UNIT I

THE BIBLE AS BOOK
A. Introduction

The Bible is the trustworthy Word of God. It proclaims to us God's mighty acts in Jesus Christ in creation and recreation. This proclamation demands our obedient response; it is the norm for our life. God demands that we subject our entire life in all its aspects to this revelation. In and through the Scriptures God Himself speaks to us. They are living and active and sharper than a two-edged sword. They penetrate to the very depth of our being. As the history of God's mighty acts in Jesus Christ, the Scriptures always confront us with the creating, redeeming, covenant-keeping God of heaven and earth, who demands our faithful, loving, obedient response. We cannot escape this Word of God. Through his Word, God reaches out and claims our heart, and we either surrender ourselves to God's regenerating Word or we harden our heart in sinful rebellion. The Scriptures confront us inescapably with the living God. Through this powerful Word we are born again and redirected toward our Creator and Lord (1 Peter 1:23). As the living Word of God, the Scriptures - that collection of sixty-six books written by different authors - are one, and as such they are the POWER of God unto salvation to everyone that believeth. The Scriptures are utterly trustworthy; we can depend on them, for they are God-breathed.

The Scriptures are totally divine, but at the same time they are also totally human. They are written by different authors who recorded history, wrote poems, and sent letters. They wrote in a certain language during different periods of history and their writings reflect the customs and the cultures of various countries and civilizations. To understand the Scriptures, therefore, they have to be inter-
preted in keeping with their geographical, cultural and historical setting.

One of the general objectives of this Biblical Studies program is to deepen the pupils' understanding of the Word of God through a study of the origin of the Bible as book, of the concrete, human manner in which it came about, was preserved and, later on, was translated. To interpret the Bible they must know something of its origin, the languages in which it was written, the different types of writing, and the manner it was preserved and translated. This first unit on the **Bible as Book** for the intermediate level aims to provide a beginning understanding and appreciation of the human manner in which the Bible was written. Rather than leading to a depreciation of the Scriptures such a study will lead to a deeper appreciation of the mystery of the Scriptures. For it is of these human Scriptures that we **confess** that they are the Power of God unto salvation, the utterly trustworthy Word of God which is the norm for our life.

This unit is to be followed on the junior level by a study of the languages, the preservation and translation of the Bible. During the senior level a study of the different types of writing and the specific principles of interpretation will conclude this sequence. The objective is that by the end of high school the students can meaningfully discuss the merits of different translations, the need for a continued study of the languages of the Bible, the need for new translations and the basic rules for interpreting different parts of the Bible.
B. BACKGROUND INFORMATION

The main materials used for writing in the ancient times were stone (potsherds), clay and papyrus. With an iron pen inscriptions were made on potsherds. Great collections of these inscripturated potsherds have been found.

The cheapest and most readily available material for writing in the Mesopotamian world was the clay from the Tigris and the Euphrates river valleys. Little clay tablets were made from the clay. They were flat on one side and convex on the other side. A stylus was used for writing in the moist clay tablets. The stylus was made from metal.

The moist clay was left to harden in the sun or the tablets were baked in an oven to increase their strength.

Another material used for writing was papyrus. The papyrus plant, which grows along the Nile river, looks like a 12 feet tall celery stalk. These stalks are cut in pieces of 1 foot in length and then they are split with a needle. The strips of papyrus were glued together lengthwise and then a cross layer was placed over it. Finally it was pressed together and dried in the sun.

Papyrus sheets measured about 9x11 or 6x9 inches. One roll consisted of 20 sheets of papyrus, which made a length of about 35 feet. Usually only one side was used for writing. The people would write in columns of about 2 or 3 inches wide.
Writing was done with pen and ink. A pen was made from a dried reed stalk. To make a reed pen, the stalk was dried, sharpened to a point and split a little, much like a modern pen. The ink was made from soot (carbon) mixed with a thin solution of gum.

Parchment, made from specially treated animal skins, was also used as a writing material. Parchment was more costly than any of the other materials and was mainly used for important documents. It provided the easiest writing surface.

The long scrolls of papyrus were difficult to handle. Slowly on, therefore, people began to make books of the sheets of papyrus. Such a book was called a codex. A codex was much easier to carry and to read than a long roll.

Certain people made a vocation of writing. They were called scribes. Often they were also students and interpreters of the Law. A scribe would copy old records or record transactions or other messages for his customers.

The Bible was written in the languages of the people who lived during the Old and New Testament times: Hebrew and Greek. Writing was not always done in letters. Originally people used pictograms. A number of pictures were used to tell a story.

\[
\begin{align*}
\text{man} & \quad \begin{array}{c}
\text{house} \\
\end{array} \\
\text{water} & \quad \text{triangle}
\end{align*}
\]

From these pictograms slowly on other words and finally letters developed.

The ancient style of writing was slow and laborious. Each letter had to be written separately (capitals) and there was no punctuation. All the words ran together.

(IN THE BEGINNING GOD CREATED THE HEAVENS AND THE EARTH)
Before the invention of the printing press each copy of the Bible had to be written by hand. Copying was a tedious task and it is understandable that it was easy to make a mistake. With the invention of the printing press, by Johann Gutenberg, a big change took place. Now Bibles could be produced in great numbers.

The events recorded in the Bible which took place more than 2000 years ago were passed on orally from father to son, they were written down, they were collected in one book and they were rewritten again and again, first copy by copy and later by the thousands and millions. But it is of these scriptures with their humble beginnings and long history that we confess that they are the trustworthy Word of God, which He graciously preserved in order that we might come to know the way the truth and the life.
C. BIBLIOGRAPHY

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God's Word into English
The Books and the Parchments
The English Bible
Our Bible and the Ancient Manuscripts
A Literary History of the Bible
Our English Bible in the making
The Ancestry of our English Bible
The Cambridge History of the Bible
Your Book of the English Bible
The Bible in English
6,000 Years of the Bible

The Saga of the Bible. American Bible Society (filmstrip)
Byblos, The Gateway to the Last. Moody Bible Institute (filmstrip)
(1) Introduce the unit by asking: "Where did this Bible come from? Where did the bookstore get it? How did the printer know what to print? Where did that copy come from? Was it always printed? When was the Bible first written? How long ago was that? Was it written all at once? What language do you think it was written in? What did they use for paper and ink?"

Tell something about the writing materials used during the ancient times. Show as many pictures as possible. (Consult Bible Dictionaries, general books on archeology, encyclopedia and the books listed in the bibliography.)

Since the pupils will be using their Bibles often during the coming years, it may be helpful to have them memorize the different books of the Bible during the next few weeks. Tell and ask something about the different groups of books.

(2) Project: use one or more class periods to make a clay tablet with some pictograms or any other symbols and a "papyrus" page.

(a) Give each pupil enough clay to make a little clay tablet (5x6"). Using a "stylus", let them write something in the moist clay. The tablets can be laid in the sun to dry.

(b) Give each pupil about 20 strips of paper (6" long and ½" wide). Ten strips can be laid next to each
other on the table and the other ten can be glued across. Press together. Glue the ends to little sticks or rods and let the scrolls dry for a while. Afterwards something can be written on the scrolls. (A Hebrew or Greek word, or the name of a Bible book with the opening verse.)

(3) Tell something about the manner of writing during the ancient times and about the Hebrew and Greek language. If possible bring a Hebrew Old Testament and Greek New Testament to class or show a page of Hebrew and Greek writing. Emphasize that the Bible was written in the language of the people at that time and discuss the need for good translations today that everybody can understand. If there is general interest, perhaps something more could be told about the many manuscripts that have been discovered and are still being discovered that make it possible to get a more accurate translation. Conclude the unit by showing a filmstrip on the development of the Bible and a brief discussion about the "miracle" of the preservation of the Bible from the beginning and during the many centuries before the Bible was completed and right till today. In this human way the Word of God was recorded and preserved.
UNIT II:

OLD TESTAMENT WORLD
The lessons of this first section are designed to introduce the pupils to the geography of Palestine. God revealed Himself to a particular people who lived in a specific country. The Scriptures are filled with references to the peculiar physical features and climatic conditions of Palestine. These references are an inseparable part of the Bible stories and they serve to intensify the proclamation of each story. God spoke, He acted, and people responded — there, at those places in that country. Far from being a 'formal' aspect of the teaching of 'Bible', therefore, a study of the geography of Palestine enables the children to deepen their understanding of God's Word.

This unit presupposes a knowledge of the globe and some familiarity with geographical terms. It is intended to serve as an introduction.

1. **Characteristic Features of the Land of the Bible**

Palestine is located almost completely between the 21st and the 33rd parallels of latitude. Palestine's position on the southeast shore of the Mediterranean Sea and its proximity to the great land masses of Africa and Arabia subject this area directly to the influences of both the sea and the land masses. During the winter season Israel is under the influence of the moisture laden winds and storms from the west which sweep the length of the Mediterranean Sea. During the summer season the drier climate of the land masses prevails. This results in what is known as a 'Mediterranean' climate. Parts of Central and Southern California have a similar 'Mediterranean' climate.
This country with its dry, warm summers and its rainy winters is scarcely more than 75 miles wide at the southern end, tapering to a mere 30 miles in the north. The total length from Dan in the north to Beersheba in the south is no more than 150 miles. Scarcely as large as the metropolis of Chicago with its suburbs, it encompasses an area around which we could drive in a single day. The relative small size of the country becomes evident when we compare it with other areas.

<table>
<thead>
<tr>
<th>Country</th>
<th>Area</th>
</tr>
</thead>
<tbody>
<tr>
<td>Israel</td>
<td>8,000 sq. miles</td>
</tr>
<tr>
<td>Vermont</td>
<td>9,000 sq. miles</td>
</tr>
<tr>
<td>Lake Erie</td>
<td>10,000 sq. miles</td>
</tr>
<tr>
<td>Land of Haiti</td>
<td>11,000 sq. miles</td>
</tr>
<tr>
<td>Netherlands</td>
<td>12,000 sq. miles</td>
</tr>
<tr>
<td>Denmark</td>
<td>16,000 sq. miles</td>
</tr>
</tbody>
</table>

Within this tiny country there is a difference in elevation of 10,300 feet. The extreme elevation, Mount Hermon, lies 9,000 feet above sea level, while the lowest point (on the surface of the earth), the Dead Sea, lies at 1300 feet below sea level.

The main feature of the country is the Jordan valley which rises from a depth of 2300 feet below sea level at the bottom of the Dead Sea to 600 feet above sea level at Lake Huleh in the North. This valley is the result of huge faults (cracks) in the surface of the earth on either side of the rift.
The following cross section illustrates the different features of Palestine going from Ashdod near the sea across to Jerusalem over the Jordan Valley to the city of Heshbon on the Trans-Jordan plateau.

As the moist air from the Mediterranean Sea rises up the western slope, the cooling air drops its moisture in the form of rain during the winter months or dew during the summer months. After it passes over the ridge near Jerusalem, the air cannot drop any more moisture until it is cooled further by the increasing altitude as it rises over the Trans-Jordan plateau. The result of this climatic situation is that there is little or no rain in the southern half of the Jordan valley. Only to the north, near the Sea of Galilee, does a break in the mountain ridge allow the moisture from the sea to reach the Jordan valley.
The extremes in elevation and the smallness of the country, giving rise to different types of climate in very close proximity to teach other, is the most outstanding feature of the geography of Palestine. Severe desert areas with practically no annual rainfall are found close to rich agricultural areas. Simple changes in wind direction can replace the cool ocean breezes by the fierce, hot, and dusty winds of the desert. In the light of these geographical and climatic contrasts many passages of Scripture become much clearer or take on new meaning. The countless geographical and climatic references are an integral and inseparable part of the stories revealed to us. Often these references make the accounts vivid and concrete, or they serve to intensify the proclamation of the story.

For a more detailed study of the physical features and the climatic conditions, Palestine is often divided in four main areas: (1) the Coastal Plain; (2) the Hill Country or the Cis-Jordan; (3) the Jordan Valley; (4) the Plateau of Trans-Jordan.
For a description of these main areas see: G. E. Wright F. V. Filson, eds. The Westminster Historical Atlas to the Bible. Philadelphia: The Westminster Press, 1956, pp. 17-20. For a more detailed description of the other regions, see the other references listed in the bibliography. Cf. also the filmstrip Geography of the Holy Land, Family Filmstrips, No. 28a.
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Other Sources


Lesson 1: Palestine and the Globe

The purpose of this lesson is to have the students discover the location of Palestine on the globe and to review some basic geographical concepts.

(The lesson presupposes familiarity with the following terms: continents, parallels of latitude, meridians of longitude, degrees of latitude, climate - tropical, temperate, polar.)

a. The class may be divided into groups of 5 or 6 pupils who may work together in finding locations on the globe. Each member of the group should have an opportunity to find the locations for himself. If a group has a problem, the teacher may give assistance by having them look at a big map in front of the class.

The following questions could be asked:

1. On your globe find the continents of Europe, Africa and Asia. Notice where they are joined together.

2. Find the country of Israel. This country used to be called Palestine and also Canaan or the Holy Land. Is Palestine surrounded by land or by water?

3. Near which parallels of latitude is Jerusalem located? Which large city in North America is near the same degree of latitude?

4. Would you consider the climate of Palestine to be tropical, temperate, or polar?

5. Near which meridian of longitude is Jerusalem located? See if you can figure out from your globe what time it was in Jerusalem when school started this morning.
6. What are the names of some of the other modern countries near Israel?

7. Find the Dead Sea. Most of the land east and south of the Dead Sea is desert, whereas the land along the shore of the Mediterranean Sea is quite fertile (has good soil).

8. During the Old Testament times the main cities in which people lived were located in the valleys of the Tigris and Euphrates rivers and in the valley of the Nile river. Find these rivers on your globe.

9. Find Iraq and Iran on your globe. In ancient (very old) times these countries were called Babylonia and Persia.

10. When the armies of the Babylonians invaded the Holy Land, they traveled westward along the Euphrates river valley through the city of Damascus to Jerusalem. Trace this route on your globe. Traders also traveled this route when they went from Persia to Egypt. Why didn't they go in a straight line from Babylonia to Egypt?

11. Notice that Israel is a very tiny country. It is about the same size as the state of Vermont and smaller than the area occupied by Lake Erie. Find these places on your globe. (Relate this size to local geography with which the children are familiar.)
Lesson 2: The Physical Features of Palestine

The purpose of this lesson is to introduce the pupils to the characteristic features of the land of Palestine and to have them apply this knowledge on their work maps.

a. Tell the children something about the most characteristic physical features and climate of the land of Canaan, using the map and, if possible, the suggested filmstrip. Following is an outline of the things that could be presented and discussed:

1. The relatively small area encompassed by the land of Canaan.
2. The dominant West-East pattern of the topography.
3. The dominant North-South pattern of the topography.
4. The western slopes are supplied with rain from the moisture-laden, west winds of the Mediterranean. The eastern slopes are located in an area of rain-shadow.
5. The limestone hills are subject to erosion and this results in the formation of extremely rugged terrain and caves.
6. The Trans-jordan, east of the Jordan River, is generally of a higher altitude than the area west of the river (Cis-Jordan). This results in rainfall in the plateaus just east of the River. True desert is found as one travels farther eastward from the Jordan. This is where the people live a truly nomadic way of life.

b. Provide students with two outline maps (#1). On one map have them draw in the physical features of Palestine. (cf. map #2) On the other map they can color in the various climates. (cf. map #3 and Key to Climatic Map)
c. Conclude the lesson with a class discussion about the maps. Let the pupils present and describe the topography and climate.
KEY TO CLIMATIC MAP

1. **Sharonian Coastal Climate**: (dk. green)
   - Between 15 and 30 inches of rain per year.
   - Winters mild and wet
   - Summers hot and humid
   - Rainless season longer than in the North

2. **Israel Hill Type Climate**: (light green)
   - Over 30 inches of rain per year
   - Winters cold but generally pleasant
   - Summers with hot and dry days and cool nights
   - Short wet season

3. **Hamathian Steppe Type Climate**: (dk. brown)
   - About 15 inches of rain per year
   - Winters cold
   - Summers hot and dry
   - Sufficient rain for agriculture

4. **Syrian Steppe Type Climate**: (Tan)
   - Less than 10 inches of rain per year
   - Winters mild in the West and cold in the East
   - Summers hot and dry
   - Very limited agriculture

5. **Arabian Desert Type Climate**: (Yellow)
   - Some irregular rainfall
   - Winters very cold
   - Summers very hot and dry
   - No agriculture
Student's outline map - Map #1
Natural "obstacles" which influenced travel, trade, war, settlement, etc.

over 3000 feet

long line of hills

desert
Map 3  Climate of Palestine

dark green - Sharonian Coast Type  tan - Syrian Steppe Type
light green - Israeliian Hill Type  yellow - Arabian Desert Type
dark brown - Hamathian Steppe Type
The Bible was written many centuries ago and reflects a culture that is foreign to us. God revealed Himself at a certain time in history, to a specific people living in a certain country with a specific culture. To understand the Scriptures and to read them meaningfully, the cultural background must be brought closer to the students' experience. Even though the students cannot yet fully grasp that man's culture played an important role in the manner in which God revealed himself to man and the manner in which man responded to God, they can nevertheless begin to comprehend that people lived very differently during the Old Testament times and that these differences affected their whole way of life. The following section aims to bring this strange world closer to their experience through projects dealing with the patriarchs' daily life. Wherever possible, reference is made to the Genesis stories they will study afterwards. This section is divided in two parts. The first part deals with the external, outward features of the nomads' daily life, while the second part attempts to unify and deepen their understanding (Unit V).
Bibliography:

1. CLASSROOM PROCEDURE

The general purpose of these lessons is to have the students "go back in time" to discover what daily life in the days of the patriarchs was like. The first three lessons are intended to help the children think back in time. The remaining sections provide instructions for six student projects dealing with different aspects of Old Testament Life.

Lesson 1: Going back in time

a. The children may be helped to think about life in the past by asking the following questions:

(1) What time is it?
(2) What time did you come to school today?
(3) At what time did you get out of school yesterday?
(4) Think of something that doesn't take time. (Conclude that everything takes time and that no one or nothing can escape time.)
(5) There is a time when it is your birthday. When is it your birthday?
(6) Ask others when they were born.
(7) In what year was your father born? Your mother?
(8) How many years ago was that?
(9) We are going back in time. Show pictures of a baby.
(10) Go farther back in time and show pictures of Indians. Discuss what is different.
(11) Draw a picture of our going back in time: a time line. (compare to a number line)
(12) Where do we start? What year?
(13) Why put down the arrow? (There is tomorrow) (A)
(14) Use ruler and trace back.

(15) Whose birthday that is important to all could we put on the time line? What year (number) could we use? (0)

(16) Show pictures of Jesus time and note differences.

(17) Keep moving back in time as far as the time of Abraham.

(18) Why stop at Abraham's time? (To look at the way he lived.)

b. Have the students draw a time line in their notebooks, marking:

1970; Jesus' time; Abraham's time.

\[
\begin{align*}
B & \quad 0 \quad 1970 \\
\text{Abraham's time} & \quad \text{Jesus' birthday} & \quad \text{Today}
\end{align*}
\]
Lesson 2: How do we know about the past?

a. How do we know what you were like in grade one? (Parents, pictures, memory.) How do we know about things that happened when your parents were young? (Parents, pictures, memory) How do we know about the times when the Indians lived here? (Pictures, books and things found in the ground — elaborate on this.) What can we use in order to study about Abraham's time? (Bible; other writings; things found in the ground.)

b. Show some slides or pictures about excavations. Learn the word "archeology".

c. Suggested questions for children's notebooks: What does arrow A on the time line mean? What does arrow B on the time line mean? Why are we going back in time? How do you know what happened when you were in grade 1? How do we know what happened in Abraham's time?
Lesson 3: **Introduction to projects**

a. Review the time line.

b. Show one of the following filmstrips:
   "Nomad Life of the Hebrews" or "Shepherds in Bible Lands"

c. Instructions regarding the projects:
   1. Explain classroom procedure during the project.
   2. Divide classroom into 6 working areas.
   3. Divide class into 6 groups to give each child an opportunity to participate
   4. Appoint a manager for each group. The manager may be responsible for the reference materials, the group's progress, etc.
   5. Assign a topic and classroom area to each group. Discuss the topics beforehand.
   6. Distribute a work sheet to each group.
   7. Give the students time to discuss the work among themselves.
   8. Unless the work sheet states otherwise, each member of the group must answer all the questions assigned to the group.
   9. It may be helpful to spend an entire afternoon the first time and to get a good start on the project. Subsequent periods can be used to finish the models, arrange the scenery, answer questions, etc.
10. When the projects are completed, select a student from each group to explain the group's work, using the models as examples. Encourage the rest of the students to ask questions.
MATERIALS NEEDED FOR ALL THE PROJECTS

1. For the tent, a piece of cardboard 20" by 12".
2. Small pieces of cardboard.
3. The dwelling. For the tent, 1 piece - 6"; 4 pieces - 4"; 4 pieces - 2".
4. Pieces of thin black linen, and striped linen
5. String.
6. Pieces of dark felt and leather or leatherette.
8. Copper wire.
9. Plasticine in a variety of colours.
10. Cellophane paper.
14. Fir cones.
15. Flour and salt mixture for the landscape. 2 parts flour to one part salt.
17. Twigs.
18. Sponges.
20. Tempera paints.
22. Needles and thread.
23. Several plant roots.

NOTE: For the relief landscape use as large a surface as is possible.
Project 1: A Travelling Nomad Tribe:

Your project will be to make a large mural of travel nomads.

1. Check the reference books on the table in your room. The book *Everyday Life in Bible Times* (pp. 64, 65) will give you a good idea of how the nomads travelled. If possible, your teacher will show you a filmstrip on travelling nomads.

2. After you have formed a clear picture of the things that you want to draw in the mural, decide what part of the mural each member of your group is going to work on.

3. Place newspapers on the floor. After you have placed the mural paper on the floor, decide where each member of your group is going to work.

4. Together decide how large your figures are going to be. Lightly sketch the outlines of your models with pencil. Check to see if they are the right size.

5. Use crayons, paints, or paper cut-outs to make the models. After you have finished the models, fill in the background.

6. Do not copy. If you can't decide what colours to use or how to draw something, check with the books.

When your project is finished, answer the following questions in your workbook.

(1) Genesis 12:16. What was Abraham's and Lot's work?
(2) Genesis 37:2, 12; Genesis 29:9; Genesis 30:31, 32; 1 Samuel 16:19. Who took care of the sheep?
(3) Job 30:1. Which animal did the shepherd have with him?
(4) Psalm 23:2. What must the shepherd find for his herd?
(5) 1 Samuel 17:40, 49. What might the shepherd carry with him?

(7) Genesis 26:18-22. How did the shepherds find water for their flocks?

(8) Genesis 29:2. In what other way did the shepherd have to find water?

(9) Judges 5:16. When the sheep were grazing, what might the shepherd do?
Project 2: A Nomadic Tent and Belongings:

Your project will be to make a model of a tent like the nomads lived in, and a model of some of their belongings.

The tents that the nomads used were quite different from the tents that we use for camping today. A nomad tent was held up by a number of poles, which are driven into the ground. The tents had to be quite large since it was the home for the entire family. The poles were covered with strong canvas cloth made from black goatskins. The canvas cloth was pulled tightly over the poles by cords which were fastened to the canvas and pegs driven into the ground. The pegs were made from very hard wood because they had to be hammered into rocky soil. A nomad tent usually had two parts to it. The parts were separated by a cloth which hung from the ceiling of the tent. The smaller part of the tent was for the women and was used as kitchen and storage-place. If a man was rich, he usually had more than one tent.

The nomads did not have tables and chairs like we do. Everyone sat on mats or cushions. The bed that a nomad used was simply a thin mattress, usually a skin or a rug. The thin mattress could be rolled up for easy carrying. For a table they often used an oval-shaped animal skin cover. The nomads had large jars for storing the precious water or wine. Some jugs had one handle or others had two. These stone jars were sometimes covered with lids. Pitchers which had pointed ends usually stood in a frame. The nomads also used leather bags to store the important liquids. Many different kinds and sizes of basins were used. Some were used for drinking others were used in the household. (see picture) Ewers were used by servants to pour water over the hands and feet of his master's
guests. Ewers were made from copper or brass.

The materials you will need:

(1) a baseboard: 20 inches long and 12 inches wide.
(2) 9 poles of different lengths. 1 king-post - 6 inches long; 4 poles - 4 inches long; 4 poles - 2 inches long.
(3) Strips of thin black linen.
(4) Glue.
(5) Thread or fine twine. Copper wire.
(6) Strips of dark felt.
(7) Plastine in different colours.

Instructions for making the tent:

(1) Mark the positions of the poles on the cardboard. Number the positions. (See diagram) Make a little nick in all poles except number 9.
(2) Paste the 2 inch poles on numbers 1, 5, 4, 8.
(3) Paste the 4 inch poles on numbers 2, 6, 3, 7.
(4) Paste the 6 inch pole on number 9.
(5) For the women's section of the tent, cut a piece of linen 7 inches wide and 4 inches long. Fasten the cloth on one side on pole #3. Use ½ inch for pasting. Wrap cloth around pole #7. Fasten the other end of the cloth around pole 8 in the same way as for pole #3.
(6) Cut the twine in pieces. Tie a big knot at one end of each piece of twine.
(7) Slip a piece of twine into each nick cut into the pole. Pull gently so that the knot becomes stuck on the nick. Pull gently. Fasten the twine onto the baseboard with glue or tape. Repeat for all poles except for number 9.
(8) Cut a piece of canvas large enough to cover the back side of the tent. (About 7 inches wide and 14 inches long.) Paint the cloth with white or yellow stripes.
(9) Glue the canvas to the poles numbered 1 and 4. See number 5 for instructions.
(10) Cut a piece of cloth large enough to cover all poles. Fasten the canvas to the cardboard.

Instructions for making the furnishings:

When you make the models for the tent's furniture, it is important to remember that they must be in proportion to the tent's size. However since some of the models will then become too small, their size will be larger than they really should be.
Table

(1) Make 4 little blocks of grey Plasticine, each about \( \frac{3}{4} \) inch thick. Cut a piece of felt to cover the blocks.
(2) Glue the felt to the blocks.

Bed (Diagram 2)

(1) Cut a piece of felt about 4 inches long and 3 inches wide.
(2) Paint stripes on the felt.
(3) Roll up the felt.

Water-coolers (Diagram 3)

(1) Use brown plasticine.
(2) Make a model of the cooler according to the diagram.
(3) Use the end of a pencil to make the jar hollow.

Water-pitchers (Diagram 4)

(1) Use grey-brown plasticine. Make the pitcher about 2 inches long.
(2) Use the diagram as model.

Ewers (Diagram 5)

(1) Use yellow plasticine to make the body. See diagram 5 for the model.
(2) Bend pieces of thin wire into shape for the handle and the spout. Stick the wire into the plasticine body.

Bowls and Basins (Diagram 6)

(1) Use bright colours of plasticine. See diagram 6 for shapes.
   Use a pencilpoint to make some designs in the bowls or basins.
Waterskins (Diagram 7)

(1) Use brown plasticine or brown leatherette.
(2) Shape the plasticine according to the diagram.
(3) From the leatherette cut two shapes. Sew them together.

Stuff the little bag with cotton batten, Kleenex, or very fine sand.

After you have finished check with group 4 for the location of the tent in the landscape. Some of the models may be put on another table so that the other groups can take a look at them.

When your project is finished answer the following questions in your workbook:

(1) Genesis 31:33, 34. Do you think that the whole family lived in one tent? Why or why not? Do you think Jacob was a rich man? Why or why not?
(2) Why did the nomads live in tents?
(3) Do you think a tent is a safe place to live in? Why or why not?
(4) How long do you think it would take the people to pitch a tent?
(5) Genesis 18:1-8. Do you think the people spend much of their time in their tents? Why or why not?
(6) Genesis 18:9-13. Where might Sarah have stood, when she listened to Abraham and the three visitors?
(7) Genesis 27:5. How could Rebekah have heard what Isaac said to Esau?
(8) Genesis 21:14-19. When people went on a journey, what would they have to take along?
(9) How would they take water along?

(10) Why was it so important to take water along?

(11) Do you think skin bottles were handy to take along on a trip? Why or why not?
Project 3: The Nomad People

Your project will be to make models of nomad people and their clothing.

What did the nomads of Abraham's time look like? The men probably were about 5 feet 7 inches tall and the women were about two inches shorter. Their skin colour was that of the Mediterranean people today. They wore their black hair long. The women sometimes braided their hair and the men usually had a beard.

The outdoor garment for both men and women was a cloak. Usually the cloak was made of heavy woollen cloth, or sometimes of goat or sheep skins. Women's cloaks were worn longer than the men's. Sometimes the cloaks were decorated. Usually the only cloak that was worn under the cloak was a linen or wool tunic. The men wore the tunic to the knees and the women a bit longer. Sometimes the tunic had long sleeves. The tunic was fastened at the waist with a girdle of leather or cloth. The girdle was also used to hold up the cloak for easier walking or running. The nomads probably wore a headdress, but this is not certain. On their feet, the people wore sandals, much like the ones that we wear today. The sandal was a piece of leather tied onto the food with a thong.

The nomads and especially the rich ones owned slaves. Slaves were either bought or sold. Prisoners taken in a war were usually made slaves. The children that were born to parents who were already slaves also belonged to the master, the head of the household. Sometimes, if the people were very poor, they might sell themselves as slaves. If the head of the household was a kind man, the slaves usually had a good life. Sometimes, however, the slaves were treated very badly. Many slaves tried to run away. If a man had no son, he might adopt one of his slaves and make the slave his heir.
Most of the nomads were shepherds. They roamed the land to find food and drink for the herds. The herds had to be watered at least once a day, but water was not always available. The flocks were led to watering places at noon. After drinking, the animals rested in the shade of some trees. The shepherd also took a nap. After the nap the shepherd called his sheep together. The flock knew their shepherd's call. The nomads were not farmers. They used grain for their food, but most likely they bought the grain from the people in the villages and cities.

The materials you will need:

1. Plasticine
2. Pieces of linen or wool, striped or plain
3. Wires
4. Cardboard
5. Needles and thread

Instructions for making the standing figures of men and women:

1. Make the standing figures about 6 inches in height.
2. Use beige or white plasticine.
3. Make three balls. See diagram 1. One ball about 3½ inches; one ball - 1½ inch; one ball - linch.
4. Fasten the different balls together with wire. See diagram 1.
5. Using some plasticine, shape the arms.
6. Fasten the arms to the body. Stick one piece of wire into both the arm and the body.
7. From a piece of cloth cut a cloak with long sleeves. Sew the cloak pieces together. Put the cloak on the figure.
(8) Make a cap and a band from dark plasticine. Put it on the head of the figure. See diagram 2.

(9) Paint or draw a face on the top ball.

(10) For the women's figures, repeat numbers 1 to 5.

(11) Make a veil for the women figure from white plasticine. See diagram 3.

(12) Use plasticine to make a base for the figures.

Seated figures:

(1) Use white plasticine and make the parts of the figure as shown in diagram 4.

(2) Paint the model. Veil - white; dress - blue.

Boy:

(1) For the body, use the same outline as for the other standing figures.

(2) Make a cap from plasticine. See diagram 5.

Shepherd:

(1) Use the outline for the figure of a man.

(2) For the staff which is as tall as the shepherd himself, you can use a twig or a pencil. Or, bend a piece of wire in the shape of the staff.

(3) The rod can be made from a small root of a shrub. Dry the root carefully. Trim the root in the shape of a club.

(4) Use leather or felt for the sling. Remember that the sling has a loop at one end.

(5) The scrip or leather purse can be made from leather or felt. See diagram 6.
Sandals: (Diagram 7)

(1) Make the sandals about 4 inches long. This is larger than it is supposed to be.

(2) Make a sole of plasticine. Use your own foot or sandal as a model.

(3) One strap goes between the big toe and the toe beside it. The straps are usually very thin.

When your project is finished answer the following questions in your workbook:

(1) What was used to kill a giant? I Samuel 17:50
(2) What was used to count the sheep. Leviticus 27:32.
(3) What kind of girdle did Elijah have? II Kings 1:8
(4) What piece of clothing was worn by those who had a place of distinction or an important position. I Samuel 2:18, 19
(5) What held the sandals on the feet of the people? Genesis 14:23.
(6) What did David do before he became king? Genesis 16:19, Genesis 17:15
(7) Describe the tunic and girdle worn by the men. (see a Bible dictionary.)
Project 4: The Landscape

Your project will be to make a model landscape with different trees.

Palestine has two seasons, summer and winter. The summer is hot and dry. The winter is the season of the rainfalls. The steppe, the land of the wandering nomads, usually had about 12 inches of rain during the winter season. After the winter rains, the steppe was covered with green plants and new grass for the herds.

Trees were very important to the ancient peoples, especially the olive tree, the fig tree, the date palm and the grape vines. The olive tree is about 30 to 40 feet in height. The trunk has a greyish-green colour and is very twisted and gnarled. When the tree gets older, the trunk often becomes hollow. Hollow trunks were often filled with stones to make the tree sturdier and to protect it from the heavy winds. The leaves are something like the leaves of our willow tree. They are about three inches long and about ½ inch wide. The leaves are a dull green on the top and a silver colour on the bottom. During the heat, the leaves curl up and give little shadow. The olive, the fruit of the tree, is something like a plum. As it ripens, it turns green, dark-blue, dark-green and black. The olives are about ¾ inch long and ½ inch wide. It is especially important for the oil it contains.

The fig-tree is also very important. Full-grown trees are usually 10 to 15 feet in height. In the summer, the foliage is very thick and gives a great deal of shade. The branches go in all directions, and bend towards the ground because of the large, thick leaves. The leaves fall off during the winter rains and appear again in April. The fig tree has fruit three times per year.
The figs that come in August are the best ones. These figs are eaten fresh or dried, pressed together and stored as cakes of figs.

The palm tree is another tree that is very important to the nomads. The trunk is thin and straight and bends easily. The crown of the palm has from 40 to 60 dark green leaves. Each leaf is about three feet long. Each year some of the leaves fall off and about twelve new ones appear. The palm tree produces about 6 to 10 fruit bunches per year. These bunches may have as many as 18,000 to 20,000 dates on them. As they ripen, the dates turn yellow, red and dark-red. The dates are eaten fresh or dried and may also be stored in lumps. The palm tree has many uses. The pits of the fruit are used as fuel. The leaves can be used for shade and as a covering. Rope, mats and baskets can be made from the leaves. The palm tree is also used to make palm wine. In order to make the palm wine, some of the outer leaves are taken off. A cut is made and palm milk drips out for about 3 to 4 months. The palmmilk is fermented and drunk as wine.

The vine is a woody climbing plant. The trunk of the plant lies on the ground and grows along the ground. The branches or twines grow upwards and the ends of the branches grab hold of something sturdy, sometimes another tree. The wood of the vine is not very useful, except for fuel. The grapes are used mainly for food and wine.

The materials needed for making the landscape and the trees:

1. Materials for a relief map:
   - map platform: plywood or masonite
   - flour-salt mixture of 2 parts flour to one part salt
   - pail for mixing
water for mixing
- tempera paints

(2) Fir cones, twigs, branches
(3) Plasticine
(4) Paints

Landscape:
(1) Using a flour and salt mixture make a landscape on a large surface
(2) Include in your landscape the following: hill-slopes, a valley.
(3) Leave room for an oasis with trees and a brook of water.
(4) Check with group 2 for the size and the place for the tent.
(5) Check in different books (and group 3) for the looks of the land.

Bushes: (Diagram 1)
(1) Paint small fir cones green.
(2) Mount the fir cones in a dark plasticine,
(3) Shape pieces of sponge into bushes.
(4) Dip the pieces of sponge into green ink or paint.
(5) Let the sponge dry and mount it in plasticine
(6) Make rocks and stones from grey or dark-green plasticine.

Palm: (Diagram 2)

Trunk:
(1) Use brown sturdy paper.
(2) Roll the paper around a long pencil. Paste the paper as you roll it.
(3) Let it dry before you fasten the leaves.
Crown:

(1) Use dark-green paper. Cut a half circle. Fold the circle in half.

(2) Fold the half circle until it becomes like a closed fan. See diagram.

(3) Cut the fan in the shape of a leaf. Do not cut the whole fan.

(4) Make cuts in the leaf. See diagram 2. Do not cut the entire leaf.

(5) Fit the bunch of leaves into the hollow stem of rolled paper.

(6) Put the tree into a yellow plasticine base.

Other trees:

(1) Use twigs and branches to make the taller trees. Mount them in plasticine.

(2) Use plasticine to shape the other trees of which you have a diagram.

After you have finished the project answer the following questions in your workbook:

(1) Psalm 32:4. What kind of weather is it in the summer? What does this kind of weather do to the land?

(2) Psalm 74:17. How many seasons does the poet talk about?

(3) Genesis 22:20-24. How were messages sent?

(4) Deuteronomy 11:14. Palestine does not have our season of spring. What does it have instead?

(5) I Kings 17:12. What did the woman mix with the flour?
(6) Isaiah 1:6. What is oil used for here?
(7) Exodus 27:20. How was the oil made?
(8) II Kings 4:2-6. How was the olive oil stored?
(9) Genesis 14:18. What did king Melchizedek bring?
(10) Numbers 13:23. What did the spies bring back from Canaan?
(11) Israel 5:1-6. Where are vineyards usually found? What can be found around a vineyard?
(12) Isaiah 63:2. What is the colour of the juice of the grapes?
(13) Numbers 6:3. How can grapes be eaten?
(14) I Chronicles 16:3. When the grapes are dried, what are they called?
(15) Genesis 49:11. What is meant by the 'blood of grapes'?
(16) Job 32:19. How is wine stored?
(17) Proverbs 31:6. For what is wine used here?
(18) Job 1:13. On what other occasions did the people drink wine?
(19) Genesis 35:8, Genesis 30:37, Genesis 21:33, Genesis 18:1. What other trees are named here?
(20) Song of Solomon 2:11-13. What happens after the winter rains?
(21) Isaiah 28:4. How could the people eat figs?
(22) Genesis 3:7. The fig leaves are thick. If the leaves are split, a juice comes out, which is very sticky. What did Adam and Eve use to make clothes?
(23) Judges 9:7-15. Which trees are named? Which tree do you think is the most important?
(24) Deuteronomy 8:7. What was Canaan like?
(25) I Samuel 25:18, I Chronicles 12:40. How were figs stored? What was often given as a present?
FIG TREE

CROWN OF DATE PALM

FIG

FIG CUT IN HALF

DATES
Project 5: Animals

Your project will be to make some animals, a well and an altar.

The herds of the nomads usually were made up of goats and sheep. The goats of those days were smaller than the goats of today. They usually had long black-brown hair and long horns. The ears of the goats were quite floppy and long. The sheep that the nomads kept were mostly white with some having black or brown legs and heads. Their tails were quite wide and had much fat in them. Asses or donkeys were used by the nomads for travelling and carrying their belongings. An ass could travel about twenty miles a day. When the people travelled, they did not use a saddle, but a cover of skin. The asses were a light or dark grey or they had a dark brown or red-brown colour. They were smoother and stronger looking than our donkeys, and they held their heads and ears straight up in the air. The lighter-coloured animals were used by the people as riding-animals.

The herds needed water to drink but very little rain fell in most parts of ancient Canaan. Therefore, springs, fountains and wells were very important to the nomads. The water from the springs was known as "Living waters". Sometimes the people dug into the ground to find water. If they found the water layer, they could use it as a well. (see diagram)

![Diagram of a well](image)

- Place where a well may be dug
- A layer of stone which lets water go through
- Water collects here
- A layer of stone which doesn't let water go through
The nomads built altars of uncut stones. Usually, these altars were stones piled on top of each other. There was no definite shape or size to the altars. The altars were usually built as monuments, especially when God had shown Himself in a special way. Sometimes, offers of animals from the herd were made. These offers could be a gift to God, or a sign that the people realized God's great power. At this time, the heads of the household made the altars and offered the offering as well.

The materials needed for making the animals, well and altar.

(1) Plasticine
(2) Cord
(3) Wires
(4) Cardboard
(5) Glue
(6) Matchsticks

Instructions:

Altar: (Diagram 1)

(1) Use grey or dark-grey plasticine
(2) Make rough, little stones, about \( \frac{1}{4} \) to \( \frac{1}{2} \) inch long
(3) Pile the stones on top of each other. See diagram 1
(4) From grey plasticine, make a large boulder, about 2 inches tall. Don't make the boulder very smooth.

Well (Diagram 2)

(1) Use grey plasticine.
(2) Make rough stones in different sizes from the plasticine. The stones may be from 1 to 2 inches long.
(3) Pile the stones on top of each other. See diagram 2. Make a circle.
(4) Paint a piece of cellophane paper a light-blue colour.
(5) Put the paper inside the well.

Well with trough. (Diagram 3)

(1) Use grey plasticine.
(2) Shape the well, according to the diagram. Make the sides about 3 inches long, 2 inches wide, and 2 inches high.
(3) With a sharp point make grooves on the top of the well.
(4) At one end of the well place the trough.
(5) The trough may be 1½ inches long, 1 inch wide, and 1 inch high.
(6) Paint a piece of cellophane paper blue.
(7) Place the painted paper inside the well and the trough.
(8) Make a large stone to cover the well.

Sheep (Diagram 4)

(1) Use white plasticine.
(2) Shape the body of the sheep. See diagram 4. Do not make the body smooth, but with a sharp point make it somewhat shaggy.
(3) Use 4 strong matchsticks for the legs.
(4) Make a small but wide tail.
(5) Use a piece of wire to fasten the tail to the body.
(6) Shape the head.
(7) Fasten the head to the body with a piece of wire.
(8) Glue the feet to a small piece of cardboard.

Sheep Lying down.

(1) Use the same procedure.
(2) Do not make the legs. See diagram 4.
Goat (Diagram 5):

(1) Use black plasticine.
(2) Shape the different parts of the body. Remember to make the skin quite rough. The goat had quite long hair.
(3) Make the legs and ears from cardboard.
(4) Fasten the parts of the body together with wire.
(5) Glue the legs to a piece of cardboard.

Ass (Diagram 6):

(1) Use light-grey plasticine.
(2) Shape the different parts of the ass. See diagram.
(3) Make the ears and the legs from cardboard.
(4) Use a piece of cord to make a tail.
(5) Fasten the parts of the ass with pieces of wire.
(6) For all the animals, mark the faces.
(7) Glue the legs to a piece of cardboard.

After you have finished your project answer the following questions in your workbook.

(1) Genesis 8:20,21 How did Noah offer to God?
(2) Genesis 12:7, 8. Why did Abraham build an altar?
(3) Genesis 22:3-14. What did Abraham take along when he went to offer? What did Isaac think they were going to offer?
(4) Genesis 31:54. What did Jacob and his family do after the sacrifice?
(6) Genesis 35:9-14. What kind of drink offering do you think Jacob put on the pillar?
(7) Song of Solomon 4:15. "Living Water" was liked the best. What is "living water"? Why would it be liked best?

(a) Where were wells usually found?
(b) Who would get the water?
(c) When the jar was empty, how was it carried?
(d) Where did the girls put the water for the animals?
(e) How would the women carry the full jar of water?

(9) Genesis 26:19-22.
(a) Who dug for new wells?
(b) What kind of water did they find?
(c) Why did the herdsmen quarrel?
(d) Why did the herdsmen not quarrel over the well at Rehoboth?

(10) Genesis 37:24, Psalm 40:2, Jeremiah 38:6. What was it like inside the pit or dry well?

(11) Genesis 29:2-10.
(a) What was placed on the well? Why?
(b) When were the herds given water?

(12) Genesis 13:10. Why was the land that Lot chose such good land?

(13) Genesis 21:15-19. Water was very important to the nomads. Sometimes, the wells were hidden. Why do you think that this was done?

(14) Genesis 27:9. What were goats used for?

(15) Numbers 31:20. Name some things that are made of goats' hair.

(16) I Samuel 19:16. What part of the goats was used here? For what purpose was it used?
(17) Psalm 147:16. What is the colour of the wool? Where does the wool come from?
(18) Leviticus 3:7-9. What was in the tail of the sheep?
(19) I Samuel 24:2, 3. Where might the sheep and goats be kept at night? Where, do you think the nomads usually kept their herds at night?
(20) Deuteronomy 32:14. What did the people get from the flock?
(21) Genesis 31:19, Genesis 38:12, I Samuel 25:2-13. When the people sheared their sheep what did they usually have?
(22) Proverbs 27:27. What were some of the uses of the flocks?
(23) Exodus 26:7, Exodus 35:26. What was the goats' hair used for?
(24) Genesis 22:7. What was a lamb sometimes used for?
(25) Genesis 42:26. What did the sons of Jacob put on their asses?
(26) Genesis 22:3. What did Abraham put on his asses?
ALTAR

DIAGRAM 1

DESSERT WELL

DIAGRAM 2

GROOVES

TROUGH

DIAGRAM 3
ASS

Diagram 6

Cardboard

Plasticine

Plasticine

Cardboard

Rope
Project 6: **Milk and Bread**

Your project will be to make a butter stand, a handmill, a trough and an oven.

Milk was very important to the nomads. The milk from cows, however, was only used for feeding the calves. The 'sweet' milk we drink was not used very much because it spoiled too easily. The 'sour' milk that the nomads drank, was something like our 'yoghurt'. The milk from sheep and goats was made sour by leaving it to ferment. From the 'sour' milk, the people made curds or 'butter'. The sour milk was put into a leather bag, which hung on three poles. The women hit the bag with their fists and after much shaking, butter was formed. The 'sour' milk was also used to make cheese. The material that was left was pressed together and eaten as cheese. The hunks of cheese were cut into slices and eaten with bread.

Bread was the most important food for the ancient people. In order to make the bread, the people had to grind the grain into 'flour'. This was done in a mill by rubbing the upper stone over the bottom stone of the mill, (see diagram) the 'flour' was then mixed with water and salt, and kneaded in a wooden basin or kneading-trough. A lump of leavened (fermented) dough from the day before was crumbled up and mixed with the dough. Then it was set aside and left standing till all of the dough was leavened. Sometimes, the women also used dough without leaven to bake bread. When the dough was leavened, it was shaped into flat cakes, which were about ¾ inch thick and 12 to 18 inches wide. Now, the cakes were ready to be baked.

There were several ways to bake the bread. One very simple way was to put some stones together with a fire on top of them. When the stones were hot, the ashes were taken away and the cakes were then put
on top of the hot stones and covered with the ashes. After some time
the ashes were taken away again and the cakes were turned over. When
both sides were baked, the cakes were taken from the ashes. Another
way to bake the cakes was to use an iron plate or griddle. (see the
diagram) The plate rested upon some stone blocks. A fire was lit
underneath the plate and when the plate was hot, the round cakes of
dough were put on top of the plate. When the cakes were baked on
one side, they were turned over so that the other side could be baked
as well. Sometimes an oven was used to bake bread. This oven - a
large kind of jar - could be carried quite easily from place to place.
Cakes of dough were pasted to the inside of the oven, when the fire
was glowing. When this oven was used there was no need to turn the
bread.

The materials needed for butter stand, handmill, trough and oven:

1. pieces of dwelling
2. Plasticine
3. Dark felt, or leather
4. Kleenex
5. Wire

Butter (Diagram 1)

1. Make three poles from the dwelling. Each pole may be about
   5 inches long.
2. Tie the tops of the poles together with thin string.
3. From dark felt or lather, make a bag, 2½ inches long and 1½
   inch wide.
4. Fill the bag with pieces of kleenex.
5. Tie a 1½ piece of wire to two corners of the bag.
(6) Tie a string to each of these corners and fasten the strings to the top of the poles.

Handmill (Diagram 2)

(1) Use white plasticine
(2) Make a round stone, about 4 inches in diameter
(3) Make another round stone of about 3 inches in diameter. Make each stone about ¼ inch thick
(4) Put the smaller stone on top of the larger stone.
(5) With a thin sharp point, make a hole in the centre of the top stone.
(6) Use a matchstick or a piece of wire to make a little handle beside the hole.

Kneading Trough (Diagram 3)

(1) Use white plasticine and make a board about 4 inches long; 2 inches wide and ½ inch thick.
(2) Make one end of the board hollow.

Loaves of Bread (Diagram 4)

(1) Use white plasticine and make round little pancakes one inch in diameter and 1/8 inch thick

Oven of Stones and Ashes

(1) Use dark plasticine and make several stones about 1 inch wide, ½ inch thick. Place them together.
(2) For the ashes, use little scraps of white or grey plasticine.
(3) Put 2 or 3 plasticine bread-cakes on the ashes
(4) Cover the bread-cakes with some more scraps of plasticine ashes.
Hotplate Oven

(1) Use dark plasticine and make 3 stones, 1 inch wide and ½ inch thick.
(2) Make a large round circle, about 3½ inches in diameter of brown plasticine.
(3) Push in the center of the round plate.
(4) Use scraps of white and black plasticine for the fuel.
(5) Place the ashes between the stones, and place the plate on top of the stones.
(6) With a pencil point, make little pricks in the plate. Do not make holes.
(7) Make little loaves of bread and place them on top of the plate.

Bake oven

(1) Use dark plasticine and shape a round jar of about 4 inches high and 2 inches wide.
(2) Make the jar hollow inside
(3) Turn part of the rim to the inside, so that it becomes quite flat.
(4) Make a ¾ inch opening at the bottom.
(5) Place some plasticine fuel at the bottom of the oven.

After you have finished your project answer the following questions in your workbook.

(1) Judges 4:19. How was milk stored?
(2) Judges 5:25. How was milk served
(3) Proverbs 30:33, Job 10:10. How are curds made?
(4) Genesis 37:25. How would the people eat the food?
(5) I Samuel 1:4, 5. Who handed out the food?
(6) Genesis 21:14. When people went on a trip, what did they take along?
Making of Butter

Diagram 1

Handmill

Diagram 2

Opening for the Grain

Flat Cakes of Bread

Diagram 4

Kneading Trough

Diagram 3
(7) II Samuel 17:28. What did the people eat beside bread and milk?

(8) Genesis 25:29, 34. What was Jacob making? How did he make it?

(9) Numbers 11:5. What kind of food did the Israelites eat in Egypt?

(10) Leviticus 2:4. What was sometimes added to the bread dough?

(11) Exodus 15:31. What was sometimes eaten with bread?

(12) Genesis 18:4, Genesis 19:2. What was done before the meal? Why? Who would do it?


(14) Genesis 18:7. What might be used as meat?

(15) Judges 14:8. The people did not have sugar. What did they have in its place?

(16) Psalm 81:16, Psalm 147:14, Judges 7:13 and II Kings 4:42. What kinds of materials were used for the bread?

(17) Joshua 9:5, 12. What happened to the bread if it was kept too long?

(18) Proverbs 31:15. How often did the women grind the grain and bake the bread? Why?

(19) II Samuel 17:19, Numbers 11:8. Why did the women scatter the grain upon the well?

(20) I Samuel 28:24, Exodus 11:5. Who ground the grain? Who baked the bread? How many might turn the mill?

(21) Judges 1:21, Lamentation 5:13. How did the people look upon working in the mill?

(22) Genesis 19:3. What kind of bread was baked when the people were in a hurry? Why would the people not have bread in store.
(23) Isaiah 44:14-15a. What kind of fuel was used.
(24) Hosea 7:8. When the women baked breads what did they have to remember?
(25) Ruth 2:14. How was the bread eaten?
oven of stones and ashes

diagram 5

hotplate oven

diagram 7

bake oven
UNIT III:

BEGINNING AND
NEW BEGINNING
A. INTRODUCTION TO GENESIS: 1 - 11.

The aim of this section is to have the children gain a deeper understanding of God's revelation of himself as a faithful God.

The emphasis in this unit should be on God's sovereign, electing love; on His faithfulness to His promises; and on His amazing acts of deliverance. The history of revelation is a tense, exciting and moving story. When God acts, does man respond? When God makes a new beginning, does man remain faithful? Each time the answer is no, but - and this is God's amazing grace - God still remains faithful to His promise to redeem the world. Yahweh's faithfulness and mercy come to stand in sharp contrast to man's continual rejection of God's love.

In order that the children may sense something of the excitement and tension of the story of redemption, it should first be told by the teacher.

The following account is an example of how the story could be told to the children:

What is the promise that God gives to man after the fall into sin in Genesis 3? God promises a Savior even though man has disobeyed Him. But how did God keep His promise? To answer this question we must look at the story of God's mighty acts. We must begin with the perfect beginning; at the time of creation.

The act of creation was the beginning of history. It was a perfect beginning! God created man to live and work in fellowship with His Creator. God made man His partner and they talked everything over together. God told man to manage His creation for Him. Adam loved his task and he loved his Lord. What a perfect beginning and what a perfect outcome!
But then one day, everything went wrong. Adam rebelled or turned away from God and the perfect relationship was broken. God and man no longer walked together because Adam had turned away from God. God sent him out of the garden of Eden. Everything was ruined! But was that the end of God's perfect creation? Was that to be the final outcome of that perfect start? Was that perfect partnership between God and man to end with man's death?

No, thank God, He immediately makes a new beginning. He promises that He will send a son who will save the world and who will set everything straight between God and man. But God also said that from then on until the great day of judgement there would be war between Him and Satan. There would be two rulers in the world and two kingdoms, the kingdom of light and the kingdom of darkness, and there would be two kinds of people, those who believe God's promise of salvation and those who reject God's love.

This struggle between the two kingdoms soon became apparent in the children of Adam. Abel loved God and wanted to serve Him, but Cain rebelled against God. He listened to Satan and killed his brother, and all Cain's children and their children followed their father in his rebellion. They became a large, and strong, godless family. In chapter 4 of Genesis you can read a song of Lamoach, one of the descendants of Cain. In this song he brags about his power, mocking God. Is this then to be the outcome of God's new start after the fall? One son murdered and the other son and his descendants rebelling against God? Was that the end of God's promise to send a son who would save the world?

No, that was not the end. God gives Adam and Eve another son, Seth, to take Abel's place. Through him God would fulfill his
promise. And Seth believed God's promise and served the Lord.

There is now hope. A new beginning after all!

But what a disappointment, Seth's children begin to forget about God and after a while they begin to act just like the descendants of Cain. What a hopeless situation! Certainly now all God can do is punish all people and do away with his creation. From heaven God looks at the earth, and when He sees what is happening He is sorry that He ever made man. He is grieved to the bottom of his heart. And in his anger He sends a great flood to destroy all those rebellious people. That is the end, the judgment day!

No, not quite. The final judgment day has not yet come. The flood is not the end of everything for there is one man who found favor in the eyes of the Lord, Noah. Noah still wanted to serve the Lord. With him God makes a clean start. Now everything is going to be all right. Certainly man has now learned his lesson. He will love God and he will always obey Him!

It seems impossible, but it did not take very long and then Noah became drunk and things went wrong again. Again the people are divided. Ham's son, Canaan, is cursed and he and his children turn away from God. But there is still hope, because Shem, another one of Noah's sons is chosen by God to carry on the line of God's promise. Through Shem's descendants the earth will be saved. Yes, there is still hope.

But as time goes on, things go wrong after all. Everyone begins to forget God again. Soon they plan to build a mighty tower, because they are afraid. They no longer trust God and they are afraid they will be scattered all over the earth. And again God interferes with their rebellious plans. He confuses
their language, so that they can no longer build together. Then they are scattered over the earth, just as they feared they would be. Has God given up on mankind? Is Satan going to win after all? It would seem so. But somehow that other line of Shem continues. And on a certain day God calls one of the descendants of Shem to go to another country. That man is Abraham.

We constantly see that God continues to be faithful even though His people continually forget about Him. Each time when everything seems lost God interferes and makes a new beginning in spite of man's disobedience. The promised child will be born!

Today we know how that promise was fulfilled. Jesus, the Son of God came into the world as a baby. He died on the cross and paid for all the sins of His people and then He went back to heaven. But even this is not yet the end of the story. God is still fulfilling His promise today to save mankind and renew His creation. Not until Jesus returns on the last day and everything is made perfect as it was when God created it, will the last promises be fulfilled. God is still working today just as He did in the past, because God is the same yesterday, today and forever. In this God we can trust for He keeps His promises.
B. CLASSROOM PROCEDURE:

1. Approximately one week could be spent on this section.

2. Outline for story and picture chart.

   a. Creation
      - a perfect beginning; man, God's co-worker
      - paradise
   
   b. Fall
      - death and ruin
      - man chased out of paradise
   
   c. A New Beginning
      - the promise of a son
      - Abel; Seth
   
   d. Disappointment
      - Cain's rebellion; all follow Cain's example; the judgment - flood
   
   e. Starting Over
      - God's faithfulness; Noah saved; covenant with Noah
   
   f. Disappointment Again
      - the tower of Babel
      - the people are scattered
   
   g. God's Answer
      - Abraham separated; covenant with Abraham;
      - Miraculous birth of Isaac; Ishmael sent away; Isaac marries Rebekah
   
   h. God's Promise Fulfilled
      - Jacob receives blessing (in spite of his deceit);
      - Jacob at Bethel - vision; his return
   
   i. New Troubles
      - Joseph prepares way in Egypt; Israel prospers;
      - Israelites made slaves
   
   j. God Rescues His People
      - God hears Israel's cry and remembers his covenant with Abraham;
      - people miraculously liberated; new covenant made at Mt. Sinai

3. Provide the children with the outline and have them draw the following chart in their workbooks.
4. Have the class make a large mural of the story of God's faithfulness. Another possibility would be to have the pupils draw a picture chart for a "T.V. Show". The following "mural" is added by way of suggestion.
"And God said, "It is good!"
Go to the land that will show you.

Your descendants will be as many as the stars.

Your descendants will be a nation.
THE ROLE OF THE BIBLE IN THE CHRISTIAN SCHOOL

The Bible can function in three distinct ways in the total educational enterprise.

(1) As the living Word of God the Scriptures are the religious norm for our lives, including our educational efforts. As such the Word of God is the basis and the directive for Christian education. Everything that is done in the school and every subject area that is taught ought to be founded upon and be expressive of this fundamental directive (which can be formulated in an educational creed). The Christian character of a school, therefore depends entirely upon the faithfulness of the school society, the board, the administration, the teachers and the Word of God as the religious norm for all of life and education in particular.

(2) The Christian character of a school ought to express itself regularly in specific devotional activities. Through singing, praying, listening to the Word of God (Bible story telling), and confessing, teachers and pupils together ought to deepen and enrich their heart-commitment and faith-response especially as it relates to and comes to expression within the school community and activities. The worship sessions within the school ought to be determined by the nature of the school as an educational institution and, therefore, ought to have a more specific focus that the official, public worship services of the church. Because of the more specific nature of the school's worship, many forms and aids can be used that would not be as suitable or as appropriate in the church.

(3) The Bible can also function as a primary source in specific "Bible" course. This use of the Bible is different and distinct from the other two functions of the Scriptures. Conceivably the Christian School could do without "Bible" courses, that is, the Christian character of the school does not depend on the inclusion of "Bible" courses. "Biblical Studies" (Junior Theology) is one course among many in the curriculum, no more, no less. The difference between the academic and the religious use of Scripture should be made very plain, especially in view of the strong tendencies within the orthodox Christian community to intellectualize the living Word of God and to reduce the Word to logical propositions that can be mastered and memorized. This distinction is all the more important when we realize that intellectualism invariably leads to moralism. For once the Scriptures have been reduced to their analytic meaning, there is always a tendency to try to re-capture its dynamic nature by means of a moral application or lesson. There is certainly room for Biblical Studies as a subject in elementary and secondary education, but then it should be clear that we are engaged in theorizing, which always involves abstraction. This study of the Scriptures in a more or less academic way is peculiar to the school. Like all the other subjects in the curriculum, this course too should be specifically aimed at preparing the child for his many-sided religious task in life.

DeGraaff,
Summer, 1968.
UNIT IV:

THE PROMISED CHILD
A. Introduction to Gen. 11:27-25:11

Genesis 11 through 25 reveals another part of God's plan of redemption that was first announced in Genesis 3:15. The "historical" books are part of the one gospel, which finds its concentration in the birth and resurrection of Jesus Christ. They proclaim the good news about God's mighty acts of deliverance, and they are written for our edification so that we may believe and persevere in our faith.

Genesis is not a historical novel about heroes of faith or a collection of biographies that relate the life histories of the great saints from which we can glean some spiritual and moral lessons. Genesis was not written to tell us about Adam and Noah, and Abraham and Isaac and Jacob and Joseph first of all. Genesis first of all reveals the true and trustworthy history of God's mighty acts and then also, of course, of man's response to God's revelation of Himself. The Bible is God-centered, not man-centered.

In Genesis 11-25 God reveals how He fulfilled the promise to Adam, Noah, and Shem: not through human unity and concentration of power (tower of Babel), but through absolute isolation and separation and by his sovereign power (Sarah, the barren one, conceive the promised child). From the beginning God separated a people (a new humanity) in Abel, Seth, Noah and Shem. Shem becomes the bearer of the promise, but the descendants of Shem were not faithful. They mixed with others and in unbelief they built one city, thereby resisting God's mandate. Then God scattered the people, but in his grace He continued the line of Shem (11:10-32) which led to Abraham.

When everything seemed lost and hopeless, God sovereignly and graciously interfered and called Abraham. In him the promise found a further fulfillment. Genesis 11-25 does not present the life-history of Abraham from which we can derive some spiritual truth and moral lesson, rather, all these stories are first of all a revelation of the way God fulfilled his promise. God separated an old man and an old woman from their heathen environment and promised to redeem the world through his descendants. That was God's answer to man's unbelief and waywardness:
not by human might, but by God's power and grace alone. That is God's way.

This whole section of Genesis 11-25, therefore, can be summarized in the words of Gen.25:19, "Abraham was the father of Isaac." All the stories in this section deal with one theme only: the promised child. Did God fulfill his promise? Abraham was the father of Isaac! God did it! The son that could not be was born by God's power and grace. God truly gave Sarah cause to laugh so much so that the whole world can laugh with her (Gen. 21:6).

All the stories then in this section find their meaning in the promised child: God makes a covenant with Abraham and his descendants; He brings forth "the son of the promise" from two old people, and sends away "the son of the flesh", and He guides Rebekah to Isaac so that he may continue as a separate people.
Lesson 1: A New Beginning in Abraham

1. Tell the story.

2. Questions for discussion:
   a. Why did God tell Abraham to leave his country? Each time God's people mixed with the people of the "world" and then they lost their faith in God. This time God makes a clearer and more definite separation between the "seed of the woman" and the "seed of the serpent".
   b. What is the first thing that Abraham encounters when he enters Canaan? Shechem and the oaks of Moreh were cultic places where the Canaanites worshipped their gods and practiced their fortune telling. God appears to Abraham and promises to give this land to his descendants; for the present, however, the Canaanites own the land. How does Abraham respond to God's promise? Not only does the land belong to the Canaanites, but there is also a famine. How does Abraham react to the famine?

3. Other approaches:
Lesson 2: Many promises

1. Tell the story.

2. Questions for discussions:
   
   a. The years go by. Again and again God reassures Abraham that he will have many descendants and that they will possess Canaan. All Abraham and Sarah can do is to trust God and wait for Him to fulfill his promises. When Abraham is 99 years old, God appears to him again and makes a special agreement with him. What 3 specific promises does God make? Gen. 15; 17. Does Abraham believe God? What must Abraham do in response to God's promises to show his trust?

   b. List the promises and discuss how each of the promises was fulfilled in the history of Israel.

3. Other approaches:
Lesson 3: One Promise Fulfilled

1. Tell the story.

2. Questions for discussion:
   a. Why does Abraham ask if Ishmael may be the promised child? Why do Abraham and Sarah both laugh when God tells them that they will have a baby? Gen. 17:17; 18:12. Later on, Sarah laughs again. Gen. 21:6. Why? Elohim, the Mighty One, has done an utterly astounding thing. Why are Ishmael and Hagar sent away?
   b. Why did Abraham not want Isaac to marry a Canaanite woman? Did Nahor's family serve idols? Abraham knew that they had to remain a separate people.
   c. The stories about Abraham’s family are another step in God’s plan of redemption. How could we summarize this part of God’s plan? God takes drastic measures and shows us that it is only by his power and mercy that there can be a people of God. By nature (through Adam) all people are inclined to forget God: Shem’s family, Terah’s family, Isaac’s family, and so on. The following stories will show their lack of faith again and again. God’s people are saved by grace only and not because they are better than other people. God Himself, miraculously, creates a new people. And that is our only hope! For all we need to do now is to trust God, take hold of his grace and continue to believe that He will work out his salvation, also in our lives.

3. Other approaches: