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Lesson 23

Pomegranates (Available in the produce section of many large grocery stores from early November to the middle of December)

Coriander seed (To illustrate the appearance of the manna used by the Hebrews to make bread. This can be purchased in the spice section of almost any grocery store.)

Two-quart jar of grain (To illustrate the omer of manna gathered per person daily)

Honey cake (To illustrate the approximate flavor of the manna bread)

Honey Cake Recipe

¼ cup butter

¾ cup honey

1 egg

2 cups flour (preferably whole wheat flour)

½ teaspoon salt

2 teaspoons baking powder

2 tablespoons milk

–Cream butter

–Add honey and beaten egg and beat until fluffy

–Sift flour, measure and add salt and baking powder

–Add dry ingredients alternately with milk to creamed mixture

–Mix thoroughly

–Drop by teaspoonfuls onto greased baking sheet spaced 2 to 3 inches apart

–Makes 4 dozen cakes

During the meal, engage in a relaxed discussion about each item, drawing from the reading. Display the coriander seeds and discuss the Scriptural description of manna and its use.

Exercise special caution in serving the pomegranates. The crimson, seed-like pulp of this fruit is to be eaten, but it is juicy and rather messy to separate from the rind. The teacher should cut the pomegranates and extract the pulp ahead of time. Save one to cut for students to see. In serving, be armed with plenty of napkins as the crimson juice will leave a stain.

DISCUSSION

Assuming the foods themselves have been adequately experienced and explained, these remaining points need discussion:

Why do nomads very rarely grow any crops?

They do not stay in one place long enough to plant, grow, and harvest crops.

How then do they get their foods?

They trade animals or animal products for grain. The rest of their main diet consists of products made of milk from their animals.

Why do nomads eat little meat?

Their herds are their main source of wealth. When a

nomad kills an animal for meat, he is one animal poorer.

How were the Hebrews different from other nomads in their eating of meat?

God pointed out meats they could eat and meats that were unclean. A clean animal both chewed its cud and had split hoofs. All other animals were unclean.

STUDY QUESTION ANSWERS

SHOW YOUR KNOWLEDGE (p. 87)

1. God wanted to teach the Hebrews to trust Him for their needs.
2. Manna means “What is it?”
3. The family used pieces of this thin bread instead of spoons for eating.
4. Bread and milk are the main nomad foods.
5. Nomad families in the desert eat very little meat, because their cattle are like money to them. They can trade animals, wool, and milk for the things they need.

SHARE YOUR KNOWLEDGE (p. 87)

1. a. The Hebrews would find milk and honey.
b. more than enough
c. Milk was one of the main foods of nomads. Honey was a special treat they didn’t often get in the desert.
2. good land, brooks of water, fountains, valleys, hills, wheat, barley, vines, fig trees, pomegranates, olive oil, honey, plenty of bread, not lack anything

EXTENSION ACTIVITIES

1. Have the students write a theme giving their impressions of their nomad meal.
2. Some students may want to improvise a mortar and pestle and use it to grind a small quantity of grain. The process and/or the result may be displayed in class.
3. A group of students may make a study of common animals and prepare a chart showing which are clean and which are unclean. Be sure the chart includes the animals mentioned in Leviticus 11:1-31.
4. Students may make a display table with a miniature nomad tent surrounded by models of nomad furnishings, representations of Biblical dry measures, non-perishable nomad foods (or pictures to represent these), a model of a tripod for churning butter, etc.
5. The teacher may wish to use Genesis 18:1-8 for a devotional lesson to illustrate Hebrew culture. The following facts may be considered:
 - a. The butter Abraham served his guests may have been leben.
 - b. Abraham showed special love for his guests by giving them calf meat.

LESSON 24—pp. 87-92

Theme: The Hebrew nation was organized into twelve family groups called tribes, each with its own government under a council of elders from the tribe. These twelve councils of elders sometimes met together with Moses, God's appointed judge for all the tribes.

SURVEYING THE LESSON

Concepts

1. **TRIBAL GOVERNMENT**—A tribe is usually a group of related descendants from the same family. A council of elders or older men in the tribe decide on the important questions of government. Judges may be appointed to determine guilt and execute judgment. God appointed Moses as judge over the Hebrew tribes.
2. **COVENANT**—A covenant is an agreement based on promises between two people or two groups of people. Nomad tribes often sealed agreements by eating together. God dictated directions about agreements between the Hebrew tribes and other tribes.

Objectives

To lead students to:

1. Understand tribal organization and government.
2. Learn the nature of a covenant agreement and know how it was initiated and carried out in Hebrew dealings.

POINT OF CONTACT

On the chalkboard list the distinct family groups represented in your class. (In a multigrade situation, use the whole class as an example if your third grade is too small.) **In a nomad community, each of these family groups would have formed a tribe that worked and planned together much closer than family groups usually do today.**

Isolate the names of the oldest male members of each family group.

These elderly men would have been the leaders of each tribe. In special meetings called councils, the elders of each tribe would have made rules for their family group to live by. The Hebrews were divided into twelve family groups with a council of elders for each tribe.

How did the twelve Hebrew tribes begin?

They began with the twelve sons of Jacob and their families.

DISCUSSION

Family groups in our community usually become mixed when men from one family group marry

women from another family group. But the tribes of Israel stayed separate for hundreds of years. How did God plan to keep the twelve tribes separate when they reached Canaan and settled down?

He had each tribe settle on a separate piece of land in Canaan.

Refer to the map on page 89. Explain the way in which the land was apportioned by lots. A description of each piece of land was written on a slip and each tribe drew one. Since some parts of Canaan were more desirable than others, God used this method of appointing land for each tribe to keep them from quarreling over their portions.

What was the job of the elders in each tribe?

To settle the problems in their own group.

What was the job of a judge in the Hebrew community?

A judge decided who was right and who was wrong when people disagreed. He decided punishments for those who wronged others.

What kind of problems did the elders of each tribe all discuss together? Give an example of such a problem.

A problem that affected all tribes alike. The problem of an enemy attack concerned all of the tribes equally.

Discuss the reasons for frequent tribal attacks in a desert community.

How do nomad tribes make an agreement to be friends and help each other?

The leaders of each tribe bring food and eat with each other.

Discuss the distinctive nomadic manner of washing and the reason for it. Note the superiority of this custom over the custom of washing hands in a basin of water.

Point out the meaning of the term *covenant*. It was essentially a covenant that God made with the Israelites. God agreed to help the Israelites and save them if they kept their part of the agreement. A covenant is broken when either side does not live up to its promises.

Who always broke the covenant between God and His people?

The Israelites. God always kept His part of the agreement (1 Kings 8:56).

Did the elders make all the decisions for the Hebrew tribes?

No. God made many of their most important decisions such as what to do about enemy tribes. In this way the Hebrews were very different from other nomad tribes.

Note that God did not allow His people to make covenants by eating with ungodly tribes. Refer to Extension Activity, No. 1.

STUDY QUESTION ANSWERS

SHOW YOUR KNOWLEDGE (p. 91)

1. They believed freshwater poured on their hands helped to get them clean.
2. They began with the twelve sons of Jacob and their families.
3. land
4. The elders in each tribe settled the problems of their own people. Sometimes elders from every tribe talked over community problems with Moses who was the leader of all the tribes.
5. Moses was the judge for the community.
6. When people had a disagreement, the judge decided who was right and who was wrong. He decided the punishments for those who wronged others.
7. b. they invited you to eat with them.
8. The battle taught the Hebrews to trust in God and not in their own strength.

SHARE YOUR KNOWLEDGE (p. 91)

1. Elisha poured water on the hands of Elijah.
2. verse 3-Reuben verse 16-Dan
 verse 5-Simeon verse 19-Gad
 -Levi verse 20-Asher
 verse 8-Judah verse 21-Naphtali
 verse 13-Zebulun verse 22-Joseph
 verse 14-Issachar verse 27-Benjamin

3. Manasseh, Ephraim
4. That tribe may be unfriendly. They may attack and try to steal the cattle. Or they may try to drive the nomads away from the oasis.

EXTENSION ACTIVITIES

1. For a devotional lesson, use the Israelites' unfortunate but binding covenant with the Gibeonites, Joshua 9. In the light of understandings in today's lesson, note especially verses 14, 19, and 20.
2. Have each family group or "tribe" in your classroom work together on constructing a family tree. The oldest boys in each "tribe" could represent "elders" to supervise the work. Parents can be enlisted to help supply information or sources for information about family ancestors and unfamiliar descendants. Some of these family trees will provide impressive examples of the many people who may be lost if one member of the "tree" is not faithful to God. Emphasize this point.
3. Pass out duplicated, enlarged outline versions of the map on page 89. Have students fill in the basic information and color the maps.

LESSON 25—pp. 92-96

Theme: Through Jethro, God helped Moses devise an efficient hierarchy of judges to be the leaders of His nation. So wise was this court system that some modern nations have copied it. God also gave His nation a code of moral laws divine in its wisdom about human problems and so unexcelled by human legal devices that some modern nations have copied its precepts.

SURVEYING THE LESSON

Concepts

1. **SYSTEMS OF JUSTICE**—At the advice of Jethro, Moses set up an organization of courts to divide the work of judges from small lower courts of appeal for easy problems, to higher courts for the hardest problems. This efficient plan is imitated by many court systems in our day.
2. **THE DECALOGUE**—In contrast to other nations, God revealed laws for the government of His nation. Summarized in the Ten Commandments,

these laws reflect the character of the true God and represent such superior wisdom that nations have often copied them as basic principles of justice.

3. **MORAL LAWS**—Moral laws reflect standards for right behavior. The Ten Commandments are moral laws. The first and last commandments deal with attitudes basic to keeping all the rest.

Objectives

To lead students to:

1. Understand the organized system of justice set up by Moses.
2. Recognize that other nations have seen the superior wisdom of God's revealed systems of justice and moral legislation and have often copied their divine principles.
3. Know the distinctive origin of Israelite laws in contrast to the legislation of other nations and understand God's purpose in this distinction.
4. Acquire a basic understanding of the Ten Commandments.

5. Know the basic principle upon which nations rise and fall, and understand how they can relate to this principle as third-graders.

POINT OF CONTACT

Sometimes a teacher goes to teach in a community where every face in his classroom is completely new to him. He may teach his new students for a while before he meets their parents. As he watches each student, he becomes very curious to know how much some of the parents are like their children.

- James is a very obedient boy even though he often has a hard time with his lessons. But he always tackles his work with an enthusiastic twinkle in his eye. Will his parents be the hard-working, enthusiastic type?
- Janet is quiet, but every word she says is worthwhile and shows good thinking. She goes out of her way to help others. Will her parents be serious-minded and kind?
- Susan is loud and overbearing. She likes to be where the excitement is and can't stick to anything for very long. Her desk is always messy. Will her parents be the careless, noisy type?
- Ray loves to tease, but can't take teasing himself. He has a nasty temper. Will his parents be selfish and irritable?

Finally the new teacher meets the parents of his interesting students. He finds he almost knows most of the parents from the things he sees in their children.

In many cases like these, children are remarkable little mirrors of their parents. Strangers watch a child and get curious about learning to know its father and mother. God wanted it to work that way with the Children of Israel. He wanted other nations to watch the customs of His people and get curious about knowing their Father, God. He wanted their holiness to be a clue to the nations that their Father was holy.

In today's lesson, we will see that He wanted the orderliness of the Israelites to reflect Him as a God of order. And we will also see that His laws pointed to a Father who was wise and fair.

DISCUSSION

Note that Israel's system of leadership and justice was superior to those of other nations which suffered oppression under the demanding nature of kingly rule. God wanted to spare His people these sorrows by giving them a different system of rule under judges. But His people chafed at this distinction and wanted to be like the other nations. Point out that God's plan was very wise. Kings were the means of Israel's downfall.

Emphasize the fact that Israel's system of law is the best ever devised, because *it is the actual thinking of God Himself!* Man cannot improve on God's thoughts about

right and wrong. Neither can man ever completely understand himself and know all the causes for his wrong actions. But God put all of this understanding into His laws (John 2:24, 25). Wise leaders have seen this and have copied this divine thinking in making laws.

How can a nation stand strong against its enemies?

By making sure its people obey God's moral laws.

What brings about a nation's downfall?

When its people forget and disobey God's moral laws.

Is our nation going to stand or fall? Why?

Fall, unless Jesus returns first. People are disobeying God more and more.

Have students give examples of specific ways in which God's laws are being deserted. List will include drunkenness, immodesty, men with long hair, stealing (shoplifting), killing, lying, and people working on Sunday more and more.

What can a third-grader do to help our nation?

Obey God's laws and help to get others to fear Him.

STUDY QUESTION ANSWERS

SHOW YOUR KNOWLEDGE (p. 95)

1. b. gave Moses a plan for choosing helpers.
2. judges
3. True
4. a. God wanted His nation to show other nations His will about right and wrong.
5. c. He knew more about people than anyone else did.

SHARE YOUR KNOWLEDGE (p. 96)

1. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. I, II, III, IV Thou shalt love thy neighbor as thyself. V, VI, VII, VIII, IX, X
2. We have trouble in our nation because people forget or disobey God's moral laws.

EXTENSION ACTIVITIES

1. Have students write themes on "The Sin Behind All Third-Grade Sins." In these themes students will analyze the common sins of their age-group to identify the basic sin of covetousness. They will describe this root sin lurking behind each sin they discuss.
2. Have a group of students make a chart of the sins of Bible characters, with a brief statement after each telling what was coveted in each case.
3. A student or group of students may make a sawdust model of Mount Sinai, working from the picture on page 126 in *Halley's Bible Handbook*. The model may be painted with tempera paints.

Modeling Sawdust Recipe

2 cups sawdust
1 cup flour
1 tablespoon of a water soluble glue
hot water

—Mix the sawdust and flour
—Dissolve the glue in the first cup of hot water
—Moisten dry ingredients until a modeling consistency is reached.

LESSON 26—pp. 96-99

Theme: The judgments included in God's laws reflect divine justice and the ultimate in fair dealing with transgressors. God walked with His nation through the desert in a special tent called a tabernacle and related to them according to a covenant agreement.

SURVEYING THE LESSON

Concepts

1. **EQUITY**—God's system of law and punishment was fair in comparison to that of other nations. It made a difference between premeditated and unintentional violations and suited the punishments to the nature of the offenses.
2. **GOD'S PRESENCE**—God literally took up residence among His people in a special tent called a tabernacle. The tent always stood in the middle of the Israelite camp. A cloud above it during the day and a pillar of fire above it at night showed that God was there. The movement of these two signs signaled God's direction for His nation to move. A temple replaced the tabernacle as the place of God's presence later in the land of Canaan.
3. **GOD'S COVENANT**—God made an agreement with His nation. If they kept His laws, He would give them victory over their enemies and help them win all the land of Canaan. God always kept His part of this covenant when His people kept their part.

Objectives

To lead students to:

1. Identify the superior fairness of God's Law.
2. Know the purpose and basic plan of God's tabernacle in the Hebrew camp.
3. Understand the nature and dependability of God's covenant with His nation.

POINT OF CONTACT

Suppose one of the boys in our class batted a ball through a window by accident. Suppose another boy shattered a window with a stone on purpose.

How do you think the teacher should handle the

problem? Both boys broke a window. Do you think both boys should be treated alike?

Students will readily make a difference between unintentional and premeditated wrong. They will support the mere repair of damages by the accidental offender and the additional punishment of the willful wrong which amounts to sin.

You grew up in a land that uses ideas of fairness from God's Law. It's hard for you to imagine laws that do not look into the reason why a person did a wrong thing.

But in the time of the Hebrew nation, the laws of some other nations would have given both boys the same punishment. The men who made these laws thought fairness meant treating the same problems exactly alike without considering the cause.

Our lesson today will show how God's laws for His nation were much fairer than the laws of other nations. God wanted His people to be happy people.

DISCUSSION

Do you think laws make people happy or sad?

Lead the students to see that good laws make people happy by keeping sin from taking over in their community. But bad laws can make people sad.

What are bad laws? Give an example of a bad law.

Laws that give unfair punishments.

Use the example from the lesson on page 96.

Wouldn't people be more happy about laws if there were no punishments?

No. Without punishments, no one would pay any attention to laws. Sin would take over and make a community very unhappy. Punishments make wrongdoers think twice before breaking a law.

In God's eyes, what was more important than the wrong a man did?

The reason why he did it. Whether he did the wrong on purpose or not.

How did God plan for the reason behind each wrong to be decided?

He provided judges to look into each wrong and

decide why it happened.

In this discussion, emphasize the fact that men have never been able to improve on these ideas of justice, because they came from the only One who is fully informed about man and the way he thinks in his heart. American lawmakers knew they could never improve on God's thoughts, so they copied many of His principles of fairness.

Be sure students learn to identify the contents of Exodus, Leviticus, Numbers, and Deuteronomy.

Some people get the idea that God gave strict laws to make people unhappy. Nothing could be more untrue. God knew that without laws people would do many wrong things and make themselves miserable with sin. He wanted people to have the best laws so they could have the greatest happiness. And God knew that no man was wise enough to make these perfect laws. So in His great kindness, He revealed a set of perfect laws to Moses. They are the only way to true happiness for a nation.

No, God does not try to think up hard things for His people. It's the heathen gods that make things hard. If a person wishes to meet with an idol, he must make a journey to the temple of the false god. The temples of false gods always stay in one place.

The teacher should show pictures of some heathen temples from the *World Book* under the subjects: Temple; Greece, Ancient (Parthenon); Jerusalem (Dome of the Rock); Mecca (the Kaaba).

No heathen ever heard of his god coming to meet with him. Many heathen have walked hundreds of miles to worship in the temples of their false gods. But this is not God's way. He wanted to walk with His people through the wilderness. He wanted to live with them and share their trials as a loving Father who pities His children. He wanted to walk with them in a movable tent.

The people who think God's way is hard have never really known our wonderful Father. They have yet to learn about the love of a God who dwells with His people and hears them wherever they cry to Him.

STUDY QUESTION ANSWERS

SHOW YOUR KNOWLEDGE (p. 99)

1. punished
2. (more) fair
3. God wanted a place to meet with the Hebrews. He wanted to live among them.
4. Levi
5. sacrifices
6. The cloud of the Lord was upon the tabernacle by day, and fire was on it by night.
7. God told them that if they obeyed His laws, He would help them win the land from their enemies and bless them.

SHARE YOUR KNOWLEDGE (p. 99)

1. God asked the Hebrews to build a tent so that it could be moved easily.
2. They followed the cloud when it moved and stopped where it stopped.

SUGGESTED TEXT ANNOTATION

- p. 96** Study Exodus 22:1. How many sheep did a man have to pay the owner if he killed a sheep on purpose? Why do you think the payment for sheep was less than the payment for oxen? (An ox was more valuable as a beast of labor. Here again is reflected the divine fairness of God's Law.)

EXTENSION ACTIVITIES

1. The teacher may present a devotional lesson on "God's Fair Laws of Restitution," taken from the specifics of Exodus 22, or he may prepare a devotional meditation on "How God Meets With Us Today."
2. A group of students could construct a rough model of the tabernacle tent pictured on the top of page 98. Students at this age cannot be expected to pursue this project in elaborate detail as to proportions, etc. found in Exodus 26. It is enough if they can represent the basic structure and furniture using cardboard where older students would use wood.

INTRODUCING THE STUDY OF PALESTINE

pp. 100-133

Theme: After entering Canaan, the Jews developed a settled way of life strictly ordered by the Law God gave them at Sinai.

OBJECTIVES

To lead students to:

1. Master some basic geographic features of Palestine.
2. Understand Jewish life and customs in Palestine during the time of Jesus.
3. Observe the way Jewish life in Palestine was regulated by statutes of God's Law and see the importance placed upon a thorough knowledge of it.
4. Appreciate the profound wisdom embodied in God's Law for daily living.
5. Recognize the political status of Palestine during the time of Jesus and understand the strong Jewish nationalistic hopes regarding the promised Messiah.
6. Learn some basic information about Herod's Temple and the Jewish feasts observed there.

BACKGROUND UNDERSTANDINGS

This chapter continues a theme begun in the previous chapter. There the students saw the development of God's peculiar nation under His unique system of law and government.

In this study, the student will see how this Law was lived out in the practical details of a settled life similar in its aspects to the life the student knows. He will see how Jewish life in Palestine was structured around the Law in a practical way and come to appreciate its profound influence on Jewish society.

Significantly, most quotations from the Law in this chapter will be found taken from Deuteronomy rather than from Exodus and Leviticus as in the last chapter. This is explained by the distinction between Deuteronomy and the other Law books.

Deuteronomy means a "repetition of the Law." This rehearsal and expounding of the Law was done by Moses at the entrance of the promised land. Their wanderings over, the Hebrews were about to enjoy a settled life. In this repetition of the Law, Moses made applications for such a life. As an example, the very first quotation from the Law in this chapter has to do with the location of courts in a walled city.

The teacher may choose to point out this unique purpose of Deuteronomy as the chapter is studied. If not, we encourage him to enhance his own understanding of life

in Palestine by studying the Book of Deuteronomy with this distinction in mind.

A vital part of this chapter deals with the synagogue institution. This part is important for the following two emphases: The one is the importance the Jews recognized for a thorough mastery of God's revelation as a necessary basis for righteous living. The other is the striking similarity of Christian forms of worship to the synagogue form and the historic relationship between them.

The first emphasis should stimulate conviction for similar worthy aims and objectives in a truly Christian school determined to lay a solid foundation for holiness. That foundation is a thorough knowledge of the Word, the Law in particular, as a preparation for salvation at the later age of accountability. A neglect of this foundation is the direct cause of the shallow "conversions" of so many. Let's allow the Jews of Palestine to give us vision for intensified Bible study which includes memorizing more than one or two verses per week. Capitalize on the example set forth in the synagogue school and inspire your students with a desire to emulate in a wholesome measure at least its standards of excellence in mastering the Scriptures.

The second emphasis should cultivate an awareness and an appreciation for the wholesome traditions of our Judeo-Christian heritage. An appreciation for the beauty and meaning of a traditional form of worship will help preserve the basic structure of our worship services in a time of sacrilegious informality and restless novelty.

You will note that the synagogue was not an institution prescribed by the Law as was the tabernacle that gave rise to the temple. In fact the word *synagogue* in the New Testament sense does not occur in the Old Testament at all. God designed the temple as the place where He was to be worshiped. How then did the synagogue come into being?

The origin of the synagogue can be traced with a fair degree of certainty to the time of the Babylonian captivity. Two motivations for its beginning stand out.

To begin with, the exiled Jews were physically separated from their temple. The devout ones would instinctively have yearned for fellowship around the only reminder of their nation that they had been able to carry with them—their scrolls inscribed with the Law. So we can imagine the almost spontaneous meeting of exiled Jews on the Sabbath and feast days to comfort each other around the study of the Law with fresh commitments to its principles. Thus began an institution dedicated specif-

ically to the study of the Law.

And then the whole experience of suffering God's punishment for their sins hammered one great truth into the Jewish mind so indelibly that it permanently altered one aspect of their society. Their nation had failed because it had neglected to effectively teach God's Law. This truth shouted at the exiles from the smoking ruins of Jerusalem where the Law so carelessly regarded had once been lost in the temple itself. And there in captivity the Jews must have resolved never to let it happen again. From the first, instruction in the Law had been delegated to parents and they had failed as a whole. Now in addition to that, they would delegate the responsibility of indoctrination to a strongly structured institution of society. Very likely, the idea of the synagogue school was conceived in this way. And it served its purpose with an efficiency and an effectiveness unmatched in educational history. The secret of this excellence lies in a Jewish fearlessness to indoctrinate, a fearlessness born of the bitter travail in Babylon.

At the return from exile, the synagogue took its place as an established institution in virtually every city and town in Palestine. The sacrificial system still belonged to the temple and Jerusalem. But the synagogue became the guardian of instruction in the Law and the Prophets. With its weekday and Sabbath teaching program, it provided the foundation for the Jewish faith. But it did more. It provided such a thorough acquaintance with the prophets, that the average Jew of Christ's time was knowledgeable of its teaching about the coming Messiah. In this way, the synagogue school provided a special preparation for the Jews to recognize the Christ (Greek for *Messiah*) when He appeared. After His appearance, the synagogue offered a strategic springboard for the preaching of the

Gospel from the Jewish Scriptures. Throughout the chapter, be diligent in drawing a clear distinction between the role of the temple and the role of the synagogue in the Jewish religion and society of Palestine.

In approaching this chapter, your attitude should not be mainly one of criticism about Jewish shortcomings. The chapter should be approached in a way that causes students to appreciate the rich heritage of faith and revelation the Jews could claim while, of course, the sad, but usual, tendency of people to disobey must be recognized.

SUGGESTED CHAPTER PLANNING

To tie the lessons of this chapter together and offer a ready means of review, the class may plan to keep a pictorial record of each lesson. For each lesson, a student, or group of students, will draw a picture representing the central scene described. These scenes should be drawn on large sheets of heavy paper approximately 12" by 18". They should be large enough for the class to see at one time easily. These can be displayed in the order of study on a bulletin board or other prominent place where they may be referred to for review each day. The teacher may even want to bind them all together and use them as flip charts each day as they accumulate. A suggestion for the pictorial record of each lesson will be given in the Extension Activities.

For the study of this chapter, the teacher should plan to fill the walls with hand-lettered mottoes of quotations from the Law. These will serve to create a mental impression of the precepts the people in Palestine lived by. These mottoes can be lettered on heavy paper with felt-tipped markers.

LESSON 27—pp. 100-104

Theme: God led the Hebrews into the land of Palestine because of His promise to their father, Abraham. The Jordan, the main river of Palestine, plunges downhill steeply with many twists and turns to reach the Sea of Galilee and the Dead Sea.

SURVEYING THE LESSON

Concepts

1. **PALESTINE**—The name Palestine means “land of the Philistines,” a people who once lived in a part of this country. Also known as Canaan, it was the land where God led the Hebrew nomads and where they adopted a settled way of life.
2. **JORDAN RIVER**—This largest river in Palestine has its source at Mount Hermon on the northern border of the country. The turbulent waters of the Jordan drop rapidly in its descent, and its numerous waterfalls render the river an unlikely means of navigation. A profusion of twists and turns lengthen the river to almost triple the straight distance from its source to its end.
3. **SEA OF GALILEE**—This freshwater sea in the northern part of Palestine abounds in fish and supported a fish trade with other parts of Palestine during the time of Christ. The weather on the sea was sometimes interrupted by icy, northern blasts of storm winds from Mount Hermon.

Objectives

To lead students to:

1. Identify the destination of the Hebrew nomads and the fulfillment of God’s promise to Abraham’s descendants concerning the land of Canaan.
2. Recognize the basic geographic features of Palestine.

POINT OF CONTACT

Give each student a plain sheet of 8½" by 11" paper and supervise free-hand drawing of a map of Palestine with students copying from the map on the bottom of page 100. Each student should have a 12" ruler.

The drawing of most maps is a skill too complicated for third-graders. But a map of Palestine is the simplest to draw and affords an opportunity to introduce map drawing on this elementary level.

Prepare to demonstrate the procedure on the chalkboard. Draw a rectangle corresponding in proportion to the papers the students have.

Observe the top side of the map. The boundary between land and sea is right in the middle. Have the students put a mark at the middle of their papers at the top.

Now have the students make a mark along the left side

of the paper 2 inches up from the bottom.

Next, they should draw a very light guideline across the paper 3½ inches down from the top. This will guide the placement of the land projection at Mount Carmel (diagonally NW from the Valley of Jezreel).

Note: the boundary should be almost straight from the projection at Mount Carmel to the top of the map.

You are ready to demonstrate the drawing of Palestine’s western boundary. Emphasize the projection at Mount Carmel and the slight curve at the lower left as two distinguishing features to keep in mind about this boundary line. Instruct the children to draw their lines very lightly so they can be erased for corrections.

Be sure each student has the line reasonably accurate. Then help them place the bodies of water and the Jordan River. The Sea of Galilee should be 2½" directly west of Mount Carmel, and the Dead Sea should be 4" due south of the Sea of Galilee. The line for the Jordan River should be quite crooked as this lesson will explain. Give the children explicit instructions about labeling their maps in a uniform manner from the map on page 100.

Spend some time noting the positional relationships of various places: Jerusalem, Bethlehem, and the Dead Sea; Nazareth and the Sea of Galilee; the crossing of the Israelites and the Dead Sea.

You may want to have the children use the Scale of Miles to measure the distances between familiar places.

As a final stimulus for interest, have the children identify the Valley of Jezreel on their maps.

This valley always had some of the best farmland in Palestine. Today, you can see some of Israel’s most beautiful farms in this fertile valley. Look at the picture of farms in the Jezreel Valley on page 259.

This valley is called Armageddon in the Book of Revelation.

The Valley of Jezreel or Armageddon is the most famous valley in the whole world, because more wars have been fought here than perhaps any other place on the earth. Look at the Valley of Jezreel again on page 100. You should think of this spot in Palestine when you think of Gideon and his 300 brave men. Their strange and famous victory over the Midianites took place in the Valley of Jezreel.

In this valley Deborah and Barak defeated the army of Sisera, the man whom Jael slew by driving a tent nail through his head.

King Saul died in the Valley of Jezreel where his army fought against the Philistines.

Good King Josiah was slain by the Egyptians in this valley.

And some Christians believe the last and most terrible battle in the world will someday take place in this valley called Armageddon.

Try to get the place of this important valley fixed in your mind so you will always know where to look for it on a map of Palestine.

Have the students label the Valley of Jezreel on their maps. Then with this introduction to the basic geographic features of Palestine, have the students read pages 101-103.

DISCUSSION

A thorough discussion of the study questions will treat many of the main concepts of this lesson.

STUDY QUESTION ANSWERS

SHOW YOUR KNOWLEDGE (p. 103)

1. In Bible times, people called Philistines lived in part of this land. The name "Palestine" means "land of the Philistines."
2. Canaan
3. Mount Hermon
4. shape
5. fresh
6. The name "Jordan" means "something that comes down." The Jordan River drops downhill fast as it flows south from the Sea of Galilee.
7. Dead Sea

SHARE YOUR KNOWLEDGE (p. 104)

1. Gennesaret
2. The Nile flows north; the Jordan flows south. The Nile empties into the Mediterranean Sea; the Jordan empties into the Dead Sea. The Jordan twists and turns much more than the Nile. The Nile is good for navigation; the Jordan is not.

SUGGESTED TEXT ANNOTATION

p. 100 top Have students trace their route from Egypt to

and into Canaan on this map. Spend some time comparing the features of Palestine on this map to those on the map at the bottom of the page.

EXTENSION ACTIVITIES

1. Two familiar hymns make direct references to the journey of the Israelites to Canaan and their crossing of the Jordan: "On Jordan's Stormy Banks I Stand," and "Guide Me, O Thou Great Jehovah." Have a student study these hymns at home with his parents. He should compare their message with the account given in Joshua 3, and then with his parents discover the symbolic meanings of the songs for Christians. The student may share these understandings with the class and lead them in one or both songs.
2. Plan a devotional lesson on Joshua 3 and 4.
3. Have each student with the help of his parents find one of the following places on a Bible map and show his classmates where to place it on their maps. Each student could study a Bible dictionary to discover the most important fact or facts about each place and share these with the class: Hebron, Joppa, Capernaum, Bethany, Beersheba, Shechem, Jericho, Caesarea. Parents or upper grade and advanced students will need to help most students to decipher and select the important information about these places from a Bible dictionary.
4. The Philistines never occupied the entire area of Palestine. Have an advanced student find their location and their principal cities in a Bible dictionary and share this information with the class.
5. The teacher may want to use Luke 8:22-25 for a devotional lesson, noting these points:
 - a. Like the storms mentioned in the book, the storm in these verses likely came from the north.
 - b. Like some other storms on the Sea of Galilee it came up suddenly without warning. But this storm suddenly calmed because Jesus rebuked it.

LESSON 28—pp.104-108

Theme: The Jordan River flows through a deep crack in a wide, fertile valley to the Dead Sea where its waters evaporate and leave a heavy accumulation of minerals. In the time of Christ, the land west of the Jordan was divided culturally into Judea in the south, Galilee in the north, and Samaria in between.

SURVEYING THE LESSON

Concepts

1. **VALLEY**—A valley is a flat plain between hills often drained by a river. The Jordan River flows through a deep crack in the floor of the Jordan River Valley. This valley is watered by streams that flow into the Jordan on both sides of the river.
2. **SEA LEVEL**—Sea level is the average level of the ocean waters. The Jordan River lies below sea level for most of its length.
3. **DEAD SEA**—The Jordan River ends at this sea that has no outlet. The sun evaporates its waters causing an accumulation of minerals in its waters. As a result it has become the saltiest sea in the world, nine times as salty as the ocean. The land surrounding the Dead Sea is a dry, hilly wilderness.
4. **POLITICAL DIVISIONS**—In the time of Christ, Palestine was divided into three distinct political regions: Judea to the south was originally the possession of the tribe of Judah. Galilee was the fertile region to the north famous for its olive oil. Samaria, the middle region, was the home of a despised Jewish sect that had intermarried with heathen people.

Objectives

To lead students to:

1. Understand basic facts about the Jordan River system and the Dead Sea.
2. Identify the three main political regions of Palestine during the time of Christ.

POINT OF CONTACT

The class discussion today will center mainly around the geographic features of Palestine. The students will best visualize the Jordan River Valley if they have a model to observe.

The teacher should construct a graphic-relief map of Palestine to bring to class. Even a relief model similar to the diagram at the top of page 104 would be a big aid in helping students to visualize the nature of the Jordan River and its valley. But a relief map of Palestine is preferable as it will help develop a “feel” for all the basic landforms of this important Bible land. Also, it can be used to deepen the impressions of this lesson in Bible

classes or any other place in school where Palestine is referred to.

The teacher may use the simple sawdust recipe given for student use in Lesson 25, Extension Activity 3. The following recipes are a bit more complicated to use, but will result in a better medium.

Modeling Sawdust Recipe

$\frac{1}{42}$ pint flour
1 quart water
1 teaspoon water soluble commercial glue
1 teaspoon alum
1 teaspoon oil of cloves
sawdust

Cook flour and water until creamy stage is reached. Add alum. Remove from heat. Add oil of cloves and glue. Stir in enough sawdust to make a modeling consistency.

Dough Recipe

2 cups flour
2 cups salt
water

Mix flour and salt. Add enough water to make a thick, creamy consistency. Good for relief maps. Build the elevations in layers, allowing each layer to dry before adding another.

Build your relief map on 12" by 18" (or larger) piece of plywood or any type of sturdy hardboard.

Work from a good relief map, one that shows hills and mountains clearly. One of the best is the last map of Palestine in the section “Bible Maps” of the *Zondervan Pictorial Bible Dictionary*, © 1967. The maps in *Living Together on God's Earth* are too simplified for the detail you want to produce in this visual aid.

In constructing your relief map, note the following points. The Valley of the Jordan is part of a deep rift in the earth all the way from Mount Hermon in the north to the eastern gulf of the Red Sea in the south, one of the world's deepest rifts, especially at the Dead Sea. The valley is below sea level from the Sea of Galilee to the Dead Sea. The bed of the Jordan River lies in a deep crack in the valley floor (the diagram at the top of page 104 does not do justice to the depth of this crack). See photos on page 446 of the *Zondervan Pictorial Bible Dictionary*. The slanting wall of mountains known as Mount Carmel is an important dividing range. Be sure to include it. All of the Jordan's important tributaries are on the east side. You may plan to include at least the Yarmuk and the Jabbok. You may also keep the following mountain peaks in mind for identification in some other use of the relief map:

Mount Nebo east of the Dead Sea, Mount Tabor, Mount Gilboa, Mount Ebal, and Mount Gerizim, all on the western side of the river. You may paint the map with tempera paints.

DISCUSSION

Stimulate class discussion by introducing the graphic-relief map and identifying the features it represents.

What forms the sides of the Jordan River Valley?

A wall of mountains on each side.

Why did God call Palestine “a land flowing with milk and honey”?

It grew an abundance of crops.

What did the Jordan River have to do with this picture of Palestine?

The streams emptying into it watered the valley and produced good farmland.

What do we mean by saying the Jordan River is below sea level?

The surface of the Jordan is below the surface of the Mediterranean Sea and most other seas.

Be sure students visualize the Jordan’s deep gorge unusually lower than the valley floor. The diagram fails to show the contrast in these two levels.

As a traveler approached the Jordan, what would he see first at most places?

Trees and bushes.

Point out that the water flowed in such a deep crack that it could scarcely be seen until a person was standing almost on the bank of the river.

How were people living near the river sometimes frightened in the spring each year?

Melting snow on Mount Hermon caused the river to rise and drove out wild animals that lived in the bushes along the river.

Where does the Jordan end? What is this place like? Why?

At the Dead Sea. Its waters are the saltiest sea waters in the world. No fish can live there. The water evaporates and causes trapped minerals to accumulate.

In the time of Jesus, Palestine had three parts. Name each part, tell where it was, and describe it.

Discuss the characteristics of Galilee, Samaria, and Judea.

TEACHER’S NOTE:

Seeking True Values, a seventh-grade reader published by Pathway Publishing Corporation, Aylmer, Ontario, Canada includes an article entitled, “Region of the Gentiles,” pages 252-255. From this essay, the teacher can get a brief characterization of Galilee in contrast to Judea.

In case the teacher does not have access to this book, the essence of the article is briefly this:

Judea was strongly Jewish in character. Jerusalem, the

center of the Jewish faith, was situated there with the temple and its religious surroundings.

Galilee, on the other hand, contained ten Gentile cities given by Solomon to King Hiram of Phoenicia (to the north of Palestine) as partial payment for his help in building the temple. Galilee was an area of mixed peoples: Jews, Greeks, Arabs, and Romans. It had a distinct dialect as can be seen at the time of Jesus’ trial when Peter was told that his speech betrayed the fact that he was a Galilean. The Jews of Judea considered the Jews of Galilee as inferior because of the Gentile taint. Galilee was an appropriate place for the prophesied “Light to the Gentiles” to grow up and minister.

STUDY QUESTION ANSWERS

SHOW YOUR KNOWLEDGE (p. 107)

- Streams flow into the Jordan from both sides of the river. These streams water the Jordan River Valley and make it a wonderful garden for crops.
- c. lower than the waters of most other seas and oceans.
- evaporates
- Before the time of Jesus, the people who lived there had married heathen.

SHARE YOUR KNOWLEDGE (p. 107)

- a. yes
b. yes
- a. its waters are too salty for most living things.
- salt sea
- He went through Samaria. He was trying to show the love of God for the Samaritans.

SUGGESTED TEXT ANNOTATION

p. 106 The water in the Dead Sea is nine times as salty as the water in other seas.

EXTENSION ACTIVITIES

- Students may want to make graphic-relief maps of Palestine, either individually or as groups.
- A group of students may study a Bible map of Palestine and pin labels of important places to the teacher’s graphic-relief map.
- Make a weak saltwater solution in a quart of water and let each student taste it. Pour the solution into a large plastic dish and let almost all of it evaporate. Then have the students taste it again. This should help them understand what happens to the waters of the Dead Sea.
- Have an advanced student report on the essay, “Region of the Gentiles,” *Seeking True Values*, Pathway Publishing Corp., Aylmer, Ontario, pages 252-255.