. It gives a practical and thorough overview of economic terms and concepts to help the student understand how our economy works and grasp contemporary economic issues from a free market perspective. High school.

America the Beautiful by Charlene Notgrass

This one-year American history, geography, and literature course combines the flexibility and richness of a unit study with the simplicity of a textbook-based approach to history. Ages 10-14.

Uncle Sam and You by Ray and Charlene Notgrass

This one-year civics and government course has daily lessons that teach your child about the foundations of American government, the elections process, and how Federal, state, and local governments work. Ages 10-14.

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