

High School Level | TEACHER

WORLD HISTORY

*Observations and Assessments
from Creation to Today*



James P. Stobaugh

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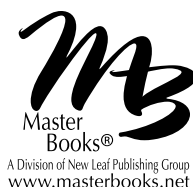
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This book is dedicated to this new generation of young believers whose fervor and dedication to the purposes of the Lord shall yet bring a great revival. Stand tall, young people, and serve our Lord with alacrity and courage!

HOW TO USE YOUR TEACHER GUIDE

How this course has been developed:

1. **Teacher:** this allows one to study the student objectives with each chapter, providing the answers to the assignments and the weekly exam.
2. **Chapters:** this course has 34 chapters (representing 34 weeks of study).
3. **Lessons:** each chapter has 5 lessons each, taking approximately 20 to 30 minutes each. There will be a short reading followed by critical thinking questions. Some questions require a specific answer from the text where others are more open-ended, leading the student to think “outside the box.”
4. **Weekly exams:** the final lesson of the week is the exam covering the week’s chapter. Students are not to use their text to answer these questions unless otherwise directed.
5. **Student responsibility:** Responsibility to complete this course is on the student. Students are to complete the readings every day, handing their responses to a parent or teacher for evaluation. Independence is strongly encouraged in this course designed for the student to practice independent learning.
6. **Grading:** A parent or teacher can grade assignments daily or weekly, and keep track of this in their files. Assignments with answers are available at the end of each chapter.

Throughout this book you will find the following components:

1. **Narrative Background:** background on the period.
2. **Critical Thinking Questions:** questions based roughly on Bloom’s Taxonomy.
3. **Concepts/Generalizations:** terms, concepts, and theories to be learned.
4. **History Maker:** a person(s) who clearly changed the course of history.
5. **Historiographies or Historical Debate:** an examination of historical theories surrounding a period or topic.
6. **World View Formation:** An overview of historical understandings of who God is. There is also a subsection where we examine important thinkers of the period/topic.
7. **History & World View Overview:** an overview of world views.

What the student will need:

1. **Notepad:** for writing assignments.
2. **Pen/pencil:** for the answers and essays.
3. **Weekly Exams:** available at the back of teacher guide or as a free download at: nlpg.com/worldhistoryexam.

ABOUT THE AUTHOR

James P. Stobaugh and his wife, Karen, have homeschooled their four children since 1985. They have a growing ministry, For Such a Time As This Ministries, committed to challenging this generation to change its world for Christ.



Dr. Stobaugh is an ordained pastor, a certified secondary teacher, and an SAT coach. His academic credentials include: BA, cum laude Vanderbilt University; Teacher Certification, Peabody College for Teachers; MA, Rutgers University; MDiv, Princeton Theological Seminary; Merrill Fellow, Harvard University; DMin Gordon Conwell Seminary.

Dr. Stobaugh has written articles for magazines: *Leadership*, *Presbyterian Survey*, *Princeton Spire*, *Ministries Today*, and *Pulpit Digest*. Dr. Stobaugh’s books include the *SAT Preparation Course for the Christian Student*, the *ACT Preparation Course for the Christian Student*, as well as *American History*, *British History*, and *World History* high school curriculum.

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PREFACE

History is meant to be a light that illuminates the present and directs attention toward the possibilities of the future. However, history is only ancient, dusty chronicles if one does not honestly study and assess these written records of events, as well as the events themselves. History is a social science—a branch of knowledge that uses specific methods and tools to achieve its goals.

Historians examine archival footprints. Some of these are written records: diaries, letters, oral histories, recordings, inscriptions, biographies, and many others. At times history seems merely to be a list of kings, of wars, and of other significant things. As a result, it can seem like only the study of a bunch of dead people. Who cares? Like Huck Finn, we quip, “After supper the widow Douglas got out her book and learned me about Moses and the bulrushes, and I was in a sweat to find out all about him; but by and by she let it out that Moses had been dead a considerable long time; so then I didn’t care no more about him, because I don’t take no stock in dead people” (Twain, Mark. *The Adventures of Huckleberry Finn*).

But history is alive, and full of interesting, glorious, and useful things! And it is terribly relevant to all of us.

There are lots of different histories. The Earth, the world of nature, and the universe all have pasts, but they have no histories, *per se*. Histories have to do with real, alive (or once alive) people. Only human societies have histories, based on collective memories from which they reconstruct their pasts.

Not all attempts to reconstruct the past have resulted in histories. My Uncle George (not a real uncle but just a family friend), grand wizard of the Ku Klux Klan, had an entirely different view of African history than I, a father of three African-American children. Uncle George had a delusional “history” that was very much like a Nazi propaganda film, but it was not a “history.” It was a “past” made up of venal images, obscured remembrances, and visceral prejudices that stewed in his poor, conflicted mind.

My history was big enough to love Uncle George—may he rest in peace—and I did, as did my three children. And in my life, we were brought together into an eternal peace. Perhaps that is the best thing one can say about world history; it brings everyone together in one shared history.

To be a true history, an account of the past must not only retell what happened but must also relate events and people to each other. It must inquire into causes and effects. It must try to discern falsehood in the old records, such as attempts of historical figures to make them look better than they really

were. It must also present the evidence on which its findings are based.

It is clear that all our information in regard to past events and conditions must be derived from evidence of some kind, and certain evidences are better than others.

To that end, I do not expect students to be completely neutral about historical sources. And yet, scholarly historical inquiry demands that we implement the following principles:

1. Historians must evaluate the veracity of sources. There must be a hierarchy of historical sources. Primary source material, for instance, is usually the best source of information.
2. Historians must be committed to telling both sides of the historical story. They may choose to lobby for one view over the other, but they must fairly examine all theories.
3. Historians must avoid stereotypes and archetypes. They must overcome personal prejudices and dispassionately view history in ruthlessly objective terms.
4. Historians must be committed to the truth no matter where their scholarship leads them. At times historians will discover unflattering information about their nation/state.
5. Finally, historians understand that real, abiding, and eternal history is ultimately made only by people who obey God at all costs.

After everything is said and done, historians are only studying the past. They cannot really change the past. Theories about the past come and go, and change with each generation; however, the past is past. Historians will debate about history, but they can never alter it. Only God can change history, and God alone.

When persons are reborn in Christ, their present, future, and, yes, even their past is changed. History is literally rewritten. They are new creations. That bad choice, that sin, that catastrophe is placed under the blood of the Lamb, and everything starts fresh and new; a new history for new people.

My prayer is that if you do not know this God who can change history—even your history—this history text might encourage you to invite Jesus Christ into your heart as Savior.

Chapter 1

MESOPOTAMIA

First Thoughts . . .

Authorities in the field of history do not all agree about the definition of civilization. Most accept the view that “a civilization is a culture which has attained a degree of complexity usually characterized by urban life.” In other words, a civilization is a culture capable of sustaining the social, political, and religious needs of a densely populated society. The Mesopotamian region, beginning with the Sumerians, created a system of writing to keep records, monumental architecture in place of simple buildings, and art that was worthy of its people. All these characteristics of civilization first appeared in Mesopotamia.

Chapter Learning Objectives . . .

As a result of this chapter you should be able to:

1. Discuss at least three important contributions that the Sumerian civilization made to the Western world.
Answer Assignment 1
2. Contrast Mesopotamian gods and goddesses with the Jewish God.
Answer Assignment 2
3. Write a short report on the life of Daniel.
Answer Assignment 3
4. Analyze the Mesopotamian civilizations.
Answer Chapter Exam
5. Describe an ordinary day in the life of a 14 to 18-year-old Mesopotamian youth.
Answer Assignment 4



LESSON 1

THE STORY OF MESOPOTAMIA

Assignment

Discuss at least three important contributions that the Sumerian civilization made to the Western world.

Answer: The Sumerians provided the Western world with the first alphabet, the wheel and the first legal system. Sumerians developed a system of writing by imprinting on clay tablets using a stylus. A form of printing was a similar first: they carved negative images on a stone cylinder usually from two to six centimeters long. These were repeatedly rolled over fresh clay to produce positive inscriptions. As

forerunners of finger rings used to imprint wax seals in later times, they were used to identify possessions, to seal written tablets, and to protect other valuables. Sumerians also invented the wheel and therefore improved transportation endeavors and building programs. Finally, Hammurabi's Code was the first legal system that required a society to be founded on a rule of law. Later, of course, Moses was to establish a better code of law with the Ten Commandments.

LESSON 2

MESOPOTAMIA

Assignment

Contrast Mesopotamian gods and goddesses with the Jewish God.

Answer: Mesopotamian religions were polytheistic and limited to their sphere of influence. The Jewish God is one and all-powerful. The Mesopotamian gods were appeased and controlled (presumably) by human actions and appeals. The Jewish God is omnipotent, and, while He is concerned about the

morality of His followers, His relationship is based on covenantal contracts. The Jewish God has created mankind in His image; not so with the Mesopotamian gods and goddesses. Finally, the Jewish God cares for, even loves, His people. The Mesopotamian gods and goddesses are not personally involved in the lives of their people.

LESSON 3

HISTORY MAKER: DANIEL

Assignment

Write a short report on the life of Daniel. How is your life similar to and different from the life of Daniel?

Answer: Daniel is the main character of the Book of Daniel in the Old Testament. The name Daniel means "God is my judge." Daniel was carried off to Babylon where he was trained in the service of the court of Nebuchadnezzar.



LESSON 4

DAILY LIFE

Assignment

Describe an ordinary day in the life of a 14 to 18-year-old Mesopotamian youth.

Answer: Children were expected to obey their parents in all cases. For example, the spouse of a Sumerian child was chosen by his/her parent. Those children who chose to disobey the authority of their parents faced being disinherited or sold into slavery. The everyday appearance of the Sumerian people was rather simple. The men of Sumer often sported long hair with a part in the middle. Their attire initially consisted of wrap-around skirts and felt cloaks, but it eventually evolved into long skirts accented by large shawls flung over the left shoulder of the wearer. The right shoulder and arm were left bare. Children wore the same clothes as adults. Sumerian women also wore their hair long. Most

women would braid their locks into one long braid which they then wrapped around the top of their heads. For clothing, Sumerian women wore long shawls which covered their entire bodies, but their right arm and shoulder would also be left bare. The early Sumerians lived in homes that were built out of reeds. Eventually, homes were constructed of sun-dried mud-bricks, but stone buildings were not erected due to a lack of that resource in the area. Modest homes were usually one-story high with an open court in the center, around which there were several rooms. Wealthy individuals, however, often built homes two stories high with approximately 12 rooms, including servants' quarters (www.msnu.edu).

EXAM KEY

Dates (15 points)

Mark these events in the order in which they occurred:

- 1 The Sumerians build a city-state.
- 3 The Jews are taken to Babylon as exiles.
- 4 The Persians invade Mesopotamia.
- 5 The Jews rebuild Jerusalem.
- 2 The Babylonians invade Mesopotamia.

Matching (35 points)

Answer:

- | | |
|----------------|-------------------------|
| A. Persians | F. Ziggurats |
| B. Sumerians | G. King Sargon I |
| C. King Cyrus | H. King Nebachunezzar |
| D. Babylonians | I. Tigris and Euphrates |
| E. Marduk | |

- | | |
|---|--|
| I | 1. The two rivers around whose fertile soil civilization arose in Mesopotamia. |
| B | 2. The first people to form a city-state, civilization, in Mesopotamia. |
| G | 3. Akkadian king who for the first time in Mesopotamian history united Sumer and Akkad. |
| D | 4. A people group that conquered the Mesopotamia area and built the great city of Babylon. |
| A | 5. Conquered the Babylonians. |
| F | 6. The Sumerian temples whose distinctive features were their height and width. |
| E | 7. The chief Babylonian god. |
| H | 8. This king conquered Jerusalem. |
| C | 9. This king conquered Babylon and allowed the exilic Jews to return home. |

Discussion Question (50 points)

Zerubbabel, prince of Judah and governor of Jerusalem, born in Babylon during the captivity. He was a direct descendant of King David (see Ezra 2:2; Haggai 1:1). When King Cyrus permitted the captive Jews in Babylon to return to Judah (538? BC), Zerubbabel led the first contingent, numbering some 42,000. Cyrus appointed him (see Haggai 1:14) secular governor of Jerusalem. There he organized the rebuilding of the temple, which had been destroyed in 586 BC by King Nebuchadnezzar. However, many scholars believe that he resigned his post and returned to Babylon. I think this is true, Zerubbabel returned to captivity. What causes godly, hardworking, committed Christians to abandon the work and return to comfortable captivity?

Answer: “Thy life will I give thee for a prey in all places whither thou goest” (Jeremiah 45:5).

This is the unshakable secret of the Lord to those who trust Him: “I will give thee thy life.” What more does a man want than his life? It is the essential thing. “Thy life for a prey” means that wherever you may go, even if it is into hell, you will come out with your life, nothing can harm it. So many of us are caught up in the show of things, not in the way of property and possessions, but of blessings. All these have to go; but there is something grander that never can go—the life that is “hid with Christ in God.”

Are you prepared to let God take you into union with Himself, and pay no more attention to what you call the great things? Are you prepared to abandon entirely and let go? The test of abandonment is in refusing to say, “Well, what about this?” Beware of suppositions. Immediately you allow—What about this?—it means you have not abandoned, you do not really trust God. Immediately you do abandon, you think no more about what God is going to do. Abandon means to refuse yourself the luxury of asking any questions. If you abandon entirely to God, He says at once, “Thy life will I give thee for a prey.” The reason people are tired of life is because God has not given them anything, they have not got their life as a prey. The way to get out of that state is to abandon to God. When you do get through to abandonment to God, you will be the most surprised and delighted creature on earth; God has got you absolutely and has given you your life. If you are not there, it is either because of disobedience or a refusal to be simple enough.