

Sample Pages from

Exploring World History Part 1

by Ray Notgrass
with Charlene Notgrass and John Notgrass

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Exploring World History Part 1

Creation Through the Middle Ages

*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.*

Exploring World History Part 1

Ray Notgrass with Charlene Notgrass and John Notgrass

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Iguazu Falls on the Border of Brazil and Argentina

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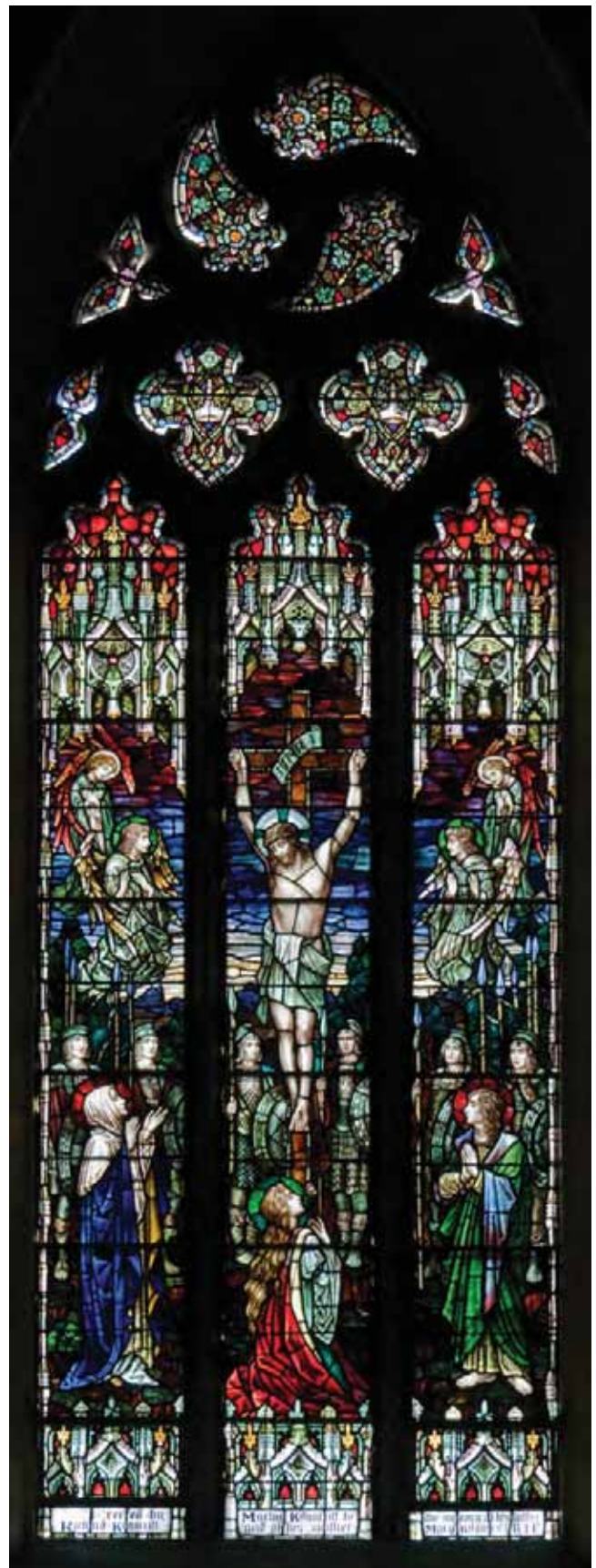
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*Stained Glass Window in the
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Church in Budir, Iceland

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.

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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 muddled 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



5

God Chooses Israel

Summary

God brought Israel out of slavery and made them His chosen people. The Lord raised up Moses, who led Israel, despite their frequent grumbling and lack of faith, into the Promised Land. The period of the Judges was marked by everyone doing what was right in his own eyes. During this period, however, Ruth, an ancestor of David, showed great faith and was rewarded for it. The Law of Moses gave structure to the life of Israel and taught the people what it meant to worship the one true holy God.

Lessons

- 21 - Israel Becomes a Nation
- 22 - Key Event: The Exodus
- 23 - Key Person: Moses
- 24 - Everyday Life: The Story of Ruth
- 25 - Bible Study: The Law

Miriam's Dance, from a 14th-century Bulgarian Psalter

Memory Work

Learn Psalm 78:5-7 by the end of the unit.

Books Used

The Bible (You will read the book of Ruth while you are reading Lesson 24.)

In Their Words

The Cat of Bubastes

Project (choose one)

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

- Write journal entries from the Exodus through the wilderness as if you were an Israelite. Record your observations, fears, and faith. See Lesson 22.
- Write a character study of Moses: his strengths, his weaknesses, his successes, his failures, and how God helped him grow. See Lesson 23.

2) Make a video documentary of the early history of Israel as told in this unit. Your documentary should be at least five minutes long.

3) Create a painting that celebrates the law that God gave to Moses. See Lesson 25.



View from Mount Carmel, Israel

Lesson 21

Israel Becomes a Nation

During the second half of the second millennium BC (1500-1000 BC), the Shang dynasty exercised control of China. The Hindu religion was growing in India. Phoenician ships were trading and exploring around the Mediterranean Sea and even into the Atlantic Ocean. The city of Mycenae was built in southern Greece. The Trojan War took place. Stonehenge was already a landmark in England. Mayan tribes were living in villages in Central America.

Meanwhile, along the southeastern coast of the Mediterranean, a nation that had begun as one large family underwent a people movement that took them from being slaves in Egypt to possessors of a land on the eastern Mediterranean coast. Many nations settled new lands during this period. What was unique about this particular group is that their identity, their move, and their new land were all specially guided by God.

Affliction and Deliverance

The extended family of Jacob's sons and their children had come to Egypt in peace and with the approval of Pharaoh. Jacob's son Joseph had been Pharaoh's vizier and had arranged for his family to

move to Egypt during the famine. They lived in the land of Goshen and prospered.

After several years, however, a different pharaoh came to the throne who did not remember Joseph and the agreement by which the sons of Israel had been allowed to live in the land. This new pharaoh feared the growing number of Israelites. Desiring to show his authority, he subjugated the Israelites to forced labor, requiring them to make bricks for his many building projects. However, the more they were oppressed, the more the Israelites grew.

Pharaoh next tried a policy of ethnic cleansing by selective infanticide. He ordered Hebrew midwives to kill all male Israelite children and only let the girls live. This, he might have thought, would give the Israelites fewer potential soldiers. The girls could be intermingled with other slaves and the potential threat diffused. But the midwives feared God and refused to kill the male children, and God blessed the midwives for what they did.

Deliverance for the Israelites came from within Pharaoh's own household. A woman of the tribe of Levi hid her baby boy in a basket and put it into the Nile, where it was found by Pharaoh's daughter. The princess named the boy Moses and raised him as her own son. When Moses was about forty years old, he killed an Egyptian who was beating a Hebrew.

Pharaoh heard about it and tried to kill Moses, but Moses escaped into the land of Midian. There Moses married Zipporah, daughter of Jethro, and tended his father-in-law's flocks.

About forty years later, God called Moses from a burning bush to return to Egypt and tell the new Pharaoh to release the descendants of Israel from bondage so that they could go into the wilderness and worship Him. Moses was reluctant to do so at first, but he eventually agreed and returned to Egypt. Pharaoh stubbornly refused to let this large band of workers and potential enemies leave his control. God sent a series of plagues on Egypt, which finally convinced Pharaoh to release them. God parted the Red Sea so that the Israelites could escape. When Pharaoh and his army chased them, God sent the waters of the sea back over the pursuers and drowned them.

Chosen People and the Promised Land

In the wilderness, God initiated a covenant in which He declared that He would be the God of the Israelites and called them to be His people. They were to set themselves apart from the world as a holy nation, dedicated to worshiping and serving only the one true God. The Lord set forth His Law for them to observe and gave instructions for building a large tent or tabernacle as the place they were to worship Him. The people agreed to the covenant, but their commitment to it was shaky. Almost immediately they began worshiping a golden calf that Aaron, Moses' brother, made for them.

The Israelites showed lack of faith many times, but especially when they listened to the faithless report of spies who had searched out the land of Canaan which God had promised to give them. Ten spies said that the Israelites could never overcome the people who were living in the land. Joshua and Caleb believed that God would bring them victory,



*Detail from Worshipping of the Golden Calf
Lucas van Leyden (Dutch, c. 1530)*

but the people listened to the ten fearful ones. As a result, God made them wander in the desert for forty years, until that adult generation had died off.

Moses led them to the border of the Promised Land, but God did not allow him to enter it because of his own disobedience. Joshua took up the role of leader and led the Israelites across the Jordan, which God divided for them just as He had divided the Red Sea for the previous generation. Since Canaanite tribes already lived there, Israel had to fight them in order to capture their cities and take control of the land. The Israelites defeated the Canaanites, but some pagan people continued to live in the land and became an influence on the Israelites that caused them to disobey God, even to the point of worshiping idols. Joshua oversaw the allotment of land to the various tribes of Israel. Some had chosen to live east of the Jordan but had promised to serve God and to help capture Canaan for their brothers.

The Period of the Judges

God always wanted the Israelites to look to Him and not to any human as their true leader. In a stirring farewell speech, Joshua challenged the Israelites to put away the gods they had known in Egypt and the gods their forefathers had known in Mesopotamia and to turn aside from the gods of the Canaanites. “Choose for yourselves today whom you will serve . . . as for me and my house, we will serve the Lord” (Joshua 24:15).

Joshua’s generation did not do a good job of teaching their children about the Lord. When they died out, a generation arose that did not follow the God of their fathers. The Israelites forsook the Lord

and began to worship the gods of the people around them. The Hebrew word for master is *ba’al*. It came to be used for the chief Canaanite god (Ba’al) and for other gods as well (the Ba’als). They also worshiped the goddess Ashtoreth (plural, Ashtaroth).

A cycle of events repeated itself several times during this period in Israel’s history. Because of Israel’s unfaithfulness, God turned them over to enemies and plunderers. The people cried out to the Lord for help, and God raised up a judge to deliver them. Under the judge the Israelites routed the enemy and peace was restored. Then the people forgot their blessings, returned to following Ba’al and other gods, and the cycle began again (see Judges chapter 2).

Detail from Samson with the Philistines, Carl Heinrich Bloch (Danish, 1863)



The term judge brings to our minds the hearing of court cases; but only one judge, Deborah, is described as settling disputes (Judges 4). The term judge as used in the book of Judges is best understood as referring to someone who brought the judgment of God against Israel's enemies in battle. Deborah, by the way, does not disprove the Biblical pattern of male spiritual leadership. She actually filled a vacuum caused by the lack of responsible male leadership on the part of Barak.

The stories recorded in the book of Judges tell of gross unfaithfulness and immorality committed during this time. Instead of enjoying the new land that God had given them and the abundant provision God had promised, the Israelites wandered spiritually and did not live up to their identity as God's holy people. The last verse of Judges says it well: "In those days there was no king in Israel; everyone did what was right in his own eyes" (Judges 21:25).

Conclusion

The children of Israel did not build pyramids or other structures that still stand today. They did not contribute significant scientific or mathematical advances to mankind's knowledge. Israel did not command a vast territory in a way that served as the model for governing an empire.

Instead, the legacy that Israel gave to the world was the knowledge of what it means to live for the one true God—and what it means when an individual or a nation does not live this way. As we will see later in this unit, the Law that God gave to Moses has had a significant impact on Western legal practices. The inspired writings of the Hebrews have had an influence on our thought and literature that cannot be measured. God's working with Israel is an important building block in His providing a Savior for all the world. These are the reasons why a study of Israel is important, not just for religious history but for world history in general.

*“Have I not commanded you? Be strong and courageous!
Do not tremble or be dismayed, for the Lord your God
is with you wherever you go.”*
Joshua 1:9

Assignments for Lesson 21

Bible Read Exodus 1-5. Commentary available in *Student Review*.

Literature Continue reading *The Cat of Bubastes*. Finish it by the end of this unit.

Student Review Optional: Answer the questions for Lesson 21.



*Detail from The Israelites Crossing the Red Sea
Juan de la Corte (Spanish, c. 1650)*

Lesson 22 - Key Event

The Exodus

In the Exodus, God fulfilled His promise to Abraham by making a nation of his descendants and giving them the land of Canaan. The Exodus is the most significant single event in the history of Old Testament Israel. It brought independence for Israel, showed God's willingness to act on their behalf, and gave them their identity as God's people.

First Kings 6:1 says that Solomon began the temple 480 years after the sons of Israel left Egypt. We are fairly certain that the temple was begun around 966 BC, which would put the Exodus around 1446 BC.

From Oppression to Hope

God brought good out of bad when He led Joseph through many trials to become vizier of Egypt. Through God's mercy, Jacob's household was able to come to Egypt and live in prosperity. However, this good thing turned bad when a different pharaoh feared the Israelites and made them perform hard labor. God heard their groaning; remembered the covenant He had made with Abraham, Isaac and Jacob; and acted to end their suffering.

The Lord called Moses to lead His people out of bondage. Pharaoh's first response to Moses' call to let God's people go was to accuse the Israelites of

being lazy and to increase their work load. Rather than thanking Moses for being their deliverer, the Israelites called down God's judgment upon him for making their lives more difficult.

Plagues and Deliverance

To convince Pharaoh, God initiated a series of plagues on Egypt. God used the plagues to show that He was more powerful than the gods of the Egyptians and their magicians. Pharaoh was unmoved by the first plague, even though it showed God's power over the Nile River. Pharaoh's magicians reproduced it. After the second plague, which the magicians also reproduced, Pharaoh agreed to let the people go to sacrifice to God in the wilderness; but after the plague passed, he hardened his heart and changed his mind. The Egyptian magicians could not reproduce the third plague and recognized it as the finger of God, but Pharaoh's heart continued to be hardened; he still was not willing to admit that the Lord was indeed God.

The Lord protected Israel from the fourth plague as a further demonstration of His working on their behalf. Pharaoh again gave them permission to go and even asked that they pray for him; but when the plague passed he hardened his heart again.



Aaron Changes the Water of the Nile into Blood, *Jan Symonsz Pynas (Dutch, 1610)*

God continued to press his case by sending plague after plague, but stubborn Pharaoh responded by continuing to refuse Moses' request. The plague of darkness was especially humiliating to the Egyptians, who worshiped the sun-god as a chief deity. The Hebrews, meanwhile, had light.

The tenth plague was the death of the first-born in every Egyptian house. God said that Israel was His first-born son. The price that Pharaoh paid for refusing to let God's first-born son go was that his first-born son would be killed. As part of the institution of the Passover meal, God instructed the Israelites to spread sheep's blood on their doorways so that the Lord would pass over their houses. As

Pharaoh mourned the death of his own first-born child, he finally agreed to let the people of Israel go; and they left before he changed his mind.

As the Israelites fled eastward to the Red Sea, Pharaoh once again had a change of heart and set out with his army to bring the Israelites back. Seeing the advancing army, the Israelites became frightened and accused Moses of bringing them out to the wilderness to die. God parted the waters so that the Israelites could walk to the other side. When Pharaoh and his army tried to follow, the Lord closed the sea over them and they were drowned.

The Covenant at Sinai

The Departure of the Israelites Out of the Land of Egypt, *David Roberts (Scottish, 1830)*



Three months after leaving Egypt, the Israelites came to Mount Sinai. There Moses met with God, who offered a covenant to Israel. The Lord offered the covenant on the basis of the grace He had already shown in bringing Israel out of slavery to Him. All the earth is His, God noted; but if the Israelites would obey His voice and keep His covenant, Israel would be His special, chosen people, a kingdom of priests and a holy nation.

The people agreed to do whatever the Lord said. Following an elaborate preparation, the Lord then spoke the words of the Law to Moses, beginning with the Ten Commandments.

God's Blessings, Israel's Grumbling

The people of Israel had a difficult time recognizing God's blessings and living in the faith that God was trustworthy and good. When Moses stepped forth as their deliverer, at first they didn't rejoice at their newfound hope but instead grumbled because Pharaoh increased their work load. When God brought them out to the Red Sea, they didn't trust that God would carry through with their deliverance but instead bewailed the fact that Pharaoh's army was following them.

God provided amply for the people, even though they complained frequently. When the people grumbled about the lack of fresh water, God gave them water. When the people grumbled for lack of food, God sent them manna. When they complained that all they had to eat day after day was the same manna from heaven, God gave them quail.

When God spoke from Mount Sinai, they were afraid and did not want God to speak to them directly. When Moses took a long time conversing with God on Mount Sinai, the people lost faith and had Aaron make a golden calf as a pagan idol. When ten of the spies who went into Canaan returned with fearful reports, the people did not rejoice at the land God was giving them but instead gave up hope.

The people of God, shown grace upon grace and called into a covenant with the one true God, did not let the blessings they received change their hearts. Instead, they focused on the difficult things before them and complained even about their blessings. Rather than becoming a grateful people who trusted the God who had provided for them again and again, they became a grumbling people who doubted God and abandoned Him at the least difficulty. May God's people today learn from their example and resolve to thank God for His blessings and to trust God even through the hard times (see 1 Corinthians 10:6-12).

Significance of the Exodus

The Lord commanded Moses to take a census of Israel in the second year after they had come out of Egypt. The census revealed 603,550 men, not including the Levites (Numbers 1:2, 2:32). We can safely assume that most of these men were married and that many of them had children. It is not unreasonable to conclude that one to two million people came out of Egypt in the Exodus.

The Exodus made Israel into a nation and gave them their identity as God's holy people. It showed that God can be trusted. Hundreds of years had passed since God had made His promise to Abraham. The intervening years had brought many unlikely twists and turns in the story, but God was faithful. Numerous references in the Bible point to the Exodus as a demonstration of God's mercy (see, for example, Psalm 105 and Hosea 11:1-4).

The Gathering of the Manna

Dieric Bouts the Elder (Dutch, 1467)



Each year, even centuries later, the Passover reminded all Israelites of God's mercy and helped them feel as though they participated in the Exodus. The fathers in every generation were to say to their children, "With a powerful hand the Lord brought us out of Egypt, from the house of slavery" (Exodus 13:14). Jews around the world continue to observe the Passover each year. However, those who do not know Christ are missing the ultimate fulfillment of God's promise.

This pivotal event of the Old Testament has meaning for the Christian as well. Just as God brought Israel out of the bondage of slavery through the waters of the Red Sea into the freedom and blessing of being God's people, so God brings us out of bondage to sin through the waters of baptism

into the freedom and blessing of being Christians (see 1 Corinthians 10:1-4). Paul describes Jesus as our Passover lamb (1 Corinthians 5:7). The wanderings of the Israelites in the wilderness have been compared to the hardships of the Christian life. Crossing the Jordan and reaching the Promised Land have become symbols of death and heaven in many hymns.

The story of Israel is unique in history. God wanted the Israelites to have a powerful sense of their special, divine calling so that they would live up to His will for them. They failed in this to a great degree, but the call still serves as a beacon for those who want to escape spiritual slavery and find the freedom of a new identity as God's people.

*You yourselves have seen what I did to the Egyptians,
and how I bore you on eagles' wings, and brought you to Myself.
Now then, if you will indeed obey My voice and keep My covenant,
then you shall be My own possession among all the peoples,
for all the earth is Mine; and you shall be to Me
a kingdom of priests and a holy nation.
Exodus 19:4-6a*

Assignments for Lesson 22

Bible Read Exodus 13-15. Commentary available in *Student Review*.

In Their Words Read Dayenu (page 22).

Literature Continue reading *The Cat of Bubastes*.

Student Review Optional: Answer the questions for Lesson 22.



Detail from The Finding of Moses, Laurens Alma Tadema (Dutch, 1904)

Lesson 23 - Key Person

Moses

Moses led the Israelites out of slavery in Egypt, through forty years of wandering in the wilderness, and to the brink of the land God had promised to give them. While in the wilderness, Moses was the messenger who gave God's Law to Israel; and he was the leader who guided them through many trials of faith.

Moses was a great leader, but he did not start out being bold and courageous. He grew into the position God gave him, and along the way he showed that he had his share of human failings.

Overview of Moses' Life

Moses was born in Egypt to Amram and Jochebed from the tribe of Levi. He was raised as the son of Pharaoh's daughter. We assume that he was brought up in the royal household and received an education in keeping with his status. However, he was aware of his Hebrew background, a fact which influenced a decisive moment in his life.

When Moses was about forty years old, he defended a fellow Hebrew by killing the Egyptian who was beating him. Word about his deed got out; and when Pharaoh tried to kill him, Moses escaped to the land of Midian on the Arabian

peninsula. There Moses met the family of Reuel, priest of Midian. Moses married Zipporah, one of the priest's daughters, and the couple had two sons. Moses' father-in-law is called by two names in the Bible. Reuel means friend of God and was probably his name (Exodus 2:18). Jethro, which means excellence, was probably his title (Exodus 3:1).

For the next forty years, Moses lived as a shepherd for Reuel, no doubt learning wilderness life and also learning the work of a shepherd, skills he would need when leading the people of Israel. Moses spent the first forty years of his life in the household of Pharaoh and the next forty years as a shepherd—quite a come-down in status.

At the age of eighty, Moses received God's call from the burning bush on Mount Horeb (also called Mount Sinai) to return to Egypt and lead His people out of bondage. Moses was reluctant to follow God's instruction, but he obeyed the call and went back to the land he had left as a wanted man. Pharaoh did not want to let the Israelites leave, but a series of plagues from God finally convinced Pharaoh to do so. Moses led the Israelites through the Red Sea and to Mount Sinai, where God initiated and established the covenant between Himself and the nation of Israel.

The Lord told Moses to send twelve spies into Canaan who would bring back reports on the land and its inhabitants. Ten of the spies returned with fearful reports and dire warnings about Israel's inability to take the land. Joshua and Caleb were convinced that God could make it happen, but the people believed the ten negative spies and bewailed their fate. God punished them by making the people of Israel spend the next forty years in the wilderness until that adult generation died out (except for Joshua and Caleb). So for the last forty years of Moses' life, he shepherded Israel in the wilderness and brought the new generation to the Jordan River in preparation for entering the Promised Land.

Moses himself, however, was not allowed to enter. Earlier Moses had struck a rock instead of speaking to it to bring forth water. Because of this act of disobedience, God forbade him from going into Canaan. After viewing the land from Mount Pisgah, Moses died at the age of 120. God buried him in the land of Moab.

Moses and the Burning Bush
Dieric Bouts the Elder (Dutch, 1467)



Guided by the Hand of God

The life of Moses was clearly guided by the hand of God. He was born under a death threat, as Pharaoh had ordered all male Hebrew children to be cast into the Nile. Moses' mother did cast her baby into the Nile, but she put him into a basket first; and the daughter of Pharaoh found him. Moses' sister arranged for their own mother to nurse him until he was weaned.

Forty years later, Moses fled from Egypt, again under a death threat. In Midian God led him to the family of a priest. When Moses returned to Egypt to free the Israelites, God gave him courage and the words to speak when he appealed to Pharaoh. God clearly had a purpose for Moses' life, and He saw to it that His will for Moses was fulfilled.

A Reluctant Leader

Moses did not accept the mantle of leadership willingly. When God called him at the scene of the burning bush, Moses gave a series of excuses to try to get out of the assignment, as recorded in Exodus chapters 3 and 4.

1. "Who am I to do this?" Moses asked. God's reply was that He would be with Moses (Exodus 3:11-12). It was not so much a question of who Moses was but who God was, and God was going to be with him.
2. "What shall I tell the Israelites about who sent me?" God was not commonly known by the Israelites, and of course they had heard much about Egyptian gods. With what divine authority would Moses go? God said that His identity is "I AM." The God who truly exists, as opposed to all the false gods, was his authority (Exodus 3:13-15).
3. "What if they don't listen to me? What if they deny that God has appeared to me?" Moses was not convinced that they would take his word for it, so God showed him two

miracles and gave him the promise of a third as proof that God had indeed spoken with him (Exodus 4:1-9).

4. “But I am not eloquent. I am slow of speech and tongue.” Evidently Moses had some speech impediment or a great fear of speaking in public. He thought God should use someone more eloquent in the role. But God replied, “Who made the mouth? Who makes someone dumb or deaf?” In other words, God was in control of Moses’ mouth. The Lord would be with his mouth and would give him the words to say (Exodus 4:10-12).
5. “Lord, send whomever you want,” Moses said at last, which meant “anyone but me.” The Lord was angry with Moses and said that Aaron would be Moses’ mouthpiece. God indeed sent someone else—but only to accompany Moses (Exodus 4:13-16).

Sometimes we give excuses to God, but they really do no good. God knows the situation, and He knows us better than we do. Moses was reluctant, but God could still use him as long as he obeyed. Moses’ weakness did not stop him from being God’s servant. God wanted Moses in this role; and even though Moses was not all he could have been at the time, God trained him on the job.

Intercessor for Others

Moses spent his life interceding for others. He acted on behalf of a fellow Israelite when the latter was being beaten by an Egyptian. He helped the daughters of Reuel when shepherds drove them away from the water. Moses pleaded with God on behalf of Egypt during the plagues. Of course, Moses presented God’s case to Pharaoh on behalf of the people of Israel.

In the wilderness, Moses appealed to God on behalf of the Israelites when God was ready to destroy them. On two occasions, God considered



Victory O Lord! by John Everett Millais (English, 1871) depicts Aaron and Hur helping Moses hold up his hands during battle with the Amalekites (Exodus 17).

wiping out Israel and starting over with Moses to build a nation (Exodus 32:9-10, Numbers 14:11-12). This was something God had done before in the case of Noah. Moses pleaded Israel’s case, even though the people were ready to cast him off and select a new leader (Numbers 14:4).

On both of these occasions, Moses told God that the action He was planning to take would not look good to other nations. It would make it appear that God had brought Israel out of Egypt just to do away with them, Moses said. Other nations would think that God was not strong enough to bring the people into Canaan. In addition, Moses pointed out, God had made a covenant with Abraham, Isaac, and Jacob. He had given His word about giving the land to their descendants. In Numbers 14:17-18, Moses quoted God’s own words to Him, the words

He had spoken to Moses in Exodus 34:6-7 about being compassionate, gracious, and slow to anger. God relented on both occasions, but He did punish Israel appropriately.

Close Relationship with God

“The Lord used to speak to Moses face to face, just as a man speaks to his friend” (Exodus 33:11; see also Numbers 12:6-8). Moses probably enjoyed a closer intimacy with the Almighty than anyone else who has ever walked this planet except for the Lord Jesus Himself. This intimacy changed Moses’ life and helped him to become the leader that he was. God initiated the relationship at the burning

bush, and neither He nor Moses ever moved away from this closeness. It is because of this intimacy that Moses was able to intercede for the Israelites as mentioned above.

After the incident of the golden calf, God declared to Moses that He would not go with Israel into the Promised Land. Moses again appealed to the Lord, saying that God’s presence with them distinguished Israel from all the other nations on the earth. Moses asked to know God’s ways so that he could find favor in His sight. God agreed to do this, and Moses asked to see God’s glory. God allowed Moses to see His back (for no man can see the face of God and live), and the Lord declared to Moses His goodness and compassion.

The Tetragrammaton: YHWH

God revealed His name to Moses as “I AM” (YHWH, related to the Hebrew verb “to be,” Exodus 3:14). God’s identity is that He is the God who is, who really exists. God revealed who He is by the deeds He performed. The ancient Hebrew language did not have any vowels, only consonants; so God’s name was rendered YHWH (the Greek word tetragrammaton means “four letters”). The translation into German was JHWH, the significance of which we will explain shortly. In an attempt to obey the third of the Ten Commandments — not to misuse God’s name — the Israelites never pronounced YHWH at all. Instead, they used the word Adonai, which means Lord. In English translations of the Old Testament, when you see LORD in all capital letters, the word in Hebrew is YHWH. It is being translated the way the Israelites would have rendered it, using Adonai or Lord.



Many centuries later, when fewer people spoke Hebrew and the common pronunciations were becoming unfamiliar, Jewish scholars added vowel points, or symbols, to indicate how words were to be pronounced. For the word YHWH, they used the vowel points for Adonai. Thus the rendering in the Hebrew Bible became Y-a-h-o-w-a-h. The German rendering was J-a-h-o-w-a-h, which became Jehovah. But this word came about only in the Middle Ages. Jehovah was not used in the Hebrew Old Testament and was never used by Jews as a name for God. It is actually a combination of the consonants of YHWH and the vowels of Adonai.

The Mesha Stele (pictured at left, in The Louvre) is among the oldest known surviving written uses of the name YHWH. It was discovered in Palestine in 1868. Dating from about 800 BC, this monument was created by Mesha, king of Moab, to celebrate a victory against the king of Israel. Mesha is mentioned in 2 Kings 3.

Lesson 23 - Key Person: Moses

Moses' face was changed by his conversations with the Lord. When he came down from talking with God on Mount Sinai, his face shone. The other people were afraid to come near him, so Moses began to wear a veil. He lifted the veil when he talked with the Lord, but he kept the veil in front of his face at other times. Paul wrote that Moses used the veil so that the people could not see that the shine of his face faded over time (2 Corinthians 3:13). Moses was not only transformed physically by his relationship to God, but inwardly as well.

Moses' Spiritual Growth

At first, as mentioned earlier, Moses was reluctant to do God's bidding. He feared that since the Israelites would not listen to him, neither would Pharaoh. However, Moses eventually went boldly to Pharaoh; and, as we have noted, he approached God Himself with great confidence.

As the Egyptian army was approaching the Israelites at the Red Sea, Moses assured the frightened people that God would act on their behalf. God said to Moses, "Why are you crying out to Me? Tell the sons of Israel to go forward" (Exodus 14:15). In other words, there is an appropriate time for prayer; but then comes the time for action. It is maturity to know when those times are.

Moses struggled deeply with the Israelites' lack of faith. At times he rebuked them, at times he complained about them to the Lord, and at other times he interceded to God on their behalf. It takes a person of great maturity to be able to separate the sin from the sinner, to rebuke sin when necessary but to pray for someone out of a heart of concern when prayer is needed.

Moses learned the art of delegation from his father-in-law. Jethro noticed that Moses was spending all day every day deciding issues between the people (knowing how they grumbled against God, we can only imagine how they complained about each other!). Jethro told Moses that he was in danger of letting the people wear him out with



This illustration, from a Frankish manuscript (c. 840 AD), depicts Moses receiving the Tablets of the Law and reading them to the Israelites.

this responsibility. Moses needed to appoint "able men who fear God, men of truth, those who hate dishonest gain" to serve as arbiters among smaller groups of Israelites. Moses himself needed to concentrate on being the people's representative before God and handling the major disputes. Moses followed Jethro's advice, and life among the people ran much more smoothly. This incident is an example of the wise delegation of responsibility and the value of recognizing godly men who can serve God's people (Exodus 18:13-26).

In spite of his growth and his years of faithful service, Moses was not perfect. At Meribah, the Israelites again grumbled about Moses, this time because they did not have water. God told Moses to speak to the rock and water would come forth. In his anger, however, Moses struck the rock. Because of this disobedience, God did not allow Moses to enter the Promised Land. God said that Moses did not believe God or treat Him as holy in the sight

of the people. God could not let such obvious disobedience go unpunished. The consequences of doing so would have been too great for the people of Israel.

Choose Life

The book of Deuteronomy is a series of three sermons that Moses gave near the end of his life to the people of Israel as they were preparing to enter Canaan. He reviewed what had happened to them from the Exodus to that point, reiterated some of the Law that God had given through him, and made a final exhortation to the people to serve God faithfully, even though he knew they would not.

When Moses had outlined the choice they faced of following or rejecting God, he said, “I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. So choose life in order that you may live, you and your descendants” (Deuteronomy 30:19).

Moses laid down his life to serve his people, even though they did not appreciate him and often complained about what he did. He showed that he was able to rise above such pettiness, and in so doing he set an example that many generations after him would appreciate and honor. God showed His wisdom in choosing Moses to be the leader of Israel at the most critical time in their history. The world is different because of what he did.

A Note on Terms: *Through the centuries, people have used several terms for the land area at the eastern end of the Mediterranean Sea. In this curriculum, we use the term Israel to refer to the nation of Israel, both ancient and modern. We use the historical term Palestine to refer to a larger area that includes Israel, especially during the period from the Roman occupation of ancient Israel to the establishment of the modern State of Israel.*

*Now Moses was faithful in all His house as a servant,
for a testimony of those things which were to be spoken later.
Hebrews 3:5*

Assignments for Lesson 23

Bible Read Deuteronomy 1-6. Commentary available in *Student Review*.

In Their Words Read the excerpt from *Geography* (pages 23-24).

Literature Continue reading *The Cat of Bubastes*.

Student Review Optional: Answer the questions for Lesson 23.



Photograph of a Road to Bethlehem, August Salzmann (c. 1853)

Lesson 24 - Everyday Life

The Story of Ruth

The book of Ruth tells the beautiful story of King David's ancestors. It shows how a few people were faithful to God during the unhappy period of the Judges when, generally speaking, "everyone did what was right in his own eyes" (Judges 21:25). The story is an example of how God works to accomplish good for His people. We also see the importance of fulfilling one's family responsibilities. *Before reading further in this lesson, stop and read the book of Ruth.*

As inspired literature, the book of Ruth is a masterpiece. Clear themes are woven through the narrative. The covenant name of God, YHWH, is used eighteen times in the book. The Hebrew word group that includes redeem and redeemer is used twenty times. One main idea in the book, then, is that as Boaz was the kinsman-redeemer for Ruth, God is the Redeemer of Israel. God's redemption is illustrated by His redeeming Ruth and Naomi from poverty through Boaz.

The word return is used fifteen times, twelve times in the first chapter. Naomi returned to Israel with her daughter-in-law, Ruth returned from the paganism of her people to the right path of serving God, and in the end the Lord returned blessing upon Naomi when Obed was born to Boaz and Ruth. Another key concept in the book is kindness.

God showed kindness to His people even during the time of the Judges, and the Israelites in the story demonstrate this same kindness toward each other.

The name of the author is not given in the book, which might have been written during or after the reign of David in honor of his forebears. Set in a particular time and place in history, Ruth gives us glimpses of everyday life during this period. We will take special note of these insights in this lesson.

Difficulty and Sadness

In the days of the Judges a famine struck Israel, probably as punishment for its unfaithfulness. Elimelech, of Bethlehem in Judah, took his wife Naomi and their two sons, Mahlon and Chilion, about fifty miles east to the land of Moab, hoping to be able to survive there as economic refugees. That Elimelech would go to Moab indicates his desperate circumstances, since Moab and Israel had long been enemies (see Judges 11:17 and Numbers 22-24).

Elimelech died in Moab. His sons took Moabite women, Ruth and Orpah, as wives, even though God had forbidden the Israelites from marrying foreign wives (Deuteronomy 7:3) and had forbidden a Moabite from entering the congregation of Israel (Deuteronomy 23:3-6). People do not always follow

God's Law. It could well be that Elimelech and his sons did not know the Law well, since copies of it were scarce and it was not faithfully taught and practiced during this time. More tragedy struck the family when the sons of Elimelech died, leaving the widowed Israelite Naomi with two widowed Moabite daughters-in-law.

In ancient Israel a woman was provided for by her father until she married, then by her husband until he died, and then by her sons. Naomi, in a foreign land because of a famine, now had no one to provide for her. When the Lord ended the famine in Israel, Naomi headed back to Judah. Her daughters-in-law accompanied her, but Naomi discouraged them from following her. She could promise no more sons to them as husbands to fulfill the requirement of levirate marriage (explained on page 118).

Amidst tears, Orpah followed Naomi's advice and returned to her home; but Ruth clung to Naomi and wanted to go on with her. Ruth made a conscious decision to turn away from her Moabite roots and religion and adopt Israel and Israel's God as her own. Naomi could see that Ruth was determined to continue with her, so she stopped trying to convince her to go back.

Return to Bethlehem

When the women arrived at Bethlehem, the people of the village were excited to see Naomi again after ten years. "Is this Naomi?" they asked. The heartbroken widow answered with a word play on her name. Naomi means pleasant, but Naomi saw her life as anything but pleasant. Instead, she said, "Call me Mara (which means bitter), for the Almighty has dealt very bitterly with me" (Ruth 1:20). Perhaps significantly, Naomi did not use the covenant name of God, YHWH, or even Adonai, Lord, but the less personal El Shaddai (Almighty). She felt distant from God's blessings.

God's blessings, however, were about to come upon Naomi in abundance. The word Bethlehem means house of bread. After the famine, it would

once again be a house of bread for Naomi and the people of Judah. Following her time of loss and grief, Naomi would receive more blessings from the Lord than she could imagine and would have much over which she could rejoice. Significantly, the narrative does not call her Bitter but continues to call her Naomi—Pleasant. Naomi's life would not be defined by the bitterness of the past but by the pleasant things which God had in store for her.

Naomi and Ruth had to find some way to survive since they did not have husbands to provide for them. The Law of Moses made provision for the poor in Israel. The Lord commanded the Israelites not to harvest every last sheaf of grain and every last grape in the vineyard. They were to leave the corners of the field and some of the grapes for the poor (Leviticus 19:9-10, 23:22). This private-sector work-relief program for the poor was intended to be a benefit "for the alien, for the orphan, and for the widow, in order that the Lord your God may bless you in all the work of your hands" (Deuteronomy 24:19). Naomi and Ruth certainly qualified to be gleaners.

Ruth and Naomi, *Nicolaas Verkolje (Dutch, 1744)*





Ruth and Boaz, *Barent Fabritius* (Dutch, 1660)

Harvesting Grain

Ruth went out to harvest what grain she could from the fields. Elimelech had a wealthy kinsman named Boaz living in the region, but apparently Ruth knew nothing about him. Ruth 2:3 literally says that Ruth’s “chance chanced upon” the portion of the field that belonged to Boaz. The implication in the narrative is that she did not just happen to come to the field of Boaz. Instead, the Lord guided her path there. In so doing He provided for her physical needs and gave her the opportunity to find a permanent solution to her distressing life situation.

When Boaz came upon the workers in his field, they exchanged greetings that expressed faith in God (Ruth 2:4). Boaz noticed Ruth and wanted to find out who she was. He assumed that as a young woman, she would be under the protection of someone. When he learned that she was with Naomi and that the two of them were alone in the world, he

made special provisions to take care of them. Boaz was not going to treat Ruth as a poor vagrant gleaner.

Boaz had heard about the sacrifice Ruth had made in joining Naomi in Israel. He spoke a blessing upon Ruth, asking that she receive a full reward from the Lord, “under whose wings you have come to seek refuge” (Ruth 2:10-12). The image of baby birds or chicks under their mother’s wings conveys the idea of security from attack and provision for one’s need. Ruth had put her trust in the Lord. In his blessing, Boaz was asking the Lord that her trust be rewarded. A major part of the way the Lord took care of Ruth was through the kindness of Boaz himself.

Naomi was overjoyed when she learned that Ruth had worked in the fields of Boaz. She advised Ruth to stay with the female servants and to work only in the fields of Boaz. Being with the men would provide protection, while being with the young women would provide fellowship and keep her from being alone and possibly victimized. Working only in the fields of Boaz would show Ruth’s trust in him and her thankfulness for his kindness. It would also allow her to continue to enjoy his protection and provision.

Planning the Proposal

Marriages in those days were arranged by the parents, so it was natural that Naomi would take steps to provide Ruth with a home and family security. Naomi found out Boaz’s activities and knew when Ruth should approach him. The barley harvest being finished, he would be winnowing the crop at the threshing floor. Naomi instructed Ruth to prepare herself for meeting Boaz. When he lay down to sleep for the evening, she was to go in, uncover his feet, and wait for him to tell her what to do.

Ruth went to the threshing floor and hid until Boaz had gone to sleep. Boaz had enjoyed a successful harvest, had worked all day winnowing the barley, and had enjoyed a filling meal. Now he was ready for a good night’s sleep, but he still had one more business task to perform. He needed to protect his

Unit 5 - God Chooses Israel



A group of people reenacted the story of Ruth and Boaz in Palestine around 1940. This is one of a series of photographs showing “Ruth” carrying grain, with the city of Bethlehem in the background.

harvest from robbers, so he slept at the end of the heap of grain. When he had gone to sleep, Ruth came to him, uncovered his feet, and lay down.

Uncovering his feet, probably by removing the cloak that he wore during the day and used as a blanket at night, was an indication that she wanted to marry him. At midnight Boaz awoke and was surprised to see a woman lying at his feet. Ruth asked Boaz to “spread your covering over your maid” (a euphemism for marriage used in Ezekiel 16:8), since he was a near kinsman to her late husband.

Family relationships were important in Old Testament Israel. The kinsman-redeemer was expected to buy back family property (Leviticus 25:25), purchase the freedom of a brother who had been enslaved (Leviticus 25:47-55), or avenge a murder (Numbers 35:19). The law of levirate marriage in Deuteronomy 25:5-10 called for the brother of a deceased Israelite to take his dead brother’s widow and have children by her in the dead brother’s name. Although it is not specifically called for in the Law, the practices described in Ruth indicate that the kinsman-redeemer was commonly expected to fulfill the levirate marriage requirement for a deceased relative. Ruth was asking Boaz to be her kinsman-redeemer, redeeming her from poverty, widowhood, and childlessness.

Boaz, however, went beyond mere legal expectations. He genuinely cared for Ruth and had great admiration and respect for her. Although Boaz had been extremely kind to Ruth, he expressed thanks to her for her kindness towards him in being interested in him as a husband. She had not pursued younger men in town, which suggests that Boaz was several years older than Ruth. Because of her virtuous behavior, which was well-known in the community, Boaz was honored to serve as her kinsman-redeemer.

However, one matter had to be resolved before he could fulfill the role of kinsman-redeemer. Although he was related to Elimelech, another man in town was a closer relative. The text does not indicate whether Naomi knew about this closer kinsman. Before Boaz could properly take the role of kinsman-redeemer, the other man had to decline it. Boaz promised to resolve the issue the next day.

Negotiating with the Relative

Boaz went to the town gate, the best place to find the nearer kinsman with whom he had to speak. When Boaz found him, he called ten elders of the city to be witnesses. By making these arrangements, Boaz showed his good character and his respect for the opinions of others. He wanted to talk with the relative in the open, and he wanted reliable witnesses to be present. The way in which Boaz handled the situation suggests that he was a person of considerable position and influence in the community.

The negotiations began in the indirect way that is still typical of the Middle East. Boaz mentioned a tract of land which once belonged to Elimelech that Naomi needed to sell. The parcel of land had to be redeemed by a relative. Boaz told the relative that he (the relative) had first right and obligation to buy the land, but that Boaz would do so himself if the relative were unwilling. The relative said that he was willing to redeem the land.

At this point, Boaz mentioned Ruth, as if to say, “By the way, there will be a wife involved.” Apparently redeeming the land and redeeming the widow had to be done by the same kinsman-redeemer. This changed things for the relative, who said that he could not serve as the redeemer lest he ruin his own inheritance. If he married Ruth and she gave birth to a son, the field would revert to the son and the relative would lose his investment. In addition, the relative might also have been concerned that the expense of a family would cause him to lose the property he already owned. Boaz again showed his generous nature by not being concerned about such matters. Since the nearer kinsman declined to exercise his right to be the redeemer, Boaz was willing to do it.

The deal was confirmed by the relative giving his sandal to Boaz. This was a custom of the time to show that the giver was relinquishing all rights of possession. The nearest provision in the Law of Moses regarding such a practice is found in Deuteronomy 25:7-10, which interestingly enough deals with the law of levirate marriage. The law said that if a man refused to take his brother’s widow and father a child by her in his dead brother’s name, the woman was to take his sandal, spit in his face, and declare the shame of his refusal in the presence of the elders. The giving of the sandal to Boaz was not a matter of shame but of the relative merely handing over his rights as kinsman-redeemer. Apparently the Israelites’ practice of the sandal had changed since the Lord had given the original provision.

Michelangelo painted this image in the Sistine Chapel (1511-1512) as part of a series on the ancestors of Christ. Salmon is shown on the right and Ruth and Obed on the left.

The Connection with David

Boaz and Ruth were married, and they had a son. The women of Bethlehem rejoiced with Naomi over the complete reversal of her fortunes. They offered glowing praise of Ruth and expressed the prayer that Naomi’s grandson would bring her joy in her old age. The women of the town (who apparently had an active and influential presence as a group in the community) are credited with giving the boy his name, Obed, which means “servant of the Lord” (Ruth 4:17). This is the only child mentioned from the union of Boaz and Ruth.

Obed was the father of Jesse, who became the father of David. The book ends with the genealogy from Perez, son of Judah, through Boaz and concluding with David. Ruth was David’s great-grandmother. It is conceivable that David knew Ruth in his early years. The story of Ruth might well have been one of the favorite tales in David’s family history.

During a period of instability in Israel, David took his parents to Moab, Ruth’s homeland, for safety. While they were there, his parents stayed with the king of Moab (1 Samuel 22:3-4). Perhaps their connection with Moab through Ruth helped make this temporary move possible.



What Else Was Happening? (1500 BC - 1100 BC)

- 1 The Olmec civilization developed along the Gulf of Mexico. These people were creative artists, as evidenced by the many different types of sculpture that have survived. Among the most striking examples are the colossal heads (example at right).
- 2 The Minoan Palace at Knossos, Crete, was a sprawling complex with hundreds of rooms. More likely a religious center than a palace, it had an elaborate water drainage system, including toilets, and extensive storage facilities. Discovered in the late 1800s, the site underwent excavation and attempts at reconstruction into the 1900s.
- 3 The Battle of Kadesh took place about 1275 BC between Egyptian and Hittite armies. It involved some 30,000 men and a few thousand chariots. The Egyptians claimed victory, but they ended up retreating.
- 4 The Vedas are foundational religious texts for Hinduism—hymns, sacrificial ceremonies, chants, and magical/medical rituals. The material evidently began to be collected during this period. Followers memorized the information and passed it down from one generation to the next. The middle image at right is from a 19th-century written copy.
- 5 The Shang dynasty flourished in China. Tens of thousands of so-called oracle bones have been discovered. Questions were written on bones or shells in an appeal for dead ancestors to give guidance (example at right). The culture also practiced human sacrifice.



*Then the women said to Naomi,
“Blessed is the Lord who has not left you
without a redeemer today,
and may his name become famous in Israel.”
Ruth 4:14*

Assignments for Lesson 24

Bible Your reading of Ruth was your Bible assignment for today.

Literature Continue reading *The Cat of Bubastes*.

Student Review Optional: Answer the questions for Lesson 24.



Lesson 25 - Bible Study

The Law

While Israel was camped around the base of Mount Sinai in the desert, God gave to Moses a code of laws to regulate the national, personal, interpersonal, and worship activities of the people. This was not the first legal code that governed a nation in the ancient Near East. The Sumerians, Babylonians, Egyptians, and Hittites, as well as others, had written laws. God's Law did, however, have unique attributes that set it apart from other legal systems.

The Law of Moses served as the practical guide for the daily and yearly life of Israel. It has also influenced the development of Western legal systems in more recent times. This lesson will help you understand and appreciate the blessing of the Old Testament Law.

Covenant and Regulations

Any married couple can tell you the difference between a marriage and a marriage license. A marriage is a relationship between two people who have committed themselves to each other in a unique way for the rest of their lives. It is a bond shared by the persons involved. A marriage license is the legal document that shows the binding nature of the marriage. It stands for the many legal statutes

that protect and support marriage. A good marriage is not held together by a piece of paper. It is held together by the love and commitment that the man and woman have for each other. Yet without a marriage license, that relationship would have no status before the law.

In the same way, the heart of the relationship between God and Israel was not the Law, but the covenant agreement that they entered into at Sinai. What held the relationship together was the heartfelt commitment that God had for Israel and that Israel had for God. When Israel's commitment was lacking, the relationship suffered. The Law was not the sum total of the covenant; the purpose of the Law was to provide form and content to the relationship between God and Israel. In other words, since the covenant existed, the Law stated what God expected from the people.

The structure of the covenant and Law is similar to the treaties used in the ancient Near East between a conquering ruler (called a suzerain) and the conquered people (called vassals). The suzerain stated what he would do for the vassals and what he expected from the vassals. The vassals were not in a position to negotiate the terms of the treaty. All they could do was either accept it or reject it. However, they did benefit from the arrangement because the

suzerain promised to protect the vassals. In this vein, God called Israel to Himself and stated what He would do and what He expected Israel to do. Israel could not negotiate the terms of the covenant. They could only either accept it or reject it.

The nations around Israel tended to believe in multiple gods because they thought that no single god was all-powerful. God wanted Israel to know that He was their one God and that He was strong enough. He wanted their complete loyalty. God is a jealous God. He tolerates no competitors and no half-hearted allegiance. With YHWH, it is all or nothing. These are the terms on which He offered the covenant, and this is how He wanted Israel to respond to it.

A Covenant Based on Grace

Many people believe that the old covenant was based on law and the new covenant in Christ is based on grace. However, the old covenant was based on grace as well. God showed grace to the Israelites by bringing them out of slavery in Egypt, and then He offered the covenant to them on the basis of the unmerited favor He had shown them (Exodus 19:4-6).

God never wanted Israel just to obey the external requirements of the Law without any devotion to Him. God wanted the Israelites to love Him with all of their heart, soul, and strength. He wanted their heart-felt commitment to Him and to following His Word (Deuteronomy 6:4-9). God never wanted a rote, mechanical, or hypocritical going through the motions of keeping His commandments (Isaiah 1:10-15).

The Law must be understood in the context of the relationship between God and Israel. The first five books of the Old Testament are what are usually called the Law. These books of Moses are also known as the Pentateuch, from the Greek words for five books. However, not every verse in these books is a law. They contain many stories about God and His dealings with mankind and specifically with Israel. These stories are part of the Law, and that is the point. We must not try to separate the Law from the covenant. The stories in the Pentateuch give the context for the Law. The legal code came out of the entire covenant experience for Israel.

God wanted Israel to live as His holy people. He wanted Israel to follow His guidelines because He had done so much for them. However, many Israelites came to believe that being chosen by God meant that they were superior to other

The Books of the Torah

Torah is the Hebrew name for the first five books of the Old Testament (the Greek name is Pentateuch). In the Hebrew Bible, the name for each book is taken from the first few words of the book itself.

Genesis is about origins. Exodus concerns Israel's departure from Egypt but also includes many laws. Leviticus deals primarily with the regulations of the Levitical priesthood. Numbers is so named because of the census that opens the book, but it provides us with most of the history of the wilderness wanderings of Israel. In Deuteronomy Moses repeats the Law for a new generation. The name Deuteronomy is from the Greek deuterio-nomos, meaning second law. The Torah scrolls above are from the Chesed-El Synagogue in Singapore.



people. By the time of Christ, a group of Jews known as the Pharisees had added their own rigid interpretations of the Law that defined faithfulness and unfaithfulness as they saw it. The Pharisees lost the big picture of God's love in the details of their interpretations.

God was not a Pharisee who was converted to grace under Jesus! We should not equate the Old Testament Law with Phariseism. Jesus said that He did not come to abolish the Law but to fulfill it (Matthew 5:17). Jesus tried to clear the fog brought on by the Pharisees, to help people see what God is really like. The Law provided training in what it meant to live for the one true and holy God. This way of living was brought to completion in Jesus Christ, who transforms us on the inside and gives us the ultimate motivation of love to live for God.

The Nature of the Law

The Law of Moses contains three kinds of legal provisions. The first are apodictic (a-poh-DIK-tic) laws, or laws of absolute obligation. These are the "Thou shalt/Thou shalt not" provisions. The Ten Commandments are good examples of these laws. Provisions dealing with ceremonial activities are

apodictic laws. God simply stated how things were to be done.

The second kind of provisions are casuistic (kaz-you-IS-tic) or hypothetical laws. These usually begin with the phrase "If a man" or "When a man." In other words, these laws apply only when certain events take place. Exodus chapters 21 and 22 contain many casuistic laws.

The third kind of law is case law. These laws came about when new situations arose that had not been previously addressed. The Lord's word in these cases applied to all similar situations in the future. For example, Numbers 15:32-36 addresses what the penalty for Sabbath-breaking was. Numbers 27:1-11 describes how the inheritance laws were to be applied when a man had only daughters and no sons.

Laws were also given which dealt with the responsibilities of the priests, how sacrifices were to be made, the observance of annual feasts, personal cleanliness, dietary laws (clean and unclean foods), and interpersonal relationships. Themes that run through the law include fairness, holiness, and respect for life.

The Law revealed what is important to God and how the Israelites were to approach Him. Since God is clearly different from pagan deities, He was to

The Ten Commandments

The Ten Commandments stand as a preamble to the Law as a whole. The importance of the Ten Commandments is shown by the references to them in the Law (Exodus 34:28; Deuteronomy 4:13 and 10:4). Jesus does not use any of the list when He cites the two most important laws (Mark 12:28-31), but the ten address issues expressed by both of the greatest commands.

The Ten Commandments and the Law of Moses had an influence on Western legal systems. The Law showed that a standard outside of ourselves which came from God is what we ought to live by. Some things are holy by their very nature and must be respected as such (God, marriage, and the parent-child relationship, for instance). Since people are made in God's image, some things are wrong to do to people, such as lying, murder, and adultery. These concepts from the Law have influenced what secular legal systems have protected and what they have punished. The tablets above from the Philippines display the Ten Commandments in the Cebuano language.





This Hebrew text is from the Book of Numbers. The name of God is in the middle of the image.

be worshiped in a distinctly different way. Because people matter to God, they were to be treated in a godly fashion. Because holiness is important to God, God's way is distinctive from other religions. Since people are important to God and holiness is important to God, to be God's holy people was an especially significant calling.

The Meaning of the Law for Christians

The Law is just as inspired as the rest of the Bible. However, the Old Testament Scriptures are connected to the old covenant, which is no longer the way people are called to have a covenant relationship with God. This is available only in Jesus, and the New Testament Scriptures are connected to the new covenant and are thus the authority for Christians in their covenant relationship to God. The Law led us to Christ as a pedagogue led a child to his tutor in ancient Greece (Galatians 3:24-25; the Greek word in this passage, commonly translated tutor, is *pedagoge*, better translated child-conductor). Now

that we have Christ, we no longer need a child-conductor. The book of Hebrews explains how Christ set aside the old covenant with its regulations when He established the new covenant through His blood (Hebrews 7-10).

Some provisions of the Law deal with timeless issues, such as immorality and kindness. These principles apply to Christians because the one true holy God has called the church to be His holy people. We can grow in our understanding of the nature of God by seeing what He allows and forbids in the Law.

No one keeps the Old Testament Law perfectly. In the first place, no one can (Romans 3:19-20). Secondly, the Law cannot be followed completely because the temple does not exist and thus the ritual law cannot be kept. In addition, we do not need to keep the Law because the sacrifice Christ made of Himself for us was a once-and-for-all atonement (Hebrews 10:14). Thus, keeping the Law is not something we should pursue. Efforts in the early church to make Christians obey the Law were met with stiff apostolic resistance (Acts 15, Galatians 5:1-6).

Conclusion

God gave the Law for Israel to live by as His chosen and holy people. Israel lived under what is called the Law of Moses for about 1,500 years. After the Temple in Jerusalem was destroyed in 70 AD, many Jews tried to continue to live by as many laws as they could. However, much of the ritual code was impossible to keep with the loss of the Temple.

The Law that God gave to Israel through Moses was a blessing for those called to live by it (Psalm 19:7-11). In the Law, the Israelites had instructions

from God about how they were to live and how they were to worship Him. They could see both that God is merciful and that God exacts appropriate punishment for transgression. God set high standards for justice and love, much higher than the standards of the pagan nations around them. The Law was not intended to be a list of burdensome regulations to keep people from enjoying life. It was God's way of guiding His people in the first steps of holiness, a gift that brought abundant blessings when they obeyed it, and the way that Israel could know how God wanted them to live in holiness and righteousness.

*For this commandment which I command you today
is not too difficult for you, nor is it out of reach. . . .
But the word is very near you, in your mouth and
in your heart, that you may observe it.
Deuteronomy 30:11, 14*

Assignments for Lesson 25

Bible Read Leviticus 19 and Deuteronomy 32. Commentary available in *Student Review*.

Recite or write Psalm 78:5-7 from memory.

Literature Finish reading *The Cat of Bubastes*. Literary analysis available in *Student Review*.

Project Complete your project for the unit.

Student Review Optional: Answer the questions for Lesson 25 and for *The Cat of Bubastes*; take the quiz for Unit 5; and take the first history, English, and Bible exams.



10

Roman Civilization

Summary

The story of Rome has fascinated professional historians and amateur students of history for over two thousand years. In this unit we will survey the different phases of Roman history, take an especially close look at Augustus Caesar, consider Roman contributions to law, and have a look at everyday life in Rome. The Bible study considers the kingdom of God, especially as it contrasted with the Roman Empire.

Lessons

- 46 - The Rise of Rome
- 47 - Key Person: Augustus Caesar
- 48 - Key Concept: Roman Law
- 49 - Everyday Life: The Roman Empire
- 50 - Bible Study: The Kingdom of God

Roman Aqueduct, Pont-du-Gard, France (First Century AD)

Memory Work

Learn Romans 5:6-8 by the end of the unit.

Books Used

The Bible
In Their Words
Julius Caesar

Project (choose one)

- 1) Write 300 to 500 words on one of the following topics:
 - Why do you think Rome achieved the success it did as a civilization? What were its key strengths?
 - Write a news article that tells about the assassination of Julius Caesar: what happened, when and where, who was involved, why it happened, and what is expected to happen as a result of it. Write it for a newspaper or a radio news broadcast. See Lesson 46.
- 2) Write a short play that takes place in ancient Rome. Make the actors, dialogue, and action realistic. Let the point you are trying to make be obvious from what happens in the play instead of having someone say it as a line.
- 3) Create a model of a real structure built by Romans. Locate one or more photos of the structure. Make your model as close to scale as you can and from the material of your choosing (wood, cardboard, clay, STYROFOAM™, LEGO® bricks, etc.).

Literature

William Shakespeare (1564-1616) was born in the English country town of Stratford-upon-Avon and moved to London to become an actor and playwright. His plays were being performed by the early 1590s, and his popularity grew immensely over the next twenty years. Shakespeare retired to Stratford a few years before his death.

Shakespeare is generally regarded as the greatest writer in English literature, and *Julius Caesar* is one of his best works. Shakespeare's plays are categorized as either comedies, tragedies, or histories. *Julius Caesar* is a hybrid of history and tragedy, but it is usually classified as a tragedy. The play is a study of power and political motivation.

Though Caesar himself is a relatively minor character in the play, everything in the drama revolves around him. Was Caesar a tyrant who would destroy Rome or a savior who would rescue Rome? Was his assassination a blow for liberty from oppression or an act of treason against the best interests of the people? Like any major figure, Caesar had supporters and critics. In the play, Cassius opposes Caesar and is suspicious of his motives. Brutus wants to do what is good and is at war within himself over what course to take regarding Caesar. Cassius recruits Brutus to join the assassination plot. The result of Caesar's assassination is civil war. Octavian (or Octavius, later known as Augustus), supported by Mark Antony (Marcus Antonius), emerges as the winner.

Read the play in an annotated edition that has notes explaining vocabulary and other elements of the dialogue that might be obscure to the modern reader. You might also consider listening to a complete audio edition or watching a video presentation while following along with the printed text. Shakespeare relied on Plutarch, other ancient writers, and more contemporary sources for his information about Caesar and his times. Shakespeare sometimes plays fast and loose with historical facts, and the dialogue includes some anachronisms; but concentrate on the beauty of the language and the insight into human nature that Shakespeare reveals.



Census Frieze Monument (Second Century BC)

Lesson 46

The Rise of Rome

Romulus and Remus were abandoned twins who were rescued and nursed by a she-wolf. A shepherd's family reared them. As young men, the twins decided to build a city at the place along the Tiber River where they were rescued. They disagreed on the location, however; and Romulus killed Remus. Romulus founded a city on seven hills in 753 BC and named it Rome in his own honor.

That is one myth about how Rome began. If that story doesn't appeal to you, you can find others. The poet Virgil offers a different legend in the *Aeneid*, which dates from the first century BC, when the Empire was reaching the height of its power. Virgil mentions Romulus and Remus but focuses on Aeneas, an intrepid soldier in the Trojan War who encountered many adventures and tribulations on his way to founding the city of Rome. Virgil clearly borrowed from Homer's *Odyssey* to tell this story.

Neither story, of course, is true. Our best indications are that Italy was invaded by tribes from Central Europe around the 12th century BC, much as Greece was. Those who settled in central Italy became the shepherding and farming Latin people and founded Rome as a city-state around 750 BC. The area was then invaded by the Etruscans

around 600 BC. We know relatively little about the Etruscans. They are thought to have come from Asia Minor. The Etruscans used an alphabet based on the Greek alphabet, employed the arch in building, and practiced gladiatorial combat.

Around 509 BC, the Latins on the seven hills reasserted themselves, threw off Etruscan rule, and became the most powerful people of the area known as Latium. Here begins the distinct history of the people of Rome. Being done with Etruscan kings, the Romans established a form of government called a republic, which means "the affairs of the people." The Roman Republic lasted for almost 500 years.

The Republic

During the early part of the Republic, Roman life and government were controlled by wealthy landowners called patricians. The ruling body of government, the Senate, was composed of three hundred representatives of patrician families who were elected for life. Every year the Senate elected two consuls to be chief executives and military leaders. The consuls had equal power, and each had veto power over the actions of the other (*veto* is Latin for "I forbid").



Cincinnatus Leaves the Plow for the Roman Dictatorship, *Juan Antonio Ribera (Spanish, 1806)*

After his term, a consul became a member of the Senate. In a time of crisis, the Senate could name a dictator; but he could serve no longer than six months.

In the other main social class were the plebeians. These were farmers, artisans, small merchants, traders, and other such working people. The plebeians were citizens, but they could not be elected to the Senate or to the consulship. A plebeian by law could not marry someone from a patrician family. The Assembly, made up of representatives elected by the plebeians, had little practical power. A third group in Roman society were the slaves. These were usually prisoners of war; and although some were well-educated and highly talented, they had no legal rights.

The service that Cincinnatus rendered in 458 BC embodied some of the highest ideals of the Roman Republic: duty, efficiency, sacrifice, and country above all. Imagine a Roman army surrounded by enemy forces. Five soldiers escape to carry word back to Rome. The Senate decides to appoint a dictator, who can rule with absolute power for six months. A delegation goes to the home of Cincinnatus, a wealthy landowner who is plowing his field. Cincinnatus leaves his plow, hurries to Rome, and calls for every eligible man to enlist for service. The commander defeats the enemy and returns to Rome victorious. Then, sixteen days after being appointed, Cincinnatus hands back the reins of power and

picks up once again the reins of his farm animal to continue plowing.

The government of the Republic fought a series of wars over several centuries, mostly for two reasons: perceived need, and greed. The growing Roman population needed new areas in which to settle. Roman merchants also wanted to expand their economic activity, which could be accomplished by trade but also by the conquest of other lands. Roman armies were usually successful in these wars. They were well-trained and dedicated to their cause. They were also well-organized. A Roman legion of about 6,000 men was divided into smaller units that could be dispatched and moved quickly.

Military success led to greater wealth for Rome, both through the tribute paid by the defeated armies and by the increased trade brought to the city. However, the warfare also had a domestic impact. The army was all-patrician at first; but with the greater need for fighting men, plebeians were pressed into service. As a result, the plebeians began to demand a greater voice in the government they were called upon to defend.

The Republic, which was based on the older patrician-plebeian social system, was forced to consider changes when society changed. An Assembly of Centuries was formed to represent the army. This Assembly began to choose the consuls. The Assembly of Tribes became the plebeian body. It chose ten tribunes each year as the spokesmen for the average people. One of the most important developments urged by the Assembly of Tribes was the formulation and publication of a code of laws in 451 BC. The Twelve Tables of Law were posted in the Forum (the central marketplace, equivalent to the Greek agora). These laws were no great advancement for plebeians, but at least they could now insist that judges apply the law fairly and without partiality toward the patrician class.

Plebeians continued to work for a greater role in government. Tribunes were granted the veto power, and the Assembly of Tribes gained the right to pass laws without Senate approval. In 367 BC a plebeian

was elected consul. Eventually the plebeians were allowed to marry patricians. Some were elected to the Senate.

Another change in Roman society that threatened the old structure was the rise of a middle class, composed mainly of plebeians who had married into patrician families and who had become wealthy through trade and government contracts. These people did not fit the standard definition of patricians or plebeians, but they wanted a role in government and exercised their influence to get it.

International Expansion

The Romans subjugated the other tribes on the Italian peninsula by 264 BC and began to look for new lands to conquer. Rome's chief rival was the kingdom of Carthage on the north African coast. Carthage had been founded as a colony by the Phoenicians around the same time that Rome was founded. The colony became a power in its own right, primarily because of a strong naval fleet. Trading vessels from Carthage plied the Mediterranean and the Atlantic coast of Europe.

Carthage established colonies on the island of Sicily, just off of the Italian coast; and therein lay her downfall. Rome felt threatened as well as stymied in its expansionist desires. Over 120 years, Rome fought three costly wars against Carthage. These are known as the Punic Wars, from the Latin word *Punicus*, which means Phoenicia. The first war lasted twenty-three years and centered on control of Sicily. Rome defeated Carthage and pushed the conquered nation off of the island.

The second Punic War came as a result of Carthaginian expansion in Spain, which again threatened Rome. In this war the great military leader of Carthage, Hannibal, executed an invasion of Italy from the north over the Alps that involved the use of elephants for carrying equipment and for striking terror in his opponents' hearts. All but one of the elephants died, but Hannibal was still able to win battle after battle in Italy. Rome won the war,

however, by invading Carthage itself, which forced Hannibal to return home to defend his city. There he was defeated and fled to Asia Minor. After sixteen years of fighting, Carthage surrendered in 201 BC, paid a heavy tribute, and promised not to start another war without Rome's consent. With these events Rome became the unquestioned major power in the western Mediterranean.

In 150 BC Carthage fought a nearby kingdom without getting Rome's permission. The Roman government was outraged and embarked upon the Third Punic War. Roman forces invaded and burned Carthage. The city's population was killed or sold into slavery. Rome took over the region and added it to its expanding list of overseas colonies. Roman armies brutally subjugated Corinth in Greece about the same time Carthage was destroyed (146 BC). Rome could then boast of control over Spain, Greece, Egypt, Asia Minor, and much of the eastern Mediterranean.

This expansion was again a mixed blessing for Rome. The Romans developed an effective and flexible system for governing a growing empire. Governors appointed by the Senate oversaw the collection of taxes and other aspects of Rome's interests, but local peoples were allowed a significant degree of control over domestic matters. Roman coffers were greatly enriched through tribute paid by subject nations and by increased trade. However, provincial governors were sometimes corrupt.

Grain shipments flowing into Rome, often as tribute, lowered food prices and caused many small farmers to lose their land. A small group of wealthy landowners built huge estates called *latifundia*,

Ruins at Carthage (Tunisia)



worked by slaves. Many farmers, unable to compete with low prices and slave labor, moved to Rome to find work. When most of them didn't, they became a restless mob that increased economic and political pressures in the city.

From Republic to Empire

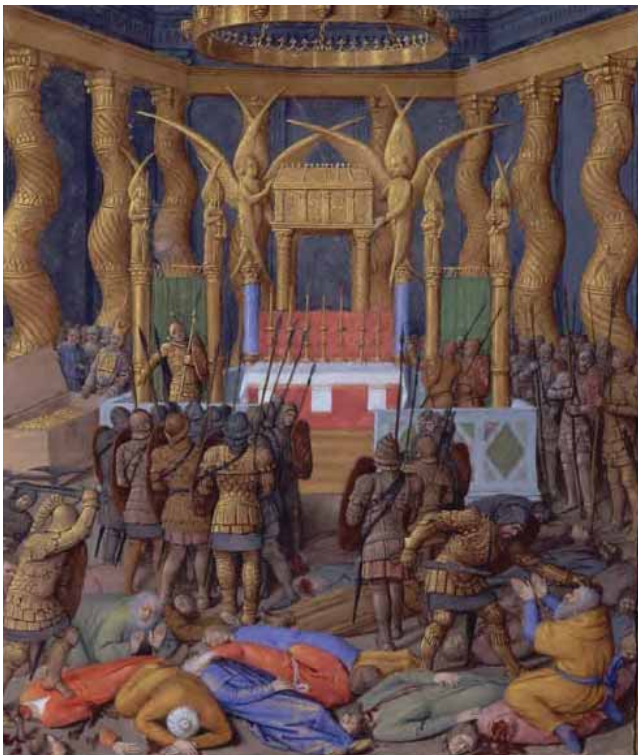
For about a century before Julius Caesar rose to power, the Republic of Rome was shaken by bitter disputes between powerful individuals and political factions as well as by dramatic social upheavals. As wealth increased, many senators became more concerned about protecting their possessions than about doing what was best for the Republic. Meanwhile, the number of the poor increased, as did their plight; and some politicians took up their cause and demanded reforms.

Tiberius Gracchus was elected consul in 133 BC. He was from a wealthy and distinguished family, but he championed the cause of the poor. Tiberius wanted to limit the amount of land one person could own and to give excess land to the poor. Members of the Senate, however, were unwilling to part with

their holdings. A group of noblemen murdered Tiberius and about 300 of his followers. A few years later, his younger brother Gaius Gracchus took up his fallen brother's cause and proposed new reforms; but he met a similar fate. Gaius and some 3,000 of his followers were killed.

In 88 BC a civil war broke out between two ambitious and powerful generals and their followers. Sulla was victorious. In 82 BC he was declared dictator, whereupon he abolished the six-month limit on a dictator's rule. For the next several decades, Rome was ruled by a series of generals. One of them, Gnaeus Pompey, won great military victories but was opposed by the Senate. Pompey found an ally in Julius Caesar, who himself had extended Roman rule in Spain. Pompey and Caesar approached another general, Crassus, and formed the First Triumvirate to rule Rome. Crassus died in war, while Pompey and Caesar came to distrust each other. Pompey aligned himself with the Senate, and Caesar was declared an enemy of the state.

In 49 BC the Senate ordered Caesar, then in Gaul, to dismiss his army and return to Rome. Caesar refused to do so. He crossed the Rubicon River, the boundary between Gaul and Italy, heading for Rome with his army. He defeated the forces loyal to Pompey, but he then continued to engage in warfare in various parts of the empire. In 44 BC the Senate appointed Caesar dictator for life. A brilliant, crafty, and power-hungry politician, Caesar gave land to the poor, extended citizenship to people who lived in provinces outside of Italy, and undertook extensive public building projects. However, Caesar was strongly opposed by Senators who feared (or who were jealous of) his popularity and who saw him as a tyrant. On March 15, 44 BC, Caesar was stabbed

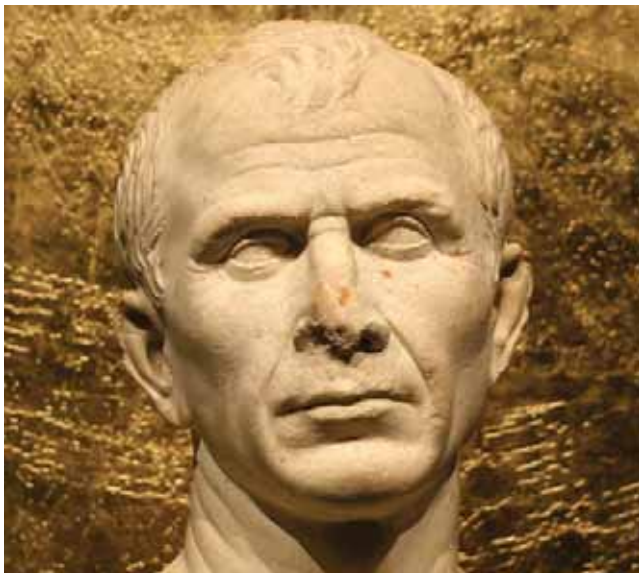


Pompey led forces that participated in a war between opposing Jewish armies in the 60s BC. According to Josephus, after Pompey's side captured Jerusalem, he entered the temple. This illustration of the event is from a 15th-century manuscript of Josephus by French artist Jean Fouquet.

Cleopatra VII Philopator was part of the Ptolemaic dynasty that ruled Egypt after the death of Alexander the Great. As the last Pharaoh of Egypt before it became a Roman province, she was a shrewd politician. She bore a son to Julius Caesar, and after his death bore three children to Mark Antony. Helen Gardner (shown at right) portrayed Cleopatra in a 1912 silent film.

to death as he entered the Senate. Conspirators led by Gaius Cassius and Marcus Brutus fomented the assassination plot.

Caesar had adopted his eighteen-year-old grand-nephew Octavian as son and heir shortly before he was assassinated. Octavian enlisted the allegiance of Mark Antony and Marcus Lepidus, two of Caesar's military commanders, to form the Second Triumvirate and reclaim Caesar's power for themselves. Antony and Octavian, however, fell into a quarrel. Antony allied himself with Queen Cleopatra of Egypt, and Octavian declared war against them. The forces of Octavian defeated Antony and Cleopatra at Actium in 31 BC. Octavian offered to rule with limited powers, but in actuality he was already dictator. The Senate declared him to be Augustus, "Exalted One" (a divine title), in 27 BC. We will examine the reign of Augustus in the next lesson.



The power of the Roman dictator had been growing for some time at the expense of the Senate and the populace. With Augustus, the transition was complete. The Senate named him imperator, or emperor, and the Roman Empire began. After centuries of almost continuous warfare against other nations, the period from 27 BC to 180 AD was relatively peaceful. The Empire enjoyed increasing prosperity under this *Pax Romana* (Roman Peace).

Roman emperors never devised an orderly process of succession, which meant that the character and abilities of later emperors varied greatly and the country was victimized by repeated internal clashes among competing claimants to the title. The most common approach to succession was adoption and designation. The emperor adopted a relative or close associate to be his son and successor. The choice might be made for a variety of reasons, not necessarily character and competency. Tiberius, Claudius, Trajan, Hadrian, and Marcus Aurelius

Caesar was the family name of Julius Caesar. In his honor, later emperors were given the title of Caesar. Many centuries later, the titles of the German kaiser and the Russian czar were also derived from the name.



Unit 10 - Roman Civilization

were able leaders; Caligula and Nero, on the other hand, were evil and probably insane.

When people refer to Rome, they might be referring to one of many different periods and forms of government: the city of Rome, the Republic, the Empire in its days of power, the Empire in its slow decline, pagan Rome, or Christian Rome. Each period and form of government had its distinctive features, triumphs, and struggles. In this unit we focus on Roman history through the reign of Augustus. In future lessons we will discuss later developments.

Around 117 AD under Trajan, the Roman Empire reached its greatest size and strength. The green areas on the map show the territory controlled by Rome in Europe, Africa, and Asia.

And as the toes of the feet were partly of iron and partly of pottery, so some of the kingdom will be strong and part of it will be brittle.

Daniel 2:42

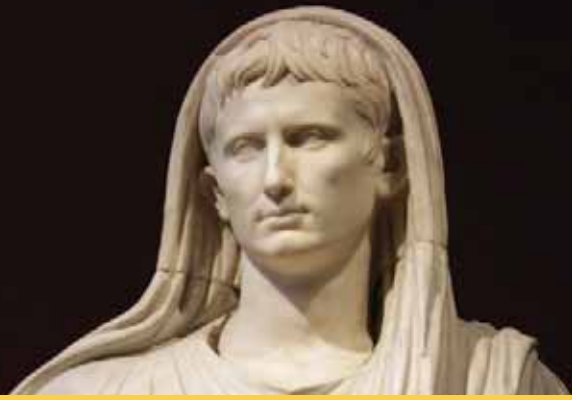
Assignments for Lesson 46

Bible Read Romans 1-3. Commentary available in *Student Review*.

In Their Words Read the excerpt from *The Histories* by Polybius (pages 66-67).

Literature Begin reading the play *Julius Caesar* by William Shakespeare. Plan to finish it by the end of this unit.

Student Review Optional: Answer the questions for Lesson 46.



Statue of Augustus (c. 10 BC)

Lesson 47 - Key Person

Augustus Caesar

The Roman Republic ended after decades of instability. Politicians did not just criticize each other; they had each other assassinated. Generals competing for political power each had their own armed force of loyal troops. The rise to power of Julius Caesar and his resultant assassination were not exceptional. They were instead merely the culmination of a long-developing trend.

Julius Caesar was killed in 44 BC. His grand-nephew, adopted son, and chosen heir, Octavian, was only eighteen at the time. Seventeen years later, after more bloody conflict, Rome finally had peace and a new emperor: Octavian, now titled Augustus. Before his death in 14 AD, he oversaw the golden age of Roman culture and established the foundation for peace and progress that lasted many decades. His talents and accomplishments have led some to call Augustus the greatest person in Roman history.

Rise to Power

Octavian was born in 63 BC. After he turned fifteen, Octavian accompanied his great-uncle Julius Caesar on military campaigns. It was clear that Caesar was grooming him to be his successor. When Caesar died, Octavian was in Illyricum on

the Balkan peninsula. Octavian hurried to southern Italy, but only as a private citizen. There he learned that Caesar had named him as heir in his will. Octavian took command of a large army near Brundisium. His family feared for his life, thinking that those who had killed Caesar would come after him also.

Octavian, however, waded into the dangerous political waters without hesitation. Being Caesar's heir did not mean that Octavian automatically inherited Caesar's power, but he could use his position to his advantage in the competition for power in the Roman government that followed. The conspirators who killed Caesar found that the people of Rome loved Caesar and hated what they had done. Octavian took the name Caesar to capitalize on Julius Caesar's popularity.

After overcoming all rivals and opposition in sometimes ruthless fashion, Octavian achieved the pinnacle of power by winning the Battle of Actium in 31 BC. Octavian maintained and increased his power by appearing not to want power. In 27 BC he expressed a desire to retire from public life, but the Senate pleaded with him to remain; so naturally he did. The Senators saw in him a refreshing change toward stability and strength of character that had been sadly lacking over the previous century.

Augustus said that he would rule only the major provinces while leaving the oversight of Rome and Italy in the hands of the Senate. He was generous and respectful toward the Senate, although he controlled the real power as emperor. Augustus was given many titles and positions, including consul, imperator, pontifex maximus (chief priest, a position given him in 12 BC), and “Father of His Country” (given in 2 BC with the suggestion that Roman history started over with him). However, Augustus most preferred the title of princeps, or first citizen. His rule is sometimes called the Principate for this reason. As first citizen, he led a simple life, in the fashion of a Roman patrician without the regal splendor that Julius Caesar had come to use.



Reforms Under Augustus

Augustus reformed the military and had the armies under his personal command, but he did not maintain power by resorting to the threat of military force against his fellow citizens. When he came to power, the standing army consisted of about 300,000 professional volunteers in sixty legions. Augustus cut the size of the army by half, guaranteed regular pay for the troops, and provided pensions for those who were discharged. He encouraged retired soldiers to live throughout the provinces to help in the defense of the empire should such help be needed. Every soldier swore allegiance to Augustus personally (not to the state or the empire), and the soldiers looked to him as being personally responsible for their pay.

The new emperor did not see warfare as a way of life. Instead, he wanted peace as a way of life throughout the Empire with the army positioned to defend against invaders and to preserve peace should internal uprisings occur. Augustus defined and accepted the extant territorial limits of the empire and did not seek to expand them. The area under Roman control stretched 3,000 miles east to west, 2,000 north to south, and included an estimated 50 million people. To strengthen the empire, he extended Roman citizenship to many in the provinces, cleared pirates from the seas, built a network of roads, and improved the postal service in use at the time.

Augustus also reformed government. He placed the day-to-day work of government in the hands of professional civil servants, not political appointees. Augustus appointed able, trustworthy men to be provincial governors, unlike the corrupt political hacks that had previously held these positions.

Construction on the Temple of Kalabsha in Nubia started about 30 BC. This image depicts Augustus in Egyptian style. The entire temple was relocated for preservation when the Aswan High Dam was built.

Roman Literature

Three prominent Roman poets lived during the reign of Augustus. Virgil is best known as the author of the epic *Aeneid*. Horace and Ovid published collections that included a variety of shorter poems. This was also the period when the historian Livy wrote a history of Rome, known not so much for its historical accuracy as for its encouragement of traditional Roman ideals by telling stories (and myths) from Rome's past.



Virgil Reading the *Aeneid* to Augustus, Octavia, and Livia, *Jean-Baptiste Wicar* (French, 1793)

These men were now paid salaries, which meant (1) they were answerable to Augustus and (2) they did not have to be wealthy to serve. Augustus also called for a census of the empire so that taxes might be levied and collected more fairly. This was the census that led Joseph and Mary to go to Bethlehem to be registered.

In addition, Augustus undertook a major program of construction. He ordered the building of major public facilities to keep people working and to renew pride in Rome. Augustus said that he found Rome a city of brick and left it a city of marble.

Trade and industry increased during his tenure. Augustus also tried to rebuild Roman character. He oversaw the passage of laws that encouraged marriage and morality and that discouraged adultery and divorce (although Augustus himself was not always faithful to his wife).

Legacy of Augustus

The title of Augustus (“Exalted One”) suggests how he was viewed by the political leaders of his day. He appeared to them to be a gift of the gods, bringing order and stability to the city and the

empire. Some, especially in the provinces, came to worship him as divine. Augustus accepted and even encouraged this practice. Whatever he might have believed about himself, he knew that such emperor-worship would increase loyalty to the empire in the sometimes troublesome outlying areas.

Later emperors sometimes were given and sometimes demanded worship as divinity (it became routine for emperors to be voted into divine status by the Senate upon their death). This emperor-worship became something of an official civil religion, and as time went on those who refused to take part (such as Christians) were seen as suspect by governing authorities.

Coin from the reign of Augustus (c. 14 AD)



Cicero

Cicero (106-43 BC) is regarded as one of the greatest thinkers, writers, and orators that Rome produced. He served as a consul of Rome and was a long-time member of the Senate. In the turmoil that followed the assassination of Julius Caesar, Cicero made a series of speeches in the Senate against Mark Antony and in favor of the Senate supporting Octavian (who became Augustus later). Although Cicero had nothing to do with Julius Caesar's assassination, Antony marked him and his family for death. They saw him as a supporter of the



status quo and thus an enemy of their purposes. Supporters of Antony killed Cicero, his brother, and his nephew. Cicero's son, Marcus, was not in Italy at the time and thus escaped execution. Marcus later served as consul after Octavian's triumph over his opponents in 30 BC.

Cicero Denounces Catiline
Cesare Maccari (Italian, 1889)

Augustus was like any human, a mixture of good and bad. He was a pagan, but he did genuinely try to maintain peace and improve the lives of people in the empire. Roman political leaders and the population in general wanted rule by able persons

and not continued conspiracy and civil strife. Augustus provided this leadership and enabled the Pax Romana, during which time Jesus lived, died, and arose again and the gospel of true peace in Him began to be proclaimed.

*Now in those days a decree went out from Caesar Augustus,
that a census be taken of all the inhabited earth.
Luke 2:1*

Assignments for Lesson 47

Bible Read Romans 4-6. Commentary available in *Student Review*.

Literature Continue reading *Julius Caesar*.

Student Review Optional: Answer the questions for Lesson 47.



Lesson 48 - Key Concept

Roman Law

We are indebted to the Romans for much that is in our world today. The Latin language, for example, was the basis for many European languages spoken today and also played an important role in the development of English. This lesson focuses on Roman law as a key illustration of Roman accomplishments.

The Roman practice of law provided at least two basic principles of jurisprudence that have greatly influenced the administration of justice in the Western world: standard legal procedure and the principle of natural law. (Jurisprudence, by the way, is from the Latin *jurisprudentes*, which means skilled in the law).

Roman Legal Practices

The Twelve Tables of Law codified legal practices in the fifth century BC. From 366 BC a praetor, appointed by the Senate, oversaw the law courts of the Republic. The courts applied the law; but the praetor interpreted the law, and his interpretations became the standard for the application of the law thenceforth. This practice came to be called common law, which is important in the British and American legal systems. The Romans practiced a double standard for many centuries, applying

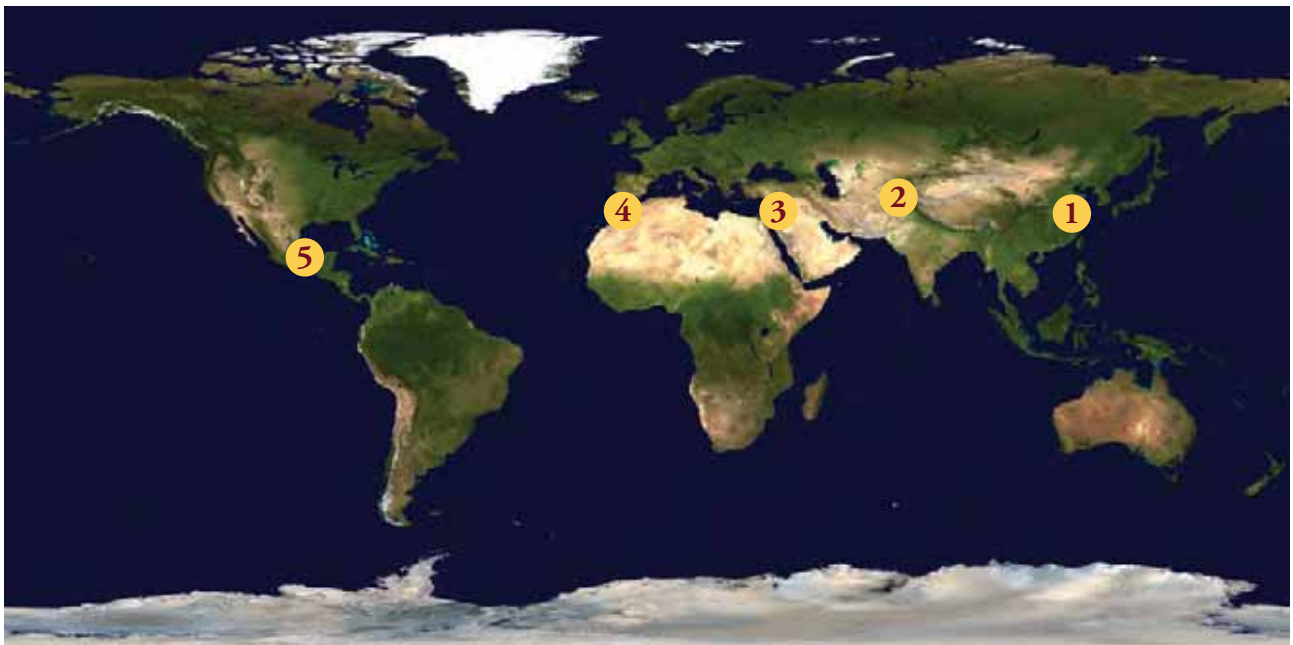
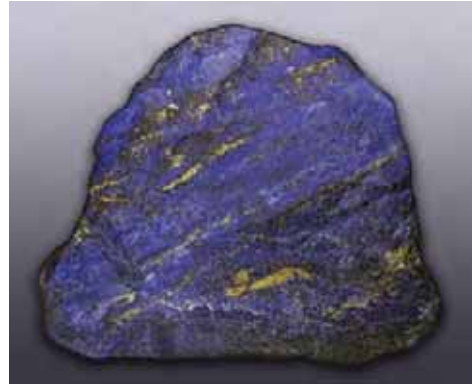
one set of laws to citizens and another to the rest of the empire's people; but the two standards were gradually brought into alignment by 212 AD.

A complete codification of Roman laws, legal principles, and commentaries took place in the 500s AD with the *Corpus Juris Civilis* ("Body of Civil Law"). Its compilation was overseen by the Emperor Justinian. The result is often called the Justinian Code. Specific legal procedures that we inherited from Rome include the accused being considered innocent until proven guilty, a verdict based on evidence (not social status or wealth), and the following of due process in all legal proceedings.

The Romans believed that the laws of the state should reflect that which is right and just according to universal reason—that is, what seems reasonable to all people. They recognized a standard of right and wrong that is separate from and prior to the state and any particular leader or form of government. This natural law is what they wanted their code of laws to reflect. The source for this natural law in their thinking was not God but the natural order of the world. This concept of natural law was an important influence on Enlightenment thinking in the 1600s and 1700s. This directly influenced the American Declaration of Independence, which proclaimed, "We hold these truths to be self-evident . . ."

What Else Was Happening? (200-1 BC)

- 1 Chinese astronomers had been keeping records of eclipses and comets for centuries. In the first century BC they began keeping detailed records of sunspots, darker patches visible on the surface of the sun. They noted that more sunspots led to warmer weather.
- 2 The Badakhshan area (modern Afghanistan) has long been the world's major source of high quality lapis lazuli, a gemstone with a deep blue color (example at right). Increased activity along the Silk Road helped to distribute lapis lazuli from Africa to China.
- 3 After the conquests of Alexander, many Jews in Palestine began to adopt Greek customs. The Hasmonean family (also known as the Maccabees) established an independent Jewish nation from 164 to 63 BC, when Palestine was taken over by Rome.
- 4 Juba II was a prince of Numidia in North Africa. After the Romans made Numidia a province, Juba went to Rome, learned Latin and Greek, and was adopted by the Caesars. Augustus arranged his marriage to Cleopatra Selene II, a daughter of Cleopatra and Mark Antony, and appointed him king of Mauretania (modern Morocco and western Algeria). The tomb of Juba and his wife is shown at right.
- 5 Cuicuilco is one of the oldest known cities in the Valley of Mexico. By the first century BC, it had grown to prominence in the area. It was destroyed about 50 BC by the eruption of the volcano Xitle, and the nearby city of Teotihuacan assumed greater importance.



Law in the New Testament

The New Testament contains examples of the impact of Roman law as well as the use of natural law. For instance, in the Empire, subject peoples did not have the right to carry out capital punishment. This is why the Jewish authorities had to get the approval of the Roman governor Pontius Pilate before Jesus could be crucified. Additionally, Paul appealed to his rights as a Roman citizen to avoid being beaten (Acts 22:25-29) and when he wanted his case heard by Caesar (Acts 25:11). The apostle made use of God's natural law in his argument that sinful man was without excuse for not following the way of God since His attributes were obvious from the created world (Romans 1:19-20). In his discussion of the head covering issue in 1 Corinthians 11, Paul asked, "Does not even nature itself teach you . . . ?" (1 Corinthians 11:14).

As with many accomplishments by the Romans (and by mankind in general), the recognition of a higher or natural law had both good and bad elements. It was good that they recognized a foundation of truth that was not the creation of one particular ruler or culture. It is unfortunate, however, that they did not know God and recognize Him as the source of ultimate truth. In addition, the

Roman concept of natural law is limited because it makes man's reason the final arbiter of truth, and man's reason is flawed and influenced by culture and tradition. Not everything that seemed natural, reasonable, and just to the Romans would seem that way to us. In our own day, the loss of a consensus about what is right and just has shown up in debates over such topics as homosexual marriage. As good and helpful as reason and tradition are, they cannot replace God's truth as the one true, lasting standard for all places and times.



Conclusion

Unfortunately, the Roman culture did not honor God. This fact has two consequences. First, their accomplishments honor man's abilities but not God's. We should seek to use our talents to serve the Creator. When we do, God can truly act through us in a way that is "far more abundantly beyond all that we ask or think" (Ephesians 3:20). Second, in the Roman legacy we see the depth to which sinful humans can stoop when they do not acknowledge and serve the Creator.

The personification of Justice as a woman holding scales and a sword dates from Roman time. This 1940 carving by Abolhassan Sadighi is on the courthouse in Tebran, Iran.



Tens of thousands of people watched as people and animals killed other people for entertainment. Slaves were an integral part of Roman life and economy and were generally treated as mere property. Immorality, homosexuality, and divorce became commonplace. Solutions to political conflicts were often sought not by ballots and debates but at the ends of swords and daggers. We must remember these facts as we appraise the glory that was Rome.

The contributions that Rome made to our world are a good reminder of why we need to understand history. We can appreciate what is good, be inspired by what is remarkable, understand the factors that have influenced world cultures even until today, and be warned of the evils into which man so easily and so often falls. Those people who wore togas, spoke what is now called a dead language, and knew nothing of modern inventions are not so distant from us after all.

The commander came and said to him [Paul], “Tell me, are you a Roman?” And he said, “Yes.” The commander answered, “I acquired this citizenship with a large sum of money.” And Paul said, “But I was actually born a citizen.”
Acts 22:27-28

Assignments for Lesson 48

Bible Read Romans 7-8. Commentary available in *Student Review*.

In Their Words Read the excerpts from the Twelve Tables of Law (pages 68-69).

Literature Continue reading *Julius Caesar*.

Student Review Optional: Answer the questions for Lesson 48.



Wheel Ruts in a Street at Pompeii

Lesson 49 - Everyday Life

The Roman Empire

Since the republic and empire of Rome survived over one thousand years, Roman life and culture went through several phases. Think about how life in America today is quite different from how things were a short two hundred years ago. Nevertheless, we can identify some basic characteristics of Roman culture.

Life in Imperial Rome

During the *Pax Romana*, the city of Rome had a population of about one million people. As has always been the case, the lifestyle of the poor was quite different from that of the rich. Many poor lived in multi-story tenement buildings. Some were as tall as seven stories. Besides being crammed together in small apartments, residents always faced the risk of fire because the tenements were built of wood. Many wealthy families, by contrast, had large, beautiful villas with many rooms, a courtyard, and other amenities. Dinner parties lasting several hours were common.

In the Roman family, the father had absolute control. He could decide whether a newborn baby would be kept or abandoned. Deformed infants and unwanted girls were often “exposed” (left to die or to be picked up by slave-traders). Wealthier families

provided for the education of their children by hiring a tutor or sending their children to a private school. Girls as well as boys received a formal education, although girls usually ended theirs at a younger age. Fathers arranged the marriages for their children, and girls would often be married by the age of fourteen. A boy became a citizen at the age of sixteen with a ceremony in the Forum. Women had more rights than in Greek society. They could own property and would sometimes go to public events.

Rome was a teeming, busy city. One dominant reality in the city was the presence of hundreds of thousands of slaves. Slaves were usually captives of war and often filled responsible positions for their masters. Another dominant presence were the many poor people. The Roman government eventually began making welfare payments to those who were not able to find work. To entertain the masses, the government sponsored gladiatorial combat in the Colosseum and races at the Circus Maximus.

Architecture

Romans built public buildings on a grand scale. They used bricks, large blocks of stone, and concrete. Rather than building entire structures with marble, they often used less expensive building materials and

Much of what we know about life in the Roman Empire is from archaeological work at the city of Pompeii, which was buried by a volcanic eruption of Mount Vesuvius in 79 AD. The eruption caught the city unprepared. People, houses, and businesses were covered and preserved by the ash. The site was forgotten for centuries. It was discovered in the late 16th century during work on an underground water line. Archaeological work began in the mid-1700s and continues today. Beautiful paintings have been found in many of the buildings. Shown clockwise from top left are a still life with a bowl of fruit, a husband and wife holding symbols of literacy, a banquet, and a market.





Roman Road on the Spanish Island of Minorca

covered the exterior with marble. This made their buildings beautiful as well as durable.

The building abilities of Romans are seen in many ways. They crisscrossed the empire with roads primarily to enable more rapid movement of armies and officials, but trade and travel benefited also. The Romans built over 50,000 miles of roads, some of which are still in use today. A typical road was fifteen feet wide and five feet deep. The base of gravel was topped with large, smooth stones. Roman civil engineers learned how to cut through mountains to build their roads.

A key element of Roman construction was the arch, which they learned from previous civilizations. They found that an arch of stones could hold greater weight than a single lintel across an opening. The Romans employed a series of arches to make barrel vaults and tunnels, and they used intersecting barrel vaults to allow more light and to enable larger areas to be enclosed.

A series of arches built side to side made possible the construction of long structures such as walls and aqueducts. To move water from mountains or springs, the Romans built a system of pipes and ditches and—to bridge valleys—aqueducts.

Aqueducts were raised channels that used gravity to carry water. Some also had pathways for pedestrians and chariots. Some aqueducts are still standing and a few are still in use. One such structure in southern France (see photo on page 247) stands 160 feet high, runs a length of 900 feet, and is made of stone block with no mortar. It is estimated that Roman aqueducts carried 200 million gallons of water per day.

The Pantheon temple in Rome stands as a testament to Roman architecture and Roman efficiency. After all, why not build one temple to honor all the gods? The original Pantheon was built during the time of Augustus, but after fire destroyed it, construction on another began around 120 AD. Sixteen granite columns support the porch, and the doors weigh fifteen tons; but the main feature is its massive concrete dome. It reaches a height of 142 feet, which is the same as its diameter. A thirty-foot hole in the middle allows light to enter. The dome was built using a wooden mold to hold the concrete, and the walls of the building are twenty feet thick to support the huge dome. The building was eventually used as a place of Christian worship many centuries after it was built. It has been the

The Roman propensity to build is evidenced by the remnants of their structures that stand on three continents. Concrete—gravel and sand mixed with mortar—was not used for several centuries after Rome fell because the secret of its composition was lost. Its rediscovery enabled a revitalization of building in Europe.

Roman construction took several forms. Public bathhouses, some quite elaborate, were constructed across the Empire as places for men to meet and relax. An example from Beirut, Lebanon, is shown below at left. Hadrian's Wall in northern England (below at right) was built in the second century AD to keep the troublesome Scots out of Roman-controlled territory. In Rome emperors built monuments and arches, often with sculptures and reliefs, in their own honor. The Arch of Titus is shown at the bottom of the page.



inspiration for other famous domes, such as St. Paul's Cathedral in London and the U.S. Capitol Building in Washington, D.C.

Many cities throughout the empire had a structure for public games. The Colosseum in Rome was begun in 69 AD and finished eleven years later. It rose almost fifty feet high and covered about six acres. The top supported beams that held a covering which protected spectators from the sun. The Colosseum floor (280 feet by 175 feet) was made of heavy wooden planks, usually covered with dirt or sand.

Beneath the Colosseum floor was a network of corridors and rooms where animals and people waited to perform—or to go to their deaths. The floor could be removed and the entire area flooded to stage a mock sea battle. The seating capacity of the Colosseum has been estimated at 50,000 to 60,000. The structure has been damaged by earthquakes; and much of the original material was used to build other structures, including part of St. Peter's Basilica in Rome.

Religion

Most Romans believed in a spirit world that influenced this world. This spirit world included gods but also lesser spirits and even the deification of

such virtues as victory, hope, health, and success. The main purpose of religious activity was to appeal for blessings. Rome did have temples and priests (who were government functionaries), but the center of Roman spiritual life was the home. The father led a daily worship exercise that kept spiritual realities (as they saw them) ever-present in the people's minds.

The Romans tended to adopt the gods of other peoples if they thought those gods would be helpful. Many Greek gods, for instance, came to be seen as the same as the gods the Romans worshiped. Rome's chief god, Jupiter, for instance, was identified with the Greeks' Zeus. Venus was parallel to the Greeks' Aphrodite, Mars to Ares, and so forth. However, Romans did not see the gods as glorified, out-of-control humans the way the Greeks did. This would have gone against the Romans' guiding principles of duty and order. We have mentioned earlier the adoption of certain Greek philosophies and the practice of emperor worship that were part of the religious landscape of Rome.

The multiplicity of divine beings, which included the often very ungodly emperors, suggests the shallowness of Roman belief. Thinking that human beings might be gods suggests a low view of the spiritual realm rather than a high view of people. Roman religion was an attempt at finding ultimate truth, but it failed to do so.



Marcus Aurelius

The Greek philosophies of Epicureanism and Stoicism became popular among many upper class Romans. Stoicism had an appeal because of the time-honored Roman values of duty, discipline, and civic obligation. For those looking for something to believe in, Stoicism became something of a religious faith. Perhaps the most famous Roman Stoic was Marcus Aurelius, a general who became emperor in the second half of the second century AD. His book Meditations is a statement of his Stoic philosophy. Unfortunately, as emperor Aurelius approved a persecution of Christians in response to a plague which many believed the Christians had caused by their refusal to worship the Roman gods.

Roman Virtues?

Roman culture honored what it called virtue. The Latin word *virtus* originally meant manliness or bravery in battle but came to be applied more broadly to any traits which were considered good. Rome exalted duty, courage, and sacrifice, but above all it honored Rome itself (meaning the empire) as worthy of all devotion.

However, many Romans were far from what we would call virtuous. Immorality, adultery, and homosexuality were common and accepted. Divorce was rampant. Events at the Colosseum displayed a penchant for cruelty. As time went on, people

became more interested in pleasing themselves than in doing what was best for the country. Many virtues were based on the strength of the family and the country. When these failed, so did the virtues.

The Romans had a belief system that was not revealed to them by God. Instead, they made it up themselves. The result was that some virtues were honored and others were not. The Christian emphasis on personal morality was a striking contrast to the Roman worldview. Christian evangelists found quite a challenge presenting to the Romans the gospel of a crucified and resurrected Jew, who wanted them to abandon belief in all other gods and live a life of purity and self-sacrifice.

Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things.
Philippians 4:8

Assignments for Lesson 49

Bible Read Romans 9-12. Commentary available in *Student Review*.

In Their Words Read the excerpt from *The Training of Children* (page 70).

Literature Continue reading *Julius Caesar*.

Student Review Optional: Answer the questions for Lesson 49.



Detail from The Pearl of Great Price, Domenico Fetti (Italian, c. 1615)

Lesson 50 - Bible Study

The Kingdom of God

An observer in the Roman Forum remarked that the “merchandise of the whole world” could be found in that one spot. A second century AD visitor to Rome spoke of the “endless flow of goods” that came into the city. Supporting this world-wide trade was the best-trained and best-equipped army the world had ever known. The Roman emperor ruled a huge area that extended around the Mediterranean Sea and into Europe and the Middle East. He had a network of governors and other representatives in all of the major provinces. Rome had been growing and expanding for centuries and appeared to be invincible.

The Nature of the Kingdom of God

As this greatest of all empires held sway over tens of millions of people, another kind of kingdom emerged from an out-of-the-way place on the eastern Mediterranean coast. It was a kingdom based on a different kind of power. This kingdom had a different kind of beginning and existed for a different purpose.

The story of the New Testament is in great measure the story of these two kingdoms: one large, and one like a mustard seed; one based on military might, and one based on self-giving love; one that

seemed unconquerable, and one that seemed weak and fragile. One was the kingdom of Rome, the other was the kingdom of God. In this lesson we will examine the nature of God’s kingdom and see its true and lasting power.

The kingdom of God is where God is King. It is not a geographical realm like Great Britain or the Roman Empire; it is a spiritual kingdom. One person can be in the kingdom of God and the person next to him not be in it. When Jesus stood before Pilate, the Roman governor thought in geographical and political terms when he asked, “Are you the King of the Jews” (John 18:33). Jesus said, “My kingdom is not of this world” (John 18:36). He admitted to being a King, but His realm was not any kingdom that Pilate could understand. Jesus’ kingdom does not operate the way that worldly kingdoms do.

The kingdom of heaven is like a mustard seed. A mustard seed is the smallest of all seeds, yet the bush it produces is far out of proportion to the size of its beginning (Matthew 13:31-32). In the same way, the kingdom of God started out small, but its reach and impact have been dramatic and global. The kingdom of heaven is like leaven in a lump of dough (Matthew 13:33). Its influence might not be obvious and direct, but it is real nonetheless.

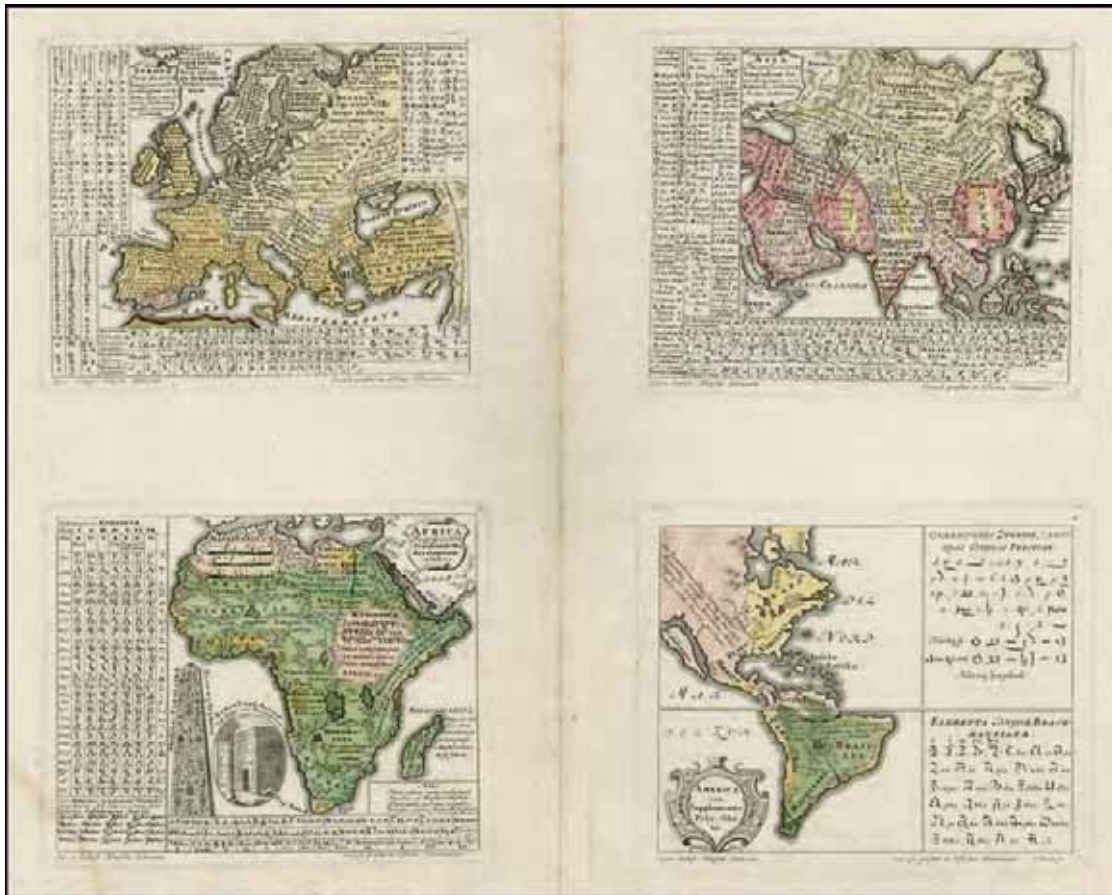
The kingdom of God does not arrive with an army and royal regalia. It cannot be located on a map. The kingdom of God is within you (Luke 17:21). If you want to find the kingdom of God, you have to look in the hearts and lives of people.

You cannot purchase or earn your way into this kingdom. Instead, you must accept it as a little child, or you will not enter it at all (Luke 18:16-17). Membership in the kingdom of God is on God's

terms, not ours. We are not in charge; we must accept God's rule with a trusting and willing heart the way a child trusts his parents. Our citizenship in the kingdom of God is not something we earn. It is accomplished for us by the One who transfers us from the kingdom of darkness to the kingdom of the Son (Colossians 1:13). A person can be born into an earthly kingdom, but citizenship in God's kingdom requires being born again (John 3:3-5).

The Lord's Prayer

In the Model or Lord's Prayer, Jesus stated "Your kingdom come. Your will be done, on earth as it is in heaven" (Matthew 6:10). These two phrases should be understood as saying the same thing. The prayer is for God's kingdom to come; in other words, for God's will to be done on earth the way that it is done in heaven. God's kingdom has come into this world, but people still need to let God's kingship come into their hearts. We show that God is our King when we do God's will.



This set of illustrations is from the 1741 book Synopsis Universae Philologiae by Gottfried Hensel. It shows his understanding of the distribution of languages across Europe, Africa, Asia, and the Americas. The first phrase from the Lord's Prayer is printed in many of the languages.

The kingdom of God is not a political realm, but it does have ambassadors (2 Corinthians 5:20). Every Christian is to be a personal representative of his King. When we live as His representative, we are likely to be persecuted the way our King was; but when this happens, we will know most assuredly that we belong to His kingdom (Matthew 5:10).

Now and Not Yet

At times the New Testament refers to the kingdom of God as a present or immediate reality. Jesus said, “If I cast out demons by the finger of God, then the kingdom of God has come upon you” (Luke 11:20). He told His disciples that some who were with Him would see the kingdom of God come with power (Mark 9:1). Other passages in the New Testament, however, speak of the kingdom as a future reality. Paul encouraged some persecuted disciples by saying, “Through many tribulations we must enter the kingdom of God” (Acts 14:22). James said that Christians are heirs of the kingdom, suggesting that the kingdom is an inheritance which Christians have not yet received (James 2:5).

The kingdom of God is a real presence now, but it will be an even greater and more glorious reality in the future. God is working now. He is King in the hearts of some people now. However, His reign will be unquestioned and overwhelmingly glorious with the coming of Christ in the future.

The Kingdom of God and The Kingdom of Rome

The New Testament teaches that, in some ways, no conflict existed between the kingdom of God and the kingdom of Rome. When someone asked Jesus if the Jews should pay taxes to Caesar, Jesus replied by saying, “Render to Caesar the things that are Caesar’s” (Matthew 22:21). The coins were Roman coins and had Caesar’s image on them, so paying taxes with them was no big deal.

The more important matter to Jesus was giving to God what has His image, namely ourselves (Matthew 22:21). Paul, despite being jailed and beaten by government officials several times, said that Christians were to be in subjection to the governing authorities (Romans 13:1-7). In general, a Christian should have no conflict about obeying the government.

However, in the bigger picture God’s kingdom and Rome’s kingdom were locked in mortal conflict because of their absolutely opposite natures. Rome was pagan and of the world, while the Way of Jesus was from God. When Pilate had the sign posted on Jesus’ cross that said, “This is Jesus, the King of the Jews” (Matthew 27:37), Pilate was giving one final, hateful kick to Jesus. The sign was saying, in effect, “This is what happens to the King of the Jews when Rome is in charge.” In the book of Revelation, Rome is the great enemy. It is described as the beast and the mother of harlots (Revelation 17:1-18).

The contrast between Caesar and Christ was a choice between two lordships. The Roman emperor eventually was considered to be divine and was called *dominus* (Latin for lord). The claim of the gospel is that Jesus is *kyrios* (Greek for lord). The people of the first century had to choose: was Caesar lord, or was Jesus Lord?

Dozens of catacombs have been discovered in Rome. They were neither built by nor used exclusively by Christians, but many of them are illustrated with paintings such as this one of a woman praying (c. fourth century AD).



In the first century, Rome appeared to be invincible. The city was called “Eternal Rome.” The Empire appeared to have all that it needed to survive indefinitely. The church, by contrast, was tiny and struggling. When Christianity came to be seen as a religion separate from Judaism and not just a Jewish sect, it was perceived to be a threat to the security of the empire and its members were persecuted.

Today, Rome is a memory of history while the kingdom of God is an active force that has spread around the world. Jesus has been Lord for millions more people than ever confessed Caesar as lord. The Kingdom of God has indeed come with power—the power of the Spirit—just as Jesus said, while the grandeur that was Rome lies in empty ruins. The mustard seed won.

*The kingdom of the world has become
the kingdom of our Lord and of His Christ;
and He will reign forever and ever.
Revelation 11:15*

Assignments for Lesson 50

Bible Read Romans 13-16. Commentary available in *Student Review*.
Recite or write Romans 5:6-8 from memory.

In Their Words Read the excerpt from *The Martyrdom of Ignatius* (pages 71-73).

Literature Finish reading *Julius Caesar*. Literary analysis available in *Student Review*.

Project Complete your project for the unit.

Student Review Optional: Answer the questions for Lesson 50 and for *Julius Caesar*; take the quiz for Unit 10; and take the second history, English, and Bible exams.



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

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